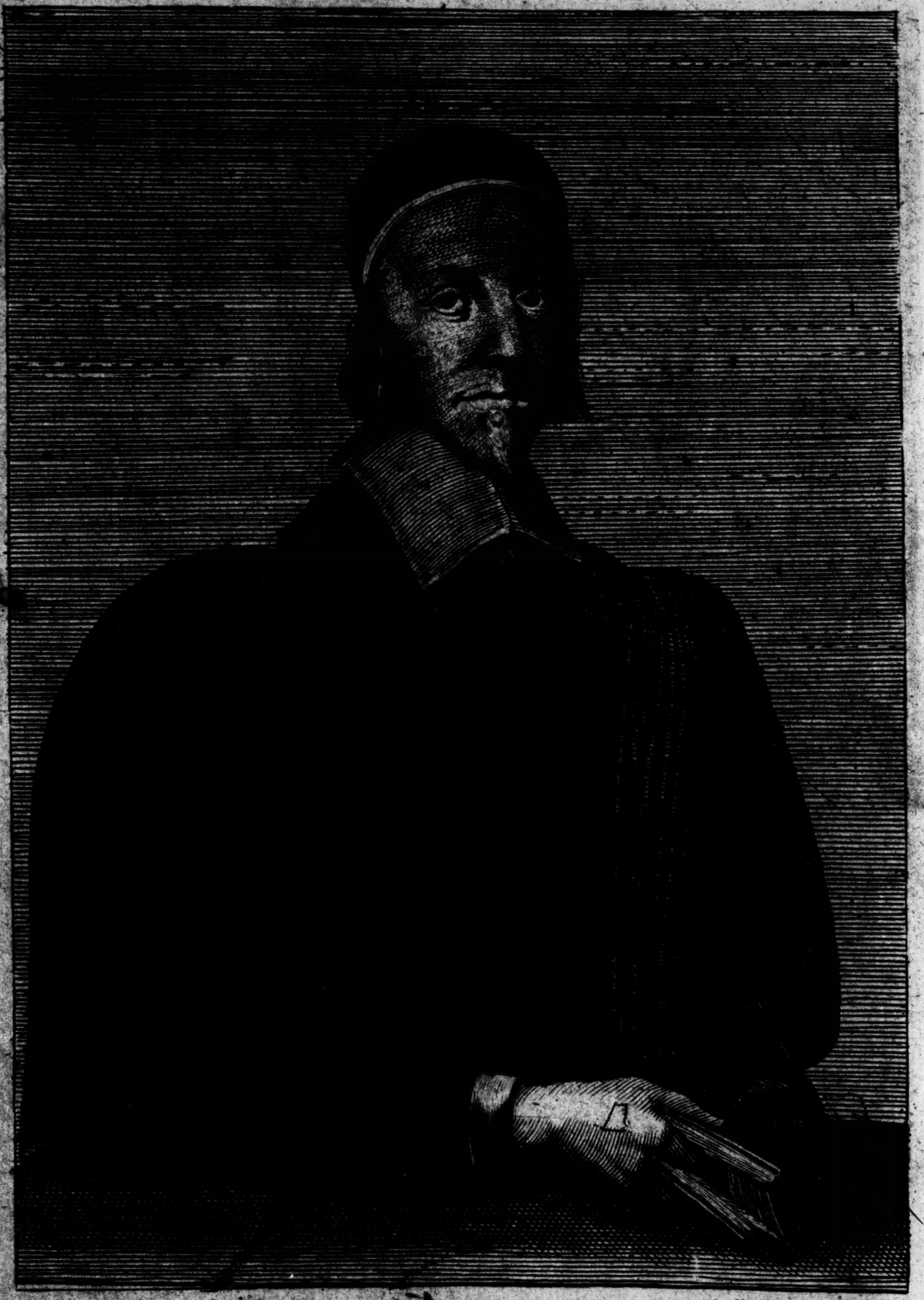

THE EFFIGIES OF ISAAC AMBROSE

Ætate ſuæ 59. 1663.

125

The COMPLEAT WORKS

Of that Eminent Miniſter of GOD'S Word

Mr. Iſaac Ambroſe,

Conſiſting of theſe Following

TREATISES,

VIZ.

Prima, Media, & Ultima:

OR, THE

Firſt, Middle, & Laſt Things.

Wherein is ſet Forth:

I. The Doctrine of **Regeneration**, or the New Birth.

II. The Practice of **Sanctification**, in the Means, Duties, Ordinances, both Private and Publick, for continuance and encreaſe of a Godly Life.

III. Certain Meditations of **Man's Miſery**, in his Life, Death, Judgment, and Execution: As alſo of **God's Mercy**, in our Redemption, and Salvation.

With a SERMON added, concerning REDEEMING the TIME.

LOOKING unto JESUS, As carrying on the Great Work of Man's Salvation.

WAR with DEVILS; Miniſtration of, and Communion with Angels.

LONDON,
Printed for *R. C. B. T. G. S.* and are to be Sold by moſt Bookſellers
in *England*, 1701.

BRITISH MUSEUM

TO THE WORSHIPFUL, THE Mayor, Aldermen, and other Inhabitants

In the Town of *PRESTON* in *Amoundernes*ſ.

THE *Apoſtle* Peter knowing (*as he ſaith*) that ſhortly he was to put off that his tabernacle of the fleſh, as our Lord Jeſus Chriſt had ſhewed him; *he therefore* endeavoured that God's people after his deceaſe, might have thoſe things he taught them always in remembrance: *And thus it came to paſs, that to this day we have that portion of holy Writ which he then left in writing. If* Peter'*s practice be imitable in this kind, I ſuppoſe the ſame duty lies on* * *me. Revelation I have none, but many ſtitches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongſt the reſt, theſe* First Things, *I have* taught *you; what remains now, but that* after my deceaſe you might have theſe things always in remembrance? *To that purpoſe, the ſame I delivered once to your ears, I now preſent to your eyes; as you were then pleaſed to hear them, ſo I truſt you will now peruſe them. Only one thing you may pleaſe to obſerve this in Treatiſe, That whereas in the* Name *of Chriſt I often Beſeech, Exhort, Command the Unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do any* [redacted] *ſtrength or power; but becauſe* Jeſus Chriſt, *in Exhorting, Entreating,* [redacted] *puts forth his own power, and his own ſtrength to enable them. While* Paul [redacted] *to believe in the Lord* Jeſus *that he might be ſaved,* God *enabled the Jaylor to believe. Life and power is conveyed to the Soul, in Goſpel Commands and Exhortations. While* Ezekiel *propheſied over dead bones, breath came into them, and they lived: ſo while the Prophets of the Lord do preach over ſinful, impenitent hearers, who are like to the Prophet's dry bones, the breath of Heaven, the Spirit of the Moſt High in the Miniſtry of the Goſpel, enters into them, and ſo they are made new creatures, and ſee the* Kingdom *of* God. *I have no more to ſay, onely I beſeech God you may receive a Bleſſing by theſe poor labours upon your poor ſouls: it is the hearty Prayer of*

Yours to be commanded in all
Chriſtian Services,
ISAAC AMBROSE.

1 Pet. 1. 14, 15.

* Si M. T. Cicero *in tanta fuit cura de ſua* republica, *ut ſcripſit in lib. de Amicitia,*—— Mihi autem non minori curæ eſt qualis reſp. poſt mortem meam futura ſit, quàm qualis hodie eſt: *multò magis incumbat mihi cura de animarum ſalute, ut bene cedat illis poſtquam ego è vivis exiero, aquè ut jam ante obitum meum.*

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To the Reverend AUTHOR, on his Learned

TREATISES,

INTITULED

Prima, Media, & Ultima:

THE

Firſt, Middle, & Laſt Things.

THe *Firſt*, and *Laſt*, and *Middle* Things: What more?
Thus the well-furniſhed Scribe out of his ſtore
Brings new and old. The *Firſt* Things lay the Ground;
The *Middle* Build thereon; By th' *Laſt* All's Crown'd.
By the *Firſt* things Chriſtians begin to live;
The *Middle* things a farther progreſs give
In Spiritual life; by th' *Laſt* they live for ever:
Thoſe things that God hath joyn'd, let no man ſever.
The *Firſt* Things wrought in me (Lord!) let me find,
And to the *Middle* ſo direct my mind,
That when the *Firſt* and *Middle* Things are paſt,
I may enjoy my hopes, the beſt at *Laſt*.

T. W.

The

The New Birth.

John III. 3.

Except a man be born again, he cannot ſee the Kingdom of God.

WE read in the former Chapter, *Joh. 2. 23. When Jeſus was at Jeruſalem, at the feaſt of the Paſſeover, many believed in his Name when they ſaw the miracles which he did*: Amongſt thoſe many, here is one of them (ſaith *Auſtin*;) what one? of all men the moſt unlikely is a Jew, of all Jews a Ruler, of all Rulers a Phariſee; *Have any of the Rulers, or Phariſees believed on him?* But howſoever it ſeem thus unlikely unto us, the Spirit of God *bloweth where it liſteth*; here is amongſt *many believers* one *Nicodemus*, and he is *a man of the Phariſees, a Ruler of the Jews*; a Jew, a Ruler, a Phariſee; *God is able even of theſe ſtones to raiſe up children unto Abraham*; yea, we ſee here (be they never ſo ſtony) our Saviour melts one of them with a miracle, and by a *new birth* he will make him a ſon of *Abraham* indeed. A miracle brings him to Chriſt, and Chriſt brings him to a *new birth*: The firſt *Nicodemus* confeſſeth, *Rabbi*, (ſaith he to our Saviour) *we know that thou art a Teacher come from God, for no man can do theſe miracles that thou doſt except God be with him.* The ſecond our Saviour affirmeth, as if he had anſwered, to ſay, *I am ſent from God*, and not to be *born again*, will never help thee to Heaven; thy confeſſion is right, that *I am ſent from God*; but thy converſation is wrong, that art not *born again*: thou comeſt to me with confeſſion of thy faith, but here is a further Catechiſm, another leſſon; and therefore (as thou calleſt me *Rabbi*) if thou wilt be a Scholar in my School, thou muſt learn theſe principles, theſe rudiments, theſe *firſt things*, this text, this A, B, C, of Chriſtian Religion, *Except a man be born again, he cannot ſee the Kingdom of God.*

John 2. 23. *Nicodemus ex his erat qui crediderant in nomine ejus, videntes ſigna & prodigia quæ faciebat.* Aug. *Tract.* in Joan.
Joh. 7. 48.
Verſe 1.
Luke 3. 8.
Verſe 2.

In proſecution of which words (all tending to this one point, *the* new birth) we ſhall follow the order ſet down by the Holy Ghoſt; where is,

1. The neceſſity of it, no going to heaven without it, *Except*,
2. The generality of it, every man is bound to it, *a man.*
3. The manner of it, how a man is wrought in it, he muſt *be born again.*
4. The iſſue of it, what effects are annext to it, *the Kingdom of God, and ſight of that Kingdom*; *a man that is born again ſhall ſee the Kingdom of God*; and, *Except a man be born again, he ſhall not ſee the Kingdom of God.*

Theſe be the branches; and of every of them (by Gods aſſiſtance) we ſhall gather ſome fruit for the food of your ſouls. The firſt branch is the firſt word, *Except.*

Except.

THis *Except* is without exception; for unleſs we are new born, there is no going to Heaven; before we live here we are born, and before we live there we are new born; as no man comes into this World, but by the firſt birth; ſo impoſſible it is that any ſhould go to heaven in another world, but by the ſecond birth: And this gives us the neceſſity of Regeneration.

Except a man be new born, he can never be ſaved. It is our Saviours ſpeech, and he confirms it with a double aſſeveration, *Verily, verily, I ſay unto thee.* Twice, *verily*, which we find not any where but in *John*'s Goſpel, and no where in the Goſpel ſo oft as on this argument: how then ſhould we diſbelieve this truth, where we have ſuch a witneſs as Chriſt, ſuch a teſtimony as his *Verily, verily, I ſay unto thee?*

Doct.
Rupert. in *loc.*

Again, God the Father thus counſels, not only *Nicodemus* but all the Jews of the old Church, ſaying, *Make you a new heart and a new ſpirit, for why will you die, O houſe of Iſrael?* Ezek. 18. 31. Notwithſtanding all their privileges (for they *are Iſraelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes*, Rom. 9. 4.) yet here is *one thing neceſſary*, that muſt crown all the reſt; they muſt have *a new heart, and a new ſpirit*, that is to ſay they muſt be *new born*, or there is no way but death; from which death ſee how the Lord pulls them with his cords of love, alluring, wooing, queſtioning, *Why will ye die, O houſe of Iſrael?*

Ezek. 18. 31.
Rom. 9. 4.
Unum neceſſarium.

And yet again; not only the Son and the Father, but the Holy Ghoſt too will avouch this truth: *He that hath an ear, let hear what the Spirit ſaith unto the Churches*; And what's that? *To him that overcometh,* ——— *will I give a white ſtone, and in the ſtone a new name written: yea I will write upon him New Jeruſalem, and I will write upon him my new name*, Revel. 2. 17. and. 3. 12. The meaning is, he that is *new born*, and ſo overcomes ſin, Gods Spirit will give him his grace, *the white ſtone*; and his Kingdom, *the new Jeruſalem*; *and a new name*, the name of filiation, (ſaith a Modern) whereby truly he is called the *new born* Son of God. See here how *Old things being done away, all things are become new*; *by a new birth* man hath got a *new name, a new inheritance*: and therefore as the Spirit, ſo the *new birth* is called a *fire*, that purgeth away droſs, and makes Souls bright and new, ſo that we muſt paſs thorow this *fire* or no paſſage into *Paradiſe.*

Rev. 2. 17.
Rev. 3. 12, 17.
Mos erat antiquis niveis atriſq; lapillis, His damnare reos, illis abſolvere pœnâ. Metamorph. l. 15.
Hunc, Macrine, diem numera meliore lapillo. Perſ. Sat. *ſecundâ.*
Aretius *in loc.*
1 Cor. 3. 17.

Nor is this Doctrine without reaſon or ground.

For, *Except* by the ſecond birth; man is firſt unholy, and therefore moſt unfit to enter into Heaven *Without holineſs no man ſhall ſee God*, Heb. 12. 14. And what is man before he is *new born*? if we look upon his Soul, we may ſee it deformed with ſin, defiled with luſt, outraged with paſſions, overcarried with affections, pining with envy, burthened with gluttony, boyling with revenge, tranſported with rage, and thus is that Image of God transformed to the ugly ſhape of the Devil: or ſhould we take a more particular view, every faculty of the Soul is full of iniquity; the underſtanding underſtands nothing of *the things of God*, 1 Cor. 2. 14. the Will wills nothing *that is good*, Rom. 6. 20. the affections affect nothing of the *Spirit*, Gal. 5. 17. In a word, the underſtanding

Heb. 12. 14.
1 Cor. 2. 14.
Rom. 6. 20.
Gal. 5. 17.

ſtanding is darkned, the Will enthralled, the affections diſordered, the memory defiled, the conſcience benumbed, all the inner man is full of ſin, and here is no part that is good, *no not one.* But what ſay we of the body? ſure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; ſhould we view it in every part and member of it? the head contrives miſchief, the eyes behold vanity, the ears let in ſin, the tongue ſends out oaths. Come we lower, the heart lodgeth luſts, the hands commit murther, the feet run to evil; all the ſenſes are but ſo many matches to give fire to luſts, deceits, envies, and what not? How needful now is a *new birth* to a man in this caſe? Can he enter into heaven, that ſavours all of earth? Will thoſe precious gates of Gold and Pearls open to a ſinner? No, he muſt firſt be new moulded, and ſanctified, or he is *excepted*; *Except a man be new born.*

Pſal. 11. 6.

Secondly, *Except*] This, and man is Gods enemy; no greater oppoſition than betwixt God and a Sinner; Conſider we him in his Eſſence, or in his Attributes; in his Eſſence he is called *Jehovah*, both in reſpect of his being, and of his promiſes; in reſpect of his being, and ſo God is contrary to ſin; for ſin is *ataxy* diſorder, confuſion, a not-being; and God is order, perfection, holineſs, an abſolute and ſimple being; in reſpect likewiſe of his promiſes, wherein there is a main oppoſition to ſin; for howſoever he promiſeth a reward to the regenerate, and ſo the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiſeth *ſtorms* and *tempeſts*, *fire* and *perdition* to the unregenerate; and thus his Name and Nature is altogether oppoſite to Sin and Sinners. But view we thoſe Attributes of God, I mean his Juſtice, Truth, Patience, Holineſs, Anger, Power; his Juſtice in puniſhing the impenitent according to his deſerts, his Truth effecting thoſe plagues which he hath ſpoken in his time, his Patience forbearing ſins deſtruction, till they are grown full ripe, his holineſs abhorring all impurities, *He cannot behold iniquity*, his Anger ſtirring up revenge againſt all offered injuries, his Power muſtring up his forces, yea all his Creatures againſt his Enemies; and what can we ſay, but if all theſe Attributes are at enmity with ſinful Man, wo worth to man becauſe of offences? better he had never been born, than not to be *new born*; alas! what ſhall become of him? Can he that is Gods enemy ſee God in his glory? no there is no way but one, *Except he repent*, *Except he be born again.*

Epheſ. 2. 12.

1 Cor. 5. 17.

Thirdly, *Except*] by a new birth, man is *without Chriſt*; for *If any man be in Chriſt, he is a new creature*: And if he be not in Chriſt, what hopes of that man? It is only Chriſt that opens Heaven, it is only Chriſt that is the *Way* to Heaven; beſides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of neceſſity that we bring forth good fruit: Upon theſe terms his death is effectual, if we become *new creatures*; or otherwiſe, all his Merits (his Blood that was ſhed, his Body that was crucified, his Soul that was agonized) they are nothing unto us, we are nothing bettered by them: he died for all, but his Death is not applied, his Kingdom is not opened, ſave only unto them that have learned and practiſed this rule of *Exception.*] *Except a man be born again.*

Fourthly, *Except* before *Excepted*, a man is a very limb of Satan, a child of Darkneſs, and one of the Family of Hell. Conſider this, ye that are out of the ſtate of grace, in what miſerable thraldom is your Souls? Should any call you ſervants, or ſlaves of Satan, you would take it highly in diſdain; but take it as you pleaſe, if you are not regenerate, you are in no better caſe. *Paul* appeals to your own knowledge, *Know you not, that to whomſoever you give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey?* Rom. 6. 16, 23. If then ye obey the Devil's ſuggeſtions (which you do being unborn) what are you but the Devils Servants? And if he be your Maſter, what is your wages? You may ſee it in the laſt verſe, *The wages of ſin is death*; death of the Body, and death of the Soul: death here, and death hereafter in Hell-fire. Alas, that Satan ſhould have this power on man! that he who is the enemy, and means nothing to a Sinner but death and damnation, ſhould be his Lord, and tyrannize it over him at his own will and pleaſure! Would any man be hired to ſerve Lions and Tygers? And is not the Devil *a roaring Lion, walking about, and ſeeking whom he can devour*? To ſerve him that would devour his ſervant, is a moſt miſerable bondage; and what pay can one expect from Devils, but *roaring* and *devouring*, and tearing Souls? In this plight are *the ſervants of Corruption*, ſlaves of Satan, ſo I rightly call them; for, *Of whomſoever a man is overcome, even unto the ſame is he in bondage*, 2 Pet. 2. 19. To wind up this point; *Lord, who ſhall dwell in thy Tabernacle? who ſhall reſt in thy holy Mountain?* If we believe David, *Not he that ſlandereth with his tongue, or doth evil to his Neighbour,——Or giveth his money upon Uſury, or taketh reward againſt the innocent:* No, ſuch are ſervants of Satan; and here is a matter of *Exception* againſt them; *Except a man be born again; he cannot ſee the Kingdom of God.*

Rom. 6. 16, 23.

1 Pet. 5. 8.

2 Pet. 2. 19.

Pſal. 15. 1, 3, 5.

The ſum of all: *Without Regeneration no Kingdom*; for whether we conſider man in regard *of himſelf, or of God, or of Chriſt, or of Satan*, he is (*Except he be new-born*) *unholy*, *Gods enemy*, *out of Chriſt*, *in Satan.*

Uſe.

And if the *New Birth* be thus neceſſary, how ſhould we (*a*) labour to *be born again*? I mean not as *Nicodemus*, *to enter into our mothers Womb again and be born*; it is not the ſeed of man in the womb of our Mother, but the ſeed of Grace in the womb of the Church, that makes us bleſſed: and if we are thus born by Grace, then are we ſanctified, made ſons of God, Heirs with Chriſt, over whom Satan can have no power at all. Now then, as you tender your ſouls, and deſire Heaven at your ends (*b*) endeavour to attain this *one thing neceſſary*: (*c*) Lift up your hearts unto God, that you may be *waſhed, juſtified, ſanctified, in the Name of the Lord Jeſus*; and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you (*d*) wait on God in his way, I truſt the Lord in mercy would remember you, and his Spirit would *blow* upon you, and then you would find and feel ſuch a change within you as that you would bleſs God forever, that you were thus *born again*: Otherwiſe, how woful are you conſidering this barr in Heavens door, to keep out the unregenerate, *Except*] *Except a man be born again, he cannot ſee the Kingdom of God.*

Thus far of the *Exception*; we now come to the *Perſon*; that is in a *niſi prius* in the front, *Except*: This is the party that muſt proſecute the cauſe, *a man.*

(*a*) This is the language of God, *I ſaid Behold me to a nation that was not called by my Name*, Iſa. 65. 1.

(*b*) Thus whilſt the Miniſter ſpeaks, it is Chriſt comes with power in the Word, *Ezek.* 18. 31.

(*c*) Pray, becauſe God bids you pray; it may be he will come in when you pray. When *Simon Magus* was in the gall of bitterneſs, *Peter* bid him pray, *Acts* 8. 22.

(*d*) Not that we can wait by a power of our own, but he that ſaith, *Therefore will the Lord wait, that he may be gracious to you*, Iſa. 30. 18. he draws, and gives a power to wait on him, and he comes in, when he hath waited, in the fitteſt time.

A man.]

AND this *man*] is every man, and every part of man: It implies all men, for all are bound to it; and all man, for all the Parts of his body, and all the powers of his ſoul are to be renewed, or he cannot be ſaved: The word then is general, whether we reſpect *genera ſingulorum*, the kinds, all men;

or *ſingula generum*, the *Individuums*; all man, or all the parts of man, body and ſoul.

Doct. 1. We will firſt begin with the kinds: *All men (or all mankind) muſt be regenerated before they be ſaved*; not one of all the ſons of *Adam* that ſhall ever go to heaven, *except he be born again*: may your contemplations (guided by Gods Word) go into that Paradiſe above, there walk the ſtreets, behold the towers, view the ſubjects, *from the one end of Heaven to another*, and whom find you there? Not one that lives and dies in ſin; there is not in it, nor ſhall *enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lye*, Rev. 21. 27. Rev. 21. 27. yet if ſuch repent them of their ſins, *the gates ſhall not be ſhut againſt them*; all the Saints that now *walk in the light of it*, were ſinners; but firſt they were purged by the Lamb, and ſanctified by the Spirit; firſt they were regenerated, and ſo they were ſaved.

You may object, if all men that go to heaven muſt be *new born* what ſhall become of Infants that die ere they be born? *Can a man enter the ſecond time into his mothers Womb, and be born?* (ſaid *Nicodemus*.) But can a man enter into the ſecond Birth of his Mothers Womb, (ſay you) and be *born again*, before he is once born?

I anſwer [*To be born again*] ſuppoſeth to be once born indeed; therefore according to the letter, our Saviour ſpeaketh of *a man* already born into the world, that he muſt *be born again*. But if we ſeek out the ſence [*To be born again*] (as our Saviour interprets it) is *to be born of Water and of the Spirit*; and ſo may Infants not born into the World, *be born again*. Thus we read of *Jeremy*, *The word of the Letter came* Jer. 1. 5. *unto him, ſaying, Before I formed thee in the Belly, I knew thee, and before thou cameſt forth out of the Womb, I ſanctified thee*, Jer. 1. 5. And thus we read of *John* the Baptiſt, the Angel of the Lord ſaying of him, that *He ſhould be filled with the Holy Ghoſt, even from* Luke 1. 15. *his Mothers Womb*, Luke 1. 15. By theſe examples we ſee what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be obſerved by us.

You may yet object, [*to be born again*] is (ſaith our Saviour) [*to be born of Water and of the Spirit:*] now *Water* is the outward Baptiſm, and *the ſpirit* is the inward grace (thus * all Ancients have conſtrued this text, ſaith *Hooker*) but children not born (howſoever they are ſanctified by the Spirit) they cannot be Baptized with water, and therefore they *cannot ſee the Kingdom of God*.

* *Quindecim patres propoſuit Bellarminus. Tomo ſecundo lib. 2 de effectu Sacramentorum, cap.* 3. *Hook. Eccl. Polit. lib.* 5. *ſect.* 59. *Aquin.* 3. *part quæſt.* 68. *art.* 2.

I anſwer: In caſes of extremity, or impoſſibility if actual Baptiſm be wanting, vocal is enough, and thus far ſome of our Adverſaries grant us; *Though it be wanting indeed* (ſaith *Aquinas*) *yet Baptiſm in deſire is ſufficient to Salvation*: And to this end he cites *Auſtin*, ſaying *Sanctification may be without Baptiſm, and Baptiſm without Sanctification*; *if Sanctification be, though Baptiſm be not, it avails to Salvation*; *but if Baptiſm be, and Sanctification be not, it avails nothing at all.* Our Pſal. 148. 12. concluſion is this, *All men* (or all mankind) *young men and maidens, old men and children*, all muſt be regenerated, or they can never *ſee the Kingdom of God*.

Secondly, [as all *men*, ſo all *man*] all the members Doct. 2. of his body, all the faculties of his Soul. *Sanctification (if ſaving) muſt be perfect and entire, though not in reſpect of degrees, yet in reſpect of parts*; every part and power of body and Soul muſt have its part of ſanctification, though no part his full perfection, before the diſſolution of our earthly Tabernacles: Hence (ſay Divines) there is *a regeneration or ſanctification* (it is all one) *inchoata* and *conſummata*; *inchoata*, begun in this life; *conſummata perfected* in that other: And of this ſaith our Saviour, *Matth.* 19. 28. *Verily I ſay* Matth. 19. 28. *unto you, that ye which have followed me in the regeneration when the Son of Man ſhall ſit in the throne of his Glory, ye ſhall alſo ſit upon twelve Thrones, judging the twelve Tribes of Iſrael*: We ſpeak not of this *Regeneration* but of that which brings to this: for we muſt be regenerated here, or have no part there with God in his Glory.

And ſhould we conſider *man* in his parts, every part muſt bear a part in this Birth; his *body* muſt be regenerated, his *Soul* muſt be renewed; we will begin with the *Body*; *As you have yielded your Members ſervants to uncleanneſs, and to iniquity, even ſo now yield your members ſervants to righteouſneſs, unto Holineſs*, Ro. 6: 19. As every Member of the *old Man* is full Rom. 6. 19. of Sin, ſo every Member of the *new born man* is to be renewed by Grace. To inſtance in ſome of them; *The Heart*, that in the *old man* is full of *evil Thoughts*, Matth. 15. 19. *Murthers, Adulteries, Fornications, Thefts, Falſewitneſs, Blaſphemies*; in the *new man* it is the member that muſt firſt be renewed; here Grace firſt ſeats it ſelf, and after is diſperſed over all; as in natural generation the *heart* is firſt framed, ſo in ſpiritual regeneration the *heart* is firſt reformed. Some call it the firſt mover of all mens actions, for as the firſt mover carrieth all the ſpheres of Heaven with it, ſo doth the *heart* carry all the members of the body with it: And therefore it is that the *new man* begins firſt with his *heart*; for if that fountain be right, all the ſtreams of his *Deſires, Purpoſes, Affections, Speeches, Actions, Converſations*, run ſweet and clear, and pleaſant. Again, *the eye*, that in the *old man* is the broaker, Matth. 6. 23. that goes between the heart and the object, to make up the ſinful bargain: that which our Saviour calls *an evil eye, an Adulterous eye*; in the *new man* it muſt 2 Pet. 1. 14. be exerciſed on other objects, *I made a covenant with mine eye*, (ſaith *Job*) *why then ſhould I think upon a* Job 31. 1. *maid? I will lift up mine eyes unto the hill* (ſaith Da- Pſal. 121. 1. vid) *from whence cometh mine help*. Again, *the ear*, Pſal. 58. 5. that in the *old man* is *ſtopped againſt the voice of the Charmer, charm he never ſo wiſely*; or if it be open like Deaths Porter, it lets in ſin and Satan at every occaſion; in *the new man* it muſt be the Gate of Life, or the Door of Faith; therefore there is not a member that the Devil more envieth than the *ear*, as we ſee in the Man poſſeſſed with a deaf Devil, *Mark* 9. 25. who poſſeſſed that ſenſe, as the moſt Mar. 9. 25. excellent, to hinder him from hearing. Again, *the* James 3. 6. *tongue*, that in the *old man* is *a world of iniquity, that defileth the whole body, that ſetteth on fire the courſe of nature, and is ſet on fire of hell*; in the *new man* it muſt be the trumpet of divine praiſe, or (as *David* calls it) Pſal. 49. 1. *the pen of a ready writer*, uttering only thoſe things which the heart enditeth in ſincerity and truth. To ſum up all in one, *the heart* is it where grace begins firſt, and is felt laſt; and therefore ſaith God, *Son give me thy heart*, Prov. 23. 26. and therefore prays Prov. 23. 26. *David, Create in me a new heart*, Pſal. 51. 10. and Pſ. 51. 10. therefore wills *Solomon*, *Keep thy heart with all diligence, for out of it are the iſſues of life*, Prov. 4. 23. Prov. 4. 23. Would any man that is regenerate encounter ſin in his *heart*, it were impoſſible to break out into action; would the *heart* of any man that is *born again*, but meet ſin with this Dilemma, *If I commit this, I muſt either repent, or not repent for it*; *if I do repent, it will coſt me more heart-break, and ſpiritual ſmart, then the ſenſual pleaſure can be worth*; *If I never repent it will be the death and damnation of my Soul*: Sure this thought conceived, and rightly followed in the *Heart* of the regenerate, would be enough to cruſh ſin at the firſt riſing of it; and ſo it is; for if he be regenerate, he doth * not ſin, *Whoſoever is born of God doth not commit ſin*, 1 Joh. 3. 9. He is moulded anew, and all 1 John 3. 9. the members of his body are conformed to the ſovereignty and rule of grace; yea *his Body is preſerved blameleſs, Holy, acceptable unto God*; it is a *mem-* 1 Theſ. 5. 23.

* *Conſuetudinaliter, delectabiliter, ſerviliter, & illuctabiliter*,

ber of *Chriſt*, *the Temple of the Holy Ghoſt*: Happy Rom. 12. 1. man that is bleſt with this body! Sure, *a man* thus *born again*, *he ſhall ſee the Kingdom of God*,

1 Cor. 6. 15, 19. Secondly, as the *body*, ſo the *Soul* of this *man* is 1 Cor. 6. 20. to be renewed by grace; *Therefore glorifie God in your body and your Spirit*, (ſaith *Paul*, 1 *Cor.* 6. 20.) The body and the Spirit muſt both glorifie God; and as all the parts of the body, ſo all the powers of the Soul.

Firſt, *the underſtanding*, that in the *old man* is *blind and ignorant* about heavenly things, or howſoever it may know many things; yet never can attain Epheſ. 4. 18. to ſaving knowledge; in the *new man* it muſt be Revel. 3. 18. anointed with the *eye-ſalve* of the Spirit, inſpired with the knowledge of Divine truths, eſpecially with thoſe ſacred and ſaving myſteries which concern *the Kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverſe in the ways of godlineſs; in the *new* Rom. 12. 2. *man* it muſt prove and approve what is *the good, and acceptable, and perfect will of God*; yea, it muſt attend and be ſubordinate to the grace of God, ſith God indeed, and God only *works in us both the will and the* Phil. 2. 13. *deed*, Phil. 2. 13. Again, *the memory* that in the old man is ſlippery in the things of God, or if naturally good, yet not ſpiritually uſeful, in the *new man* it muſt be ſanctified to good performances; and although it cannot encreaſe to a great natural perfection (for grace doth not this) yet the perfections it hath muſt be ſtraight, and right, and guided to Godward, *Remember the Lord thy God*, ſaith *Moſes*, Deut. Deut. 8. 18. 8. 18. Again, *the conſcience* that in the *old man* ſleeps and ſlumbers, or if it be awake, tears and roars, as if a legion of Devils now poſſeſſed it; in the *new man* it muſt be calm and quiet; and yet not ſleep or ſlumber, but rather in a friendly loving manner check and controul whereſoever ſin is, yea never be quiet, till with kind and yet earneſt expoſtulations, it draw the ſinner before God to confeſs his fault, and to ſeek pardon for it. Again, *the affections* that in the *old man* are ſenſual, inordinate, bewitched, and ſet on wrong objects; in the *new man* they muſt be turned another way. *Mary Magdalene* (you know) was given to unclean luſts, but the Lord diverted this ſinful paſſion, and ſo ſhe became penitent, and thirſted after grace. To ſumm up all, all muſt be renewed, *the underſtanding*, *will*, *memory*, *conſcience*, *affections*.

But to feel more of their ſweetneſs, I will pound theſe ſpices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, obſerve (I pray) theſe Paſſages.

First, I ſay, in the *new man* the *underſtanding* muſt be renewed; ſo the Apoſtle, *The new man is renewed* Col. 3. 10. *in Knowledge*, Col. 3. 10. and this knowledge im- Col. 1. 9. plies two habits, *Wiſdom* and *Prudence*, *Col.* 1. 9. Firſt, *Wiſdom*, and that is ſpeculative, Secondly, *Prudence*, and that is practical. By the one the child of God having the eyes of his mind opened and enlightned, doth ſee the myſteries of ſalvation, the ſecrets of the Kingdom, the whole Counſel, and the wonders of the Law of God; by the other he is enabled with a judicious ſincerity, to deliberate and determine in caſes of conſcience, in the practice of Piety, and the experimental paſſages of a Chriſtian Man. If we conſider the firſt, (*Wiſdom*) how is it poſſible that a man unregenerate ſhould know the myſteries of Salvation? It may be he may go as far as the power of natural diſcourſe, and light of Reaſon can bear ſway, he may be furniſhed with ſtore of rare and excellent learning, and yet for all this want the true knowledge of *Spiritual Wiſdom*. Why ſo? Becauſe all his knowledge, like the light of the Moon, is diſcharged upon others, but never returns and reflects upon his own Soul; he ſhould know, but knows not the darkneſs of his own underſtanding, the diſorder of his own affections, the ſlumber of his own Conſcience, the deadneſs of his own heart: But the *man* regenerate (know he never ſo little) he hath the *ſaving knowledge*, and in this he exceeds the greateſt Rabbies, the profoundeſt Clerks; he only knows God with a ſtedfaſt apprehenſion, he only knows himſelf a moſt mean, baſe, and contemptible thing; his *new Birth* hath learned him how wicked a creature he naturally is, and therefore in that reſpect is he odious to himſelf, and loathſome in his own eyes: Or if we conſider the ſecond, (*Prudence.*) How is it poſſible that a man unregenerate ſhould experimentally know the Practice of piety in a Chriſtian courſe? ſhould we inſtance in this myſtery of *Regeneration*; Here is one *Nicodemus a ruler of the Jews, and a teacher of Iſrael*; yet as learned as he was, if he confer with Chriſt about the ſalvation of his Soul, he is ſtrangely childiſh, and a meer infant; tell him of the *new Birth*, and he thinks it as impoſſible, as for *an old man to return into his mothers womb, and be born again*: The natural man cannot diſcern the operations of Grace, he knows not that dark and fearful paſſage, which leads from the ſtate of nature (through ſtrange terrours and torments of Soul) into the rich and glorious happineſs of the kingdom of Chriſt; whereas on the contrary, the regenerate man (that hath had the experience of the power of Godlineſs upon his own Soul) he can ſee and judge of the light of Grace, he can taſte and reliſh of the fruits of the Spirit; and hence it is that many a ſilly one (man and Woman) whom the worldly-wiſe paſs by with ſcorn and contempt, are often in ſpiritual affairs more wiſe and learned than the learnedſt Doctors.

Secondly, the *Will* muſt be renewed; and this *Will* of the regenerate contains two things *Righteouſneſs and Readineſs*: It is firſt rectified, when it is conformed to the will of God. Secondly, it is ſo enflamed with the love of goodneſs, that willingly he purſues it with alacrity of ſpirit. If we conſider the firſt (*the rectitude of the will*) we ſee by experience *the will* of the unregenerate is all out of courſe, he wills nothing but that which is evil: How ſhould he, conſidering his want of Gods image, his blindneſs of heart, his proneneſs to evil, together with the vehemency of his affections, which draw the *will* after them, and trouble the Judgment? But in the man that is regenerate, the *will* being moved, it afterwards moves it ſelf, Gods grace that concurs with it, quickens it, and revives it; ſo that now *his will* is nothing but *Gods will*: If it may appear that God bids him, or forbids him to do this, or that, he chooſeth *above all* to follow his commands, whatſoever becomes of him: why, this is the very * heart and marrow of regeneration, you may be ſure, the man that chooſeth *above all* to pleaſe God, is the only man of God, and ſhall be rewarded by God. Or if we conſider the ſecond (*the readineſs of the will to good*) alas, the will of the unregenerate hath no pleaſure in goodneſs, he underſtands not the ſweetneſs of it, and therefore nothing is more † *irkſome* to him than the ways of godlineſs: whereas on the contrary, the *Will* of the regenerate is *willing*, and this *willingneſs* indeed is the perfection of this *will*; yea (if we can ſay more) it is the higheſt degree of his perfection in this life, to be *willing* to do good.

Thirdly, the *memory* muſt be renewed; and this *memory* reflects occaſionally on a double object, *on God*, and *the things of God*. Firſt, *on God* by remembrance

* To will Chriſt, or to chooſe Chriſt, or to conſent that Chriſt ſhall be ours, together with his benefits, may be conſiſtent with an unregenerate eſtate; but to will or chooſe Chriſt more heartily ſtrongly and prevailing, than his pleaſures, or inferiour good; no wicked man can do. *Baxter's everlaſting reſt.*

† Job 21. 14.

brance of his preſence every where. Secondly on *the things of God*, by calling them to mind at uſeful times. If we conſider the firſt object, *God*; the unregenerate hath no mind on *God*, *God is not in all his thoughts*, like the hood-wink'd fool, that ſeeing no body, thinks no body ſees him; ſo hath he ſaid in his heart, *How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of heaven.* But contrariwiſe, the regenerate man, *he remembers his Creator in the days of his youth.* And though *God*, as being a Spirit, is (in ſome ſort) abſent from his ſenſes, yet by virtue of his ſanctified *memory* (that makes things abſent as preſent) his eye is on *God*, and he conſiders *God* as an eye-witneſs of all his thoughts and words, and doings, and dealings; Pſal. 10. 4. he knows nothing can be hid from that all-ſeeing eye, though ſin tempt him with the faireſt opportunities of night and darkneſs, yet ſtill he remembers if his eyes ſee nothing, all thoſe eyes of heaven (of God and of his Angels) are ever about him: and therefore he anſwers the Tempter, How dare I ſin to his face, that looks on me what I am doing? If I dare not do this folly before men, how dare I do it before thoſe heaven-ſpectators, *God and his Angels*? Or if Job 22. 13, 14. we conſider the ſecond object (*the Word of God*) the unregenerate never burdens his *memory* with ſuch bleſſed thoughts; if ſometimes he falls upon it, it is either by conſtraint, or by accident, never with any Eccl. 12. 1. ſettled reſolution to dwell on it, or to follow it: but the ſoul that is regenerate, with *Mary*, *keeps all theſe* Luk. 2. 51. *things in his heart*: or with *David* gives it out, Pſal. 119. 11. *Thy word have I hid in my heart*, Pſ. 119. 11. Whatſoever leſſons he learns, like ſo many jewels in a Casket, he lays them up ſafe, and then as need ſerveth, he remembers his ſtore, and makes all the good uſe of them he may. I will not deny, but any man (good or evil) may retain good things according to that ſtrength of retainment, which nature affords him; but the regenerate (whoſe *memory* only is ſanctified) whatſoever he retains, he hath it opportunely at hand; in tentation or affliction he remembers and applies, and ſo remembring to apply, and applying that he remembers, he is thereby enabled to reſiſt evil, or to follow thoſe good things which the Lord hath commanded.

Fourthly, *the conſcience* muſt be renewed, and that two ways, either by drawing the ſoul *to good*, or *from evil*: firſt, *to good*, by enclining and encouraging; Secondly, *from evil*, by reſtraining and bridling. If we conſider its firſt office (in that it draws and leads the ſoul *to good*) I confeſs the unregenerate is not that *conſcience*, for the moſt part his *conſcience* lies dead in his boſom, or if it ſtir ſometimes, he labours all he can to ſmooth it in his waking: to ſuch an one ſhould men and Angels preach, yet ſo far is he bewitched with ſin, that he hath no mind of goodneſs, or if ever he do any good act (which is a rare thing with him) it is not out of *conſcience* to do good, but for ſome ſiniſter end or reſpect. It is otherwiſe with the regenerate, his *conſcience* incites him *to good*, and he doth *good* out of *conſcience*; he ſtands not upon terms of pleaſure or profit, but his *conſcience* being guided by the rule and ſquare of Gods holy truth, he ſubmits to it meerly out of his obedience to God: hence it is that come what will come, weal or wo, his eye is fixt on God; and if man oppoſe where God commands, he is quickly reſolved out of that in *Iſaiah* Iſa. 51. 12. 51. 12, *I, even I am he that comforteth you; who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſs? and forgetteſt the Lord thy Maker, that hath ſtretched forth the heavens, and laid the foundations of the earth?* Or if we conſider the ſecond office of *Conſcience* (in drawing the ſoul *from evil*) the unregenerate either hears not, or heeds not his reclaiming *conſcience*: if it ſpeak, he firſt goes about to lull it aſleep again; or if it cry out, and will not peace, then (in ſpight of goodneſs) he runs out of one ſin into another, and uſually from preſumption to deſpair. On the other ſide, the regenerate hath a *conſcience* that draws him from, and keeps him out of evil: 'tis known eſpecially by theſe two properties, *Remorſe* and *Tenderneſs*: *remorſe* hath an eye on all ſins paſt, and *tenderneſs* hath an eye on all ſins to come: by *remorſe* is bred ſorrow for ſin, and loathing of ſin: no ſooner he conſiders how by his manifold ſins he hath offended God, crucified Chriſt, grieved the holy Spirit, but his heart bleeds and breaks that he hath done ſo wickedly againſt ſo gracious a God: this ſorrow for ſin brings with it a loathing of ſin; he cannot but hate it, that hath cauſed his heart-break; yea he hates it, and hates the very thought of it; every look-back is a new addition of deteſtation, and very meditation makes the wound of his *remorſe* to bleed again and again: by *tenderneſs of conſcience* is bred a care and watchfulneſs to avoid ſin to come; for no ſooner is ſin preſented to his *conſcience*, but he ſtartles at its ſight, and thinks on its vanity, and meditates on that ſtrict and general account he muſt one day make for it; which thoughts and ſin put together in the balance, he dares not do wickedly for a world of gain: and you may obſerve it, this *tenderneſs* (or eaſineſs to bleed at the apprehenſion of ſin) is proper and peculiar to that *conſcience* alone that is enlightned, and ſanctified, and purged by Chriſt.

Fifthly, the *affections* muſt be renewed, and that is done by ſetting them upon right objects. I ſhall inſtance in ſome of them, as *love*, *hatred*, *hope*, *fear*, *joy*, *ſorrow*. *Love* I place firſt, which in the unregenerate man is faſtned inordinately upon the creature; and as one ſin begets another, ſo on whatſoever object it falls, it gets ſome ſin: thus the *love* of honour breeds ambition, *love* of riches breeds covetouſneſs, *love* of beauty breeds luſt, *love* of pleaſure breeds ſenſuality: whatſoever he *loves* (the object being earthly) it brings with it ſome ſin, and thereby (the worſt of all) he wickedly prefers earth before heaven, a dunghil before Paradiſe, a few bitter-ſweet pleaſures for an inch of time, before unmixed and immeaſurable joys world without end: But the regenerate man ſettles his *love* upon other objects; as he that is carnal, minds things carnal, ſo he that is ſpiritual, *loves* things ſpiritual; no ſooner is he turned (by a ſound and univerſal change of the whole man) *from darkneſs to light, and from the power of Satan unto God*, but he preſently begins to ſettle with ſome ſweet contentment, upon the flowers Act 26. 18. of Paradiſe, heavenly glimpſes, ſaving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the higheſt, * God Almighty; how ſweet is that *love* that caſts it ſelf wholly into the boſom of his Maker? how bleſſed is that man, that yearns, and melts, and cleaves, and ſticks unto his gracious God above all? why, this is right *love*, and for this is the Church commended, *Cant.* 1. 4. *The righteous love thee*, or as others tranſlate, *amat in rectitudinibus, ſhe loves thee righteouſly*; her *love* is ſet above all upon the right object, God: not that the regenerate *loves* nothing elſe, for he † *loves the Law, the Miniſters*, and all the ordinances of God appointed for his good; but whatſoever he *loves* it reflects upon God; he *loves* all for God, and God for himſelf.

The ſecond affection is *hatred*, which in the unregenerate is ſo inordinate, that he is *an hater of God*, Rom. 1. 30. Rom 1. 30. not that he *hates* God in himſelf (for God is univerſally good, and cannot be hated) but in ſome particular reſpect, becauſe he reſtrains him from his pleaſure, or puniſheth him for his ſin, or croſſeth his lewd appetites by his holy Commands. And as he *hates* God, ſo likewiſe his *brother*, 1 *John* 2. 11. Hence ariſe thoſe envies, emulations, jars contentions amongſt thoſe that profeſs themſelves Christians; of which *Paul* could ſay, *A brother goeth to Law with a brother*, 1 Cor. 6.6. But of all *brethren* he hates them moſt, of whom our Saviour is the *firſt-born*: Gods faithful ones ever were, and ever will be *ſigns and wonders, and monſters unto many, a ſcorn, reproach, and deriſion to them that are round about them*: But he that is regenerate *hates* ſin, and in whomſoever ſin rules or reigns, he cannot but *hate* them; *Do not I hate them, O Lord, that hate thee*? (ſaith *David*) and, *am not I grieved with thoſe that riſe up againſt thee*? Not that *David*, or any Saint of God, hates the perſons of any one, but ſin in the perſon; or he is ſaid to hate them for ſins ſake that is in them; in this reſpect he bids them defiance in the verſe enſuing, *I hate them with a perfect hatred, I account them mine enemies*, Pſal. 139 22. I know there is a perpetual combate in the regenerate betwixt the fleſh and the Spirit, and therefore we muſt underſtand this *hatred* which *David* calls *a perfect hatred*, according to the perfection in *parts*, but not in *degrees*: never any but Chriſt hated ſin to the full, with all his might, but in ſome meaſure his ſervants hatred is *perfect*, which makes him always hate ſin in others, and often in himſelf when after the commiſſion of any evil he begins to repent him, and *to abhor himſelf* (as *Job* did) *in duſt and aſhes*, Job 42.6.

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*I am perſwaded there is no wicked man amongſt us, but he hath ſome love to Chriſt, more or leſs, only here is the unſoundneſs which undoes ſuch a man; he loves his inferiour bleſſings better than him: and for this he periſheth. *Baxters's reſt.* Cant. 1. 4. † Pſal. 119. 165. 1 Theſ. 5. 13.

1 John 2. 11.
1 Cor. 6.6.
Rom. 8.29.
Iſa. 8. 18.
Pſal. 71.7.
Pſal. 79. 4.
Pſal. 139. 21.
Verſ. 22.
Intenſive, nonextenſive.
Job 42. 6.

The third affection is *Hope* (this I rather name than *deſire*, becauſe whatſoever we *Hope* for, we cannot but * deſire it, and ſo it is implied in it.) Now this *Hope* in the unregenerate is faſtned on *this world, and the things of this world*; he *hopes* for preferment, riches, or the like; as for his *hope* of heaven, it is but a * waking mans dream; a dream, ſaid I? Yes, as dreams in the night fill us with illuſions and vain forms (you know a beggar may dream he is a King) ſo *hope* abuſing the imagination of the unregenerate, fills their ſouls many a time with vain, or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixt on future good, and he endeavours to purſue it, till he get the poſſeſſion; if in the purſuit he meet with croſſes, loſſes, griefs, diſgraces, ſickneſſes, or any other calamities, his *Hope* is able to ſweeten the bitterest miſery that can poſſibly befal him; the *afflictions of this life* bid him look for a better, a croſs here minds him of the glory above; and howſoever this *Hope* may have many difficulties and wraſtlings in him, (therefore it is compared to an anchor, which holds the ſhip in a ſtorm, *Heb*. 6. 19.) yet it holds and ſticks ſo firm to God and his promiſes above all, that he is confident, that after this life an heavenly crown ſhall be ſet on his head, by the hands of God and his Angels.

* Many that periſh may deſire and hope, and love God, and Chriſt, and heaven; but they deſire, and hope, and love ſome inferiour good more. He that deſires, and hopes, and loves God ſincerely and ſavingly, he doth all this ſupreamly; God above all things elſe. *Baxter's reſt.*

* *Somnium vigilantium.*

The fourth affection is *fear*, which in the unregenerate is either worldly or ſervile: if it faſten on the world, then he fears the loſs of his credit, or of his profit, and becauſe he and the World muſt part at laſt, he *fears* this ſeparation above all fears: *O death* (ſaith the Wiſeman) *how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things*? O the thoughts of theſe griſly forms, and ugly face of death, of the parting from all worldly pleaſures for ever, of his rotting in the grave, dragging to the Tribunal and Terror of the laſt day, they cannot but make his heart to ſhrug together for horror, and (many times) to quake and tremble like an Aſpen leaf; or if his *fear* reflect on God, then it is a ſervile *fear*; for as the ſervant or hireling works not for love of his maſter, but only for *fear* of Puniſhment; or as the adulterous woman is afraid of her husband, not out of love or affection, but leſt he reward her to her foul demerits; ſo he *fears* God for fear of puniſhment due unto him from God: It is otherwiſe with the man that is *born again*; his *fear* is either *initial*, or *filial*: in pangs of the new birth, or in the new-born babe it is called *initial*; becauſe then he caſts away ſin both out of Gods *love*, to which he hath partly attained, and out of the woful effects of ſin, which he hath throughly conſidered; with the right eye he beholds God, and with the left eye he beholds puniſhment; ſo that this fear is a middle (as it were) betwixt *ſervile and filial fear*; and as the needle draweth in the thread, ſo this *fear* draweth in *charity*, and makes way for *filial fear*; to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Iſaiah* proclaimeth, *the fear of the Lord is his treaſure*, Iſa. 33. 6. Never was treaſure more dear to the worldlings, than is God's *fear* to him; his *love* of God, his deſire to pleaſe God, and his *fear* of being ſeparated from God, keeps him in ſuch awe, that though no puniſhment, no death, no hell were at all, yet he would not ſin wickedly, wilfully and maliciouſly, for a world of treaſures.

Eccleſ. 41. 1.
Weemſ.
Iſa. 33. 6.

The fifth affection is *joy*, which in the unregenerate is meerly ſenſual and brutiſh; it hath no better objects than gold, or greatneſs, or offices, or honors, or the like: and what are all theſe but a ſhadow, a a ſhip, a bird, an arrow, a poſt that paſſeth by? or rather, *as crackling of thorns under a pot*, as flaſhes of lightning before everlaſting fire? But the *joy* of the regenerate is a ſpiritual *joy*, and the matter of it is the light of Gods countenance, or the robe of Chriſts righteouſneſs, or the promiſes of Gods Word; or above all, God Almighty, bleſſed evermore: Thus *David, Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*, Pſal. 73. 25. Why, this is that *joy* which no man can conceive, but he that enjoys it; this is that *white ſtone*, Rev. 2. 17. whoſe ſplendor ſhines only upon heavenly hearts; this is that glimpſe of heavens glory, which ſpringing up in a ſanctified heart, out of the wells of ſalvation, and carried along with addition of freſh comforts (from the Word and Sacraments) through a fruitful current and courſe of mans life, is at laſt entertained into the boundleſs and bottomleſs Ocean of the *joys* of Heaven. I will not ſay, but ſometimes it may be aſſaulted, and ſtopped with ſome doubts, or diſtruſts, or weakneſſes of degree, yet in reſpect of its creation, or eſſence, or bliſſful iſſue, it is (ſaith one) *a very glimpſe of heaven, a pure taſte of the rivers of life, and firſt fruits* (as he calls it) *of everlaſting joys*.

Pſal. 73. 25.
Rev. 2.17.
Bolton's walking with God.

The ſixth affection is *ſorrow*, which in the unregenerate is a worldly *ſorrow*, and the affects of it are death; ſo the Apoſtle, *the ſorrow of the world worketh death*, 2 Cor. 7. 10. In this kind how endleſs are the *ſorrows* of men for their loſſes or croſſes, that ſometimes may befal them? And howſoever ſome may endeavour to comfort them in Chriſt, they are ſo deadhearted that nothing can perſwade, nothing reliſh with them that concerns heaven or ſalvation. But in the regenerate, *ſorrow* looks up to God-wards not that the beholding of God in himſelf can bring ſorrow to a man, for he is a moſt comfortable object, which made *David* ſay, *The light of thy Countenance — is gladneſs to my heart*, but the beholding of ſin, which hindreth from the clear ſight of that object, this is it which breeds *ſorrow*, and this the Apoſtle calls *godly ſorrow, working repentance to ſalvation, not to be repented of* 2 Cor. 7. 10. It is not every *ſorrow*, *but godly ſorrow*; *I rejoyce* (ſaith the Apoſtle) *not that ye were made ſorry, but that ye ſorrowed to repentance*: And would you know who *ſorrows* to repentance? it is he, and only he that groans

2 Cor. 7. 10.
Pſal. 4. 6,7.
2 Cor. 7. 10.
V. 9.

groans and ſighs under the heavy weight and burden of his ſins, that is of a broken and contrite heart, that *trembles at Gods Word*, that is grieved at his enormities, that forſakes all ſins, and that reſigns up himſelf in all holy obedience to Gods bleſſed will; Pſal. 6. 6. this ſorrow is a bleſſed *ſorrow* that brings forth joy and immortality: Therefore *comfort ye, comfort ye all that mourn in Sion*, what though for a night (in pangs of *the new birth*) you lie ſorrowing and weeping for your ſins? mark a while, and the day will dawn, *ride on, becauſe of the word of truth*, and a day-ſtar will ariſe in your hearts that will never ſet; nay weep Pſal. 6. 6. and weep again, till you can ſay with *David*, *All the night make I my bed to ſwim* with my tears, and preſently the Sun of Righteouſneſs will appear, and he will dry away your tears, and ſhine upon you with everlaſting light. Certainly thus it is with every regenerate man, *he loves, and hates, and hopes, and fears, and joys, and ſorrows*, and all theſe paſſions are renewed in him: Pſal. 119. 47. To give inſtance in one, *David* for all the regenerate; his *love* appears, Pſal. 119. 47. *My delight* 130. 22. *ſhall be in thy commandments which I have loved*: his *hatred* appears, Pſal. 130. 22. *I hate thy enemies* 62. 5. *with a perfect hatred*. His *hope* appears, *Pſal.* 62. 5. *My ſoul, wait thou only upon God, for my expectation is* 119. 120. *from him.* His *fear* appears, *Pſal.* 119. 120. *His Judg*119. 16. *ments are terrible, I tremble and quake.* His *joy* appears, *Pſal.* 119. 16. *Thy Teſtimonies are my delight, I rejoice* 119. 136. *in them as one that findeth great ſpoils.* His *ſorrow* appears, *Pſal.* 119. 136. *Mine eyes guſh out with rivers of water.* Here is *Love, and Hatred, and Hope, and Fear, and Joy, and ſorrow*, and all are ſet upon their right ſpiritual objects.

You ſee now a pourtraicture of the *new man*, which ſhould be the caſe of all men; my text ſaith indefinitely [*A man*] implying every *Man*; and every part of *Man*, every man ſhould be regenerated, every part of man ſhould be renewed; and whereas *man* conſiſts of two parts, the body and ſoul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue*, in ſpecial; all the powers of his ſoul, the *Underſtanding, the Will, the Memory, the Conſcience, the Affections* in general, all muſt be renewed, and the whole *man*] *born again.*

Uſe. And yet (beloved) I mean not ſo, as that a man renewed is never overcome with ſin; I know there is in him *a continual fight* betwixt the fleſh and the ſpirit, each of which ſtriveth to make his part ſtrong againſt the other and ſometimes *Amaleck* prevails, and ſometimes *Iſrael* prevails; ſometimes his *heart* falls a luſting, his *eyes* a wandring, his *ears* a tickling, his *tongue* a ſpeaking idly; ſometimes his *underſtanding* errs his *will* rebels, his *memory* fails, his *conſcience* ſleeps, and his *affections* turn the ſtream after ſenſual objects; but (that which differs him from the unregenerate man) if he ſin, it is with a gracious reluctation, he reſiſts it to the uttermoſt of his abilities, and if at laſt he commits ſin through the violence of tentation, ſubduing the infirmity of the fleſh, he is preſently abaſhed, and then begins he to ſet repentance a-work in all the parts and powers of his body and ſoul; then begins his *conſcience* to trouble him within, and will never be at quiet until the ciſtern of his *heart* (being over-charged) hath cauſed his *eyes*, the flood-gates, with moiſt ſinful humours, to overflow the cheeks with tears of contri- 1 Cor. 6. 9. tion; and thus he is *waſhed, juſtified, ſanctified*, and reſtored to his former integrity again. Examine then your ſelves, you that deſire heaven at your ends, would you inherit the Kingdom? Would you live with Angels? Would you ſave your Souls? Examine and try whether your *Bodies and Souls be Sanctified throughout*; and if you have no ſenſe or feeling of the *new birth*, (for 'tis a myſtery to the unregenerate) then never look to ſee (in that ſtate) *the Kingdom of God*; but if you perceive the working of ſaving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godlineſs firſt ſeizing the *heart*, and after diſperſing it ſelf over all the parts and powers of *Body and Soul*; (or yet more in particular) if your *hearts* be ſoftned by the Spirit, if *your eyes wait upon God*, if your ears liſten to his Word, *if your tongues ſhew forth his praiſe*, if your *underſtanding* attain to ſaving knowledge, if your *wills* conform to the *will* of God, if your *memories* be ſtored with heavenly doctrine, if your *conſciences* be tender and ſenſible of the leaſt ſin whatſoever, if you *love* that which is good, if you *hate that which is evil*, if you *hope* for the bleſſings above, if you *fear him that can deſtroy both Body and Soul*; in a word, if you *joy* in goodneſs, if you *ſorrow* for ſin, then are you *born again.* Happy man in this caſe that ever he was *born*, and thus every man muſt be, or he cannot be happy, *Except a man*] (every man, every part of man) *be born again he cannot ſee the Kingdom of God.*

Thus far of the ſubject, *man.*] We come now to the act, or deed to be done, he muſt *be born again.*

[*Be born again.*]

THE *Children are brought to the birth*, and leſt the ſaying be true of us, *there is no ſtrength to bring* 2 Kings 19. 3. *forth*: I ſhall now (by gods aſſiſtance) proceed to the *birth* it ſelf. Here we have the manner of it, and we may obſerve a double manner.

Firſt of the words containing *the new birth.*

Secondly, of the *new birth* contained in the words.

The manner of the words appears in the original γεννηθῇ ἄνωθεν] two words, and either of them hath its diverſe reading. γεννηθῇ, *Valla* would rather have to be *genitus, begotten. Except a man be begotten.*] Others uſually ſay *natus, born*; *Except a man be born.*] And as γεννηθῇ, ſo ἄνωθεν, ſome would have to be ἄνωθεν οὐρανόθεν *above*, or *from heaven*; *Except a man be born from above.*] Others uſually ἄνωθεν τὸ πάλιν, *be born again. Chryſoſtome* cites both theſe, and of each reading we ſhall gather ſomething for our own inſtruction.

Except a man be regenerated, or begotten (ſaith *Valla.*) Eraſm. *As man that is born of a woman is begotten of a man, ſo* annot. in *he that is born again, muſt have a begetting too*: and loc. therefore ſometimes it is called *renaſcentia, a new birth*, Doct. and ſometimes *regeneratio, a new begetting*, or *regeneration.* If you ask of whom is the new man begotten? *James* tells you, *James* 1. 18. *Of his own will begat he us* Jam. 1. 18. *with the word of truth*: The former words note the impulſive cauſe, theſe latter the inſtrument; it was God that *begat us*, and with the *ſeed of the Word.*

Firſt, *God begat us*, and ſo are we called *Gods ſons, born not of Blood, nor of the will of the Fleſh, nor of the* John 1. 13. *will of Man, but of God*, John 1. 13. Regeneration is the work of God; and becauſe it is a work external, it is therefore communicable to each Perſon in the Trinity: *Ye are ſanctified* (ſaith the Apoſtle) *in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. 11. 1 Cor. 6. 11. The Father, Son, and Holy Ghoſt, all ſanctifie, all work the ſame work: but as in the God head there is but one Eſſence, and yet three manners of being of the ſame one Eſſence, ſo in Gods outward operations, all the perſons work *rem eandem*, one thing, but all work not *eodem modo*, after one manner. For inſtance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghoſt, yet every one of theſe works common to all three, are terminated in ſome one of them: So the Father is ſaid to create, the Son is ſaid to create, the Holy Ghoſt is ſaid to create; ſo the Father is ſaid to redeem, the Son is ſaid to redeem, the Holy 1 Cor. 8. 6. Ghoſt is ſaid to redeem; So the Father is ſaid to John 1. 10. Sanctifie, the Son is ſaid to Sanctifie, the Holy Ghoſt Job 26. 13.

is ſaid to Sanctifie: Thus all three concurr to every
one of theſe works, and yet every one of theſe works,
is terminated, ſpecified, and formed (as it were) in the
very laſt act by one of theſe tree: The work of the
Creation is terminated immediately in God the Father,
the work of Redemption is terminated immediately
in God the Son, the work of Regeneration
is terminated immediately in God the Holy Ghoſt.
And it is memorable, that as the community of theſe
works (*ad extra*) depends on the unity of Gods Eſſence,
ſo the diverſity of their determinations depends on the
diverſe manners of Gods exiſtence, or ſubſiſting: the
Father is of himſelf, neither made nor begotten, and
therefore it beſt agrees with him to make all things
of nothing, which is the work of *Creation*; the Son is
of the Father alone by reflection of his intellect, and
ſo called the repreſentation of his Fathers Image, and
therefore it beſt agrees with him to repreſent his Fathers
mercies to mankind, by ſaving them from death
and hell, which is the work of *Redemption*; the Holy
Ghoſt is of the Father and the Son proceeding (and as
it were breathed) from them both by the act of the
will, and therefore it beſt agrees with him (*that bloweth
where he liſteth*) to blow on our wills and by his
breath to purge and purifie us, which is the work of
Regeneration. To ſumm up all in a word, this work of
Regeneration (or *Sanctification*, or whatever elſe you will
call it) in reſpect of the work, it is of the Father, Son
and Holy Ghoſt, but in reſpect of the laſt act, it is of
the Holy Ghoſt, and not of the Father, nor the Son;
and thus our Saviour concludes, *John* 3. 6, 8. *That
which is born of the Spirit, is Spirit, and ſo is every man*
Joh.3.6,8. *that is born of the Spirit.*

Secondly, as *Gods ſpirit* is the principal, ſo *Gods
Word* is the inſtrumental cauſe of our Regeneration.
Ye are born again (ſaith *Peter*) *not of corruptible ſeed, but
of incorruptible by the word of God, which liveth and abideth
for ever,* 1 Pet. 1 23. This word *John* calls *the word*
1 Pet. 1. 23. *of Life, Paul* the producer of faith, and *the power of*
1 Joh.1.1. *God unto ſalvation*; yea this word *is quick and powerful,*
Ro.13.17. *and ſharper than any two-edged ſword, piercing even to the*
Ro. 10.10. *dividing aſunder of Soul and Spirit, and of the joynts and
marrow and is a diſcerner of the thoughts and intents of
the heart*, Heb. 4. 12. They that are *born again*, cannot
Heb. 4.12. but remember how *quick*, and *powerful*, and *ſharp*,
Gods word was at their *Regeneration:* Firſt like an
hammer it beat on their hearts till it broke them all
to pieces, and then like a ſword, by a terrible, cutting,
piercing power, it ſtruck a ſhaking and trembling into
Lu. 10.30. the very centre of their Souls; laſt of all, like oyl
(when as the man in the *Goſpel*, they were wounded
indeed) it began to ſupple thoſe wounds, and to heal
the bruiſes, and to refreſh the weak and tender heart
with all the promiſes of God revealed in Chriſt.

And thus a man being begotten of the Spirit with
the word of truth, he comes at laſt to the Birth: So we
read, *Except a man be born.*] And this I ſuppoſe to
be fuller than the other, becauſe a *begeting* may be,
and no *birth* follow, as many that are ſtifled in the
womb, are *begotten*, not *born*; but if the *birth* be, it
doth preſuppoſe a *begetting*, and ſo it implies it: *Except
Doct. a man be born*, that is, *except a man be begotten and
born he cannot ſee Gods kingdom.* If you ask of whom
born? I anſwer, as God is the *Father*, ſo the Church
is the *Mother* of every child of God; to this purpoſe
ſaith the Apoſtle, *Jeruſalem which is above, is free which
is the mother of us all*, Gal. 4. 26. what is *Jeruſalem*
Gal.4.26. but the Church? for as that City was the ſeat of *David*,
Pſal. 122. 5 ſo is this Church the throne of
Pſal.122.5. Chriſt, figured by the kingdom of *David Revel.* 3. 7.
Rev. 3. 7. and therefore of both theſe God thus proclaims, *Here
ſhall be my reſt for ever, here will I dwell, for I have a delight
Pſal. 132. 14. herein*, Pſal. 132. 14. And rightly is the Church
called our *mother*, firſt becauſe ſhe is the ſpouſe of our
Father betrothed, Hoſea 2. 19. coupled and made *one*, Hoſ. 2. 19.
Cant. 6. 3. *I am my well beloveds, and my beloved is* Cant. 6.3.
mine; and ſecondly, becauſe we are children born of
her: This teacheth us to honour our Mother, and like
little children to hang at her breaſts for our ſuſtenance,
Suck and be ſatisfied with the breaſts of her conſolations,
milk out and be delighted with the abundance of her glory, Iſa. 66. 11.
It is the Church that brings forth children to God by
the miniſtry of his word, and if we are children of
this mother, we muſt feed on that milk which flows
from her two breaſts, the Old and New Teſtament.
As new born Babes, (ſaith the Apoſtle) *deſire the ſincere*
milk of the Word, that ye may grow thereby, 1 Pet. 2.2. 1 Pet. 2.2.
In a word, out of the Church there is no ſalvation: *who
have not the Church for their mother, cannot have God for
their Father*, was the ſaying of old, and good reaſon,
for out of the Church there is no means of ſalvation,
no Word to teach, no Sacraments to confirm,
but all theſe, and all other means are in the womb
of the Church; it is here, and here only, where the
Spirit of *immortal ſeed* begets grace in the heart and ſo
a man is *born again.*

This ἄνωθεν] ſome read οὐρανόθεν *from heaven,*] and
ſo the word runs, ***Except a man be born from above.***] Doct.
From above it is that every good & perfect gift cometh: A John 3.27.
man can receive nothing, except it be given him from heaven,
John 3. 27. But how then ſaith our Saviour of
the wind (to which he compareth *every one that
is born of the ſpirit*) that we know not *whence it cometh,* Verſe 8.
and whither it goeth? I anſwer, this [*whence*] reſpects
more the cauſe than place; we know the wind comes
from the South, or North, or Eaſt, or Weſt, but why
ſo and ſo, we cannot tell; we know the Spirit is above,
and the *new birth* or regeneration comes from
the Spirit: But τὸ διότι why it is ſo, or what moves
the Spirit to do ſo, beſides his εὐδοκίαν, *the good pleaſure
of his will*, we cannot tell.

Or if we read ἄνωθεν τὸ πάλιν, as others do, the Beda,& Eraſm. paraph. in loc.
words then run thus, *except a man be born again.*] To
this *Nicodemus*'s reply ſeems more direct, *How can a man
be born when he is old? can he enter the ſecond time into
his mothers womb?* No queſtion he took Chriſt ἄνωθεν
pro πάλιν, only thus he miſtook, that the ſecond birth
ſhould be after the manner of the firſt birth; and therefore
he ſaith, *Can a man that is old* (ſuch as he himſelf
was) *be born again*? No, ſaith our Saviour, *that which
is born of the fleſh, is fleſh* and there is but one *birth* after
this manner; but to *be born again*] is to be born
after the Spirit, and this is that ſecond birth: ***A man*** Doct.
***is firſt born of the fleſh, and he muſt be again born of the
Spirit.***

Hence appears the difference of the firſt and ſecond
birth, the firſt birth is of the *earth, earthly*; the ſecond
birth *is of the Lord, from heaven, heavenly*; the firſt
birth is of nature, full of ſin; the ſecond is of grace
full of ſanctity: the firſt birth is originally of fleſh
and blood, the ſecond birth is originally of the *Spirit
and water*: In a word, the firſt birth kills, the ſecond
gives life; generation loſt us, it muſt be *regeneration*
that recovers us: O bleſſed birth, without which
no birth is happy, in compariſon of which (though
it were to be born heir of the whole world) all is but
miſery! This was *Moſes*'s praiſe, that *eſteemed the reproach
of Chriſt above all the treaſures in Egypt*; rather
would he be the Son of God, than to *be called the ſon* Heb. 13.
of Pharaoh's *daughter*, Heb. 11. 24. No queſtion it is a 24.
great dignity to be *called the ſon-in-Law to a King*, but 1 Sam. 18. 23.
nothing in compariſon of being the Son of God: This Acts 8. 37.
Sonſhip is that degree, above which there needs no Acts 10.47.
aſpiring, and under which there is no happineſs, no Acts 16.14.
heaven, no *kingdom: Except a man be born again*] *he* Tit. 2. 5.
cannot ſee the Kingdom of God.

Thus far of the manner of the words, which contain
the *new birth*, it appears in them, the Father of it

is God, the ſeed of it the World, the Mother of it the Church, the place of it, whence? From Heaven: The time of it, when? After a man is once born, then he muſt be *again born*: *Except a man be born again.*]

Secondly, as you ſee the manner of the *words*, containing *the new birth*; ſo now the manner of the *new birth* contained in the *words*. I know it is not wrought in all after one manner, nor is the manner known to us, but only ſo far forth as it is ſenſible in us, and therefore we muſt conſider man before Baptiſm, in Baptiſm, after Baptiſm.

In ſome is *the new birth* wrought *before Baptiſm*, as in the Eunuch under *Candace* Queen of the *Æthiopians*, Acts 8. 37. and in *Cornelius* the Captain: together with his kinſmen and near friends, *Acts* 10. 47. and in *Lydia*, Acts 16. 14. and ſo our charity tells us, that every infant dying before Baptiſm, is renewed by the Spirit: But the manner of this working we know not, for it is one of the ſecrets of the Spirit of God.

In others is *the new birth* wrought *in Baptiſm*, which indeed is the Sacrament of *the new Birth*, and ſeal of *Regeneration*; but howſoever in *Pædo-Baptiſm*, we ſee the outward ſeal, yet we ſee not, we feel not the manner of the inward working; for this alſo is the ſecret of the * Spirit of God.

* Bellar. Tom. 2. de de *Sacram. Baptiſm.* c. 10. *Habent fidem habitualem.* See. Dr. *Field* concering the Author of the grounds of the old and new Religion. S.2. *Fides eſt in infantibus potentia & inclinatione.* Urſinus *parte ſecunda Catecheſ. quæſt.* 74. *Spiritus operatur in potentiis animæ ipſorum, ut* Bellar. *Habent Spiritum fidei.* Zanch. *in cap.* 2. *ad Epheſ.*

Polan. Syntag. l. 6. *c.* 37. In others is *the new birth* wrought *after Baptiſm*; ſo *Polanus*: But whether *after Baptiſm*, or *in Baptiſm*, we will not diſpute; only (as the caſe ſtands with us) this I affirm, That there is no manifeſtation of *the new Birth*, until after Baptiſm: But when after Baptiſm? I anſwer, whenſoever men receive Chriſt by Faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them which he offered in Baptiſm: Now the manner of this feeling (or of Gods Spirit working) proceeds uſually thus:

There be certain ſteps or degrees (ſay Divines) by which it paſſeth; and howſoever in thoſe whom God hath bleſſed with that great favour of Holy and Chriſtian education (the Spirit of God dropping grace into their hearts, even very betimes) theſe ſteps or degrees, are not ſo eaſily perceived: Yet in thoſe men who have lived long in ſin, whoſe ſins have been groſs, and great, and grievous, no ſooner come they to a *new Birth* but they can feel grace work in them ſtep after ſtep, and theſe ſteps we ſhall reckon to the number of eight.

The firſt is a *ſight* of ſin, and this our Saviour reckons for the firſt work of the Spirit, *When he is come, he will reprove the world of ſin*, John 16. 8. Of ſin, how, Joh. 16. 8. Why thus: No ſooner begins this bleſſed change from nature to grace, but the conſcience (wrought on by Gods Word) opens its Book, and preſents to the Soul a bed-roll of thoſe many, mighty, heinous ſins, committed againſt God and man; there he may read in bloody burning lines the abominations of his Youth, the ſins of all his Life; and to bring them into method, the commandments of God ſtand as a remembrancer before his eyes: The firſt tells him of his Loving ſomewhat above God: The ſecond, of his Worſhipping a falſe God, or the true God after a falſe manner: The third, of his diſhonouring the great and mighty name of God: The fourth, of his breaking the Lords days, either in doing the Works of the fleſh, or leaving undone the Works of the Spirit: Nor is this all; as againſt God ſo againſt his Neighbour hath he ſinned: The fifth tells him of his Stubbornneſs and Diſobedience: The ſixth of his Paſſions, and deſires of Revenge: The ſeventh, of his Lewdneſs and Luſtful Courſes: The eighth, of his Robberies and covetous Thefts: The ninth, of his Lyes and Slanders, Back-bitings, and raſh Judgments: The tenth, of his Covetous Thoughts, and motions of the heart to all manner of Evil. Good Lord! What a number of Evils, yea what Innumerable Swarms of Lawleſs Thoughts, and Words, and Actions doth he read in his Conſcience? But above all, his darling-delight, his beloved ſin is writ in greateſt Characters; this he finds to have bewitched him moſt, and to have domineered above all the reſt in his waſted Conſcience; this ſin in ſome is Worldlineſs, Wantonneſs, Uſury, Pride, Revenge, or the like; in others, it is Drunkenneſs Gluttony, Gaming, Scurrillous Jeſting, Simony, or the like; whatſoever it is, the conſcience tells him of again and again; where, that he may read it, together with his other ſins, the Spirit of God now opens the eyes of his mind, and lets him ſee the very mud and filth of his Soul, that lay at the bottom before unſeen, and undiſcerned. This is the firſt working of the new Life, to wit, a feeling of the old Death of his Soul in ſins and treſpaſſes; and here the Axiom is true, No *generation without corruption*; a man muſt firſt feel this Death, before he is *born again.*]

The ſecond ſtep is, *Senſe of Divine wrath*, which begets in him fear; ſo the Apoſtle, *The Spirit of Bondage begets fear*, Rom. 8. 15. and thus it Works: Rom. 8. 15.
No ſooner hath the man a ſight and feeling of his ſin, but then Gods Spirit, (now called *the Spirit of Bondage*) preſents to him the armory of Gods flaming wrath and fiery indignation; this makes him to feel (*as if* he were pricked with the ſtroke of an Arrow, or point of a ſword, or ſting of an Adder) that he is a moſt curſed and damnable Creature, juſtly deſerving all the miſeries of this life, and all the fiery Torments of Hell in that life to come; yea, this makes him tremble, and ſtand, and look, as if he were throughly frighted with the angry Countenance of God Almighty: Would you view him in this Caſe? His Conſcience hath now awaked him out of his dead ſenſual ſleep, by the Trumpet of the Law; his heart is now ſcorched with the ſecret Senſe of Gods angry face, his Soul is now full ſorely cruſhed under the moſt grievous burden of innumerable ſins, his thoughts are now full of fear and aſtoniſhment, as if no leſs than very Hell and Horror were ready to ſeize upon his Body and Soul. I ſay not what meaſure of this wrath is poured on all men in their Converſion; for I ſuppoſe ſome feel more, and ſome have leſs of it; but I verily believe, ſome there are that (in theſe pangs of the *new Birth*) have been ſcorched (as it were) with the very flames of Hell, inſomuch that they might truly ſay with *David Gods wrath lieth hard upon me, and he hath afflicted me with all his waves*, Pſal. 88. 7. And no wonder, for Pſa. 88. 7.
this is the time of fear: Now it is that Satan ſtrives buſily to ſtifle *the new man* in the Womb; and therefore he that before diminiſhed his ſins, and made them appear little or nothing in his eyes, when he once ſees the man ſmitten down *into the Place of Dragons, and covered with the ſhadow of Death*, then he Pſa. 44. 19.
puts into his mind his innumerable ſins, and (that which immediately follows) the curſe of the Law, and the wrath of God, which he yet makes more griſly and fierce, with a purpoſe to plunge him into the bottomleſs pit of Horror and deſpair. By this means he perſwaded *Cain* to cry out (when he was in this caſe) *My puniſhment is greater than I can bear*; or, as others, *Mine iniquity is greater than can be forgiven*, Gen. 4. 13.

Gen. 4. 13. And therefore thus far the unregenerate goes with the man *born again*; both have a ſight of ſin, and ſenſe of wrath, but here they part; for the man unregnerate either ſinks under it, or labours to allay it with worldly comforts, or ſome counterfeit calm: But *the man born again*, is only humbled by it, and ſeeks the right way to cure it, and at laſt (by the help of Gods Spirit) he paſſeth quite through it; I mean through this Hell upon Earth, into the ſpiritual pleaſures of the Kingdom of Grace, which is to *be born again.*]

The third ſtep is *Sorrow for ſin*, and this is more peculiar to Gods Child; there is a *ſorrow* which is a common work of grace, which an hypocrite may have; and there is a *ſorrow* which is a work of ſpecial Grace, and this likewiſe preceeds the exerciſe of Faith.

But ſome object, Chriſt muſt work this *ſorrow*, or it is good for nothing; now if Chriſt be in the Soul working *ſorrow*, then there is Faith; therefore Faith muſt go before *ſorrow*.

I anſwer, although it is true that Chriſt cannot be in the Soul, but in the ſame inſtant there is the Habit of Faith; yet it follows not that Faith is before *ſorrow*; for the Habit of theſe Graces are both together, and at once in the Soul; or howſoever, it follows not that the Soul is enabled by an Act of Faith to apply Chriſt to it ſelf aſſoon as Chriſt is in the Soul, or aſſoon as the habit of Faith is infuſed into the Soul: The queſtion is, whether the Soul in reſpect of us (who can only judge of the habit by the Act) cannot be ſaid to have *Sorrow* or Repentance before Faith? The queſtion is not, which the Soul hath firſt in reſpect of Gods gift, but which it Acts firſt for our apprehenſion? Surely to us it firſt *Sorrows* for ſin, and then it Acts or exerciſeth Faith by coming to Chriſt, and relying upon Chriſt for Salvation, &c. Obſerve, this *Sorrow* is ſometimes taken largely, for the whole Work of Converſion; ſometimes ſtrictly, for Conviction, Contrition, and Humiliation; in like manner *repentance* is taken ſometimes largely, and ſometime ſtrictly: By this diſtinction it may eaſily appear how *Sorrow* goes before *repentance*, and how *repentance* goes before Faith. Indeed for the latter is the greater controverſie; but ſome reconcile it thus: *Repentance* hath two parts, the averſion of the Soul from ſin, and the Converſion of the Soul to God: the latter part of it is only an effect of Faith, the former part of it, *viz.* The turning of the Soul from ſin, is alſo an effect, but not only an effect; for it is begun before Faith, though it be not ended till our life end. Some object, that God works *Repentance* and *Faith* together: But we diſpute not how God works them, but how the Soul Acts them: not which is in the Soul firſt, but which appears out of the Soul firſt: Neither is it any new thing in Philoſophy to ſay, Thoſe cauſes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in Divers reſpects to their ſeveral cauſalities. Thus a man muſt have *Repentance* before he have ſaving and juſtifying *Faith*; and yet a man muſt have *Faith*, before the work of *Repentance* be perfect in the Soul As we maintain *Repentance* to be a precedent work, ſo we deny it not to be a ſubſequent effect: And that *Sorrow* is before the Birth 2 Cor. 7. 10. too the Apoſtle intimates, 2 Cor. 7. 10. *Godly Sorrow works Repentance*, that is, *Sorrow* prepares a man for *Repentance*, it goes afore it and prepares for it. And now it is, that Gods Spirit begins to renew his heart, Ezek. 11. 19. as God himſelf proclaimeth, *I will put a new Spirit within them, and I will take the ſtony heart out of their Bodies, and will give them a Heart of Fleſh*, Ezek. 11. 19. his heart that before was hard as flint, and now begins to relent, and ſooften, and break in pieces: Acts 2. 37. How ſo? it is God's Spirit that *pricks the Heart*, and this pricking ſoftens it; *Dum pungit, ungit*, ſaith *Jerome*; Compunction ſoftens and ſupples the heart, Hieronym. ſo that be it never ſo ſtony, preſently it becomes *an heart of Fleſh*; you know thoſe that are apt to weep, or yern, or Sorrow, we call them *tender-hearted*; you may be ſure then, he that is *prickt* till his Heart bleed inwardly, he that weeps Blood (which every Heart doth that is prickt on this manner) ſure his Heart is tender indeed; I ſay, *tender*, for as the very word imports, (κλαίω παρὰ τῦ κλάω) his Heart *weeps*, why? His Heart, is *broken*: *David* joins theſe together, *A broken and contrite Heart, O God, thou wilt* Pſa. 51. 17. *not deſpiſe*, Pſal. 51. 17. And no wonder if an Heart that is broken and rent, and wounded, and prickt, falls a weeping Blood; well might *David* ſay when he was broken, *Pſalm* 38. 8. I have wept (nay more; Pſal. 38. 8. *I have roared for the very grief* (or diſquietneſs) *of my Heart*: And again, *My Soul* (or my Heart) *melteth* (or droppeth) *for very Heavineſs*. Pſ. 119. 28. Not that his Heart dropt indeed, but becauſe the tears which he ſhed, were not drops of water running only from his Eyes, (an onion may cauſe ſo much) but iſſuing from his heart; which Heart being grieved, and ſore grieved, it is ſaid to be *wounded*; and ſo his tears coming from it, they may be called no leſs than very Blood, *drops of Blood iſſuing from a wounded Heart.* Thus it is with the man now labouring in his *new Birth*, his Heart grieves, his eye weeps; whence the Proverb, *The way to Heaven is by weeping Croſs*; the way to Gods Kingdom is to cry like Children coming into the World; the way to be *new born* is to feel throws (as a Woman labouring of Child) and ſo is Chriſt formed in us. Can *a man be born again* without bitterneſs of Soul? No, if ever he come to a ſight of ſin, and that Gods ſanctifing Spirit work in him *Sorrow for Sin*, his Soul will mourn till he may ſay with *Jeremy*, *Mine eye droppeth without ſtay*; ——*Mine eye breaketh my Heart, becauſe of all the* Lam. 3. 49. 51. *Daughters of my City*, becauſe of all the ſins of my Soul, *Lament*. 3. 51. True it is, as ſome infants are born with more pain to the mother, and ſome with leſs: So may the *new man* be regenerated in ſome with more, in ſome with leſs anxiety of Travail; but more or leſs; it cannot be ſo little, but the man that Labours in theſe pangs ſhall mourn, and mourn; *There ſhall be a great mourning, as the mourning* Zac. 12. 11. *of Hadadrimmon in the vally of Megiddon*, Zach. 12. 11. What elſe? He cannot look on a Saint, Ge. 17. 17. that ſailed not firſt through the Ocean of Tears, and Ge. 32. 24. therefore he falls on his face with *Abraham*, he wreſtles Job. 3. with God like *Jacob*, he roars out of his grief 1 Sam. 1. 15. with *Job*, he pours out his Soul with *Hanna*, he Pſal. 119. 136. weeps Rivers of Tears with *David*, he *mourns as a Dove* with *Hezekiah*, yea, *like a Crane or a Swallow, ſo doth he chatter*, Iſa. 38. 14. Iſa. 38. 14. O the bitter pangs and ſore travail of *a man*, when he muſt *be born again*.

The fourth ſtep is, *Seeking rightly for comfort.* He runs not to the World, or fleſh, or Devil, *miſerable comforters all*; but to Scripture, to Prayer, or to the miniſtry of Gods Word; if he find comfort in † *Lex oſtendit peccatum, at ſolum Evangelium peccati remedium.* Aug. tract. 17. in Joh. Scriptures, he meets with it in † the Goſpel: not the Law, but the *Goſpel* (ſaith the Apoſtle) *is the power of God to Salvation, to every one that believeth*, Rom. 1. 16. The Law is indeed *the Miniſtry of Death and Damnation*, 2 Cor. 3. ver. 7. but *the Goſpel is the glad tydings of Salvation*, Luke 2. 10. The Law ſhews Rom. 1. 16. a man his wretched eſtate, but ſhews him no remedy; 2 Cor. 3. 7. and yet we aboliſh not the Law, in aſcribing this comfort to the Goſpel only; though it Luk. 2. 10. be no cauſe of it, yet is it the occaſion of it: Thoſe doleful Terrors, and fears of Conſcience begotten by the Law, may be in their one nature the very Gates and downfal to the pit of Hell; yet I cannot deny but they are certain occaſions of receiving

Grace; and if it pleaſe God that the man, now labouring in his pangs of the *new Birth*, do but rightly ſettle his thoughts on the Goſpel of Chriſt, no doubt but thence he may ſuck the ſweeteſt comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of theſe ſteps) then is it by Chriſt, in whoſe name only he approacheth to that Heavenly Throne of Grace: No ſooner had the King of *Nineveh* humbled himſelf, but his Proclamation runs, *Let man and beaſt be covered with ſack-cloth, and cry* Jonah 3. 8, 9. *mightily unto God.——Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not*? And thus the man now wreſtling with the grievous afflictions and terrors of his conſcience, *Who can tell* (ſaith he) *if God will turn away his fierce anger? Let me then cry mightily unto the Lord of Heaven*, let me cry, and continue crying until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulſe, for reaſons beſt known to himſelf, if at the firſt, ſecond, third, fourth, or at many more times, he ſeem to have cried in vain, at laſt he flies to the Miniſtry of the Word, and if he may have his will, he would hit upon the moſt skilful, experienced, *Soul-ſearching* and ſound-dealing, man amongſt all Gods meſſengers: Thus was it with *Peter's* hearers, whoſe *hearts* being *pricked*, and rent with legal terrors, then could they begin to cry out, *Men and Brethren what ſhall we do*? Acts Acts 2. 37. 2. 37. Thus was it with the *Jaylor*, who after his *trembling and falling down to the Ground* in an humble abaſement, could then begin to ſay, *Sirs, what muſt I* Act. 16. 30. *do to be ſaved*? Acts 16. 30. And thus the man now ready to *be born again*, if he find no means to aſſwage the rage and terrors of his guilty conſcience, at laſt he comes to Gods Miniſter with a *What ſhall I do, what muſt I do to be ſaved?* Alas! Now I feel the wounded conſcience, the broken Heart, the ſpiritual blindneſs, the captivity and poverty, of which often you have told me: if then there be any inſtruction, direction or duty, which may tend to my good, or free me from this evil, now open thoſe *lips that ſhould preſerve knowledge*, now direct me in Gods fear, and I will willingly follow it with my utmoſt endeavours.

And now (and not till now) hath Gods Miniſter a ſtrong and ſeaſonable calling to amplifie and magnifie the Soul-ſaving ſufficiency of Chriſts Death and Paſſion: were the blood of Chriſt, and promiſe of Salvation proffered to an unwounded Conſcience, what were it, but like the pouring of a moſt ſovereign balſam upon a ſound member of man? It is the only, right everlaſting method, firſt to wound by the Law, and then to heal by the Goſpel; firſt to cauſe ſmart for ſin, and then to lay to a plaiſter of Chriſts Blood; and therefore when the heart is broken, then hath the *man of God* his warrant to bind it up again, then may he magnifie Gods mercy, then may he ſet out to the height the heavenly beauty of Chriſts paſſion and perſon, and thus playing the Midwife by his high and holy art of comforting the afflicted, at laſt the Child of God (prepared for his birth) becomes a man *born again*.

The fifth ſtep is a clear (I ſay not a general ſight which he had before) but *The clear ſight of Chriſt laid open to the eye of Faith*; no ſooner is the poor wounded ſoul informed throughly in the myſtery and mercy of the Goſpel, but he then looks on his Saviour as the Jews on the brazen ſerpent, and ſeeing him lifted upon the Croſs, he cannot but ſee in him an infinite treaſury of Mercy and love, a boundleſs and bottomleſs ſea of tender-heartedneſs and pity, a whole Heaven of ſweetneſs, happineſs, peace and pleaſures. After the *ſpirit of bondage*, enters the *Spirit of adoption*; the terrours of the Law lead him to the comforts of the Goſpel; his ſorrow for ſin brings him to the clear light of his Saviour; and then as a man in deaths-pangs, that lifts up his eyes to heaven, *whence cometh his help*, ſo he in birth-pangs lifts up his eyes to Chriſt, who muſt either help him, or he ſinks under his ſin to the bottomleſs bottom of Hell. And I muſt tell you, this ſight of Chriſt Jeſus to an humbled ſinner (together with thoſe glorious privileges which he brings with him, as Reconciliation to God, forgiveneſs of ſins, adoption, juſtification, righteouſneſs, wiſdom, ſanctification, redemption) it is a moſt pleaſant, raviſhing, heavenly ſight: *Not* Solomon *in all his Royalty*, no *nor the Lilies of the field are arrayed better than Solomon*: Mat. 6. 21. not all the curious ſights on earth, nor all thoſe glittering ſpangles in heaven, can poſſibly afford ſuch pleaſure or delight to the eye of man, as doth this one object (Chriſt bleeding on the Croſs) to the Soul of a ſinner. Imagine that you ſaw ſome malefactor (whoſe tryal and doom were paſt) to be led to the doleful place of execution; imagine that you heard him wail and weep, for his miſ-pent time, for his bloody acts, for his heinous crimes: Yea imagine his wailings and weepings ſo bitter, that they were able to force tears from others, and to make all eyes ſhoot and water that but look'd upon him; if this man in this caſe ſhould ſuddenly ſee his King running and riding towards him with his pardon in his hand, what a ſight would this be? Sure there is none to this. Thus, thus it is with the man ſorrowing for ſin; whilſt he is weeping his caſe, and confeſſing what a little ſtep there is between him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon *Chriſt*, whom he ſees with a ſpear in his ſide, with thorns on his Head, with nails in his Feet, with a pardon in his hands, offering it to all men that will but receive it by Faith. O here's a ſight indeed, able to revive the wickedſt man upon earth, dead in ſins and treſpaſſes. And now there is hopes of the *Birth*; if it once come to this, there is more than probability of an happy delivery, we may call it the ſtirrings of Gods child, or the firſt feelings of life, before he is *born again*.]

The ſixth ſtep is, *An hungring deſire after Chriſt and his merits*, and to this ſtep bleſſed are they that arrive; *Bleſſed are they that hunger and thirſt after righteouſneſs; for they ſhall be filled*, Matth. 5. 6. Filled: Mat. 5. 6. How? *I will give unto him that is athirſt, of the fountain of the water of Life freely*, Rev. 21. 6. Rev. 21. 6. This is the ſtep (as it were in *Jacob's ladder*) that raiſeth him on high towards heaven; it is ſuch a token of true faith, that he who hath it, needs no more doubt that he believeth, than he that breatheth needs to doubt that he liveth; and why? His thirſt of worldly things is cooled, his thirſt of Heavenly things inflamed.

Object. But Chriſt ſaith, *He that drinks of the water that I ſhall give him, ſhall never thirſt.*

Sol. *Not after the world, but he ſhall thirſt more and more after Chriſt.* No hungry man did ever with more appetite wiſh for meat, nor thirſty man for drink, nor covetous man for money, nor ambitious man for glory, than he now longeth to be reconciled unto God in Chriſt; in this caſe, had he the pleaſures and profits of a thouſand worlds, willingly would he part with all for the application of Chriſts ſufferings; it is that ſovereign blood that can only heal his Soul; it is that bitter paſſion which can only quench his thirſt: Give him but the merits of Chriſts death (whereby God and he may be at one) and he cares not though he ſuffer death and hell again, yea, he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even *ſell all, all that he hath*, part with all ſin that he loveth, yea were it *his right hand*, or *his right eye*, nothing ſhall be dear to him, ſo that he may enjoy his Saviour. O here's a thirſt above all thirſts!. It breeds ardent deſires, vehement longings, unutterable groans, mighty gaſpings, juſt like the dry and thirſty ground, that gaſps and cleaves, and opens for drops of rain. *David*, though in the deſert of *Ziph*, *a barren and dry land without water*, yet he complains moſt becauſe of this Pſal. 63. 1. thirſt, *My Soul thirſteth for thee, O God*, Pſal. 63. 1. This is that violent affection that God puts into the hearts of thoſe who ſeek him in ſincerity and truth; Judg. 15. 19. never was *Ahab* more ſick for a vineyard, not *Siſera* for milk, nor *Sampſon* for water, when God was fain to open him a fountain in the *jaw of an Aſs*, than is a truly humbled ſoul after Chriſt; ever thirſting and longing, that he may hide himſelf in his righteouſneſs, and bath himſelf in that blood which his Saviour ſhed for him. I have read of a gracious woman, who labouring in theſe pangs, and longing after Chriſt Jeſus, cryed out, *I have born nine Children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be aſſured of my part in Chriſt Jeſus.* One replying, Doth not your heart deſire and long after him? *Oh* (ſaid ſhe) *I have an Husband and Children, and many other comforts, I would give them all, and all the good I ſhall ever ſee in this world, or in the world to come, to have my poor thirſty Soul refreſht with that precious blood of my Saviour.* So eager and earneſt is the heart of each man (parched with the angry countenance of God) after this blood of his; *I thirſt, I faint, I languiſh, I long*, (ſaith he) *for one drop of mercy; my Spirit is melted in me into tears of blood; my heart, becauſe of ſin, is ſo ſhaken and ſhivered; my Soul, becauſe of ſorrow, is ſo waſted and parched, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Chriſt is extremely great and greedy.* Stay! All theſe expreſſions are far ſhort Rev. 2. 17. of thoſe longings, *no man knoweth them, ſave he that receives them*, ſave he that is *born again*]

The ſeventh ſtep is *A relying on Chriſt*: No ſooner he conſiders and remembers thoſe many melting in- John 7. 31. Iſa. 55. 1. Math. 11. 28. vitations of our Lord and Saviour: *If any man thirſt, let him come unto me: Ho, every one that thirſteth, come ye to the waters: Come unto me all ye that are weary and heavy-leaden* with ſin: But (reſting himſelf on the impregnable truth of theſe bleſſed promiſes) he throws himſelf into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he ſtick for ever: *Who* (ſaith *Paul*) *ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs or peril, or ſword?* No *I am perſwaded* (not theſe, nor more than theſe) *neither death, nor life, nor Angels, nor Principalities, nor Powers nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord*, Rom. 8. 35, 38, 39. Rom. 8. 35. 38, 39. Thus it is with the man labouring in this *birth*: *What?* (ſaith he) *doth Chriſt call the heavy-laden? why, Lord, I am heavy-laden with a weight, a maſs of ſin; and if he may come that is called, Lord, I come, I come, and now I come, with thee will I build my tabernacle, with thee will I reſt for ever.* Nor is this any wonder, experience tells us, the hunted beaſt flies unto his den, the wounded man hies unto the Surgeon, and ſo the poor man broken and bruiſed with the weight of ſin, how ſhould he otherwiſe but caſt himſelf willingly into the ſweet compaſſionate inviting arms and embracements of Mat. 11. 28. Chriſt, whoſe promiſes run, *I will eaſe him, I will refreſh him?* You may ſee ſometimes a little infant, upon apprehenſion and approach of ſome ſudden danger, how haſtily he runs into his mothers arms: even ſo a truly wounded ſoul (purſued by the terrors of the Law, and frighted with the angry countenance of Almighty God) it flies with ſpeed into the boſom of its bleſſed Redeemer, there it clings unto his bleſſed wounds, there it reſts upon his meritorious death, there it graſps about his crucified body, there it hides it ſelf in the clefts of this Rock, yea there it ſticks with this full reſolution, that ſhould all terrors, all temptations, all men, all devils, combine together to caſt him into hell, they ſhould tear him, rent him, pull him, hail him from the bleeding wounds, and tender bowels of his heavenly Saviour. This was *Job*'s caſe, who in the bittereſt of his pangs could cry it out, ſaying, *Though the Lord ſlay me, yet will I truſt in him*, Job 13. 15. And I muſt tell you, this * *affiance, dependance, adherence, reliance* (or whatſoever elſe we call it) *upon the merits of Chriſt, is the right juſtifying faith*, whither if a man once come, there is but one degree more, and he is then *born again.*].

The laſt and higheſt ſtep is, *Univerſal obedience to Chriſt.* No ſooner hath he caſt himſelf upon him, but he takes him (not only as a Saviour to redeem him from the miſeries of ſin, but) as an husband a Lord, a King to ſerve him, love him, honour him, and obey him: Now will he *take his yoke upon him*; now will he *bear his Croſs and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he aſſociate himſelf to that *ſect and brotherhood that is every where ſpoken againſt*; now will he oppoſe himſelf againſt all ſin whatſoever; now will he ſhake off his old companions, *brethren in iniquity*; now will he keep peace and a good conſcience towards God and man, now will he watch over his ſecret ſins, luſtful thoughts, occaſions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the ſoveraignity of grace; now will he delight in the Word, the Ways, the Saints, the Services of God; now will he never more turn again unto folly, or to his trade of ſin, yea though Satan ſet upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one mignion-ſin, yet he reſolves to anſwer him as *Moſes* did *Pharaoh*, *There ſhall not ſo much as an hoof be left behind*; for well he knows, one breach in the City expoſeth it to the Enemy, one leak in ſhip will ſink it in the Sea, one ſtab in the heart will ſpeed a man to death; one knot in a thread will ſtay the needles paſſage as well as five hundred; and therefore he will *ſell all, all that he hath*, even all his ſins, to the laſt filthy rag of his mignion-delight, his bewitching beloved boſom-ſin. And now is *the new man born* amongſt us, will you view him? *Old things are paſſed away, behold all things are become new*, 2 Cor. 5. 17 2 Cor. 5. 17. His heart, his eye, his ear, his tongue, his underſtanding, his will, his memory, his conſcience, his love, his hatred, his hope, his fear, his joy, his ſorrow; will you any more? his thoughts, his words, his actions, his affections, are all *new*; this converſion is univerſal, this change is a through change; now is Chriſt formed in him, now is he tranſformed into a *new creature*, before he was in making a new man, but now he is made *new*; God the Father accepts him for his ſon, God the Son ſtamps on him the Image of his

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* Urſin. parte ſecunda catech. q. 6. *fides juſtificans non eſt tantum notitia, ſed etiam fiducia, qua tanquam medium applicamus nobis meritum Chriſti, ac in eo acquieſcimus.* Trel. cat. l. 2. inſtitut. *Loquens de natura fidei juſtificantis, apprehenſio ejus duplex; una cognitionis in intellectu, altera fiducia in voluntate, utramque includit fides* —— *At noluit* Bellarm. *fidem eſſe in voluntate.*

Father, but more immediately God the Holy Ghoſt hath thus moulded and faſhioned him, as I have let you ſee him, and now he is *born again*] which except cept *a man be*, ——— *he* (ſhall not) *cannot ſee the Kingdom of God.*

Lo here thoſe ſteps that raiſe up a man to the ſtate of regeneration, *A ſight of ſin*, *Senſe of miſery*, *Sorrow for ſin*, *Seeking for comfort*, *A ſight of Chriſt*, *Deſire after Chriſt*, *Relying on Chriſt*, *Obedience to Chriſt*. One word more before we have done.

Uſe 1. You ſee how God brings along the man whom he purpoſeth to make his; and yet let no truly humbled ſinner be diſcouraged if he obſerve not ſo diſtinctly the order of theſe ſteps, and eſpecially in that degree as (you ſee) we have related; for if in ſubſtance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is ſurely *born again*. It is one of our worthies hath ſaid it, that *in our humiliations, and other preparative diſpoſitions, we do not preſcribe preciſely juſt ſuch a meaſure and quantity, we do not determine peremptorily upon ſuch or ſuch a degree and height, we leave that to the wiſdom of our great Maſter in heaven, the only wiſe God, who is a moſt free agent. But ſure we are, a man muſt have ſo much, and in that meaſure, as throughly to humble him, and then to bring him to his Saviour; he muſt be weary of all his ſins, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his beſt beloved, boſom luſts, to ſell all, and not to leave ſo much as an hoof behind; he muſt ſee his danger, and ſo haſt to the City of refuge; he muſt be ſenſible of his Spiritual miſery, that he may heartily thirſt for mercy; he muſt find himſelf loſt and caſt away in himſelf, that Chriſt may be all in all unto him; and after muſt follow an hatred of all falſe and evil ways for the time to come, a through-change of former courſes, company, converſation, and ſetting himſelf in the way and practice of ſobriety, honeſty, and holineſs.* And another ſpeaks to the ſame purpoſe, that *the diſcovery of the remedy aſſoon as the miſery muſt needs prevent a great part of the trouble, and make the diſtinct effects on the ſoul to be with much more difficulty diſcerned: nay the actings of the ſoul are ſo quick, and oft ſo confuſed, that the diſtinct orders of theſe workings may not be apprehended, or remembred at all. And perhaps the joyful apprehenſion of mercy may make the ſenſe of miſery ſooner forgotten.* The ſum is, of every ſoul is required thus much: Firſt, a truly penitent ſight, ſenſe, and hatred, of all ſin. Secondly, a ſincere and unſatiable thirſt after Jeſus Chriſt, and righteouſneſs, both imputed, and inherent. Thirdly, an unfeigned, and unreſerved reſolution of an univerſal *new obedience* for the time to come. If any man hath had the experience of theſe affections and effects in his own ſoul, whatſoever the order, or whatſoever the meaſure be (leſs or more) he is ſafe enough, and may go on comfortably in the holy faith.

Uſe 2. Now then let me adviſe thee (whoſoever thou art that readeſt) to enter into thine own ſoul and examine thine own ſtate, whether or no thou art yet *born again*? Search and ſee, whether as yet the *ſpirit of bondage* hath wrought its effects in thee; that is to ſay, whether thou haſt been enlightned, convinced, and terrified with a ſenſible apprehenſion, and particular acknowledgment of thy wretched eſtate? Search and ſee, whether as yet *the Spirit of adoption* hath ſealed thee for his own; that is to ſay, whether (after thy heart being broken, thy ſpirit bruiſed, thy ſoul humbled, thy conſcience wounded and awaked) thou haſt had a ſight of Chriſt, and haſt thirſted after him, and haſt caſt thy ſelf on him, and haſt followed his ways and Commandments by an univerſal Obedience? If upon ſearch thou canſt ſay (without ſelf-deceit) that ſo it is with thee, then mayſt thou bleſs God that ever thou waſt born; certainly (I dare ſay it) thou art *Born again*. But if thou haſt not Senſe or Feeling of theſe Works, if all I have ſpoken are very Myſteries to thee, what ſhall I ſay? but if ever thou meaneſt to *ſee the Kingdom of God, ſtrive, ſtruggle, endeavour with thy might and main* to become truly regenerate: Thou mayſt ſay perhaps it is not in thy power, thou art only a meer Patient, and Gods Spirit the agent, and who can command the Spirit of the Lord, that *bloweth where he liſteth*, at his own Will and Pleaſure? I anſwer it is indeed the Spirit, and not Man, that regenerates or ſanctifies: But I anſwer withal, The Doctrine of the Goſpel is the Miniſtration of the Spirit, and whereſoever that is Preached (as I Preach it now to thee) there is the Holy Ghoſt preſent, and thither he comes to regenerate: nay, I can ſay more, there is a common work of Illumination, that makes way for regeneration; and this common work puts a Power into Man of doing that, which when he ſhall do, the Spirit of God may, nay will *in the day of his Power* mightily work in him, to his quickning and purging; if then as yet thou feeleſt not this mighty work of God in thee, and yet fain wouldſt feel it, and gladly doſt deſire it (otherwiſe I confeſs it is in vain to ſpeak) follow me in theſe paſſages, I ſhall lend thee two wings to bear thee, two hands to lead thee to the Foot of this Ladder, where if thou aſcend theſe Steps aforeſaid, I dare certainly pronounce of thee, Thou art the *Man born again*.]

Thus whileſt the Miniſter ſpeaks, it is Chriſt that comes with power in the word, *Ezek.* 18. 31, 32.

The firſt wing is *Prayer*, which firſt brings thee to Gods Throne, and (there, if thou haſt thy Requeſt) then to *the new Birth*; if I muſt acquaint thee how to pray; *Hoſ.* 14. 2. *Take with you Words, and turn to the Lord; ſay unto him, Take away all Iniquity, and receive us graciouſly*, ———→ and then it follows, *I will heal their Back-ſliding, I will love them freely*, ver. 4. Jerem. 30. 18. *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt Chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the Yoke: turn thou me, and I ſhall be turned.* The Soul may object, *I may ſay thus, and be no better:* But I anſwer, Say it though you be no better, becauſe God bids you ſay it: Say it, and ſay again; it may be he will come in when you ſay it, *Hoſ.* 14. 4. The Soul may object again, How can I pray and have not Faith? I anſwer, Put thy ſelf upon Prayer, and who knows but aſſiſtance, and bleſſing, and faith may come? Pray that God would pleaſe to prepare thy Heart, to Sanctifie thy Affections, to order thy will, to preſerve thee from ſin, to prepare thee for growth unto full holineſs and righteouſneſs: this was the effect of *Jeremiah*'s Prayer, *Convert me, O Lord, and I ſhall be Converted; heal me, O Lord, and I ſhall be healed; ſave me, O Lord, and I ſhall be ſaved; Turn thou us, O good Lord, and ſo ſhall we be turned*, Jer. 17. 14. and *Lament.* 5. 21. It is the Lord that converts, and heals, and ſaves, and turns; and *Prayer is the means to produce this effect in thee*: when we are required to pray, to repent and believe, we are not to ſeek ſtrength in our ſelves, but to ſearch into the Covenant, and turn the promiſe into prayer. As the command is, *Repent*, Act. 17. 30, ſo the Covenant is, *Chriſt ſhall give Repentance*, Act. 5. 31. and therefore pray, *Turn thou me and I ſhall be turned*, Jer. 31. 18. Therefore bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods bleſſed Spirit: Cry with the Spouſe in the Canticles, *A wake, O North-wind, and come thou South-wind, and blow upon my garden, that the ſpices thereof may flow forth.* Cant. 4. 16. The

Jer. 31. 18.
Jer. 17. 14.
Lam. 5. 21.
Cant. 4. 16.

more ruſhing and mighty this *wind of the Spirit* is, the more will he make thee fructifie in his graces and bleſſings; therefore cry again and again, *O Lord,* Pſal. 51. 10. *let thy Spirit come upon me: create in me a clean heart, O God, and renew a right ſpirit within me. O Lord Jeſus, ſend thy Spirit into me which may reſtore me from this death of ſin, unto the life of holineſs.* Thus wouldſt thou ask, and continue asking, thus wouldſt thou cry, and continue crying, then could I aſſure thee of the promiſe (when the Lord comes in) which God hath made, and cannot deny, *He that asketh receiveth*; and, *he that ſeeketh findeth*, and *to him that knocketh* (by continuance and perſeverance) *it ſhall* Matth. 7. 8. *be opened*, Matth. 7. 8.

The ſecond wing, or hand, that bears and leads thee to theſe ſteps of *the new birth*, is, *Conſtant hearing of the Word*: thou muſt attend *the gates of wiſdom, and wait on her poſts*: thou muſt come to Gods houſe, and hearken to the miniſtery of the Word: *no doubt, but if thou beeſt conſtant in this duty, God will ſtir up ſome good* Samuel, *God will uſe ſome of his Prieſts (conſecrated to that office) to beget thee again*: Underſtand this ſoberly; for if Jeſus Chriſt himſelf ſhould preach to the ſoul every day, and give not out of himſelf, the ordinance would be empty to it: it is Chriſts coming into his people in the ordinances, that only fills the empty ſoul with good things. *And yet* Gods Miniſters are called Spiritual Fathers. *I have begotten you* (ſaith *Paul*) *through the miniſtration* 1 Cor. 4. 15. *of the Goſpel*, 1 Cor. 4. 15. The Paſtors tongue is the Lords conduit-pipe, and hereby he *derives* the ſweet and wholeſome waters of life into the ſouls of his choſen; only do thou frequent the means, and thou ſhalt ſee at one time or other God will remember thee in mercy: It is true, I know not when; and therefore I wiſh thee miſs no Lords day to repair to Gods houſe, leſt the day of thy neglect might have been the day of thy converſion; certain it is, no man ſhould expect Gods bleſſing without his ordinances, no eating of bread without plowing and ſowing, no recovering of health without eating and drinking, no poſting on land without ſomewhat ride on; no paſſage on ſeas, without ſomewhat to ſail in; ſo no bleſſing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou deſireſt heaven or (the way to heaven) to *be born again, I beſeech thee make high account of this ordinance of God, the preaching of his Word*: In preaching of the Goſpel, light, motion, and power go out to all, which men reſiſt: and ſome are deſtroyed, not becauſe they could not believe, but becauſe they reſiſt, and will not obey, and ſo die, *Acts* 7. 51. *Luke* 13. 34. *Ezek.* 33. 11. *Hoſ.* 13. 9. and yet I wiſh thee not only to hear it, but after thou haſt heard, conſider of it, ponder on it; and lay the threats and reproofs, the precepts and promiſes, unto thine own ſoul: thus if thou heareſt and meditateſt, I doubt not but Gods Word will be a *Word of power* to thee, and (together with *prayer*) bring thee towards *the new birth*, whither *except a man* come, *he cannot* (poſſibly) *ſee the Kingdom of God.*

Gen. 28. 12. Thus far of *the new birth*: you ſee we have mounted thoſe ſteps, whoſe *top* (like *Jacob*'s ladder) *reacheth up to Heaven*; witneſs the next word, he that is *born again* ſhall *ſee the Kingdom of God*; but he that is not *born again, he cannot ſee the Kingdom of God.*

He cannot ſee the Kingdom of God.

THe Privileges of *the new birth* are theſe two, to *ſee*] and *to ſee the Kingdom of God.*

Firſt to *ſee*] Which is all one (ſaith a Modern) as to *enjoy*: yet a man may ſee that which he doth not enjoy: but without regeneration there is no Aretius *in loc.* ſight, much leſs poſſeſſion of the *kingdom of God.*

To *ſee* then is the leſſer happineſs of which, the unregenerate are debarred; but to *ſee*, in it ſelf is a great and gracious privilege, to which the regenerate are admitted: for whether by *Gods kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that ſee theſe things.*

But whoſe *eyes* are they? if we examine the ungenerate, he ſees no whit into the awful Majeſty of God the Father: he ſees no whit of the beauty, mercy, and pity of his Saviour, he ſees no whit into that glorious highneſs of Gods Spirit in Heaven, nor yet of his nighneſs to his brethren on earth: Hence it is, that when he comes among the Congregation of Gods Saints, his ſoul is not delighted with their Prayers, Praiſes, Pſalms and Service; he *ſees* no comfort, no pleaſure, no content in their actions. But the *new Man* is of better *ſight*, the graces of the Spirit, and the wardrobe of Gods glory, are all produced to his eye, as if the Lord ſhould ſay, *Come, and ſee*: ſo *Moſes, Stand ſtill, and ſee the ſalvation of God*: So Chriſt to his Apoſtles, *It is given to your* *Venite, & videte.* *eyes to ſee theſe things, to others, but by parable.* He that is *born again* hath a ſpiritual eye, and a celeſtial object; Pſal. 46. 8. *The eye of his underſtanding is enlightned* (ſaith *Paul*) Exod. 14. 13. *anointed* (ſaith *John*) to what end? But that he may *know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints*, Epheſ. 1. 18. See a privilege, of which the unre- Epheſ. 1. 18. generate is ever barred, his mind is dark, even *darkneſs* it ſelf, *Epheſ.* 5. 8. And therefore it is no won- Revel. 3. 18. der, what is ſaid by our Saviour, that *he cannot ſee,* Epheſ. 5. 8. *cannot ſee*] *the kingdom of God.*

The ſecond privilege is the Object of this ſight, here called *the kingdom of God.*] By which ſome underſtand Heaven, ſome the way to Heaven; moſt of the Ancients ſay, that by this *Kingdom* is meant Heaven: *Calvin* is of the mind, that *not Heaven, but a* *Calvin* in loc. *ſpiritual life is thereby underſtood.*. *Aretius* ſaith, (and *Aretius* I am of his mind) that whether we underſtand the in loc. *Parum refert.* one or the other, *It matters not much*: Sure we are, that both theſe (*Grace* and *Glory*) are annexed to the *new birth*, and both very well may be implyed in this word, *the kingdom of God.*]

Firſt then, if by *the Kingdom of God* is meant the kingdom of Grace, (whereof our Saviour ſpeaketh, *the kingdom of God is within you*, Luke 17. 21.) See Luke 17. 21. to what a privilege the *new man* hath attained; all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? What fruits? *Paul* tells you, Gal. 5. 22. *Love, joy,* Gal. 5. 22. *peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance*; or would you have us to contract them? *Paul* doth it elſewhere, *The Kingdom of God is,*——— *righteouſneſs, peace, and joy, in the holy Ghoſt*, Rom. Rom. 14. 17. 14. 17.

Firſt, *Righteouſneſs*, and that is either *Active* or *Paſſive*; holineſs of life, or (the cauſe of this holineſs) our *righteouſneſs in Chriſt*: If the firſt be meant, no ſooner is *man born again*, but he enters into *the holy path*, he declines all evil, and ſtands at the ſwords point with his beloved ſin; or if ever any ſin (through the violence of temptation) ſieze on him again, he is preſently put again into the pangs of the *new birth*, and ſo renewing his ſorrow, and repairing repentance, he becomes more reſolute and watchful over all his ways: And as he *abhors* Rom. 12. 9. *evil*, ſo *he cleaves to that which is good*; his *faith* like the *Sun*, ſets all thoſe gracious heavenly ſtars on ſhining, as *hope*, and *love, and zeal, and humility, and patience*; in a word, *univerſal obedience, and fruitfulneſs in all good works*: Not one but all good duties of the firſt and ſecond Table, begin to be natural and familiar to him, and though he find ſome duties more difficult, yet he reſolveth, and ſtriveth to do what he can, and is much diſpleaſed and grieved, if he do not as he ſhould. Or if by *righteouſneſs* is meant *paſſive righteouſneſs*, to wit, *our righteouſneſs in Chriſt*, no ſooner is *a man born again*, but he is cloathed (1 Cor. 1. 30.) with this *righteouſneſs*; the other (God knows) is but weak and full of imperfection; and therefore to ſpeak properly, *It is the righteouſneſs in God that makes us appear righteous before God*: (*Extra nos eſt juſtitia, non in nobis*, Luther de inſtit. Chriſtiana.) would you have a plain caſe? as *Jacob*, to procure the bleſſing of his father hid himſelf, into the apparel of his brother, and ſo received it to his own commodity, under the perſon of another: thus the *new man* puts on the righteouſneſs of Chriſt, with which being clad as with a garment, God accepts him in his ſtead, his faults being covered with his Saviours perfection.

Secondly, from this *Righteouſneſs* ariſeth *Peace*: no ſooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himſelf. He is at Iſa. 11. 6. *peace with man*; *The Wolf ſhall dwell with the Lamb, and the Leopard with the Kid*, ſaith the Prophet, *Iſa.* 11. 6. The meaning is, that in the kingdom of Chriſt, when a man is called into the ſtate of grace (howſoever by nature he is a *Wolf*, or a *Leopard*, or a *Lion*, or a *Bear*, yet) he ſhall then lay aſide his cruelty, and live peaceably with all men: with *all men*, I ſay, *bad and good*; for if *bad*, the Apoſtle Ro. 12.18. implies them, *As much as in you is, have peace with all men*, Rom. 12. 18. Or if *good*, then he cannot but have *peace* with them, yea, although before his converſion he hated and maligned them, yet now he is raviſhed with the delight and love of them, and to this end he labours might and main to ingratiate himſelf into their bleſſed Communion. True, how ſhould he but love them, and ſympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all, he is at *peace with God*, he hath humbled himſelf and confeſs'd his fault, and cried for *mercy*, and caſt himſelf upon Chriſt, and vowed amendment of life; ſo that now God, by his Word, hath ſpoke *peace* to his ſoul, by the mediation of Chriſt it is obtained, and by the teſtimony of the Spirit he feels it within him. This is that *Peace which paſſeth all underſtanding*; it made the Angels ſing *Peace upon earth*; it makes his ſoul reply, *My peace is in Heaven*: What elſe? The ſtorm is paſt, and *the rain is gone away*, he that lay for a night in the darkneſs of ſorrow, and weeping for his ſins, now he beholds *the Sun of righteouſneſs appear* (as the Diſciples often did upon the Mount of *Olives*, ſignifying peace) all quiet, and calm, and pleaſant. Nor is this all, he is at *peace with himſelf*, I mean his own conſcience; that which before ſtirred up the fire, that brought him to a ſight of ſin, and ſenſe of Divine Wrath, that filled him with fearful terrors, compunction, remorſe, and true ſorrow, for ſin, it is now turned good and quiet. *Solomon* calls it *a continual feaſt*, Prov. 15. 15. (Prov. 15. 15.) Who are the attendants, but the holy Angels? What is the chear, but *joy in the Holy Ghoſt*? Who is the feaſt-maker, but God himſelf, and his good Spirit dwelling in him? Nor is this feaſt without Muſick; Gods Word, and his actions make a bleſſed harmony, and he endeavours to continue it by keeping *peace*, and a good conſcience towards God and man.

Thirdly, from this *peace* iſſueth *joy in the holy Ghoſt*; no ſooner is a man at *peace* with man, with God, with himſelf, but he is filled with *joy* that no man can take from him; this *joy* I take to be thoſe bleſſed ſtirrings of the heart, when the ſeal of remiſſion of ſins is firſt ſet unto the ſoul by the *Spirit of Adoption*. For thus it is, the ſoul having newly paſſed the pangs of *the new birth*, it is preſently bath'd in the blood of Chriſt, lull'd in the boſom of Gods mercies, ſecured by the Spirit of its inheritance above, and ſo ordinarily follows a Sea of comfort, a ſenſible taſte of everlaſting pleaſures, as if the man had already one foot in Heaven. But I hear ſome object, they have felt the pangs, caſt themſelves on Chriſt, reſolved againſt all ſin, and yet no comfort comes. It may be ſo, though not ordinarily; certain it is, whoſoever hath this *joy* is *new born*; yet not every one *new born* hath this *joy*; if any then be in ſuch caſe, let him hear what the Spirit of Truth ſaith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God beſides thee, what he hath prepared for him that waiteth for him*, Iſaiah 64. 4. (Iſa. 64. 4.) *Waiting patiently* (ſaith a Modern) *for the Lords coming to comfort us either in temporal or ſpiritual diſtreſſes, is a right pleaſing and acceptable duty and Service unto God, which he is wont to crown with multiplied and overflowing refreſhings when he comes.* To this end ſaith the Prophet, *They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles: They ſhall run and not be weary; and they ſhall walk and not faint*, Iſa. 40. 31. (Iſa. 40.31.) Nay and ſhould a man *die* (ſaith my Author) *in this ſtate of waiting, if his heart in the mean time ſincerely hate all ſin, heartily thirſt for the mercy of God in Chriſt, and reſolve truly upon new univerſal obedience for the time to come, he ſhall certainly be ſaved; becauſe the holy Ghoſt ſaith, Bleſſed are all they that wait for him.* Iſa. 30. 18. Or if this will not ſatisfie his *deſire*, let his *deſire* quicken and ſet on work (with extraordinary fervency) the ſpirit of *prayer*, let him have recourſe again and again unto the promiſes of Scripture towards the poor, heavy-laden, penitent ſouls; and when the time is come (it will come) which God hath appointed, then ſhall he feel this joy unſpeakable, *the joy of the holy Ghoſt*; and this is the head, the height, the top, the higheſt ſtep in this Kingdom of grace, *the kingdom of God*.

Or ſecondly, if by *the Kingdom of God* is meant the *kingdom of Glory*, ſee then what a privilege waits on the *new man*; no ſooner ſhall his breath and body be divorced, but his ſoul mounted on the wings of Angels, ſhall ſtreight be carried above the ſtarry firmament, there ſhall it inherit *the Kingdom*, Luke 12. 32. and *heavenly kingdom*, Mat. 7. 21. *the kingdom of God*, Act. 14. 22. (Luke 12. 32. Mat. 7.21. Act.14.22.) and truly called ſo, for 'tis a kingdom of God's own making, beautifying, and bleſſing; a Kingdom beſeeming the glorious reſidence of the King of Kings; a Kingdom creating all Kings that but inhabit in it: But here my diſcourſe muſt give way to your meditations; I cannot ſpeak this privilege, therefore conclude with *Auguſtine*, (Auguſtine) *Anima quæ amat, aſcendat frequenter, & currat per plateas cæleſtis Jeruſalem, &c. Mount your meditations on the wings of faith, and behold in Heaven thoſe ſtates of wonder, Patriarchs ſhining, Prophets praiſing, Saints admiring, hands clapping, harps warbling, hearts dancing; the exerciſe, a Song; the ditty Allelujah; the quiriſters, Saints; the conſorts, Angels, &c.* In this fountain of pleaſure, let the *new-born Chriſtian* bathe his Soul; for his it is, and he it is only that ſhall *ſee* it, enjoy it; *Except the man born again*, no man ſhall ever *ſee the Kingdom of God*. (See more of this in my laſt things.)

Thus far of the privileges of *the new birth*: there waits on it the *eye of faith*, and *righteouſneſs*, and *peace*, and *joy in the holy Ghoſt*; in a word, *the kingdom of grace*, *and the kingdom of glory*.

Uſe. And now (beloved) ſay, what would you do to obtain theſe privileges? Should any hand reach you a Crown for the pains to take it? Should any but caſt at your feet a bag of gold, and you might make it your own for the ſtooping, would you not for ſo great a reward do ſo little a ſervice? And what is *Gods ſervice* but *perfect freedom? The yoke is eaſie, the burden is light*, but the reward is grace, glory, endleſs felicity. *Beſtir then your ſelves*, and if ever you mean to *ſee the Kingdom of God, endeavour to run through this new birth*, and to lead a better life than heretofore you have done. Only remember, ☞ *Thus whilſt the Miniſter ſpeaks, Chriſt comes with power, and therefore he ſpeaks and perſwades.* I conclude with my ſpeech to thee (whoſoever thou art) into whoſe hands this book is fallen: The truth is, the work is weak, and anſwerable in that kind to the Author of it: Many and many a ſtitch in my ſide, many a pull at my heart, many a gripe in my ſtomach (beſides the pangs of my ſoul, endeavouring to practiſe what I have writ) have I ſuffered and felt ſince I firſt begun it; and yet the comfort I have received my ſelf in this *one neceſſary thing*, hath made me (contrary to the deſires of my beſt friends) to run through this ſhort work, by taking a longer time, as my continual diſeaſe would now and then ſuffer me. If (when I am gone) thou reapeſt any ſpiritual good by this my ſurviving pains, it is, next to Gods glory, all my deſire; Yet I live, but to ſave thy Soul I care not how ſoon I might die, yea, on that condition I could be willing (if God ſo pleaſed) the lines that thou readeſt were writ with the warmeſt blood in my heart: Willing ſaid I? Yea I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy ſpiritual good, to the very laſt drop in my veins. I ſay no more Conſider what I have ſaid, *Except a man be born again, he cannot ſee the kingdom of God.*

Matth. 11. 30.

AN APPENDIX,

Containing a more particular Method, For the Man not yet born again, to have his part in the ſecond Birth.

CHAP. I.

The ocaſion and method of this Treatiſe.

SOme there are, who hearing *the new birth* (or firſt repentance) to be ſo neceſſary to ſalvation, but never feeling in themſelves any ſuch change or converſions, have therefore *deſired further helps; though naturally they are blind and wretched, and miſerable, and poor, and naked, yet the Lord hath not left them without means and helps*: to this purpoſe he hath ſet up his Ordinances; not that man of himſelf can diſpoſe himſelf unto grace, but that the Spirit of Chriſt in the uſe of the ordinances (without any habitual or ſanctifying grace in mans heart) can diſpoſe of man to the reception of habitual or ſanctifying grace. True it is, I adviſed them in the former Treatiſe to be *frequent in prayer, and hearing of the Word: But ſo we have done*, ſay they, *and yet we feel no converſion*: it may be ſo, for not always the doing of them, but perſeverance in them through Chriſt obtains the bleſſing deſired. And yet if they will out of hand *ſettle themſelves to the work, (ſeeing it is the Lord that ſaith, Break up the fallow ground*, Jer. 4. 3. (i. e.) *Seek to the Lord to break them for thee: Be in the uſe of the means, that the Lord may come in, in and break thy heart.)* I ſhall, for their further ſatisfaction, give them a more particular *Method*, and without a Text taken, take my ſelf more liberty to put them in the way.

Jer. 4. 3.

Two things I ſuppoſe neceſſary for them that would have part in the *new birth*.

1. To get into it.
2. To be delivered of it.

1. The means to get into it, is
    1. Examination of themſelves.
    2. Confeſſion of their ſins.
    3. Hearty prayer for the ſoftening of their hearts.

By which three are obtained the three firſt ſteps,
- Sight of ſin.
- Senſe of divine wrath.
- Sorrow for ſin.

2. The means to be delivered of it, is by application of the promiſes; and theſe According to their ſeveral objects, produce their ſeveral effects;

Some
- A ſight of Chriſt.
- A deſire after Chriſt.
- A Relying on Chriſt.
- An obedience to Chriſt.
- A comfort in Chriſt, not only ſought for, but Obtained, if the promiſes be rightly applyed.

CHAP. II.

Sect. 1. *The Firſt means to get into the new birth.*

THe means to get into the *new birth*, is firſt *Examination*: and the way to examine, is to ſet before men that Chryſtal-glaſs of the Law for their *light and rule*: To this purpoſe I have here annexed a *Catalogue*, or Table, to ſhew them their offences; not I that can poſſibly enumerate all ſins, but only the kinds; and if herein I come ſhort, yet the conſciences awaked may be occaſioned hereby to bring into their thoughts thoſe others not mentioned.

Now then (whoſoever thou art that beginneſt this bleſſed work) examine thy ſelf by this *Catalogue*, but do it warily, and truly; and where thou findeſt thy ſelf guilty, either note it in this book, or tranſcribe it into ſome paper, that ſo they may be ready for thine eye when thou comeſt to *Confeſſion*.

Sect. 2. *Sins againſt the firſt Commandment.*

IN every Commandment we muſt obſerve both the duties required, and ſins forbidden, for both theſe are implied in every one of the Commandments; if in the firſt thou art guilty, thou muſt anſwer negatively; if in the ſecond, thou muſt anſwer affirmatively: now then to proceed.

It is the firſt commandment, *Thou ſhalt have no other Gods but me.*]

For the duties here required.

Say, firſt, haſt thou ever in mind, will, and affections, took the true God in Chriſt to be thy God? Secondly haſt thou abounded in thoſe graces by which thou ſhouldeſt cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and truſting in God? Thirdly, haſt thou obſerved Gods mercies, and promiſes, and works and judgments upon thee, and (by a particular application) took ſpecial notice thereof? Fourthly, haſt thou communicated with the godly, and joined thy ſelf to Gods people, and delighted chiefly in them?

Or for the ſins here forbidden.

Say, firſt, haſt thou not ſometimes been guilty of blaſphemy, or idolatry, or witchcraft, or Atheiſm, or Epicuriſm, or hereſie? Secondly, haſt thou not been guilty of pride, a ſin flatly oppoſing God, Pſal. 14. 1. and firſt committed by devils; Thirdly, haſt thou Iſai. 29. 15. not had inward reaſonings that *there is no God*, or that *he ſeeth not, or knoweth not, or that there is no pro-* Job 21. 14. *fit in his ſervice?* Jer. 17. 5. Fourthly haſt thou not failed to love God, and fear God, and to put thy whole truſt in God? Fifthly, haſt thou not *truſted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, haſt thou not *reſorted to witches*, or in the firſt place *to Phyſicians*, and not to the living God; Seventhly, haſt thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or prepoſterouſly zealous? Eighthly, haſt thou not a proneneſs to ſin, yea to rebel againſt God, in thy whole man? Ninthly, haſt thou not been careleſs to perform the inward duties of *Gods worſhip in ſincerity and truth?* If in theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt have no other Gods but me.*

Sect. 3. *Sins againſt the ſecond Commandment.*

IT is the ſecond Commandment, *Thou ſhalt not make to thy ſelf any graven Image.*]

For the duties here required.

Say, firſt, haſt thou ever worſhipped the true God purely according to his will? Secondly, haſt thou obſerved all thoſe outward duties of his worſhip, as prayer, and vows, and faſting, and meditating, and the reſt? Thirdly, haſt thou repaired to Gods houſe, obſerved family-duties, received the Preachers of the Goſpel?

Or for the ſins here forbidden.

Jer. 9. 19. Say, firſt, haſt thou not ſometimes *walked after the imaginations of thy own heart*, ſerving God out of cuſtom, or (after the manner of thy fore-fathers) by will-worſhip and ſuperſtitions? Secondly, haſt thou not committed *Idol-worſhip*, conceiving of God in thy mind, or reſpecting him in thy ſenſe in the likeneſs Exod. 23. 13. of a creature? Thirdly, haſt thou not *mentioned the names of other gods*, either by way of ſwearing, or Iſai. 40. 18. apology? Fourthly, haſt thou not made an image to *liken God to it*, or uſed any geſture of love and reverence, Zac. 14. 17. to any ſuch images? Fifthly, haſt thou not Pſ. 14. 4. been careleſs *to worſhip God, to call upon the Lord, to* Matth. 10. 14. *receive Gods Miniſters*, or to perform any other of the outward duties of Gods worſhip? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not make to thy ſelf any graven image.*

Sect. 4. *Sins againſt the third Commandment.*

IT is the third Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain.*]

For the duties here required.

Say, firſt, haſt thou been ever a conſtant learner, hearer, and doer of God's Word and Will? Secondly, haſt thou prayed with perſeverance, underſtanding, and power of the Spirit, without doubting or wavering? Thirdly, haſt thou come preparedly to the Sacrament of the Lords Supper, and *being come, haſt thou diſcerned the Lords body?* Fourthly, haſt thou uſed all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and ſincerity?

Or for the ſins here forbidden.

Say, firſt, haſt thou not ſometimes, in thy talk diſhonoured the Titles, Attributes, Religion, Word, People of God, or any thing that hath in it the print of his holineſs? Secondly, haſt thou not ſworn or forſworn, or *loved falſe oaths?* Zach. 8. 17. Thirdly, haſt thou not cauſed the name of Religion, or people of God to be evil thought of by thy ill courſe of life or by committing ſome groſs ſin? Fourthly, haſt thou not raſhly, or unpreparedly, or heedleſly, read the Word, heard Sermons, received the Sacraments, or perfomed any other part of the worſhip of God? Fifthly, haſt thou not thought or ſpoken blaſphemouſly, or contemptuouſly of God, or of any thing whatſoever pertaining to God? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain.*

Sect. 5. *Sins againſt the fourth Commandment.*

IT is the fourth Commandment, *Remember thou keep holy the Sabbath-day.*]

For the duties here required.

Say, firſt, haſt thou (according to the equity of this Commandment) ever obſerved *the Lords day*, and other days and times ſet apart for Gods ſervice? Secondly, haſt thou on thoſe days reſted from the ſervile works of ſin, and reſted and relied upon Chriſt for the remiſſion of ſins, and led an holy and religious life, that ſo thou *mayeſt enter into that reſt of* Heb. 4. 11. *heaven?* Thirdly, haſt thou always prepared thy heart, before thou wenteſt into the houſe of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thankſgiving, and holy reſolution to carry thy ſelf as in gods preſence, and to hear and obey whatſoever thou ſhouldeſt learn out of the pure Word of God? Fourthly, haſt thou repared to Gods houſe in due time, and ſtayed the whole time of Prayer, reading, preaching of the Word, ſinging of Pſalms, receiving of the Sacraments? Fifthly, haſt thou performed private religious offices upon the Lord's day, to wit; *in private prayer and thankſgiving, in acknowledging thy offences to God, in reconciling thy ſelf to thoſe thou haſt offended, or with whom thou art at variance, in viſiting the ſick, comforting the afflicted, contributing to the neceſſity of the poor, inſtructing thy children and ſervants* (and the reſt of thy family) *in the fear and nurture of the Lord.*

Or for the ſins here forbidden.

Say, firſt, haſt thou not ſometime ſpent the Lords day in idleneſs, or in worldly buſineſs, in vanities, Ezek. 45. 10. or in ſin? Secondly, haſt thou not omitted publick duties, or cameſt in too late, or wenteſt out too ſoon?

Neh. 10. Thirdly, haſt thou not on thoſe days *ſold wares, carried*
31. and *burthens, brought in ſheaves*, or *wrought in the harveſt*?
13. 15. Fourthly, haſt thou not employed thy cattel, or ſervants,
or children, or any other, though thou workedſt
not thy ſelf? Fifthly, haſt thou not profaned the
Lord's day, by needleſs works, words, or thoughts
about thy calling, or about thy recreation? Sixthly,
hath not the ſtrict obſervance of the duties of that
day been tedious unto thee, ſaying in thine heart,
Amos 8.5. *When will the day be gone?* If in any of theſe thou haſt
tranſgreſſed, then haſt thou broken this Commandment,
Remember that thou keep holy the Sabbath-day.

Sect. 6. *Sins againſt the fifth Commandment.*

IT is the fifth Commandment, *Honour thy Father and thy Mother.*]

For the duties here required,
they are either in Family.
Common-weal.
Church.

First, for the Family: Say, if thou art an huſband: 1. Haſt thou ever loved thy wife, *and dealt*
Epheſ. 5. *with her according to knowledge, giving honour to her as to*
25. *the weaker veſſel, and as being heirs together of the grace*
1 Pet. 3. 7. *of life, that your prayers were not hindred*? If thou art
Eph. 5,22, a wife: 2. *Haſt thou ſubmitted to thine own husband,*
24. *as unto the Lord in every thing?* 3. *Haſt thou put on*
1 Pet. 3. 4. *the ornament of a meek and quiet ſpirit, which is in the*
Epheſ. 6. 4. *ſight of God of great price?* If thou art a parent: 4.
Haſt thou brought up thy children in the nurture and admonition of the Lord? 5. *Haſt thou corrected them, yet*
1 Tim. 5. *not provoked them by immoderate correction*? 6. *Haſt*
8. *thou provided for them* in their callings, or outward
Rom. 1. 30. eſtates? If thou art a child. 7. *Haſt thou obeyed thy*
Heb. 12. 9. *parents, and received correction with ſubmiſſion and*
reverence? 8. *Haſt thou relieved them in their wants?*
9. *Haſt thou obſerved their inſtructions, and covered their*
Prov. 15. *infirmities?* If thou art a Maſter: 10. Haſt thou
15. entertained *Gods ſervants, and given unto thy ſervant*
Gen. 9. 22. *that which is juſt and equal*? If thou art a Servant:
Col. 4. 1. 11. *Haſt thou been obedient to thy Maſter according to*
Tit. 2. 9, *the fleſh, with fear and trembling, in ſingleneſs of heart,*
10. *as unto Chriſt? Not anſwering again, not purloining, but*
ſhewing all good fidelity.

Secondly, for the Common-weal; if thou art a Magiſtrate: 12. Haſt thou *executed* juſt laws? 13. Haſt thou reformed others abuſes, *according to the power that is in thee*? If thou art a Subject: 14. Haſt thou obeyed the higher powers in all juſt commands?
Rom. 13. 1. 15. Haſt thou been *ſubject unto them, not only for wrath,*
but alſo for conſcience ſake?

Thirdly, for the Church; If thou art a Miniſter:
Matth. 5. 16. Haſt thou *taught in ſeaſon, and out of ſeaſon*? 17.
16. Hath *thy light ſhined before men, that they might ſee thy*
Gal. 6. 6. *good works*? If thou art an hearer. 18. Haſt thou
communicated to them that teach thee in all good things?
Heb. 13. 19. Haſt thou *obeyed them, and prayed for them, and*
7, 17, 18. *loved them, and followed them, conſidering the end of their*
converſation?

Or for the ſins here forbidden.

And firſt, for the Family: Say, if thou art an
Prov. 21. huſband, 1. Haſt thou not ſometimes abuſed thy
19. wife, or ſmitten her, or injured her in thought, word,
or deed? If thou art a wife, 2. Haſt thou not been
waſtful, or froward, or idle? If thou art a parent,
3. Haſt thou not been careleſs, eſpecially of thy
childrens Souls? If thou art a child, 4. Haſt thou
not *deſpiſed thy Fathers or Mothers inſtructions*? 5.
Prov. 15. 5. Haſt thou not mocked *them, or deſpiſed them, or curſed*
Prov. 30. *them, or ſmitten them, or ſhamed them,* or grieved
17. and them? If thou art a maſter, 6. Haſt thou not governed
19. 26. thy family negligently? 7. Haſt thou not
with-held that which is juſt and equal in diet, wages,
encouragement? If thou art a ſervant, 8. Haſt thou
not been idle, and ſlothful? 9. Haſt thou not ſerved
grudgingly, and not from the heart?

Secondly, for the Common-weal? If thou art a
Magiſtrate, 10. Haſt thou not been as a *Lion*, or Prov. 28.
a Bear, roaring and ranging over the poor people? 11. 15.
Haſt thou not decreed unrighteous decrees? reſpecting the Iſai. 10. 1.
perſons of the poor, or honouring the perſons of the mighty? Levit. 19.
If thou art a Subject, 12. Haſt thou not reviled *the* 15.
Gods, or curſed the Ruler of thy people? 13. *Haſt thou* Exod. 12.
28.
not diſobeyed the higher powers, or not denied tribute or Rom. 13. 1,
cuſtom, or honour, or fear, to whom they are due? 7.

Thirdly, for the Church. If thou art a Miniſter, Jerem. 23.
14. Haſt thou not been *prophane and wicked in* 11.
thy life and converſation? 15. *Haſt thou not run before* 1 Tim. 4.
thou waſt ſent? or being ſent *haſt thou not been negligent* 14.
in the gift that is in thee? 16. *Haſt thou not prophesied* Jerem. 23.
in Baal, and cauſed Gods people to err? 17. *Haſt* 13.
thou not committed Simony, or ſought *indirectly* for
the fleece, not regarding reſpectively the *flock*? 18.
Haſt thou not ſtrengthened the hands of evil doers, in
preaching peace to wicked men? 19. *Haſt thou not* Jerem. 23.
given heed to fables (or to ſome *unprofitable matter*) 14.
rather than a godly edifying which is *in faith?* If thou 1 Tim. 1. 4.
art an Hearer, 20. Haſt thou not reſiſted the Miniſter, Gal. 6. 6.
and the Word preached by him? Whatſoever Heb. 13. 7,
thou art, *Husband, or Wife, or Parent, or Child,* 17, 18.
or Maſter, or Servant, or Magiſtrate, or Subject, or Miniſter, or Hearer, if in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Honour thy Father and thy Mother.*

Sect. 7. *Sins againſt the ſixth Commandment.*

IT is the ſixth Commandment, *Thou ſhalt do no murther.*]

For the duties here required. Gen. 26.
14.

Say, Haſt thou ever deſired and ſtudied by all means lawful, to preſerve thine own perſon, and the perſon of thy neighbour?

Or for the ſins here forbidden.

Say, 1. Haſt thou not ſometimes envied others for Num. 11.
their *wealth*, or for their *gifts*, or for their *reſpects* 29.
with others? 2. Haſt thou not offended others in Gen. 37.
gestures, *gnaſhing on them with thy teeth, or ſharpening* 11.
thine eyes on them? 3. Haſt thou not offended others Job 16. 9.
in words, by cenſuring, or *reviling*, or *rendring evil* 1 Pet. 3. 9.
for evil, or *railing for railing*? 4. Haſt thou not offended Pſal. 37.
others in deeds, *plotting againſt the Juſt*, or 12.
doing evil to any man? 5. Haſt thou not been angry Matth. 5.
with thy brother without cauſe, or continued 22.
long in anger, *keeping thy wrath* (as it were) *for ever?* Amos 2.
6. Haſt thou not *rejoyced at others fall*; or *wiſhed a* 11.
curſe to their Souls? 7. Haſt thou not done evil Prov. 24.
to thy ſelf, by inordinate fretting, or grieving, or 17.
drinking, or ſurfeiting, or ſaying in thy paſſions, Job 31. 30.
Would God I were dead? 8. Haſt thou not been a Numb. 14.
ſower of diſcord, or ſome way or other, a juſt occaſion 2.
of the diſcomfort, or of the death of thy neighbour? Prov. 6. 14.
If in any of theſe thou haſt tranſgreſſed,
thou haſt then broken this Commandment, *Thou ſhalt do no murther.*]

Sect. 8. *Sins againſt the Seventh Commandment.*

IT is the Seventh Commandment, *Thou ſhall not commit Adultery.*]

For the duties here required.

Say, Haſt thou ever kept thy ſelf pure in ſoul and body, both towards thy ſelf and others?

Or for the ſins here forbidden.

Say, Haſt thou not ſometimes been defiled with buggery, Sodomitry, inceſt, whoredom, adultery, Rom. 1.26. Polygamy, ſelf-pollution, or with changing *the natural uſe into that which is againſt nature?* 2. Haſt thou not offended in the occaſions of uncleanneſs, as in idleneſs, gluttony, drunkenneſs, wanton company, whoriſh attire, or perfumes? 3. Haſt thou not ſinned in thy ſenſes, or geſtures, or words, by Pov. 7.19, 17. *filthy communication proceeding out of thy mouth*? 4. Haſt Col. 3. 8. thou not harboured in thy heart burning luſts, Mat. 5.28. *impure thoughts, inordinate affections*? Col. 3. 5. 5. Haſt thou not behaved thy ſelf immodeſtly, unſoberly, or ſhameleſly abuſing *thy body*, or uſing ſome manner of dalliance and wantonneſs? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not commit adultery.*

Sect. 9. *Sins againſt the eighth Commandment.*

IT is the eighth Commandment, *Thou ſhalt not ſteal.*]

For the duties here required.

Say, Haſt thou ever, by all good meanes, furthered the outward eſtate of thy ſelf and of thy neighbour?

Or for the ſins here forbidden.

Say, Firſt, haſt thou not ſometimes got thy living by an unlawful calling? Secondly, haſt thou not Deut. 25. 16. impoveriſht thy ſelf by idleneſs, luxurious or unneceſſary expences? Thirdly, haſt thou not withheld Malac. 3.8. from thy ſelf, or others, that which ſhould have been expended? Fourthly, haſt thou not gotten, or kept thy neighbours goods by falſehood or force, and made no reſtitution? Fifthly, haſt thou not ſtollen by uſury, or oppreſſion, or fraud in buying or ſelling? An abomination unto the Lord! Sixthly, haſt thou not *robbed God of his tithes and offerings* by ſacrilege or ſimony? Seventhly, haſt thou not ſome way or other impaired thy neighbours ſtate? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not ſteal.*

Sect. 10. *Sins againſt the ninth Commandment.*

IT is the ninth Commandment, *Thou ſhalt not bear falſe witneſs.*]

For the duties here required.

Say, Haſt thou ever by all means ſought to maintain thy own and thy neighbours good name according to truth and a good conſcience.

Rev.22.15. Jer.20.10. Matth.7.3. Prov. 24. 24.

Or for the ſins here forbidden.

Say, Firſt, haſt thou not ſometimes loved (or made) *a lye*? Secondly, haſt thou not *raiſed a falſe report, to the defaming of many*? Thirdly, haſt thou not *cenſured or judged others, yet never conſidered the beam that is in thine own eye*? Fourthly, haſt thou not flattered thy ſelf and others, *ſaying unto the wicked, Thou art righteous*? Fifthly, haſt thou not condemned ſome without witneſs, or forborn to witneſs for others when thou knoweſt the truth? Sixthly, haſt thou not been uncharitably ſuſpicious or *a deſpiſer of thy neighbour*? Seventhly, haſt thou not told a lie, whether jeſtingly, or officiouſly, or perniciouſly? If in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Thou ſhalt not bear falſe witneſs.*

Sect. 11. *Sins againſt the laſt Commandment.*

IT is the laſt Commandment, *Thou ſhalt not covet.*]

For the duties here required.

Say, Firſt, haſt thou ever been truly contented with thy own outward condition? Secondly, haſt Mat. 15. 19. thou rejoyced at others good, and *loved thy neighbour as thy ſelf.*

Or for the ſins here forbidden.

Say, Firſt, haſt thou not ſometimes conceived Mat. 19. 19. *evil thoughts in thy heart*? Secondly, haſt thou not delighted in the inward contemplations of evil? Thirdly, haſt thou not been full of diſcontent with thy own condition and ſtate? Fourthly, haſt thou not felt *another law of thy members warring againſt the* Rom.7.29. *law of thy mind?* Fifthly, haſt thou not coveted after ſomething or other that was thy neighbours, either with will, or by actual concupiſcence? If any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Thou ſhalt not covet.*

CHAP. III.

The ſecond means to get into the new birth.

AFter *examination*, (which may well ſerve thee for one days work or two) the next duty is *Confeſſion.* Now then take the Catalogue of thoſe Sins (or if thy awaked conſcience can tell thee of any other) which thou knoweſt thou haſt committed, and noted, either in this book, or in ſome other paper; and kneeling on thy knees, ſpread thy Catalogue before the Lord, I ſay, ſpread thy Catalogue before the Lord, as *Hezekiah did his letter*; 2 King.19 13. there read thou ſeriouſly, and particularly, ſaying, *O Lord I confeſs I have committed this ſin, and the other ſin* [as they are before thee in order] *of all theſe ſins I am guilty, eſpecially of thoſe ſins wherein I delighted, my darlings, my minions, my boſom-ſins,* [take notice of them, and confeſs them again] *of all theſe ſins I am guilty; And now, O Lord, ſtanding (as it were) at the bar of thy tribunal, I arraign my ſelf, and accuſe my ſelf, and judge my ſelf worthy of the utmoſt of thy wrath and indignation; for one ſin thou caſtedſt* Adam *out of Paradiſe, for one ſin thou caſtedſt the Angels out of Heaven, for one ſin thou deſtroyedſt a world of men, and what then ſhall become of me, that have committed a world of ſins?* ——[Here pauſe a while, and meditate on thy unworthineſs,] *O that I ſhould be ſo fooliſh, ſo bruitiſh, ſo mad to commit theſe ſins, theſe manifold ſins! O that by theſe ſins I ſhould break ſo holy a law, provoke ſo good and great a Majeſty! What ſhall I do but* Ezek. 30. 31. *remembring my evil ways, even loath my ſelf in my own ſight (yea abhor my ſelf in duſt and aſhes) for my iniquities and my abominations? &c.* —— For concluſion, thou mayeſt imitate the Publican, who not daring to *lift up his eyes, ſmote his breaſt:* So do thou, Luke 18. 13. and ſigh, and ſay with him, *O God be merciful to me a ſinner.*

CHAP. IV.

Sect. 1. *The third means to get into the new birth.*

AFter *Confeſſion* (which may well ſerve thee for another days work) the next duty thou muſt labour for, is to ſeek for true ſorrow and mourning for thy ſins: Seek thou muſt, and never leave ſeeking, till thou feel thy heart melt within thee. To this purpoſe read ſome Tracts of death, of judgement, of hell, of Chriſts paſſion of the joys of Heaven: Laſt of all (and I take it beſt of all) reſolve *to ſet every day ſome time a part to beg it of the Lord*: When *Daniel* ſet himſelf to pray, the Lord came in to him, *Dan.* 9. 3. When *Peter* had gone a-part to pray, and when *Paul* had prayed in the Temple, then the Lord came in to them, *Acts* 10. 6. and 22. 17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magus*, yet *being in the gall of bitterneſs, and bond of iniquity*? Acts 8. 22, 23. Reſolve then, and at the time appointed fall down on thy knees ſpread thy Catalogue, confeſs, accuſe, judge, condemn thy ſelf again; which done, beg, beg of the Lord to give thee that ſoft *heart* he promiſed, * *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* Say then to thy ſelf, *Is this the Lords promiſe?* O *Lord perform it to my heart; take away my ſtony heart, and give me an heart of fleſh, a new heart, a new ſpirit, &c.*—— [Here make thine own prayer be not careful of words, only let the words be the true voice of thy heart:] and the more to work ſoftning, thou mayeſt ſob, and ſigh, and beat thy breaſt, above all thou muſt pray, and call and cry with vehemency and fervency not to be uttered. When thou haſt done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this reſolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart *melt* within thee, yea, (if it may be) till thou ſeeſt thy * *tears trickling down thy cheeks*, becauſe of thy offences. The Lord will (perhaps) hear thee at the firſt time, or at the ſecond time; or if he do not, be not diſcouraged, God hath his times; *Moſes* ſmote the Rock at *Horeb* twice before it would yield, *Num.* 20. 11. and at laſt it ſent out abundant ſtreams of living waters; God ſpeaketh once and twice, and man perceiveth not; happy he who relenteth at laſt: Give it not over, perſiſt thou, thy ſuit is juſt, and importunity will prevail; yea, I can ſay, *Thy deſire to ſorrow being reſolute, it is a degree of Godly ſorrow it ſelf*, and no doubt the Lord will encreaſe it, it thou begg'ſt hard a while.

Sect. 2. *The firſt reaſon for this ſorrow.*

THis muſt be done; Firſt, becauſe *without pangs no birth: The pangs of a penitent man are as the pangs of a woman:* Now as there can be no birth without pains of travail going before, ſo neither true repentance without ſome terrors of the law, and ſtraits of conſcience. *Ye have not received the ſpirit of bondage again to fear*, ſaith the Apoſtle to the *Romans*; and what is that? But to ſhew us, they once did receive it; when? But in the very firſt preparation to converſion: Then it was that the Spirit of God in the law did ſo bear witneſs unto them of their *bondage*, that it made them to *fear*. And certainly thus it is with every man in his firſt converſion, his contrition muſt be compungent, and vehement, bruiſing, breaking, renting the heart, and feeling the throws (as a woman labouring of child) before there can be a *new birth*, or *the new creature* be brought forth.

Quid ſunt dolores parturientis, niſi dolores pœnitentis? Aug. in Pſal. 48.
Rom. 8. 15.

Sect. 3. *The ſecond reaſon for this ſorrow.*

AGain, *without contrition no Chriſt*; therefore it was that God firſt opened the eyes of our firſt parents, to make them ſee, and be ſenſible of their ſin and miſery, *Gen.* 3. 7. before he promiſed Chriſt, verſ. 15. Therefore it was that *John Baptiſt* (ſaith *Chryſoſtom*) *firſt throughly frighted the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the puniſhment, to wit, of being hewn down, and caſt into the fire; and when he had thus every way tamed, and taken down their ſtubbornneſs, then at length he makes mention of Chriſt Why, then is Chriſt ſeaſonably* revealed (ſaith *Muſculus*) *when the hearts of men being ſoundly pierced by preaching repentance, as poſſeſſed with a deſire of his gracious righteouſneſs.* Or if you will, hear Clavin *To whom is Chriſt promiſed, but to them alone who are humbled and confounded with the ſenſe of their own ſins?* Certainly, the firſt thing that draws to Chriſt, is to conſider our miſerable eſtate without him; No man will come to Chriſt except he be hungry; no man will take Chriſts, yoke upon him, till he come to know and feel the weight of Satans yoke; to this end therefore muſt every man be broken with threats and ſcourges, and laſhes of conſcience, that ſo deſpairing of himſelf he may flie unto Chriſt.

Gen. 3. 7, 15.
Chryſoſt. in c. 3. Matth. hom. 11.
Muſcul. in Mat. c. 3. *Sect. Tunc accedit Jeſus. Calvin. in Iſai.* 61.

Sect. 4. *The third reaſon for this Sorrow.*

AGain, *without hearty ſorrow, no Spritual comfort.* We muſt firſt be *humbled before the Lord*, and then he will lift us up. Chriſt indeed was anointed to preach good tidings, but to whom? *To the poor, to the broken-hearted, to the captives, to them that are bound, to the bruiſed*, Eſay 61. 11. God pours not the oil of his mercy ſave into a broken veſſel; God never comforts throughly, ſave where he finds humiliation and repentance for ſin. *The Word of God* (ſaith one) *hath three degrees of operation in the hearts of his choſen:* Firſt, *it falleth to mens ears as the ſound, of many waters, a mighty, great, and confuſed ſound, and which commonly bringeth neither terror nor joy, but yet a wondring and acknowledgment of a ſtrange force and more than humane power; this is that which many felt, hearing Chriſt, when they were aſtoniſhed at his doctrine, as teaching with authority, what manner of doctrine is this? Never man ſpake like this man. The next effect is the voice of thunder, which bringeth not only wonder, but fear alſo; not only filleth the ears with ſound, and the heart with aſtoniſhment, but moreover ſhaketh and terrifieth the conſcience. The third effect is the ſound of harping, while the Word not only raviſheth with admiration, and ſtriketh the Conſcience with terror, but alſo laſtly, filleth it with ſweet peace and joy. Now albeit the two firſt degrees may be without the laſt, yet none feel the laſt, who have not in ſome degree felt both the firſt.* He ſaith true, *in ſome degree*, though commonly the deeper is the ſenſe of miſery, the ſweeter is the ſenſe of mercy. In our dead ſecurity *before converſion* (ſaith another) *God is fain to let the law, ſin, conſcience, Satan, a deep ſenſe of our abominable and curſed ſtate looſe upon us and to kindle the very fire of hell in our ſouls, that ſo we might be rouzed, and afterward more ſweetly and ſoundly raiſed and refreſhed; for after the moſt toilſome labour is the ſweeteſt ſleep, after the greateſt tempeſt the ſtilleſt calms; ſanctified troubles and terrors eſtabliſh the ſureſt peace, and the ſhaking of theſe winds makes the trees of Gods* Eden *take the better rooting. Spiritually there is never a perfect calm but after a tempeſt; the wind, and earthquake, and fire make way for the ſoft voice.*

Jam. 4. 10.
Eſay 61. 11.
Forbes on Revel. c. 4.
Mar. 1. 22, 2.
Luke 4. 32.
John 7. 46.
Boltons inſtructions for afflicted conſciences.
1 Kings 16.

CHAP. V. Sect. 1.

The means to be delivered out of the pangs of the New Birth.

ANd now if (by God's bleſſing) thou feeleſt this ſorrow and *melting of heart*, the next thing thou muſt do, is to ſeek for the remedy, which remedy, conſiſts of theſe ingredients: Firſt, *A ſight of Chriſt.* Secondly, *A deſire after Chriſt.* Thirdly, *A relying on Chriſt.* Fourthly, *An obedience to Chriſt.* Fifthly,

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*The promiſes of *Jeremy*. 31. 33. *Heb.* 8. 10. *Hoſe*. 2. 23. *Hoſ.* 14. 4. *Iſa.* 65. 4. are abſolute promiſes which are made not only to them that be for the preſent his people, but to them that for the preſent are not. which 1. Raiſeth up the Soul of an helpleſs ſinner to ſome hope (at leaſt) of mercy and help from the Lord. And 2. They ſerve to create, and draw out faith in Jeſus Chriſt in the promiſes; it is obſerved, that no conditional promiſe firſtly begets faith; for he that is under a condition, is preſuppoſed to have faith; in the firſt place therefore look on the abſolute promiſes, *Ezek.* 36. 39.

* *Ut hoc modo confringas capita draconum tuorum in aquis.*

ly, *A comfort in Chriſt ſought for and obtained.* Thou wilt ſay, Theſe ingredients are pearls indeed, but how ſhould I obtain them? I anſwer, By application of the promiſes; and ſith every ingredient hath its particular promiſes, I ſhall let thee ſee them in order, only do thou apply them thy ſelf; it is enough for the Phyſician to prepare the medicine, thy own body muſt receive it; ſo in this medicine it is, thou muſt apply it if thou wilt have ſouls health. —— Some may object, I dare not look to the promiſe, I cannot believe; if I could believe, then I could expect good from the promiſe. —— I anſwer, Thou ſhalt never believe upon theſe terms, thou muſt not firſt have faith, then go to the promiſe, but thou muſt firſt go to the promiſe and from thence receive power to believe: *The dead* (ſaith Chriſt) *ſhall hear the voice of the Son of God, and they that hear it ſhall live,* Joh. 5. 25. it is ſpoken of the dead in ſin; firſt, there is the voice of Chriſt to the ſoul, before there can be again an echo of the ſoul to Chriſt; the Lord ſaith, *Come, ſoul,* and the ſoul ſaith, *I come Lord:* O then, go to the promiſe, and expect faith from thence; this is the rule, *I muſt not bring faith to the promiſe, but to receive faith from it, and therefore there will I hang, and wait till the Lord pleaſe to work it.*

Sect. 2. *The promiſes procuring a ſight of Chriſt.*

THe Firſt ſtep, or ingredient that brings comfort to thy heavy ſoul, is *the ſight of Chriſt:* And to procure this *ſight,* thou haſt theſe promiſes.

Matth. 1. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins.*

Luke 2. 10, 11. *Behold, I bring you good tidings of great joy, that ſhall be to all people, that is, that unto you is born this day in the city of* David *a Saviour, which is Chriſt the Lord.*

John 1. 29. *Behold, the Lamb of God which taketh away the ſins of the world.*

John 3. 16. *God ſo loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have life everlaſting.*

John 3. 17. *God ſent not his Son into the world, that he ſhould condemn the world, but that the world through him might be ſaved.*

Rom. 3. 25. *God hath ſet forth Chriſt Jeſus to be a reconciliation through faith in his blood.*

1 Cor. 1. 30. *Chriſt Jeſus of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*

1 Tim. 1. 15. *This is a true ſaying, and by all means worthy to be received, that Chriſt Jeſus came into the world to ſave ſinners.*

Heb. 13. 12. *Jeſus, that he might ſanctifie the people with his own blood, ſuffered without the gate.*

1 John 2. 1, 2. *If any ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, and not for us only, but alſo for the ſins of the whole world.*

Rev. 5. 8. *Thou waſt killed, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All theſe tell thee, that as thou art a ſinner, ſo thou haſt a Saviour; only do thou apply them, and certainly they will help thee in the firſt ſtep, the firſt ingredient of this remedy to thy miſery, to wit, *the ſight of Chriſt.*

Sect. 3. *The promiſes procuring a deſire after Chriſt.*

THou mayeſt ſay, *I ſee Chriſt,* and *I ſee* that his perſon, and death, and blood-ſhed are precious and ſaving; but how may I make him mine? How may I know that he is my Saviour? I anſwer, Thou muſt *hunger and thirſt after him*; this *deſire* is the ſecond ſtep: And to provoke thee to this duty, conſider of theſe promiſes.

Eſay 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money, and without price.*

Mat. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.*

John 7. 37. 38. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cryed, ſaying, If any man thirſt, let him come unto me and drink; he that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water.*

Rev. 21. 6. *I will give to him that is athirſt, of the water of life freely.*

Rev. 22. 17. *Let him that is athirſt come, and whoſoever will, let him take the water of life freely.*

Pſal. 63. 1. *O God thou art my God, early will I ſeek thee: My Soul thirſteth for thee, my fleſh longeth greatly after thee, in a barren and dry land without water.*

Pſal. 145. 19. *He will fulfill the deſire of them that fear him.*

All theſe may provoke thee to thirſt after Chriſt, that moſt ſovereign, and ſoul ſaving *fountain, opened to the houſe of* David, *and to the inhabitants of* Jeruſalem *for ſin, and for uncleanneſs,* Zach. 13. 1.

Sect. 4. *The promiſes procuring a relying on Chriſt.*

YEt thou mayeſt ſay, *I thirſt* indeed, but I dare not drink; *I deſire,* but I dare not come near, to *lay hold* on Chriſt: How ſo? *I am* (ſayeſt thou) *a moſt vile unworthy, wicked wretch, and my ſins are of a ſcarlet, crimſon die*: True it is, for thee to pretend part in Chriſt, wallowing yet in thy ſins; for thee to believe that Chriſt is thy righteouſneſs, purpoſing yet to go on in the practice, or allowance of any one known ſin, it were a moſt curſed horrible preſumption indeed; but where all ſin is a burthen, every promiſe as a world of gold, and the heart ſincere for a *new* way, there a man may be bold: A man may? Yes, he muſt; if thou groaneſt under ſin, if thou longeſt after Chriſt, apply theſe promiſes, and they will force thee to lay hold upon the Rock, to take Chriſt for thine own, to throw thy ſinful ſoul upon the bleeding wounds of Jeſus, and to caſt thy ſelf with confidence into the boſom of his love.

Firſt then, *Take notice* (ſaith a Modern) *that Jeſus Chriſt keeps open houſe for all hungry and thirſty ſouls.*

Rev. 22. 17. *Let him that is a thirſt come, and whoſoever will, let him take the water of life free.* Or if open houſe will not fit without invitation, hear him call: ——

Matth. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* Or if invitation will not fit without proclamation, hear him proclaim: ——

John 7. 37. *Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me and drink: He that believeth on me, out of his belly ſhall flow rivers of water.* Or leſt thou ſhouldeſt think thou muſt come to thy coſt, and bring ſomewhat in thy hand, hear how he doubles and trebles his cry to the contrary: ——

Iſai. 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet leſt thou ſay, I am ſo far from bringing any thing in my hand, that I bring a world of wickedneſs in my heart, and my ſins I fear will hinder my acceptation; No, (ſaith he again;)

Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts,* (and this is thy deſire, thy caſe) *and let him return unto the Lord, and he will* *have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a more ſolemn invitation, ſee then how the Lord of Heaven ſends forth his Ambaſſadors to move thee, and entreat thee to come in: ———

2 Cor. 5. 20. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled unto God.* Or if he cannot woo thee, lo, he commands thee: ———

1 John 3. 23. *And this is the Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt,* Or yet to drive thee to Chriſt, he not only commands, but threatens: ———

Heb. 3. 18. *And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not.*

And what can he do more unto his Vineyard? Firſt, (to bid thee welcome) he keeps open houſe. Secondly, he invites. Thirdly, he proclaims. Fourthly, he calls thee *ſans-fee*, without money, or money-worth. Fifthly, he apologizeth. Sixthly he ſendeth. Seventhly, he commandeth. Eighthly, he threatneth. Hear what mine Author concludes from theſe promiſſes; *How cruel then is that man to his own wounded conſcience, who in his extream ſpiritual thirſt will not be drawn by this eighth-fold merciful cord, to drink his fill of the fountain of the water of life, to caſt himſelf with confidence and comfort into the arms of the Lord Jeſus?* ——— *Yea, how is it poſſible, but that all, or ſome of theſe, ſhould bring in every broken heart to believe, and every one that is weary of his ſins, to relie upon the Lord of life for everlaſting welfare?*

Sect. 5. *The promiſes procuring obedience to Chriſt.*

AND yet thou maſteſt ſay, *I have caſt my ſelf on Chriſt,* is this all I muſt do? No, there is yet another ſtep; he is not only to be thy Saviour, but thy husband; thou muſt love him, and ſerve him, and honour him, and obey him; thou muſt endeavour not only for pardon of ſin, and ſalvation from hell, but for purity, new obedience, ability to do or ſuffer any thing for Chriſt. And to provoke thee to this duty, conſider of theſe texts.

Jer. 31. 33. *But this ſhall be the Covenant that I will make with the houſe of Iſrael: After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they ſhall be my people.* See the ſame promiſe in *Heb.* 8. 10. *Heb.* 10. 10.

Matth. 7. 21. *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11. 29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your Souls.*

Matth. 16. 24. *If any man will follow me, let him take up his croſs and follow me.*

2 Cor. 5. 15. *He died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them.*

2 Cor. 5. 17. *If any man be in Chriſt let him be a new creature: Old things are paſſed away; behold, all things are become new.*

1 John 1. 6. 7. *If we ſay we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowſhip one with another: And the Blood of Jeſus Chriſt, his Son cleanſeth us from all ſin.*

1 John 2. 5. 6. *He that keepeth his word, in him verily is the love of God perfected: Hereby know we that we are in him. He that ſaith, he abideth in him, ought himſelf alſo to walk, even as he walked.*

1 John 3. 6. 9. *Whoſoever abideth in him ſinneth not.*———*Whoſoever is born of God, doth not commit ſin for his ſeed remaineth in him, and he cannot ſin becauſe he is born of God.*

1 John 4. 24. *He that keepeth his Commandments, dwelleth in him: And hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 John 5. 18. *We know that whoſoever is born of God, ſinneth not: And he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.*

All theſe may invite thee to enter into the *holy path*, and to fight under Chriſt's banner againſt the world, the fleſh, and the Devil, unto thy lives end.

Sect. 6. *The promiſes procuring comfort in Chriſt.*

ONce more thou mayeſt ſay, *I have been truly humbled with the ſenſe of ſin, and ſenſe of miſery, and ſorrow for ſin; yea, I have ſeen, and thirſted, and relied, and purpoſed univerſal obedience to my Saviour, and yet no comfort comes:* It may be ſo; but haſt thou praiſed God for this work of wonder, *the new birth* wrought in thee? If ſo, then is there another duty expected from thee, right precious and pleaſing unto God, and that is *waiting*: Yet I could wiſh thee to addreſs thy ſelf to theſe precious *promiſes:* Settle thy ſoul on them with fixed meditation and fervent prayer, and where thou perceiveſt the *condition of the promiſes* to be by Gods grace formed in thee, thou mayeſt ſafely aſſure thy ſelf of ſo much favour as is expreſly contained in the *promiſes.*

Levit. 26. 40, 41, 42, 44. *If they ſhall confeſs their iniquity,* ——— *If their uncircumciſed hearts be humbled,* ——— *Then will I remember my Covenant,* —— *that I might be their God, I am the Lord*: The condition is to confeſs and be humbled; and this if thou doſt, the Covenant is ſure, *the Lord is thy God.*

Job 33. 27, 28. *If any ſay, I have ſinned, and perverted that which is right, and it profited me not: He will deliver his Soul from going into the pit, and his life ſhall ſee the light.* The condition is, *If any ſay, I have ſinned,* if thy heart ſay thus in ſincerity and truth, the promiſe is ſure, *God will deliver thy Soul* from hell, and thou *ſhalt ſee the light of heaven.*

Pſal. 51. 17. *A broken and a contrite heart, O God, thou wilt not deſpiſe.* The condition is *a broken and contrite heart* for ſin, and if thy *heart*, be thus, be ſure *God will not deſpiſe it.*

Prov. 28. 13. *Whoſoever confeſſeth and forſaketh his ſin, ſhall have mercy.* The condition is, to *confeſs and forſake ſin,* And this if thou doeſt, as ſure as God is God, thou *ſhalt have mercy.*

Iſa. 57. 71. *I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* The condition is, to be of *a contrite and humble ſpirit*; and if thou art thus, God is true who hath ſaid it, *he dwells in thee to revive thy ſpirit, and to revive thy heart.*

Iſa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek: He hath ſent me to bind up the broken-hearted.* The condition is, to be *meek and broken-hearted:* and if this be thy caſe, then *good tidings* belong to thee, and Chriſt is ſent *to bind up thy broken heart* in the bundle of peace.

Jerem, 31. 19, 20. *Surely, after that I was turned, I repented* (ſaith *Ephraim*) *and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed; yea, even confounded, becauſe I did bear the reproach of my youth.*—*Therefore* (ſaith God) *my bowels are troubled for him, I will ſurely have mercy upon him ſaith the Lord.* The condition is to *repent*, to be *aſhamed, confounded for ſin*, and if thy caſe be like *Ephraims*, God is the ſame to thee, *his bowels yearn for thee, he will ſurely have mercy on thee.*

Matth. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs.* The condition is, to *hunger and thirſt after the righteouſneſs* of Chriſt; and this if thou doeſt, then art thou *bleſſed* from the mouth of our Saviour.

Matth. 11. 28. *Come unto me all ye that labour, and are heavy-laden, and I will give you reſt.* The condition is, to *come to Chriſt*, and if this thou wilt, Gods Word is ſure, thou ſhalt have *reſt* ſpiritual and eternal.

Rev. 21. 6. *I will give unto him that is athirſt, of the water of life freely.* The conditon is, to thirſt after the Heavenly ſtreams of Gods favour, and Chriſts ſovereign Blood; and this if thou doeſt, then haſt thou part *in the fountain of the Water of Life, that proceeds out of the Throne of God, and of the Lamb*, Rev. 22. 1.

All theſe are ſo full of comfort, that if thou but cruſh them with the hand of faith, they cannot but yield ſome juyce of ſweetneſs to thy afflicted Soul. —— O alas! (ſay ſome) I have done what I may, and yet no comfort comes: Sweet Soul, be not diſcouraged, but be the more humbled; in this caſe thou muſt fall down with *Mary*, and lye ſtill waſhing the feet of Chriſt with thy tears; and then look up again, view again and again theſe promiſes of Chriſt, it may be he will even now, or before long take thee up in his arms, and *kiſs thee with the kiſſes of his mouth.*

Sect. 7. *The means to apply the ſaid promiſes.*

I Said before, it was enough for me to prepare the medicine, it is thou muſt apply it; yet if thou feeleſt a back-wardneſs to perform thy part, I ſhall tell thee of ſome *means* to incite thee, and help thee onward to the performance of this duty.

Take then the promiſes, and carry them (as thou didſt the Catalogue of thy ſins) into the preſence of the Lord; and, faln down on thy knees, beſeech God for thy Saviour's ſake to encline thine heart to believe thoſe *promiſes.* If thou haſt the repulſe, *pray again and again*, yea, reſolve never to make prayer, but to uſe this petition, *that the Lord would pleaſe to let thee have ſome feeling of the life of thoſe promiſes.* Some ſoul may object, I have no heart or ſpirit to pray: Yet uſe thy endeavour, and in thy endeavours God may come in; and whenſoever thou feeleſt any of them to be *ſpirit* and *life* to thee, whenſoever thou feeleſt (by a certain taſte) *the joys of the Holy Ghoſt* to fall upon thee; O happy man that ever thou waſt born! Then art thou (to thy own knowledge) *new born* indeed: Then haſt thou
Matth. 5. 4. (without doubt done this moſt glorious exerciſe of paſſing through *the new birth*, and then haſt thou cauſe (as thou canſt not chuſe) to ſing and praiſe God day and night world without end: So true is that of Chriſt, *Bleſſed are they that mourn for they ſhall be comforted.* Amen.

Sect. 8. *The Concluſion.*

HEre is an end, and to you to whom I have dedicated this work, my Concluſion is this: The year hath now run his round ſince I firſt came amongſt you, and how the Lord hath wrought by me, you your ſelves know beſt: For my part, if I did but know one poor Soul amongſt you truly converted by ſuch a weak unworthy inſtrument, I would ever think my ſelf moſt happy in that ſoul, and richly payed for my pains. I know it, neither *Paul* nor *Apollo* can do this except God give the increaſe: Howſoever, I muſt tell you, with *Paul*, my deſires have been this way: I have ſince my coming *travailled of you, and travailled again, that Chriſt*
might be formed in you. And what's the iſſue? Once Gal. 4. 19.
could the Lord ſay, *Shall I bring to the birth, and not* Iſa. 66 9.
cauſe to bring forth? And (to joyn iſſue with you) have I travailled of you in birth, and not one of you brought forth? The Lord forbid. I confeſs (beloved) I have received from you many kindneſſes of love; now, for the Lord's ſake do me this one kindneſs more; give me at leaſt one Soul among you, that I may give it unto God; O what a kindneſs would you then do me! Not all the wealth in your Town, nor all the increaſe of your ſtate, nor all you have, or ever ſhall have, would do me ſo much good in the day of my Lord Jeſus, as this one boon I ask: Then could I ſay, *Lord, I have not loſt the fruits of my labour in this Town, ſee here the Soul now ſhining in glory which I converted by thy power; ſee here the Soul of ſuch a one, and ſuch a one which through thy grace and my miniſtery were converted unto thee.* If this were thus, why then (beloved) you would bleſs me for ever, and I ſhould bleſs you for ever, and we ſhould all bleſs God for ever, for this ſo gracious and ſo bleſſed a work. *Now the Lord of his goodneſs give you a ſight of your ſins, and a true ſorrow for ſin; and if not afore now, yet now, this day, the Lord this day ſet his print, and ſeal upon you.*

The time draws on, and I have but a minute, a little time to ſpeak to you; for a farewell then, let theſe laſt words take a deeper impreſſion in your hearts: If you would do all I would have you do, I could wiſh no more, but that to this *humiliation or repentance*, you would add *charity or love:* The firſt you owe to *God*, and the ſecond to your *neighbour*: By the firſt you might become new creatures, by the ſecond true Chriſtians, like them in the Churches infancy, *of one mind, one heart, and one Soul*; ſure it is not poſſible that we ſhould have *forgiveneſs of ſins*; but that we muſt be of the *communion of Saints.* A thouſand pities it is to hear of the many factions in our Church, and Kingdoms, and Towns, and Families; *O pray for the peace of* Jeruſalem, *they ſhall proſper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this leſſon in
the invitation, *You that do truly, and earneſtly repent you*
of your ſins, and be in love and charity with your neigh- Judg. 5. 15.
bours, &c. Here's both *repentance to God*, and *Cha-* 2 Cor. 13.
rity (nay more than charity, as we uſe the word 11.
commonly) even *love of your neighbours.* For my part, I wiſh that my very heart-blood could cement *the deviſions of Reuben* (for which *are great thoughts of heart*) in this Town, in this Church, in theſe Kingdoms. I will ſay no more, but conclude with thoſe words of the Apoſtle, *Finally, brethren, fare ye well: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you for ever and ever.*

THE

THE DOCTRINE AND DIRECTIONS;

But more eſpecially,

The PRACTICE and BEHAVIOUR of a Man in the act of the NEW BIRTH:

A TREATISE

By way of

APPENDIX.

The occaſion of this Treatiſe.

HItherto I have given the *Doctrine* and *application* of the ſoul-ſaving *New-Birth*; but ſome there are whoſe hearts are ſo ſteelly, that all this cannot work upon them: If any ſuch deſire yet any more (and deſire they muſt, or there is no remedy for them) I have for their help in the *practice*, brought a *Practitioner* afore them. It was *Cæſar*'s great praiſe, that he bade his Souldiers ſtill, *Come*; and if men had but many *Cæſars* or Leaders in theſe practical points, I ſuppoſe there would be more followers. A plain *Doctrine* may win ſome, and a particular *Direction* may win more, but a good *Example* wins moſt. Howſoever then, concerning the *new-Birth*, I have delivered the *Doctrine* in the *Sermons* and *Directions* in the *Appendix*; yet one thing is wanting, which may help more than either, to wit, the *Practice* of ſome Saint in this *one neceſſary thing*: And what Saint? what man that hath writ more on this ſubject, than *T. Hooker*? It was ſaid, of bleſſed M. *Bolton*, That *for himſelf, he could profeſs to his comfort on his Deaths-bed, That he never taught any godly point, but he firſt wrought it on his own heart*; the ſame, do I more than probably think, was the *practice of this man*. Now therefore I thought fit, not only to contract his Books in this Appendix (which ſome without his privity have unskilfully put out) but alſo, and that more eſpecially to ſet afore you (whoſoever you are) thoſe prime, powerful, pathetical expreſſions of his Soul-pangs in the *New-Birth* as matter for your imitation. Theſe expreſſions indeed are they I moſt eſpecially aim at, which if you obſerve, are always delivered in the firſt perſon (*I*,) and I verily believe they were not feigned, but feeling from his own heart and ſoul. What needs more? if either *Doctrine* in the firſt part, or *Direction* in the ſecond part, or *Practice* in the third part of the Book (which conſiſts moſt of *Practice*) can work on your ſouls, I hope ſome of theſe, or all of theſe, will help you on in the way from Corruption to Chriſtianity, and from the ſtate of Nature into the Kingdom of Grace.

Mr. *Bolton*'s funeral Sermon by Mr. *Eſtwick*.

CHAP. I.

The Souls Preparation.

BEfore the ſoul can ſhare in *Chriſts* Merits (*to ſpeak in the * Authors ſtile or language, without any alteration*) two things are required.

1. A preparation to receive and entertain *Chriſt*.
2. An implantation of the Soul unto *Chriſt*.

That there muſt be a *Preparation*, is the firſt ground we lay; and herein obſerve we,

The Matter / Manner / Means of this Preparation.

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* M. T. *Hooker* in his ſeveral treatiſes of the Souls preparation, humiliation, vocation, union & communion with Chriſt.

1. For *Matter*: The Soul of a ſinner muſt be prepared for *Chriſt*, before he can entertain him. When Kings go to any place, they ſend (to make readineſs) their Harbengers afore them; if *Chriſt* (the King of Saints) come into a ſoul, there muſt be a *Preparation* before he enter: And good Reaſon, he is not a meer man, an ordinary perſon, but a King, a King of Glory. *David* in this caſe could call upon his Soul, (ſo we may expound his Gates and Doors) *Lift up your heads, O ye gates, and be ye lift up ye everlaſting Doors, and the King of Glory ſhall come in*; as who ſhould ſay, be enlarged, *Love, Joy, Hope*; ſet open, give way, for the Lord is coming: *But who is the Lord? It is the Lord of Hoſts, the Lord ſtrong and mighty, the Lord mighty in Battle*: And with that he knocks again, *Lift up your heads, O ye gates, and be ye lift up ye everlaſting Doors, and the King of Glory ſhall come in*; as if he ſhould ſay, What, ſhall the Lord knock? Shall the King of Glory ſtand? Open ſuddenly, and make all *preparation*. Pſal. 24. 7.

2. The *Manner* of this *Preparation* conſiſts in theſe three paſſages: Firſt, the ſoul breaks that league which formerly it hath had with Corruptions, and reſerves it ſelf for Chriſt: And ſecondly, the Soul is moſt willing to give way to Chriſt Jeſus, and to let him overthrow whatſoever ſhall oppoſe him: Thirdly, the Soul is content that God ſhould rule all, not only the eye, or hand, or tongue, or heart, but the whole man; it opens all the *Gates*, and deſires Chriſt to come, and take all the *Keys* of the houſe upon him.

3. The *Means* of this *Preparation* is the powerful Miniſtery, which God hath appointed for this work; and it is diſcovered in three particulars; Firſt, in a particular Application of the Truth to the ſouls of men with courage. Secondly, in a confirmation of the Truth by ſoundneſs of Argument, and plain evidence of Scriptures. Thirdly, in a kind of Spiritual heat in the heart and affections of the Miniſter, anſwerable to that which he communicates to the people. And this powerful Miniſtery works on the Soul. 1. By diſcovering what is in mans heart, ſo that the Soul ſeeth that it never ſaw before, and ſo is driven to a ſtand. 2. By driving the ſoul into an awe of ſin, ſo that it dares not now meddle with ſin, as formerly it hath done.

Uſe. If any Soul that hath enjoyed theſe *Means* any while, is not yet fitted and *prepared*, it is a fearful ſuſpicion, that God will never confer any good to that Soul: Go home then, (if there be any ſuch) and reaſon with your own Souls, and plead with your own hearts, ſaying, *Lord, why not yet am I humbled and prepared? Will exhortations never prevail with me? Will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have ſhaken the very ſtones I trod on, that would have moved the very ſeat I ſat on; the very fire of Hell hath flaſhed in my Face; I have ſeen even the plagues of Hell, and if any thing can do me any good, why not thoſe Exhortations, Inſtructions, Admonitions, and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good.* The Lord be merciful [illegible] ſuch a poor ſoul; the Lord turn the heart of ſuch a poor ſinner, that he may lay hold on mercy in due time.

CHAP. II.

Sect. 1. *The general Circumſtances of Preparation on Gods part.*

But for a further diſtribution, which ſhall be our Method: In this *Preparation* two Things are conſiderable.

The { General Circumſtances.
Subſtantial Parts.

The general cicumſtances are two-fold, ſome on { Gods Part.
Mans Part.

On Gods part they are theſe { 1. The offer of Chriſt and Grace.
2. The condition of this offer.
3. The eaſineſs of this condition.

On Mans part, two things are conſiderable:
{ 1. That corruption doth oppoſe this Grace.
2. That God will remove this corruption.

The firſt general circumſtance of the Souls *Preparation*, is on Gods part; wherein is *The offer of Chriſt Jeſus*, *The condition of this offer*, and *The eaſineſs of this condition*; we may have all in this one compariſon: As with a Malefactor convicted of High Treaſon, for plotting ſome wicked practice againſt his Prince, if (after the diſcovery of all paſſages) the King make a Proclamation, That upon the ſurceaſing of his Enterprizes, he ſhall be pardoned; nay, if the King ſhall continue to ſend Meſſage after Meſſage, ſecretly to tell him; that would he yet lay down his arms and take a pardon, he ſhall freely be remitted, and graciouſly accepted into favour again: If this Traitor now ſhould rather fling away his Pardon than his Weapons, then ſhould the King raiſe an Army and overcome him, and take him, and excecute him without any pity or mercy, I appeal to your own Conſciences, is he not juſtly rewarded? What will the World ſay? He had a fair offer of Pardon, and the King ſent Meſſenger after Meſſenger unto him; ſeeing therefore he refuſed and neglected ſuch offers, it is pity but condemnation ſhould befall him: Thus would all ſay. Why, this is the condition of every poor Soul under Heaven; we are all Rebels and Traitors; by our Oaths and Blaſphemies, we ſet our mouth againſt Heaven; and yet after all our pride, and ſtubbornneſs, and looſeneſs, and prophaneneſs, and contempt of Gods Word and Ordinances, the Lord is pleaſed to proclaim Mercy ſtill to every one that will receive: *All you that have diſhonoured my Name, All you that have prophaned my Sabbaths, and contemned my Ordinances, all you curſed wretches, Come; Come who will, and take Pardon*; therein is the *Offer*: Only let them lay aſide all their weapons; therein is the *Conditions*, and then have Chriſt for the taking; therein is the *Eaſineſs* of the condition.

Bleſſed God (may every ſoul ſay) *If I will not do this for Chriſt, I will do nothing: Had the Lord required a great matter of me to have attained ſalvation; had he required thouſands of Rams, and Ten thouſand rivers of Oyl; had he required the firſt-born of my body for the ſins of my Soul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, until my tongue had been hoarſe, and until my heart had fainted, one drop of mercy at the laſt gaſp would have quit all this coſt: But what goodneſs is this, that the Lord ſhould require nothing of me, but to lay down my weapons, and to receive Chriſt offered?* Lo, the Lord this day hath ſent from Heaven, and offered Salvation unto you ſons of men; the Lord Jeſus is become a ſuitor to you, and I am Chriſts ſpokeſman, to ſpeak a good word for him: O that we may have our errand from you! *O that there were ſuch an heart in my people* (ſaith God) *to Fear me, and keep my Commandments always!* Deut. 5, 29. Shall the Lord and his Meſſengers thus wooe and intreat? And will any yet ſtand out againſt God, and ſay, *I will none of Chriſt, I will try it out to the laſt?* O then, if the great God of Heaven and earth ſhall come with Ten thouſand thouſand of Judgments, and excecute them upon that man? If he ſhall bring a whole Legion of

Devils, and ſay, *Take him Devils, and torment him Devils in Hell for ever; Becauſe he would not have mercy when it was offered, he ſhall not have mercy; becauſe he would not have Salvation when it was tendered, let him be contemned:* If God ſhould thus deal with that man, the Lord ſhould be juſt in ſo doing, and he juſtly miſerable.

Sect. 2. *The general Circumſtances of Preparation on Mans part.*

THe ſecond general circumſtance of the ſouls *Preparation*, is on Mans part; and herein is obſervable,

{ 1. That Corruption oppoſeth Grace.
{ 2. That God will remove this Corruption.

1 Cor. 2. 14. First, the firſt is clear, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them*; and, Acts. 7.51. *Acts* 7. 51. *Ye ſtiff necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt, as your fathers did, ſo do ye.* Give us a man in the ſtate of Nature, and though all the Miniſters under heaven ſhould preach mercy unto him; though all the Angels in heaven ſhould exhort and intreat him; though all glory and happineſs were laid before him, and he were wiſhed only to believe and take it, and it ſhall be his for ever; yet in his natural condition he could have no power to receive ſo bleſſed an offer: Howſoever, this hinders not but he is to wait upon God in the means. And then ——

Secondly, God may remove this Corruption, which he himſelf cannot do: Herein obſerve we

The { Author / Time } of this Grace.

Ezek. 11. 19. Fiſt the Author is God: *I will take away their ſtony heart,* (ſaith God) *and give them an heart of fleſh*; I will remove that ſturdy heart which is in them, and will give them a frameable, teachable heart, which ſhall ply, and yeild to whatſoever I ſhall teach them: The taking away of the indiſpoſition of the ſoul to any duty, and the fitting, framing and diſpoſing of a ſoul toperform any ſpiritual ſervice, is the alone work of God.

Uſe 1. Quiet then thy ſoul, and content thy heart; thou mayeſt ſay, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me; all the means and coſt, and charges that God hath beſtowed upon me is loſt, and my heart is not yet humbled, my corruptions are not yet weakened*: But in this be thou comforted, though means cannot do it, which God uſeth at his pleaſure, yet the Lord can do it; there is nothing difficult to him that hath *hardneſs it ſelf* at command.

Uſe 2. Be then Exhorted, you that have ſtony hearts, to have recourſe unto this great God of Heaven. Should a Phyſician ſet up a Bill, That he would cure all that are troubled with the Stone in the Reins, and that we ſhould hear of many healed by him, this would ſtir up all to repair to him, that laboured of this Diſeaſe. Why, the Lord this day hath ſet up a Bill, That he will cure all ſtony hearts that will but come to him, and all the Children of God have found the proof hereof, to the comfort of their ſouls. You Wives therefore, that have husbands with ſtony hearts, and you parents, that have children with ſtony hearts, tell them, You have heard this day of a Phyſician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace, is either in regard of the { *Means.* / *Men.*

1. In regard of the *Means*; and that is, when the ſons of men have the Goſpel ſhining in their faces; if ever God work upon their hearts, it will be then.

Uſe 1. This ſhould teach us how thankful we ought to be unto the Lord, that enjoy theſe liberties in the Land of the living; That a man was born in ſuch a time, in the laſt Age of the World, in ſuch a place in this Kingdom, wherein the way of life and ſalvation is ſo fully, ſo plainly, and ſo powerfully made known, that the Sun of the Goſpel ſhines full in his face, and is not yet ſet: O how thankful ſhould he be!

Uſe 2. And for thoſe that neglect the *Means* of their Salvation, how ſhould we pity them? Methinks I ſee a poor creature, that ſlighted mercy and ſalvation when it was offered him; methinks I ſee that ſoul lying upon his Deaths bed, light is departing from his eyes, and his ſoul is departing from his body; O the name of a *Miniſter*, of a *Church*, they are as Bills of Indictments againſt the Soul of this man; methinks I hear ſuch a man ſay at his laſt gaſp, *The day is gone, the gate is ſhut, and now it is too late to enter*: And thus the Soul departs from his Body, the body to the Grave, and the Soul to Hell; O what bitter lamentations will that Soul make in Hell? *O the Golden time that I have ſeen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected? O the mercy, and Grace, and goodneſs of God, that have been offered unto me! All theſe I have contemned, and trampled under my feet, and therefore now muſt I be tormented with the Devil and his Angels, from everlaſting to everlaſting.* Now the Lord give us hearts to take notice of theſe things. If I were now breathing out my laſt breath, I would breath out this Legacy to all ſurviving Christians, *This is the accepted time, this is the day of Salvation.* Do ye hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have! *I was never humbled afore* (might he ſay) *but this day was I humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now bleſſed am I for ever.*

2. In regard of men, on whom God works; that is to ſay, on ſome in their tender age, on ſome in their ripe age, on ſome in their old age: But however the Lord doth at ſeveral times convert ſeveral of his ſervants, yet moſt, and moſt uſually before their old age; and that ſome Interpreters wittily obſerve out of the Parable of the Vineyard, *Mat.* 20. 3, 4, 5. *The Maſter of the Vineyard* (ſaith the Text) *went out at the third, ſixth and ninth hour, and ſaw ſome ſtanding idle, and he ſent them into his Vineyard:* He went then (ſay Interpreters) on purpoſe to ſee, and hire, and to ſend in labourers to work in this Vineyard; but he went out at the *eleventh hour*, not to hire any, he expected not then to have ſeen any idle; he went out upon ſome other occaſion, and therefore ſeeing them ſtanding, he wondered at it, ſaying, *Why ſtand ye here all the day idle?* As if he ſhould ſay, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, than to begin to work. Matth. 20. 3, 4, 5.

Uſe. O let this provoke us, that while the flower is in prime, we would uſe all *means* for our good; let us now in the heat and ſummer of our days, improve our ſelves in good works, that ſo when the harveſt comes, we may be gathered into Gods Barn: O, would we be exhorted to take the beſt time and opportunity of ſalvation, then might we receive the fruits of our labours, the ſalvation of our Souls.

CHAP. III.

The Subſtantial parts of Preparation on Gods part; or his diſpenſations of his work on the Soul.

Hitherto of the *general Circumſtances* of the Souls *preparing* for Chriſt. Now the *Subſtantial parts* of this *Preparation* are generally two:

The { Diſpenſation of Gods work on the Soul.
Diſpoſition of the Soul by Gods work.

The diſpenſation of Gods work diſcovers it ſelf in drawing the Soul

{ From Sin,
To himſelf.

But becauſe theſe two are made up by one action and motion, we ſhall therefore handle them together: And the ſum is this, that *God by an holy kind of violence (which is called Drawing,* John 6.44.*) doth pluck the Soul from theſe ſins that harbour in it unto himſelf*: Wherein we may conſider two things; Joh. 6.44.

{ 1. What the nature of this drawing is.
2. The means whereby God draws.

First, for the *nature* of this *drawing*, it is of a double kind:

1. There is a *Moral drawing*, when by Reaſons propounded, and good things offered to the Underſtanding and Will, a man comes thereby to have his mind enlightned, and his will moved to embrace things offered: Thus was it with *Paul*, when he was *conſtrained by Lydia to abide in her houſe*, Acts 16.15. Act.16.15. 2. There is a *Phyſical drawing*, when the Lord is pleaſed to put a new power into the Soul of a Sinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not only offers good things to the Soul, but enables the Soul to lay hold upon the things offered: And thus the Lord *draws* a ſinner from ſin unto himſelf.

Secondly, for the *means* whereby he draws, they are theſe four:

First, the Lord lets in a light into the Soul of a poor ſinner, and diſcovers unto him that he is in a wrong way: This the Soul marvels at, becauſe uſually, it comes on a ſudden, the ſinner perceiving nothing leſs, *Iſai.* 66. 1. Iſa. 66. 1.

Secondly, though a man would defeat the power of this light, yet God ſtill follows it with forcible Arguments, and draws with the cord of his Mercy; *I taught Ephrahim to go*, (ſaith God) *taking them by the Arms; I drew them by the cords of love, and with the bonds of a man.* Hoſ. 11.4. This mercy conſiſts in theſe bonds, or this love is made up of four cords.

1. The Lord reveals himſelf to be *ready* to *receive*, and *willing* and *eaſie* to entertain poor ſinners when they come unto him: *Let the wicked* (ſaith the Prophet) *forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*; Iſa. 55. 7. the word in the Original is, *He will multiply Pardons*: Haſt thou *multiplied rebellions*? The Lord will alſo *multiply pardons*: The bowels of compaſſion are ſtill open, and the arms of mercy are ſtill ſpread abroad; he pardoned *Manaſſes*, and *Paul*, *Peter*, and ſo he will thee; his *pardons* are *multiplied*; there is yet mercy for thee alſo, and for a thouſand thouſand more.

2. The Lord is not only *ready* to forgive when men come to him, but that they may come, he alſo *calls* and *commands* them. *O but may I*, (ſaith a poor ſinner) *ſhall I, dare I go unto the Lord God for mercy? May I be ſo bold to preſs in for favour at the hands of the Lord? I have been a grievous ſinner and have heaped abomination upon abomination; I am afraid therefore to approach near unto the Lords preſence.* Is it ſo? Hear what the Lord ſaith, *Come unto me ye rebellious people, and I will heal your rebellions. You that never Prayed, never came to Hear, all Rebells, come unto me*; Jer. 3. 22. and then the people anſwer, *Behold, we come unto thee for thou art our God.* This is great encouragement to a poor ſinner; he begins now to wonder, and ſay, *Lord, ſhall all my ſins be pardoned? Shall all my oaths and abominations be forgiven? I that ſlighted ſo many mercies, and committed ſo many follies, ſhall I be entertained? Yes,* (ſaith the Lord) *come unto me, and thou ſhalt be forgiven? come; I command you, come.*

3. The Lord doth not only *command* a poor ſinner to come in, but when he is nice in this caſe, ſaying, *There is mercy with God, but not for me*; The Lord then followeth him ſtill, and ſends another *cord* after him, that if it be poſſible, he may *win* him, and *wooe* him to receive mercy of him: If *command* therefore prevail not, he *intreats* and *beſeeches* him to come and receive mercy, and this (methinks) ſhould move the hardeſt heart under Heaven. *We* (ſaith the Apoſtle) *are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be reconciled unto God*: 2 Cor. 5. 20. rather than you ſhould go away from Chriſt, even *Mercy* it ſelf will come and kneel down before you, and *beſeech* you, and *intreat* you, *for the Lord Jeſus ſake to pity your poor ſouls, and to receive pardon for your ſins*: A ſinner is not able to comprehend this, but he begins to be at a ſtand, and at amazement; *What, that the Lord ſhould beſeech him! O that thou wouldeſt receive pardon for thy ſins, and be bleſſed for ever! Good Lord,* (ſaith the Soul) *is this poſſible, that the great King of Heaven ſhould come and beſeech ſuch a Traitor, ſuch a Rebel as I am, to take Pardon? That a King on Earth ſhould proclaim a pardon to ſome notorious Traitor, this were much; but that the King of Heaven ſhould lay down his Crown, and come creeping to me, and beſeech me (on his knees as it were) to take mercy; this is a thing beyond all expectation: What, ſhall Heaven ſtoop to Earth? Shall Majeſty ſtoop to Miſery? Shall the great God of Heaven and Earth, that might have condemned my Soul, and if I had periſhed and been damned, might have took Glory by my deſtruction—— Is it poſſible, is it credible, that this God ſhould not only entertain me when I come, and command me for to come, but intreat and beſeech me to come and receive mercy from him? O the depth of the incomprehenſible love of God!* Imagine you ſaw God the Father intreating you, and God the Son beſeeching you, as he doth this day, *Come now, and forſake your ſins, and take mercy, which is prepared for you, and ſhall be beſtowed upon you*: Would not this make a Soul think thus with it ſelf, *What, for a Rebel? Not only to have mercy offered, but to be intreated to receive mercy, it were pity (if I will not take it) but I ſhould go to Hell, and be damned for ever.* Ezek. 18. 31. The Lord he complains, *Why will ye die? As I live ſaith the Lord, I deſire not the death of a ſinner: Turn ye, turn ye, why will ye die, ye ſinful Sons of Men?* Ezek. 33. 11. *Mercy is offered you, the Lord Jeſus reacheth out his hand to you*: Fain would he pluck the Drunkard out of the Alehouſe, and the Adulterer from his Whore: O, if you break this cord, I know not what to ſay to you, this is able to break a Mountain in pieces. *Shake O Mountains* (ſaith the Prophet) Why? *Becauſe God hath redeemed Jacob*; Iſa. 44.23. The redemption of *Jacob* was enough to break a Mountain; let his *Mercy* break our *hearts*; it is God that begs, the bleſſing is our own.

4. If yet all this prevail nothing at all, the Lord will then *wait*, and ſtay in long *patience* and *ſuffering*, to ſee if any time a ſinner will turn unto him. Our Saviour follows poor ſinners from Alehouſe to

Alehouſe, and ſays, *I beſeech you, Drunkards, take mercy, and have your Sins pardoned*: The Lord (as we may ſay) tires himſelf, and wearieth himſelf with *waiting* one day after another, and one week after another: '*It may be* (ſaith Chriſt) *this week, this Sabbath, this Sermon a Sinner will turn unto me*; *What, will it never be?* Are you not aſhamed (my Friends) that the Lord Jeſus ſhould thus wait your leiſure, and follow you from houſe to houſe, and from place to place; nay, that Chriſt ſhould every Morning appear to your underſtanding, and every Night come to your Bed-ſide, ſaying; *Let this be the laſt Night of ſinning, and the next day the firſt day of your Repentance*: *O, when will you be humbled? When will you receive mercy, that it may go well with you, and with yours for ever?* If none of the other will move you, yet for ſhame let this cord draw you to the Lord: Hear, hear his doleful pangs, *O Jeruſalem, Jeruſalem, wilt thou not be made* Jer.13.27. *clean? O when will it once be?* A Woman that is in Travail, O how ſhe expects and longs for her delivery! Now a throb comes, and then ſhe cries: anon comes a ſecond throb and then ſhe cries again, *O, when comes deliverance?* Thus God the Father takes on him the perſon of a travailing Woman; he travails and travails until he bring forth a Son, until ſome Soul be converted, and brought home unto him. *O Jeruſalem, Jeruſalem, wilt thou not be made clean? When will it once be? I have waited; One, Ten, Twenty, Thirty, Forty years long have I waited on this generation; when will it once be?* The Lord thus travails in patience, looking when we will receive mercy; will never our proud Hearts be humbled? Will never our ſtubborn Hearts be ſoftned? Will never our prophane Hearts be ſanctified? When will it once be? Chriſt hath waited this day, this Week, this Month, this Quarter, this Year, theſe Ten, Twenty, Thirty, Forty years on us: You old ſinners, that are Gray-headed in your wickedneſs, how long hath the Lord waited on you? O for ſhame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, *if Bonds of Love* move not, The Lord hath *iron cords*, that will pluck in pieces; to wit, *the cords of Conſcience*; Which thus diſputes, *He that being often reproved, doth ſtill harden his heart, ſhall periſh everlaſtingly*:

But thou being often reproved, doſt ſtill harden thy heart: Therefore thou ſhalt periſh everlaſtingly:

In this Syllogiſm are contained the { Monition
Accuſation
Condemnation } of Conſcience.

In the firſt Propoſition, *Conſcience* gives the ſinner a *Monition*, to come from ſin, upon pain of the heavieſt Judgment that can be inflicted. It is the Lord that ſends the Conſcience on this errand, *Go to ſuch a man, and tell him, You have Blaſphemed Gods Name, and you have ſpoken againſt Gods Saints, and you have broken Gods Sabbaths, and you have contemned Gods Ordinances*; *Be it known then unto thee*, (ſaith Conſcience when it delivers the Meſſage) *That I have a command from Heaven, and from God*; *I charge you, as you will anſwer it at the dreadful day of Judgment, take heed of thoſe evils and ſinful practice that heretofore you have com-* Prov.29.1. *mitted, leſt you damn your Souls for ever.* Will you queſtion his commiſſion? See *Prov.* 29. 1. *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed*: If you often be reproved, and will not be bettered, then the Lord ſays, and *Conſcience* from the Lord tells you, *Be it at your own peril, ye ſhall ſuddenly be deſtroyed*: No ſooner *Conſcience* thus perks upon the Crown, but the ſinner hangs the wing, and withdraws himſelf from his former lewd courſes. But now when wicked perſons ſee their companion is gone, they make after him amain, and then *Conſcience* plucks one way, and they pluck another way; at laſt by carnal company, and curſed perſwaſions, the Soul is drawn back again to his former wicked courſes, and ſo perhaps this twiſt is broken, and the ſinner is gone.

2. If ſo, then *Conſcience*, that was a *Monitor*, now turns *Accuſer* in the minor Propoſition; before it was only Gods *Herald* to forwarn him, but now it is become *a Purſuivant and Serjeant* to Arreſt him: It follows him to the Alehouſe, and purſues him home; then takes him in his Bed, and Arreſts him in his ſleep; there (by a Meditation) it hales the Soul before the Tribunal ſeat of God, ſaying; *Lo, Lord, this is the Man, this is the Drunkard, Adulterer, Blaſphemer, this is he, Lord; an enemy to thy ſervants, an hater of thy Truth, a deſpiſer of thy ordinance: at ſuch a time, in ſuch a place, with ſuch a company this man deſpiſed thy Truth; this is he, Lord, this is the Man.* And when *Conſcience* hath thus dragged him before God, and accuſed him, then *Take him Jaylor, take him, Devil,* (ſaith the Lord) *and impriſon him*; *let vexation, and Horror, and Trouble, and anguiſh lie upon his Soul, until he confeſs his Sins, and reſolve to forſake them.* In this caſe was *David*, when he was forced to ſay, *My bones waxed old through my roaring all the day long; for Day and Night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer*: What then, *O then* (ſaid David) *I acknowledged my Sin unto thee*,——*I confeſſed my tranſgreſſions unto* Pſal. 32. 3, 4, 5. *thee, O Lord, and ſo thou forgaveſt the iniquity of my ſin.* *David*, he folded up his Sins at the firſt, and therefore his bones were conſumed, and he roared continually; when the Lord had him on the Rack he made him roar again, and would never leave tormenting, till *David* came to confeſſing; but when he confeſſed this ſin, and the other ſin, then the Lord forgave him the iniquity of his Sin. Thus *Conſcience* brings the Soul of a ſinner on the Rack (as Traitors are uſed, that will not confeſs otherwiſe) and makes him to confeſs his Sins, and then he cries, *O the abominations I have committed which the Sun never ſaw; in ſuch a place, at ſuch a time, O then I railed on Gods Servants, and Blaſphemed Gods Name, I prophaned Gods Sabbaths, and contemned his Ordinances*: What then? *Conſcience* will make him confeſs more yet, to the Rack again with him; and then he cries and roars for anguiſh of Spirit, then he confeſſes all, and reſolves to mend, then he will pray, and hear, and ſanctifie Gods Sabbaths and lead a new life. Thus *Conſcience* receives ſome ſatisfaction, and begins to be quiet; and now having got ſome quiet, his curſed Companions ſet upon him again, *Refreſh* (ſay they) *your Soul with ſome of your ancient dalliance, &c.* To this, and the like Temptations of Satan, he liſtens again, and then he begins to follow his old ſins, perhaps with more violence and eagerneſs than ever he did before; and now is another twiſt broken likewiſe.

3. If ſo, then *Conſcience* that was a *Monitor* and *Accuſer*, now turns *Executioner*, The firſt Propoſition admoniſhed, the ſecond accuſed; if neither of theſe prevail, then *Conſcience* concludes, *Thou muſt to Execution, thou ſhalt periſh everlaſtingly.* And now *Conſcience* cries, *Monitions, or Accuſations could not prevail with this Man*; *Come, come, ye damned Ghoſts, and take away this Drunkard, this Blaſphemer, this Adulterer, and throw him headlong into the Pit of Hell*: *He would not be amended, let him be condemned*: *He would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himſelf paſt Hope, paſt Help, paſt Cure: Did you ever ſee or hear a Tormented Conſcience in theſe pangs? Now he calls, then he cries, *Lo, where De-*

vils ſtand, the Heavens frown, God is incenſed, Hell's-mouth is opened: And now a Miniſter is ſent for, who diſplays to this deſpairing Soul, the mercy and Grace of God in Chriſt Jeſus: O, (replies he) *this is my bane, my Damnation, If I had never heard of mercy, if I had never lived under the Goſpel, and the means of Salvation, then had I been an Happy Man: Alas! It is Mercy I have neglected, it is Salvation I have contemned, how then ſhould I be ſaved? O the perſwaſions of the Lord that I have had! The Lord hath even wept over me, as he did over* Jeruſalem, *O that thou hadſt known the things belonging to thy Peace! Yet all theſe perſwaſions have I contemned, and therefore certainly to Hell I muſt go.* The Miniſter replies, Truth it is, you have done thus, but would you do ſo ſtill? Is it good now to be Drunk, or to Blaſpheme, or to rail on Gods Saints, or contemn Gods ordinances? O, no, no, (ſaith he) *I now find what the end of theſe wicked courſes will be, Gods Word could not prevail with me, the Miniſter could not perſwade me. O the good Sermons that I have heard, the very flames of Hell have even flaſhed in my Face, the Miniſter hath ſpent his Pains, and would have ſpent his Blood for the good of my poor Soul! But Alas! I deſpiſed the Word, and mocked the Miniſter: Wo, wo unto me for ever! Now my Conſcience gnaws, and tears, and terrifies my Soul here, and I ſhall to Hell hereafter; and periſh for ever and ever.* The Miniſter replies again, The truth is, you have done thus, but would you do ſo now? Would you ſtill Blaſpheme, and Curſe, and be Drunk, and Riotous; or rather would you not now part with all theſe, and take mercy inſtead of them! Then the Poor Soul cries out, *Now the Lord for his mercies ſake remove theſe ſins from me: O, I had never ſo much delight in my Sins heretofore, as now I have wo, miſery and vexation for them; but (Alas!) it is not in my power to help my Soul; of the Lord would do this, let him do what he will with it.* What? (ſaith the Miniſter) you are then willing and content to part with your ſins: *O yes,* (ſaith the Soul) *I would rather offend all the World than God; I had rather go to Hell, than to the committing of a ſin; if it would pleaſe God to help me; I would forſake my ſins with all my Heart.* Why, now the poor Soul is *coming* again and God is *drawing* him again from his Corruptions, and ſinful diſtempers.

Fourthly, when the Soul is thus looſened, the Lord then fully plucks it by the *cord of his Spirit:* With an Almighty hand he cuts the Soul off from ſin, and takes it into his own hand, that he may Govern him, and diſpoſe of him, according to his own good will and pleaſure. Thus much of preparation for the ſubſtance of it on Gods part.

CHAP. IV.

Sect. 1. *The Subſtantial parts of Preparation on Mans part, or the diſpoſition of the Soul by Gods Werk.*

NOw are we to obſerve the diſpoſition of the Soul on mans part, which God works on the hearts of whom he draws. It is known in two works:

{ *Contrition,* whereby the Soul is cut off from ſin.
Humiliation, whereby the Soul is cut off from *it ſelf.*

For ſo it is, that either the Soul ſeeth no need to depart from *ſin,* or elſe it thinks it can help *it ſelf* out of *ſin;* the firſt is called *Security,* when the ſoul being blind, takes reſt and ſeeing no need to be better, deſires it not therefore: Againſt this the Lord ſends *Contrition,* cauſing men thereby to know the miſery of ſin, and to ſee need of a change: The ſecond is Carnal *Confidence,* when a ſinner begins to ſeek ſuccour, and to ſcramble for his own comfort in his ſelf-ſufficiency: Againſt this the Lord works *Humiliation,* cauſing the ſoul hereby to ſee the weakneſs and emptineſs of its *Duties,* and that there is enough in its beſt ſervices to condemn him for ever. Before we ſpeak of the *works,* it is not amiſs to begin with the *lets.*

The firſt is *Security:* When the Soul is taken up with a ſecure courſe, and reſts it ſelf well apaid in its own practices, and therefore it never ſeeth any need of a change, nor never goes out for a change: Now while a man lives thus, and bleſſeth himſelf in his ſin, it is impoſſible that ever he ſhould receive faith, or by the power of faith repair unto Chriſt: where faith comes, it ever works a change, *Old things are done away, and then all things are become new;* The Lord therefore to remove this let, he burthens the ſoul extreamly, and ſays, *You will live in drunkenneſs, in covetouſneſs; you will have your ſins, then take your ſins, and get you down to Hell with them.* At this voice the ſinner begins to ſee where he is: *Is this true?* (ſaith he) *then I am the moſt miſerable creature under heaven;* therefore as they ſaid, *Men and brethren, what ſhall we do? We have been thus and thus, but if we reſt here, it will be our ruine for ever, O what ſhall we do?* So the ſoul comes to a reſtleſs diſlike of it ſelf, and ſaith, *I muſt either be otherwiſe, or elſe I am but a damned man for ever.* Acts 2. 37.

2. When the ſoul is thus reſolved that it muſt of neceſſity change, when it ſeeth his wound and his ſin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the ſoul in this diſtreſs ſends over to *Prayer, and Hearing, and holy ſervice,* and thinks by his wits and *Duties,* or ſome ſuch like matters, to ſuccour it ſelf; and it begins to ſay, *My hearing and my Prayer, will not theſe ſave me?* Thus the ſoul in concluſion reſts on *Duties;* I will not ſay but theſe *Duties* are all good, honourable, and comfortable yet they are not Gods, but the *Ordinances of God.* It is the nature of a ſinful heart, to make the *means,* as meritorious to ſalvation: A man that ſeeth his Drunkenneſs and his baſe contempt of God, O then he voweth and promiſeth to take up a new Courſe, and he begins to approve himſelf in reformation of his ways, Then he cries, *Now I will have no more drunkenneſs, now no more ſcoffing and ſcorning at thoſe that go to hear the Word; and then he thinks what can I do more? to heaven I muſt go.* All this is but a *mans ſelf?* Why ſo? Chriſt (who is the ſubſtance of all) and the pith of a promiſe is forgotten; a Chriſt in hearing, a Chriſt in praying is not regarded, and therefore the poor ſoul famiſheth with hunger. Miſtake not, I pray you, theſe *Duties* muſt be had and uſed, but ſtill a man muſt not ſtay here: Prayer ſaith, *There is no ſalvation in me;* and the Sacraments and Faſting ſay, *there is no ſalvation in us:* All theſe are ſubſervient helps, no abſolute cauſes of ſalvation. A man will uſe his bucket, but he expects water from the Well; theſe *Means* are the *buckets,* but all our comfort, and all our life and grace is only in Chriſt: if you ſay, your *bucket* ſhall help you, you may ſtarve for Chriſt, if you let it not down into the Well for Water: So though you boaſt of *Praying, and Hearing, and Faſting, and of your Alms, and building of Hoſpitals,* and of your good deeds, if none of theſe bring you to a Chriſt, or ſettle you on a Chriſt, you ſhall die, though your works were as the works of an Angel. As it is with a graft therefore, firſt it muſt be cut off from the old ſtock; Secondly, it muſt be pared, and made fit for implantation into another: ſo the ſoul by *Contrition* being cut off from ſin, then *Humiliation* pares it (pares away all a mans privileges) and makes it fit for the ingraffing into Chriſt Jeſus. Thus much of the *lets,* now for the works of *Contrition* and *Humiliation.*

Sect. 2. *A ſight of Sin.*

BUt for a further diſcovery of theſe two neceſſary things, we ſhall enter into particulars, and begin firſt with *Contrition*; which contains theſe ſteps.

A ſight of Sin.
Senſe of Divine Wrath.
Sorrow for Sin.

The firſt ſtep is *A ſight of Sin*: and ſin muſt be ſeen { *Clearly.* *Convictingly.*

First, *Clearly*, It is not a general ſight, and confuſed ſight of Sin that will ſerve the turn; it is not enough to ſay, *It is my infirmity, and I cannot amend it, we are all ſinners*: No, this is the ground why we miſtake our evils, and reform not our ways; a Man muſt ſearch narrowly, and prove his ways, as the Goldſmith doth his Gold in the Fire: *I conſidered my ways,* (ſaith *David*) *and turned my Feet unto thy Teſtimonies*, in the Original, *I turned my Sins upſide down*, he looked all over his ways. And this *clear* ſight of Sin appears in two Particulars. Pſal. 119. 50,

1. A Man muſt ſee his Sin nakedly in its own proper Colours: We muſt not look on Sin through the *Mediums* of Profits, and Pleaſures, and Contentments of this World, for ſo we miſtake Sin: But the Soul of a true Chriſtian that would ſee Sin *clearly*, he muſt ſtrip it of all content and quiet that ever the Heart received in it; as the Adulterer muſt not look upon Sin in regard of the ſweetneſs of it, nor the Covetous man on his Sin in regard of the profit of it: You that are ſuch, the time will come, when thou muſt die, and then conſider what good theſe ſinful courſes will do you: How will you judge of Sin then, when it ſhall leave a blot on your Souls, and a guilt on your Conſciences?

2. A man muſt look on ſin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of it ſelf. 1. Compare ſin with thoſe things that are moſt fearful and horrible; as ſuppoſe any Soul here preſent were to behold the damned in Hell, if the Lord ſhould give any one of you a little peep-hole into Hell, that you ſaw the Horror of the Damned, then propound this to your Heart, What are thoſe pains which the Damned endure? And your Heart will ſhake and quake at it; yet the leaſt ſin that ever you did commit, is a greater Evil (in its own nature) than the greateſt pains of the Damned in Hell. 2. Look at ſin ſimply as it is in it ſelf, what is it, but *a profeſs'd oppoſing of God himſelf*? A ſinful Creature joins ſide with the Devil, and comes in battel-array againſt the Lord, and flies in the face of the Lord God of Hoſts. I pray you in cold Blood conſider this, and ſay, *Good Lord, what a ſinful wretch am I? that a poor Damned wretch of the Earth, ſhould ſtand in defiance againſt God: That I ſhould ſubmit my ſelf to the Devil, and oppoſe the Lord God of Hoſts!*

Secondly, *Convictingly*, that ſin may be ſo to us, as it is in it ſelf; and that diſcovers it ſelf in theſe two particulars:

1. When we have a particular apprehenſion in our own perſon, that whatſoever ſin is in general, we confeſs it the ſame in our own Souls; It is the curſed Diſtemper of our Hearts, howſoever we hold the Truth in general, yet when we come to our own ſins, to deny the particulars. The Adulterer confeſſeth the danger and filthineſs of that ſin in Groſs, but he will not apply it to himſelf: The Rule thereof is, *Arreſt thy Soul (whoſoever thou art) of thoſe ſins particularly whereof thou ſtandeſt guilty*; To this purpoſe, ſay, *Is Murther, and Pride, and Drunkenneſs, and Uncleanneſs ſuch horrible ſins? O Lord, it was my Heart that was proud, and vain; it was my Tongue that did ſpeak filthily, and Blaſphemouſly; my Hand that wrought wickedneſs; my Eye that was wanton; and my Heart that was unclean and filthy; Lord, here they are*: Thus bring thy Heart before God.

2. When the Soul ſits down with the audience of Truth, and ſeeks no ſhift to oppoſe Truth revealed: When the Lord comes to make Racks in the Hearts of ſuch as he means to do good to, the Text ſaith, *He will reprove the World of ſin*; that is *He will convince the World of wickedneſs*: He will ſet the Soul in ſuch a ſtand, that it ſhall have nothing to ſay for it ſelf, he cannot ſhift it off. The Miniſter ſaith, God hates ſuch and ſuch a Sinner; *And the Lord hates me too,* (ſaith the ſoul) *for I am guilty of that ſin.* Thus many a time, when a Sinner comes into the Congregation (if the Lord pleaſe to work on him) the mind is enlightned, and the Miniſter meets with his Corruptions, as if he were in his boſom, and he anſwers all his cavils, and takes away all his objections: With that the Soul begins to be in a maze, and ſaith, *If this be ſo (as it is for ought I know) and if all be true that the Miniſter ſaith, then the Lord be merciful unto my Soul, I am the moſt miſerable Sinner that ever was born.* Joh. 16.8.

Uſe. You that know not your Sins, that you may ſee them *Convictingly* get you home to the Law, and look into the Glaſs thereof, and then bundle up all your ſins thus. *So many ſins againſt God himſelf in the firſt Commandment, againſt his Worſhip in the ſecond, againſt his Name in the third, againſt his Sabbath in the Fourth: Nay, all our Thoughts, Words and actions, all of them have been ſins, able to ſink our Souls into the bottom of Hell.* And ſecondly, that you may ſee them *clearly*, conſider of their effect, both in their *Doom*, and in the *Execution*: Only to inſtance in their *Doom*; Methinks I ſee the Lord of Heaven and Earth, and the Attributes of God appearing before him, *The Mercy of God, the Goodneſs of God, the Wiſdom of God. the Power of God, the Patience and Long-ſuffering of God*, and they come all to a Sinner, an Hypocrite, or to a Carnal Profeſſor and ſay; *Mercy* hath relieved you, *Goodneſs* hath ſuccoured you, *Wiſdom* hath inſtructed you, *Power* hath defended you, *Patience* hath born with you, *Long-ſuffering* hath indured you: Now all theſe comfortable Attributes will bid you *adieu*, and ſay, *Farewell, damned Souls; you muſt go hence to Hell, to have your fellowſhip with damned Ghoſts: Mercy ſhall never more relieve you, Goodneſs ſhall never more ſuccour you, Wiſdom ſhall never more inſtruct you, Power ſhall never more defend you, Patience ſhall never more bear with you, Long-ſuffering ſhall never more endure you:* And then ſhall you to endleſs, eaſeleſs and remedileſs Torments, where you will ever remember your ſins, and ſay, *My Covetouſneſs and Pride was the cauſe of this, I may thank my ſins for this.* Think of theſe things (I beſeech you) ſeriouſly, and ſee your ſins here, to prevent this ſight hereafter.

Sect. 3. *Senſe of Divine Wrath.*

THe Sinner by this time having his eyes ſo far opened, that he beholds his ſins; he begins then to conſider, That God hath him in chaſe; And this *Senſe of Divine Wrath* diſcovers it ſelf in theſe two particulars;

1. It works a fear of ſome evil to come.
2. It poſſeſſeth the Soul with a feeling of this Evil.

First, the Soul conſiders, That the puniſhment which God hath threatned, ſhall be Executed on him ſooner or later: He cries therefore, *What if God ſhould damn me? God may do it: And what if God ſhould execute his Vengeance upon me?* Thus the Soul fears, that the evil diſcovered will fall upon him. This is the reaſon of thoſe phraſes of Scripture, *We* Rom. 8.15.

have not received the Spirit of Bondage to fear again; The Spirit ſhews our *Bondage*, and thence comes this fear: Again, 1 Tim. 1. 17. *God hath not given us the Spirit of fear*; that is, the Spirit of *Bondage* that works *Fear*. It is with a Soul in this *Fear*, as it was with *Belſhazzar*, when he Commanded the Cups to be brought out of the Houſe of the Lord; *An hand writing came againſt him on the wall, and when he ſaw it, his* Dan. 5. 6. *thoughts troubled him, and his face began to gather paleneſs, and his knees knocked one againſt another*; as if he ſhould ſay, *Surely there is ſome ſtrange evil appointed for me*; and with that his heart began to tremble and ſhake: Juſt ſo it is with this *Fear*; he that runs riot in the way of wickedneſs, and thinks to deſpiſe Gods Spirit, and to hate the Lord Almighty, and to reſiſt the work of his Grace; now it may be there comes this *fear and hand-writing againſt him*, and then he cries; *Theſe are my ſins, and theſe are the Plagues and Judgments threatned againſt them, and therefore why may not I be damned*, *Why may not I be plagued?*

Secondly, the Lord purſues the Soul, and diſcharges that evil upon him which was formerly feared; and now his Conſcience is all on a flame, and he ſaith to himſelf, *O I have ſinned, and offended a juſt God, and therefore I muſt be damned, and to Hell I muſt go*; Now the Soul ſhakes, and is driven beyond it ſelf, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks every thing is againſt him, he thinks the Fire burns to conſume him, and that the air will Poiſon him: And that Hell's-mouth gapes under him, and that Gods wrath hangs over him, and if now the Lord ſhould but take away his Life, that he ſhould tumble down headlong into the Bottomleſs Hell: Should any man, or Miniſter perſwade the Soul in this caſe to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God? O that's my trouble! Is not he that great God, whoſe Juſtice, and Mercy, and Patience I have abuſed? And is not he the great God of Heaven and Earth, that hath been incenſed againſt me? Oh, with what a Face can I appear before him? And with what Heart can I look for any mercy from him? I have wronged his Juſtice, and can his Juſtice pardon me? I have abuſed his Mercy, and can his Mercy pity me? What, ſuch a Wretch as I am? If I had never enjoyed the means of Mercy, I might have had ſome plea for my ſelf; but Oh, I have refuſed that Mercy, and have trampled the Blood of Chriſt under my Feet, and can I look for any Mercy? No, no, I ſee the wrath of the Lord incenſed againſt me, and that's all I look for.*

Sect. 4. *Sorrow for Sin.*

THe next ſtep, is *Sorrow for ſin*; concerning which, are two Queſtions: 1. Whether it be a Work of ſaving Grace? 2. Whether God Work it in all alike?

To the firſt, I anſwer, There is a double *Sorrow*; one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the Word of God leaves an impreſſion upon the Heart of a Man, ſo that the Heart of it ſelf is as it were a Patient, and only bears the blow of the Spirit; and hence come all thoſe phraſes of Scripture, as *wounded*, *pierced*, *pricked*, in the paſſive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, than any work coming from any ſpiritual ability in me: But *Sorrow* in Sanctification, flows from a Spiritual Principle of Grace; and from that power which the Heart hath formerly received from Gods Spirit; ſo that in this a man is a free worker: Now both theſe are *ſaving ſorrows*, but they differ marvellouſly; many think, that every ſaving work is a ſanctifying work, which is falſe. *Thoſe whom he calleth* (ſaith Rom. 8. 36. the Apoſtle) *them he alſo juſtifies, and whom he juſtifies, he glorifies.* You may obſerve, That *Glorification* in this place implies Sanctification here, and glory hereafter; now before *Glorification*, you ſee there is *Juſtification and Vocation*, and both theſe are ſaving.

To the ſecond, I anſwer; Howſoever this work is the ſame in all for ſubſtance, yet in a different manner it is wrought in moſt: Two men are pricked, the one with a pin, the other with a ſpear; two men are cut, the one with a penknife, the other with a ſword: So the Lord deals kindly and gently with one ſoul, and roughly with another: There is the melting of a thing, and the breaking of it with Hammers; ſo there is a difference in Perſons: For inſtance, if the perſon be a Scandalous liver, and an oppoſer of God and his Grace: Secondly, if a man have harboured a filthy Heart, and continues long in ſin. Thirdly, if a man have been confident in a formal civil courſe. Fourthly, if God purpoſe by ſome man to do ſome extraordinary great work: In all theſe four caſes he lays an heavy blow on the heart; the Lord will bruiſe them, and rend the caul of their Hearts, and make them ſeek to a faithful Miniſter for direction, and to a poor Chriſtian for Counſel, whom before they deſpiſed. But if the Soul be trained up among godly Parents, and live under a Soul-ſaving Miniſtery, the Lord may reform this man, and cut him off from his Corruptions kindly, and break his Heart ſecretly, in the apprehenſion of his Sins, and yet the world never ſee it. In both theſe we have an example in *Lydia* and the *Jaylor*: *Lydia* was a ſinful woman, and God opened her eyes, and melted her Heart kindly, and brought her to a taſte of his goodneſs here, and glory hereafter: But the *Jaylor* was an outragious rebellious wretch; for when the Apoſtles were committed to Priſon, he laid them up in the ſtocks, and whipped them ſore; now there was much work to bring this man home: When the Apoſtles were ſinging Pſalms, there came an Earthquake, which made the Priſon-doors flie open, and the Priſoners Fetters to fall off, but yet Act. 16. 3 the Jaylors Heart would not ſhake: At laſt the Lord did ſhake his Heart too, and he came trembling, and was ready to lay violent hands upon himſelf, becauſe he thought the Priſoners had been fled; but the Apoſtles cryed to him, *Do thy ſelf no harm, for we are all here*: With that he fell down before them, and ſaid, *Men and Brethren, what ſhall I do to be ſaved?* For Concluſion, give me a Chriſtian that God doth pleaſe to work upon in this extraordinary manner, and to break his Heart ſoundly, and to throw him down to purpoſe, though it coſt him full dear; this man walks ordinarily with more care and Conſcience, and hath more comfort coming to himſelf, and gives more Glory unto God.

Uſe 1. Is it ſo, that the Soul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? Then let this teach all how to carry themſelves towards ſuch as God hath thus dealt withal: Are they pierced men? O pity them! O let the bowels of commiſeration and compaſſion be let out toward them! Let us never ceaſe to do good to them, to the very uttermoſt of our powers! And to the performance of this, Reaſon and Religion, and pity (methinks) ſhould move us: Hear the cry, *Oh* (ſaith the poor Soul) *will theſe and theſe ſins never be pardoned? Will this proud Heart never be humbled?* Thus the Soul ſighs and mourns and ſays, *O Lord, I ſee this ſin, and feel the burthen of it, and yet I have not an Heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you not know this, it would make your hearts bleed to hear him: Oh! The Sword of the Almighty hath pierced through his Heart, and he is breathing out his *ſorrow*, as though he were going down to Hell, and he ſaith, *If there be any Mercy, and Love, any Fellowſhip of the Spirit, have Mercy upon me a poor Creature, that am under the Burden of the Almighty!* O pray, and pity theſe wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a ſign of a Soul wholly devoted to deſtruction, that hath a deſperate diſdain againſt poor wounded creatures; Is it poſſible there ſhould harbour ſuch a ſpirit in any man? If the Devil himſelf were incarnate, I cannot conceive what he could do worſe.

Uſe 2. 2. If ever thou wouldeſt be comforted, and receive Mercy from God; labour never to be quiet till thou doſt bring thy Heart to a right pitch of *ſorrow*: thou haſt a little *ſlight ſorrow*; but Oh! Labour to have thy Heart truly touched, that at laſt it may break in regard of thy many diſtempers; Remember, the longer ſeed-time, the greater Harveſt: Mat. 5. 4. *Bleſſed are they that mourn, for they ſhall be comforted*: But *wo to you that are at eaſe in Zion*: Thou hadſt better now be wounded, than everlaſtingly tormented; and therefore if thou deſiredſt to ſee Gods face with comfort, if thou wouldeſt hear Chriſt ſay, Amos 6. 1. *Come, thou poor heavy hearted Sinner, I will eaſe thee*, Labour to lay load on thy Heart, with ſorrow for thy ſin; O what a comfort ſhall a poor broken heart find in that day:

Sect. 5. *The extent of this ſorrow.*

Hitherto of *Contrition*; the next work is *Humiliation*, which differs from the other, not in ſubſtance, but circumſtance: For *Humiliation* (as I take it) is only the extent of *Sorrow for Sin*, of which we have ſpoken: And it contains theſe two Duties:

1. Submiſſion, } to be at the Lords
2 Contentedneſs } diſpoſal.

The firſt part of *Humiliation*, is *Submiſſion*, which is wrought thus: The ſinner now having had a *Sight of his ſins*, and a *Sorrow* in ſome meaſure for ſin, he ſeeks far and wide improves all means, and takes up all *Duties*, that (if it were poſſible) he might heal his wounded Soul: Thus ſeeking, and ſeeking, but finding no ſuccour in what he hath, or doth, he is forced at laſt, (in his deſpairing condition) to make trial of the Lord: It is true, for the preſent he apprehends God to be juſt, and to be incenſed againſt him, he hath no experience of Gods favour for the while, no certainty how he ſhall ſpeed, if he go to the Lord: Yet becauſe he ſees he cannot be worſe than he is, and that none can help him but God, if it would pleaſe him: Therefore he falls at the footſtool of Mercy, and he lies groveling at the Gate of Grace, and *ſubmits* himſelf to the Lord, to do with him as pleaſeth himſelf, or *as it ſeemeth good in his eyes.*

This was the *Ninevites* caſe, when *Jonah* had denounced that heavy Judgment, and (as it were) thrown wild-fire about the Streets, ſaying, *within forty days* Nineveh *ſhall be deſtroyed*: See what they reſolved upon, Jonah 3. 9. *They faſted and prayed, and put on ſackcloth and aſhes*; *Who can tell* (ſaid they) *but God may turn, and repent him of his fierce wrath, that we periſh not?* As if they had ſaid, We know not what God will do, but this we know, that we cannot oppoſe his Judgments, nor ſuccour our ſelves: Thus it is with a Sinner, when he ſeeth Hell-fire to flaſh in his face, and that he cannot ſuccour himſelf, then he ſaith, *This I know all the means in the world cannot ſave me; yet who can tell but the Lord may have mercy on me, and cure this diſtreſſed Conſcience, and heal all theſe wounds that ſin hath made in my Soul?* This is the lively Picture of the Soul in this caſe.

Or for a further light, this *Subjection* diſcovers it ſelf in four particulars:

Firſt, he ſeeth and confeſſeth that the Lord may, and (for ought he knows) will proceed in Juſtice againſt him, and execute upon him thoſe plagues that God hath threatned, and his ſins have deſerved; he ſeeth that Juſtice is not yet ſatisfied, and thoſe reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What elſe? When he hath done all he can, he is unprofitable ſtill; Juſtice remains unſatisfied, and ſaith, *Thou haſt Sinned, and I am wronged, and therefore thou ſhalt die.*

Secondly he conceives, that what God will do that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Juſtice againſt him, there is no way to avoid it, nor to bear it. And this cruſheth the Heart, and makes the Soul to be beyond all ſhifts and evaſions, whereby it may ſeem to avoid the dint of the Lords blow.

Thirdly, he caſts away his weapons, and falls down before the Lord, and reſigns himſelf into the ſovereign power and command of God. Thus *David*, when the Lord caſt him out of his Kingdom, 2 Sam. 15. 25, 26. he ſaid to *Zadock*, *Carry back the Ark of God into the City, if I ſhall find favour in the eyes of the Lord, he will bring me back again, and ſhew me both it, and his Habitation: But if he thus ſay to me, I have no delight in thee; Behold, here I am, let him do with me as ſeemeth good in his eyes.* This is the frame of a poor Soul; when a poor ſinner will ſtand upon his privileges, the Lord ſaith, *Bear my Juſtice, and defend thy ſelf by all thou haſt, or canſt do*: and the Soul anſwereth, *I am thy Servant, Lord, do what is good in thine eyes, I cannot ſuccour my ſelf.*

Fourthly, the Soul freely acknowledgeth, That it is in Gods power to do with him, and diſpoſe of him as he will; and therefore he lies and licks the duſt, and cries, *Mercy, Mercy, Lord*: He thinks not to purchaſe Mercy at the Lords hands, but only ſaith, *It is in Gods good pleaſure to do with him as he will, only he looks for favour and cries, Mercy, Lord, Mercy to this poor diſtreſſed Soul of mine*: O, (replies the Lord) doſt thou need mercy? cannot thy *Hearing, and Praying, and Faſting*, carry thee to Heaven without hazard? Gird up now thy loins, and make thy ferventeſt Prayers, and let them meet my Juſtice, and ſee if they can bear my Wrath, or purchaſe any Mercy: *No, no* (ſaith the Sinner) *I know it by lamentable experience, that all my Prayers and performances will never procure peace to my Soul, nor give any ſatisfaction to thy Juſtice*; *I only pray for Mercy, and I deſire only to hear ſome news of Mercy, to relieve this miſerable wretched Soul of mine*; *it is only Mercy that muſt help me, O Mercy* (*if it be poſſible*) *to this poor diſtreſſed Soul of mine.* Methinks the Picture of thoſe poor Lepers, may fitly reſemble this poor Sinner, when the Famine was great in *Samaria*; *There* 2 Kings 7. 3, 4. *were four Leprous men ſate in the Gate of the City, and they ſaid why ſit we here until we die; if we enter into the City, the Famine is there; and if we ſit here, we die alſo; now therefore let us fall into the hands of our enemies, and if they ſave us alive, we ſhall live; and if they kill us we ſhall but die*: They had but one means to ſuccour themſelves withal, and that was to go into the Camp of the enemies, and there, as it hapned, they were relieved. This is the Live-picture of a poor Sinner in this deſpairing condition, when he ſeeth the wrath of God purſuing him, and that the Lord hath beſet him on every ſide; at laſt he reſolves thus with himſelf, *If I go and reſt on my privileges, there is nothing but emptineſs; and if I reſt in my natural condition, I periſh there alſo: Let me therefore fall into the hands of the Lord of Hoſts. I confeſs he hath been provoked by me, and for ought I ſee he is mine enemy; I am now a damned man, and if the Lord caſt me out of his preſence, I can be but damned.* And then he comes to the Lord, and he falls down before the foot-ſtool of a conſuming God, and ſaith, as *Job* did, *What ſhall I ſay unto thee, O thou preſerver of men? I have no reaſon to plead for my ſelf, and I have no power to ſuccour my ſelf, my accuſations are my beſt excuſe, all the privileges in the World cannot juſtifie me, and all my Duties cannot ſave me; if there be any mercy left, O ſuccour a poor diſtreſſed ſinner in the very Gall of Bitterneſs.* This is the behaviour of the Soul in this work of *Subjection*.

The ſecond part of *Humiliation* is *Contentedneſs to be at the Lords diſpoſal*; and this point is of an higher pitch than the former: For example, Take a debtor who hath uſed all means to avoid the creditor, in the end he ſeeth he cannot avoid the Suit, and to bear it he is not able, therefore the only way is to come in, and to yield himſelf into his creditors hands; but ſuppoſe the creditor ſhould exact the utmoſt, and throw him into priſon, *to be content* now to undergo the hardeſt dealing, it is an hard matter, and a further degree. So when the Soul hath offered himſelf, and he ſeeth that Gods Writs are out againſt him, and he is not able, (whenſoever the Judgment comes) to avoid it, nor to bear it, therefore he *ſubmits* himſelf, and ſaith, *Lord, whither ſhall I go? Thy anger is heavy and unavoidable;* Nay, whatſoever God requires, the Soul lays his hand on his mouth, and goes away *contented*, and well ſatisfied, and hath nothing at all to ſay againſt the Lord. This is the nature of *Contentedneſs*.

Or for a further light, this *Contentedneſs* diſcovers it ſelf in theſe three following particulars:

Firſt, the Soul reflects on Gods *Mercy*, which though he begg'd when he ſubmitted, yet now he ſeeth ſo much Corruption and unworthineſs in himſelf, that he acknowledgeth himſelf unfit for Mercy: *O Mercy, mercy, Lord!* What? (ſaith the Lord) I had thought your own Duties would have purchaſed Mercy: O no, (ſaith the Soul) *it is only Mercy that muſt relieve and ſuccour me; but ſuch is my vileneſs, that I am not fit for the leaſt Mercy and Favour; and ſuch is the wickedneſs of this wretched Heart of mine, that whatſoever are the greateſt plagues, I am worthy of them all, though never ſo inſupportable: All the Judgments that God hath threatned, and prepared for the Devil and his Angels, they are all due to my wretched Soul.* O, (ſaith the Soul) *had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know they would have been better than I am*: It is that which ſhames the Soul in all his ſorrows, and makes him ſay, *Had they the like Mercy! O thoſe ſweet Comforts, and thoſe precious Promiſes that I have had! How many heavy journeys hath the Lord Jeſus made to me! How often hath he knocked at my Heart, and ſaid, come to me, ye rebellious Children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my houſe to my walk, and from thence to my Cloſet; here Mercy hath conferred with me, and there Mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and beſought me to renounce my bad courſes, yet I refuſed Mercy, and would needs have mine own will; had the Devils but ſuch hopes, and ſuch offers of Mercy, that they tremble now for want of Mercy, they would (for ought I know) haven given entertainment to it? And what, do I ſeek for Mercy? Shall talk of Mercy? What, I Mercy? The leaſt of Gods Mercies are too good for me, and the heavineſs of Gods Plagues are too little for me? I ſuppoſe (for ſo is my Opinion) that God cannot do more againſt me than I have juſtly deſerved, but be ſure, God will not lay more upon me than I am juſtly worthy of.* Nay ſure it is, the Soul cannot bear nor ſuffer ſo much as he hath deſerved, if God ſhould proceed in rigor with him; therefore it reaſons thus: *I only for one ſin deſerve eternal Damnation, for the wages of all ſin is Death, being committed againſt Divine Juſtice and againſt an infinite Majeſty; and then what do all theſe my my Sins deſerve, committed and continued in, againſt all checks of Conſcience, and Corrections, and the light of Gods Word? Hell is too good, and ten thouſand Hells to little to Torment ſuch a wretch as I am: What, I mercy? I am aſhamed to expect it: With what Heart (I pray you) can I beg this Mercy, which I have troden under my Feet? The Lord hath often wooed me, and when his wounds were bleeding, and his ſide goared, and his hideous cries coming into mine ears, My God, My God, why haſt thou forſaken me? Then, even then this Chriſt have I ſlighted, and made nothing of his Blood; and can this Blood of Chriſt do me now any ſervice? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can teſtifie, how often Grace and Mercy have been offered and offered, but I have ever refuſed; how can I beg any Grace? O this ſtubbornneſs and villainy, and this wretchedneſs of mine! What, I mercy; It is more than I can expect, I am not worthy of any; Oh no, I am only worthy to be caſt out for ever.*

Secondly, the Soul reflects on *Juſtice*, and now it acknowledgeth the Equity of Gods dealings, be they never ſo harſh; he confeſſeth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: Yea, the Soul is driven to an amazement at the Lords patience, and that he hath been pleaſed to reprieve him ſo long, that God hath not caſt him out of his preſence, and ſent him down to Hell long ago: It is the frame of the Spirit which the poor lamenting Church had, Lam. 3. 23. *It is the Lords mercy that we are not confounded, becauſe his compaſſions fail not.* When the Lord hath humbled the Heart of a Drunkard or Adulterer, he begins thus to think with himſelf, *The Lord ſaw all the evils I committed*; and what then? O then the Soul admires that ever Gods Juſtice was able to bear with ſuch a Monſter, and that God did not confound him in his drunkenneſs or burning luſts, and caſt him down into hell. *Oh* (ſaith he) *it is becauſe his mercies fail not, that my life and all have not failed long ago.* Hence it is that the Soul will not maintain any kind of murmuring, or Heart-riſing againſt the Lords dealings: or if Nature and Corruption will be ſtriving ſometimes, and ſay, *Why are not my prayers anſwered? I know ſuch a Soul humbled, and I ſee ſuch a Soul comforted, and why not I as well as he?* Then the Soul ſtifles, and cruſheth, and choaks theſe wretched diſtempers, and doth alſo abaſe it ſelf before the Lord, ſaying, *What if God will not hear my prayers? what if God will not pacifie my Conſcience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my ſin and my ſhame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the Soul clears God in his Juſtice, and ſaith, *It is Juſt with God that all the Prayers which come from this filthy Heart of mine, ſhould be abhorred, and that all my Labours in Holy duties ſhould never be bleſſed; It is I that have Sinned againſt checks of Conſcience, againſt Knowledge, againſt Heaven, and therefore it is Juſt that I ſhould carry this Horror of Heart with me to the Grave; it is I that have abuſed Mercy, and therefore it is juſt that I ſhould go with a Tormenting Conſcience down into Hell: And O that (if I be in Hell) I might have a Spirit to glorifie and juſtifie thy Name there; and ſay, Now*

I am come down to Hell amongſt you damned Creatures, but the Lord is righteous and bleſſed for ever in all his doings and dealings, and I am juſtly condemned.

Thirdly, hence the Soul comes to be quiet and framcable under the heavy hand of God in that helpleſs condition wherein he is, it takes the blow, and lies under the burthen, and goes away quietly and patiently: O this is an heart worth Gold! O (ſaith he) *it is fit that God ſhould glorifie himſelf, though I be damned for ever, for I deſerve the worſt: Whatſoever I have, it is the reward of my own works, and the end of my own ways: If I be damned, I may thank my pride, and my ſtubbornneſs, and my peeviſhneſs of Spirit: What, ſhall I repine againſt the Lord, becauſe his Wrath and his diſpleaſure lies heavy upon me? Oh no! Let me repine againſt my ſin, the cauſe of all; let me grudge againſt my baſe heart that hath nouriſhed theſe Adders in my Boſom, but let me bleſs the Lord, and not ſpeak one word* Pſal. 39.9. *againſt him.* Thus *David, I held my tongue* (ſaith he) *and ſpake nothing, becauſe thou Lord haſt done it.* So the Soul, when the Sentence of Condemnation is even ſiezing upon him, and God ſeems to caſt him out of his favour, then he cries, *I confeſs God is juſt, and therefore I bleſs his Name, and yield unto him; but ſin is the worker of all this miſery on me. Jeremiah* pleading the caſe of the Church, now going to Captivity, *Wo is me for my hurt,* (ſaith he) *my* Jer. 10.19. *wound is grievous; but I ſaid, Truly this is my grief, and I muſt bear it.* Such is the frame of an Heart truly Humbled, it is content to take all to it ſelf, and ſo to be quiet, ſaying, *This is my wound, and I muſt bear it; this is my ſorrow, and I will ſuffer it.* Thus you ſee what is the Behaviour of the Soul in this *Contentedneſs to be at the Lords diſpoſal.*

Object. But ſome may object, *Muſt the Soul, or ought the Soul to be thus* content *to be left in this damnable condition?*

Anſw. For anſwer, This *Contentedneſs* implies two things: Firſt, a carnal ſecurity, and a regardleſneſs of a mans eſtate, and this is a curſed ſin. Secondly, a calmneſs of Soul, not murmuring againſt the Lords diſpenſation towards him; and this *Contentedneſs* is ever accompanied with the *ſight of a mans ſin,* and *Suing for mercy*: It ever improves all means and helps that may bring him nearer to God; but if Mercy ſhall deny it, the Soul is ſatisfied, and reſts well apaid. And this *Contentedneſs* (oppoſed againſt quarrelling with the Almighty) every humbled Soul doth attain to, although in every one it is not ſo plainly ſeen. To give it in a Compariſon: A Thief taken for Robbery, one whom the ſentence of Death hath paſſed, he ſhould not neglect the means to get a Pardon: And yet if he cannot procure it, he muſt not murmur againſt the Judge for condemning him to Death, becauſe he hath done nothing but Law: So we ſhould not be careleſs in uſing all *means* for our good; but ſtill ſeek to God, for *Mercy*: Yet thus we muſt be, and thus we ought to be contented with whatſoever *Mercy* ſhall deny, becauſe we are not worthy of any Favour. The Soul in a depth of Humiliation, it firſt ſtoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine againſt the Lord, but he lies down meekly. 2. As he is content with the hardeſt meaſure, ſo he is content with the longeſt time, he will ſtay Iſa. 8. 17. for mercy be it never ſo long: *I will wait upon the Lord* (ſaith *Iſaiah*) *that hath hid his face from Jacob; and I will look for him:* So the humbled Sinner, *Although the Lord hide his face, and turn away his loving countenance from me, yet I will look towards Heaven, ſo long as I have an eye to ſee, and a hand to lift up; the Lord may take his own time, it is manners for me to wait;* Nay, the poor broken heart reſolves thus, *If I lie and lick the duſt all my days, and cry for Mercy all my life long, if my laſt words might be mercy, mercy, it were well, I might get mercy at my laſt gaſp.* Thirdly, as he is content to ſtay the longeſt time, ſo he is content with the leaſt pittance of mercy: *Let my condition be never ſo hard* (ſaith the Soul) *do Lord what thou wilt for me, let the fire of thy wrath conſume me here, only recover me hereafter; If I find mercy at the laſt I am content, and whatſoever thou giveſt I bleſs thy Name for it;* he quarrels not, ſaying, *Why are not my Graces encreaſed; and why am I not thus and thus comforted?* No, he looks for mercy, and if he have but a crumb of mercy, he is comforted and quieted for ever: And now (you may ſuppoſe) the heart is brought very low.

Vſe 1. Hence we collect, 1. That they which have the greateſt parts, and gifts, and ability, and honour, are (for the moſt part) hardly brought home to the Lord Jeſus Chriſt; they that are moſt hardly humbled, are moſt hardly converted: What is *Humiliation,* but the *emptying of the Soul from whatſoever makes it ſwell?* The Heart muſt not joy in any thing, nor reſt upon any thing, but only yield to the Lord, to be at his *diſpoſing and carving*: Now theſe Parts, and Gifts, and Abilities, and Means are great props and and pillars for the heart of a Carnal man to reſt upon, and to quiet it ſelf withal; whence the Apoſtle, *Not many wiſe men after the fleſh, not many mighty men,* 1Cor.1.28. *not many Noble men are called;* Indeed (bleſſed be God) ſome are, but not many: Few (that have ſo much of themſelves) are brought to renounce themſelves; and no wonder; for a rich man to become poor, and a Noble man to be abaſed, and a wiſe man to be nothing in himſelf, this will coſt hot Water; and yet this muſt be in all that belong to the Lord: Not that God will take away all theſe outward things and parts, but that they muſt looſen their affections from theſe, if they will have Chriſt.

2. That an humble Heart makes all a Mans life quiet, and marvellouſly ſweetneth whatſoever eſtate he is in; indeed ſometimes he may be toſſed and troubled, yet he is not diſtracted, becauſe he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be faſtned deep, it ſtays the Ship: So this work of *Humiliation* is the Anchor of the Soul, and and the deeper it is faſtened, the more quiet is the Heart: When *Job* in time of his extremity gave way to his proud Heart, he quarrelled with the Almighty, his Friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and baſe; once* Job 40. 4. *have I ſpoken, yea twice, but now no more.*

And this *Humiliation* quiets a Man both in.

{ Fierceſt Temptations,
{ Heavieſt Oppoſitions.

1. *In fierceſt Temptations*; when Satan begins to beſiege the heart of a poor Sinner, and lays a battery againſt him, ſee how the humbled heart runs him out of breath at his own weapons: Doeſt thou think (ſays Satan) to get mercy from the Lord, when thy own Conſcience dogs thee? Go to the place where thou liveſt, and to the chamber where thou lieſt, and conſider thy fearful abominations, ſure God will not reſpect the prayers of any ſuch vile Sinners. *True* (ſaith the poor Soul) *I have often denied the Lord when he called upon me, and therefore he may juſtly deny me all the prayers I make; yet thus he hath Commanded, that ſeek to him for mercy I muſt, and if the Lord will caſt me away, and reject my prayers, I am contended therewith; What then Satan?* What then, ſaith the Devil? I thought this would have made thee to deſpair? but this is not all, for God will give thee over, and leave thee to thy ſelf, to thy luſts and corruptions, and thy latter end ſhall be worſe than thy beginning;

ning; thou mayeſt call and cry, and when thou haſt done be overthrown; God will leave thee to thy ſelf, and ſuffer thy Corruptions to prevail againſt thee, and thou ſhalt fall fearfully, to the wounding of thy Conſcience, to the grieving of God's people, to the ſcandal of the Goſpel, to the reproach of thy own perſon. To this anſwers the humbled Soul, *If the Lord will give me up to my baſe luſts, which I have given my ſelf ſo much liberty in, and if the Lord will leave me to my ſins, becauſe I have left his gracious Commands; and if I ſhall fall one day, and be diſgraced and diſhonoured, yet let the Lord be Honoured, and let not God loſe the praiſe of his Power, and Juſtice, and I am contented therewith; what then Satan?* What then, ſaith the Devil? I ſure thought now thou wouldſt have deſpaired; but this is not all, for when God hath left thee to thy ſins then will he break out in vengeance againſt thee, and make thee an example of his heavy Vengeance to all Ages to come; and therefore it is beſt for thee to prevent this untimely Judgment by ſome untimely Death. To this replies the Soul, *Whatſoever God can do or will do, I know not, yet ſo great are my ſins, that he cannot, or (at leaſt) will not do ſo much againſt me as I have juſtly deſerved: Come what will come, I am contented ſtill to be at the Lords diſpoſal: What then, Satan?* And thus he runs Satan out of Breath.

The want of this *Humiliation* many times brings a man to deſperate ſtands and ſometimes to untimely Deaths: Alas, why will you not bear the wrath of the Lord? It is true indeed your ſins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of War, when the great Cannons fly off, the only way to avoid them, is to lie down in a furrow, and ſo the Bullets flie over: So in all Temptations of Satan, lie low, and be *contented to be at Gods diſpoſing*, and all theſe fiery Temptations ſhall not be able to hurt you.

2. *In heavieſt oppoſitions:* When Satan is gone then come Troubles and Oppoſitions of the World, in all which *Humiliation* will quiet the Soul. A man is ſometimes Sea-ſick not becauſe of the Tempeſt, but becauſe of his full ſtomach, and therefore when he hath emptied his ſtomach he is well again: So it is with his *Humiliation* of Heart, if the heart were emptied truly, though a man were in a ſea of oppoſitions, if he have no more trouble in his ſtomach, and in his proud Heart, than in the oppoſitions of the World, he might be very well quieted. Caſt diſgrace upon the humble Heart cauſeleſly, and he cures it thus: He thinks worſe of himſelf than any man elſe can do, and if they would make him vile and loathſome, he is more vile in his own eyes than they can make him: O that I could bring your Hearts to be in Love with this bleſſed Grace of God!

Is there any Soul here that hath been vexed with the Temptations of Satan, of oppoſitions of men, or with his own diſtempers? And would he now arm and fence himſelf, that nothing ſhould diſquiet him, or trouble him, but in all, to be above all, and to rejoyce in all? O then be *humbled*, and then be above all the Devils in Hell: Certainly they ſhall not ſo diſquiet you, as to cauſe you to be miſled, or uncomforted, if you would but be humbled.

Uſe 2. What remains then? Be exhorted (as you deſire mercy and favour at Gods hands) to this *Humiliation*. And for Motives, conſider the good things that God hath promiſed, and which he will beſtow upon all that are truly humbled; I ſhall reduce all to theſe three following Benefits.

Firſt, by *Humiliation* we are made capable of all thoſe Treaſures of Wiſdom, Grace, and Mercy that are in Chriſt.

Iſa. 62. 8.

Secondly, *Humiliation* gives a Man the comfort of all that is good in Chriſt: Many have a right to Chriſt, and are dear to God, yet they want much ſweet refreſhing, becauſe they want this *Humiliation* in ſome meaſure. To be truly humbled, is the next way to be truly comforted: *The Lord will look to him that hath an humble contrite Heart, and trembles at his Word:* The Lord will not only know him (he knows the wicked too in a general manner) but he will give him ſuch a gracious *look*, as ſhall make his Heart dance in his Breaſt. Thou poor humbled Soul, the Lord will give thee a glimpſe of his favour, when thou are tired in thy trouble; when thou *lookeſt up* to Heaven, the Lord will *look down* upon thee, and will refreſh thee with Mercy; God hath prepared a ſweet morſel for his Child, *he will receive the humble:* O be humbled then, every one of you, and the Lord Jeſus, *who comes with healing under his Wings*, will comfort you, and you ſhall ſee the Salvation of our God.

Mat. 18 4.

Thirdly, *Humiliation* uſhers Glory, *Whoſoever humbles himſelf as a little Child, ſhall be greateſt in the Kingdom of Heaven;* He ſhall be in the higheſt degree of Grace here, and of Glory hereafter: For as thy *Humiliation*, ſo ſhall be thy *Faith and Sanctification, and Obedience, and Glory.*

Pſal. 2. 12

And now methinks your Hearts begin to ſtir, and ſay, *Hath the Lord engaged himſelf to this, O then (Lord) make me humble.* Now the Lord make me, and thee, and all of us humble, that we may have this Mercy. See how *Everlaſting happineſs and bleſſedneſs* looks and waits for every humbled Soul; *Come,* (ſaith *Happineſs*) *thou that haſt been vile, and baſe, and mean in thy own eyes; Come, and be greateſt in the Kingdom of Heaven.* Brethren, though I cannot prevail with your Hearts, yet let *Happineſs*, that kneels down, and prays you to take Mercy, let that (I ſay) prevail with you: If any man be ſo regardleſs of his own good, I have ſomething to ſay to him, that may make his Heart ſhake within him. But Oh! —— Who would not have the Lord Jeſus to dwell with him? Who would not have the Lord Chriſt, by the Glory of his Grace, to honour and refreſh him? Methinks your Hearts ſhould yearn for it, and ſay, *O Lord, break my Heart, and Humble me, that mercy may be my portion for ever;* Nay, methinks every man ſhould ſay as *Paul* did, *I would to God that not only I, but all my Children and Servants were not only thus as I am, but alſo (if it were Gods will) much more humbled, that they might be much more comforted and refreſhed.* Then might you ſay with comfort on your Deaths-bed, *Though I go away and leave Wife and Children behind me, poor and mean in the World, yet I Leave Chriſt with them:* When you are gone, this will be better for them, than all the beaten Gold or Honours in the World, what can I ſay? But ſince the Lord offers ſo kindly, now *Kiſs the Son*, be humble, yield to all Gods Commands, take home all Truths, and be at Gods diſpoſing: let all the evil that is threatned, and all the good that is offered prevail with your Hearts, or if means cannot, yet the Lord prevail with you; the Lord empty you, that Chriſt may fill you; the Lord humble you, that you may enjoy happineſs and peace, and be lifted up to the higheſt Pinacle of Glory, there to reign for ever and ever.

CHAP. V.

The call on Gods part, for the Soul to cloſe with, and to relie on Chriſt.

Hitherto of our firſt general, to wit, The *Preparation of the Soul for Chriſt*: The next is, The *Implantation of the Soul into Chriſt*: And that hath two parts.

{ 1. The putting of the Soul into Chriſt.
{ 2. The growing of the Soul with Chriſt.

As a graft is firſt put into the ſtock, and then it grows together with the ſtock: Theſe two things are anſwerable in the Soul, and when it is brought to this, then a Sinner comes to be partaker of all ſpiritual benefits.

The firſt part is, The putting in of the Soul: When the Soul is brought out of the world of ſin, to lie upon, and to cloſe with the Lord Jeſus Chriſt; and this hath two particular paſſages:

{ The call on Gods part.
{ The Anſwer on Mans part.

The *Call on Gods part* is this, When the Lord by the *Call* of his Goſpel. and work of his Spirit, doth ſo clearly reveal the fulneſs of Mercy, that the Soul humbled *returns Anſwer*:

In which obſerve the { Means / Cauſe } whereby God doth *Call*.

1. The *Means* is only the Miniſtery of the Goſpel; the ſum whereof is this, That *There is fulneſs of Mercy, and Grace, and Salvation brought unto us through the Lord Jeſus Chriſt.* Hence the phraſe of Col. 2. 3. Scripture calls this *Goſpel*, or this Mercy, *a treaſury*; *All the Treaſures of Wiſdom and Holineſs are in Chriſt*: Not one Treaſure, but all Treaſures; not ſome Treaſures, but all Treaſures: Where the Goſpel Iſa. 61. comes, there is Joy for the Sorrowful, Peace for the Troubled, Strength for the Weak, Relief ſeaſonable and ſuitable to all wants, Miſeries and Neceſſities, both Preſent and Future.

Uſe. If then Sorrow aſſail thee (when thou art come thus far) look not on thy ſins, to pore upon them; neither look into thy own ſufficience, to procure any good there. It is true, thou muſt *ſee thy ſins and ſorrow* for them, but this is for the lower Form, and thou muſt get this leſſon before-hand; and when thou haſt gotten this Leſſon of *Contrition and Humiliation*, look then only to *Gods Mercy* and the riches of his Grace in Chriſt.

2. For the *Cauſe*: The Lord doth not only appoint the *Means*, but by the work of the Spirit, he doth bring all the Riches of his grace into the Soul truly humbled: If you aſk, How? Firſt, with ſtrength of evidence; the Spirit preſents to the Broken-hearted Sinner, the right of the freeneſs of Gods grace to the Soul: And ſecondly, the Spirit doth forcibly ſoak in the reliſh of that Grace, and by an over-piercing work, doth leave ſome dint of ſupernatural and ſpiritual virtue on the Heart.

Now the word of the Goſpel, and the Work of the Spirit always go together; not that God is tyed to any means, but that he tyeth himſelf to the means: Rom. 1.16. Hence the Goſpel is called, *The power of God to Salvation*, becauſe the power of God ordinarily, and in common courſe appears therein: The Waters of Life and Salvation run only in the channel of the Goſpel; there are Golden mines of Grace, but they are only to be found in the Climates of the Goſpel, Nay, obſerve this, when all arguments prevail not with Corruption, to perſwade the Heart to go to God, one Text of Scripture will ſtand a man in ſtead above all Humane Learning and Inventions, becauſe the Spirit goes forth in this, and none elſe.

This may teach us the worth of the Goſpel above all other things in the World, for it is accompanied Uſe. 1. with the Spirit, and brings Salvation with it. What if a man had all the Wealth and Policy in the World, and wanted this? He were a Fool: What if one were able to dive deep into the ſecrets of Nature to know the Motions of the Stars, to ſpeak with the Tongues of Men and Angels, and yet knew nothing belonging to his Peace, what avails it? Why do we value a Mine, but becauſe of the Gold in it? Or a Cabinet, but becauſe of the Pearl in it? O this is that *Pearl we ſell all for.*

Wouldeſt thou know whether thou art Carnal Uſe. 2. or Spiritual? Obſerve then, if thou haſt the Spirit, it ever came with the Goſpel: See then, how the Soul ſtands affected with the Goſpel, and ſo it ſtands affected to the Spirit, *Is it ſo* (may every Soul reaſon with it ſelf) *that I will not ſuffer the Word to prevail with me? Then ſhall I miſs of the Spirit, then will Chriſt none of me.* O Remember, the time will come when you muſt die as well as your Neighbours, and then you will ſay, *Lord Jeſus, forgive my ſins; Lord Jeſus, receive my Soul:* But Chriſt will anſwer, *Away, be gone, you are none of mine, I know you not.* Any man, whether Noble or Ignoble, let him be what he will be, if he hath not the Spirit he is none of Chriſts: *His you are to whom you obey*; but Pride and Covetouſneſs you obey: Pride therefore will ſay, Rom. 6.16. *This heart is mine, Lord, I have domineered over it, and I will torment it*: Corruptions will ſay, *We have owned this Soul, and we will Damn it.* You therefore that have made a tuſh at the Word, *This Wind ſhakes no Corn, and theſe words break no Bones*; little do you think that you have oppoſed the Spirit: What, reſiſt the Spirit? Methinks it is enough to ſink any Soul under Heaven: Hereafter therefore think this with thy ſelf, *Were he but a man that Speaks, yet would I not deſpiſe him; but that is not all, there goeth Gods Spirit with the Word, and ſhall I deſpiſe it? There is but one ſtep between this and that unpardonable ſin againſt the Holy Ghoſt, only adding Malice to my Rage: I oppoſe the Father, perhaps the Son Mediates for me; I deſpiſe the Son, perhaps the Holy Ghoſt pleads for me; but if I oppoſe the Spirit, none can ſuccour me.*

CHAP. VI. Sect. 1.

The Anſwer on mans part for the Soul to cloſe with, and to relie on Chriſt.

Hitherto of the *Call on God's part*; now we are come to the *Anſwer on mans part.* No ſooner hath the *Goſpel* and *God's Spirit* clearly revealed the fulneſs of God's mercy in Chriſt, but then the whole Soul (both the *Mind* that diſcovers mercy, and *Hope* that expects it, and *Deſire* that purſues it, and *Love* that entertains it, and *the Will* that reſts on it) gives anſwer to the Call of God therein. *Mercy* is a proper object of all theſe; of the *Mind* to be enlightned, of *Hope* to be ſuſtained, of *Deſire* to be ſupported, of *Love* to be cheared: Nay, there is a full ſatisfactory ſufficiency of all good in Chriſt, that ſo the will of man may take full *repoſe and reſt in him*; therefore the Lord ſaith, *Come unto* Matth. 11 28. *me, all that are weary and heavy-laden*; Come, *Mind*, and *Hope*, and *Deſire*, and *Love*, and *Will*, and *Heart*: They all anſwer, *We come*: The *Mind* ſaith, *Let me know this Mercy above all, and deſire to know nothing but Chriſt and him Crucified: Let me expect this Mercy* (ſaith *Hope*,) *that belongs to me, and will befal me:* *Deſire* ſaith, *Let me long after it*: O, ſaith *Love*, *let me embrace and welcome it*: O, ſaith the *Heart*, *let me lay hold on the handle of Salvation*; *here we will live, and here we will die at the Footſtool of God's Mercy.* Thus all go, *Mind, Hope, Deſire, Love, Joy, the Will* and all lay hold upon the Promiſe, and ſay, *Let us make the Promiſe a prey, let us prey upon mercy, as the wild Beaſts do upon their Proviſion.* Thus the faculties of the Soul hunt and purſue this *mercy*, and lay hold thereupon, and ſatisfie themſelves herein.

Sect. 2. *A ſight of Chriſt, or of Mercy in Chriſt.*

But for a further diſcovery of theſe Works of the Soul, we ſhall enter into particulars: And for their order; Firſt, the Lord lets a light into *the mind*, for what the eye never ſeeth, the *heart* never *deſireth*, *hope* never expecteth, the Soul never embraceth: If the Soul then ſeems to hang afar off, and dares not believe that Chriſt will have mercy on him; in this caſe the Spirit lets in *a light* into his Heart, and diſcovers unto him, that God will deal graciouſly with him. It is with a Sinner, as with a Man that ſits in darkneſs, haply he ſeeth a light in the ſtreet out of a Window, but he ſits ſtill in darkneſs, and is in the dungeon all the while, and he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken Sinner ſeeth, and hath an inckling of Gods mercies, he heareth the Saints ſpeak of Gods Love, and his Goodneſs, and compaſſion; *Ah* (thinks he) *how happy are they? Bleſſed are they, what an excellent condition are they in? But I am in darkneſs ſtill, and never had a drop of mercy vouchſafed unto me*: At laſt, the Lord lets a light into his houſe, and puts the Candle into his own hand, and makes him ſee by Particular evidence, *Thou ſhalt be Pardoned, and thou ſhalt be Saved.*

The manner how *the Spirit* works this, is diſcovered in three paſſages.

Firſt, the Spirit of the Lord meeting with an humble, broken, lowly, ſelf-denying Sinner (he that is a proud, ſtout-hearted Wretch, knows nothing of this matter) it opens the eye, and now
Epheſ.3.4: the humbled Sinner begins to ſee (like the man in the Goſpel) ſome light and Glimmering about his underſtanding, that he can look into, and diſcern the ſpiritual things of God.

2. Then the Lord lays before him all the riches of the Treaſure of his Grace; no ſooner hath he given him an eye, but then he lays colours before him (*the unſearchable riches of Chriſt*) that he may ſee and look, and fall in love with thoſe ſweet Treaſures; and then ſaith the Soul, *O that mercy, and Grace, and Pardon were mine. O that my ſins were done away!* The Lord ſaith, *I will refreſh them that are heavy-laden*; then ſaith the Soul, *O that I had that refreſhing! You ſhall have reſt,* ſaith God; *O that I had reſt too, ſaith the Soul!* And now the Soul begins to look after the mercy and compaſſion which is laid afore it.

3. The Spirit of the Lord doth witneſs or certifie throughly and effectually to the Soul, that this mercy in Chriſt belongs unto him, and without this, the Soul of an humble, broken-hearted Sinner hath no ground to go unto Chriſt: What good doth it an hungry ſtomach to hear that there is a great deal of cheer and dainties provided for ſuch and ſuch men, and he have no part therein? Take a Beggar that hath a thouſand Pounds told before him (he may apprehend the ſum of ſo much Gold, and ſo much Silver) *but what is all that to me* (ſaith he) *if in the mean time I die and ſtarve?* It falls out in this caſe with a broken-hearted Sinner, as with a Prodigal Child: The Prodigal he has ſpent his means, and abuſed his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and cloaths enough in his Fathers Houſe, but (Alaſs!) What can he expect thence but his Fathers heavy diſpleaſure? If a man ſhould ſay, Go to your Father he will give you a Portion again; would he (think you) believe this? *No,* (would he ſay) *it is my Father I have offended, and will he now receive me?* Yet ſhould a man come and tell him, that he heard his Father ſay ſo, and then ſhew him a Certificate under his Fathers hand that it was ſo, this would ſure draw him into ſome hope that his Father meant well towards him: So it is with a Sinner when he is apprehenſive of all his rebellions; if a man ſhould tell ſuch a Soul, Go to God and he will give you abundance of mercy and compaſſion; the Soul cannot believe it, but thinks, *What, I mercy? No, no: Bleſſed are they that walk humbly before God, and conform their lives to his Word, let them take it; but for me, it is mercy I have oppoſed, it is Grace I have rejected; no mercy, no grace for me*: But now if God ſend a Meſſenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and paſs by all his ſins, this makes the Soul grow into ſome hopes, and upon this ground it goes unto the Lord: But here obſerve me, that none either in Heaven or in Earth, but only Gods Spirit can make this Certificate; when it is Night, all the Candles in the World cannot take away the darkneſs: So all the means of Grace and Salvation, all the Candle-light of the Miniſtery, they are all good helps, but the darkneſs of the Night will not be gone, before *the Sun of Righteouſneſs* ariſe in our Hearts. Hence it is that it proves ſo difficult a matter to comfort a diſtreſſed Soul; *I ſhall one day periſh,* ſaith *David, I ſhall one day go down to Hell,* ſaith the Soul: Let all the Miniſters under Heaven cry, *comfort ye, comfort ye:* Still he replies, *I mercy? And I comfort? Will the Lord pardon me? It is Mercy I have deſpiſed and trampled under my Feet; and I mercy? No, no:* Thus we Miniſters obſerve by experience, ſome that in their own apprehenſions are gone to the bottom of Hell, we make known to them Reaſons, and Arguments, and Promiſes, but nothing takes place; what's the the Reaſon? O none but Gods Spirit can do it; he muſt either come from Heaven, and ſay, *Comfort ye, Comfort ye, my people, or it will never prevail:* Let me ſpeak therefore to you that are Miniſters, you do well to Labour to give Comfort to a poor fainting Soul, but always ſay, *Comfort, Lord: O Lord, ſay unto this poor Soul, that thou art his Salvation.*

Sect. 3. *Hope in Chriſt.*

The mind being thus enlightned, the Lord calls on the affections; *Come Deſire, Come Love*; But the firſt voice is to *Hope*, now *Hope* is a faculty of the Soul that looks out for mercy, and waits for
the ſame; So the Apoſtle, *Phil.* 1. 20. *According* Phil. 1.20.
to my earneſt expectation: It is a ſimilitude taken from a man that looks after another, and lifts up himſelf as high as he may to ſee if any be coming after him: ſo here the Soul ſtands as it were a tip-toe,
expecting when the Lord comes; he hath heard Phil. 1.10.
the Lord ſay: *Mercy is coming towards thee, Mercy is provided for thee:* Now this affection is ſet out to meet Mercy afar off, it is the looking out of the Soul: *O when will it be, Lord? Thou ſayeſt Mercy is prepared, thou ſayeſt Mercy is approaching*; the Soul ſtandeth a tip-toe, *O when will it come Lord?* Here is the voice of *Hope*; *This ſinful Soul of mine, it may through Gods Mercy be ſanctified; this troubled, perplexed Soul of mine, it may through Gods Mercy be pacified; this evil and Corruption which harbors in me, and hath taken poſſeſſion of me, it may through Gods mercy be removed; and when will it be?*

The manner how Gods Spirit works this, is diſcerned in three particulars: 1. The Lord doth ſweetly ſtay the Heart, and fully perſwade the Soul, that a mans ſins are pardonable, and that all his ſins may be pardoned, and that all the good things he wanteth, they may be beſtowed: This is a great ſuſtainer of the Soul; when a poor Sinner ſeeth his ſins in their number, nature; when he ſeeth no reſt in the Creature, nor in himſelf; though all means, all help, all men, all Angels, ſhould join together, yet they cannot pardon one ſin of his; then the Lord lifteth up his voice, and ſaith from Heaven, *Thy ſins are Pardonable in the Lord Jeſus Chriſt.*

2. The Lord doth ſweetly perſwade the Soul that all his ſins ſhall be pardoned; the Lord makes this appear, and perſwades his heart that he intendeth Mercy, that Chriſt hath procured pardon for the Soul of a broken-hearted Sinner in ſpecial, and that he cannot but come unto it; by this means *Hope* comes to be aſſured, and certainly perſwaded to look out, knowing the Promiſe ſhall be at the laſt accompliſhed: The former only ſuſtained the Heart, and provoked it to look for Mercy; but this comforts the Soul, that undoubtedly it ſhall have Mercy: *The Lord Jeſus came to ſeek and to ſave that which was loſt:* Now ſaith the broken and humble Sinner, *I am loſt. Did Chriſt come to ſave Sinners? Chriſt muſt fail of his end, or I of my comfort:* God ſaith, *Come unto me, all you that are weary, and heavy-laden: I am weary, and unleſs the Lord intend good unto me, why ſhould he invite me and bid me come? Surely he means to ſhew me Mercy, nay he promiſeth to relieve me, when I come, therefore he will do good unto me.*

3. The Lord lets in ſome reliſh and taſte of the ſweetneſs of his love, ſome ſcent and ſavour of it, ſo that the Soul is deeply affected with it, and carried mightily unto it, that it cannot be ſevered; it is the letting in the riches of his Love, that turneth the expectation of the Soul another way, yea it turneth the whole ſtream of the Soul thitherward.

Uſe 1. This reproves, 1. Thoſe that caſt off all *Hope*. 2. Thoſe that without ground will do nothing but *Hope*. 1. If the Lord ſtir up the Heart of his to *Hope* for his Mercy, then take heed of that fearful ſin of *Deſpair*. Deſpair we muſt in our ſelves, and that is good; but this *Deſpair* we ſpeak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God; thou goeſt to the Deep Dungeon Iſa. 40. 27. of thy Corruption, and there thou ſayeſt, *Theſe ſins can never be pardoned, I am ſtill proud, and ſtubborn: God ſeeth not, God ſuccours not, his hand cannot reach, his Mercy cannot ſave.* Now mark what the Prophet ſaith to ſuch a perplexed Soul, *Why ſayeſt, thou, thy way is hid from the Lord?* The Lord ſaith, *Why ſayeſt thou, Is any thing too hard for the Lord?* O you wrong God exceedingly, you think it a matter of humility, when you account ſo vilely of your ſelves: *Can God pardon ſin to ſuch unworthy creatures? It is true,* (ſaith the Soul) Manaſſes *was pardoned,* Paul *was converted, God's Saints have been received to Mercy. But can my Sins be pardoned? Can my Soul be quickened? No, no, my ſins are greater than can be forgiven.* Why then, poor Soul, Satan is ſtronger to overthrow thee, than God to ſave thee; and thus you make God to be no God, nay you make him to be weaker than ſin, than Hell, than the Devil. 2. This ſin is dangerous to thy own Soul, it is that which taketh up the Bridge and cutteth off all paſſages, nay it plucks up a mans endeavours (as it were) quite by the roots: *Alas,* (ſaith he) *what ſkilleth it for man to pray? What profits it a man to read? What benefit in all the means of Grace? The ſtone is rowled upon me, and my Condemnation ſealed for ever: I will never look after Chriſts Grace, Salvation any more; the time of grace is paſt, the day is gone.* And thus the Soul ſinketh in it ſelf; *Will the Lord caſt me off for ever? And will he ſhew no Favour? I ſaid,* (ſaith *David*) *This is my infirmity:* The word in the Original is, *This is my ſickneſs;* as who ſhould ſay, *What? Is mercy gone for ever? This will be my Death, then is life gone.* Pſal. 77. 7.

2. This reproves and Condemns that great ſin of *Preſumption*, a ſin more frequent, and (if poſſibly may be) more dangerous; as they ſaid, *Saul had ſlain his Thouſands, and David his ten Thouſands:* So hath *Deſpair* ſlain his Thouſands, but *Preſumption* his Ten Thouſands. It is the Council of *Peter*, 1 Pet. 3. 14. that *every man ſhould be ready to give an account of his Faith and Hope that is in him.* Let us ſee the Reaſons that perſwade you to theſe groundleſs, fooliſh *Hopes*; you ſay, You *Hope* to be ſaved, and you *Hope* to go to Heaven, and you *Hope* to ſee God's face with comfort; and have you no Grounds? It is a fooliſh *Hope*, an unreaſonable *Hope*.

Uſe 2. Iſa. 40. 31. But comfort ye, comfort ye, poor drooping Spirits; *They that wait upon the Lord ſhall renew their ſtrength:* you ſay, *you cannot do this, and you cannot do that;* I ſay, *If you can but hope, and wait for the Mercy of the Lord you are rich Chriſtians.* If a man have many Reverſions, they that judge of his Eſtate, will not judge him for his preſent Eſtate, but for the Reverſions he ſhall have; Haply thou haſt not for the preſent the ſenſe and feeling of Gods love and aſſurance: away with that *feeling*, do not dote upon it, thou haſt Reverſions of old Leaſes, ancient Mercies, old Compaſſions, ſuch as have been reſerved from the beginning of the world, and know thou haſt a fair Inheritance.

Uſe 3. You will ſay, Were my *hopes* of the right ſtamp, then might I comfort my ſelf: but there are many falſe flaſhy *hopes*, and how ſhould I know that my *hope* is ſound and good? I anſwer you may know it by theſe particulars.

1. A grounded *hope* hath a peculiar certainty in it; it doth bring home unto the ſoul in ſpecial manner, the goodneſs of God, and the riches of his love in Chriſt Jeſus. It ſtands not on *If's* and *And's*, but ſaith, *It muſt undoubtedly, it muſt certainly be mine*; and good reaſon, for this *hope* hath a Word to hang and hold upon: What is that? *I will wait upon the Lord, and I will hope in his Word*; it is a *Scripture-hope*, a *Word-hope*: the Word ſaith, *The Lord came to ſave thoſe that were loſt,* Why, *I find my ſelf to be loſt,* ſaith the ſoul, and *therefore I hope* the Lord will ſeek me, though I cannot ſeek him; *I hope* the Lord will find me, though I cannot find my ſelf; *I hope* the Lord will ſave me, though I cannot ſave my ſelf. So the Word ſaith, *He appointeth them that mourn in Sion, to give unto them beauty for aſhes:* Will you have a Legacy of Joy, Mercy, and Pity? here it is, the Lord Chriſt left it you, *I bequeath and leave this to all broken-hearted ſinners, to all you humble mourning ſinners, this is your Legacy, ſue for it in the Court, and you ſhall have it for ever.* Pſal. 130. 5. Mat. 18. 11.

2. A grounded hope is ever of great power and ſtrength to hold the ſoul to the truth of the Promiſe; hence take a poor ſinner when he is at the weakeſt, under water, when all Temptations, Oppoſitions, Corruptions grow ſtrong againſt him, and he ſaith, *I ſhall one day periſh by the hand of* Saul, *this proud, fooliſh, filthy heart of mine will be my bane, I ſhall never get power, ſtrength and grace againſt theſe ſins:* Here is the loweſt *under* of a poor ſoul. If a man ſhould now reply, *Then caſt off all hope and confidence, reject the means, and turn to your ſins:* Mark how *Hope* ſteppeth in, and ſaith, *Nay, whatſoever I am and do, whatſoever my condition is, I will uſe the means;*

means; I am ſure all my help is in Chriſt, all my hope is in the Lord Jeſus; and if I muſt periſh, I will periſh ſeeking him, and waiting upon him. Why this is *Hope*, and I warrant that ſoul ſhall never go to hell; *I will wait for the Lord, yea, though he hath hid himſelf from the houſe of Jacob.* Iſa. 8. 17.

Uſe 4. The laſt Uſe is of Exhortation: I deſire you, I entreat you, (I will not ſay, I command you, though this may be enjoyned) if you have any *Hope* of Heaven, if you have any treaſure in Chriſt, labour to quicken this affection above all. The means are theſe:

1. Labour to be much acquainted with the precious Promiſes of God, to have them at hand, and upon all occaſions: Theſe are thy comforts and will ſupport thy ſoul: as the body without comfort is unfit for any thing, ſo it is here; unleſs a man hath that Proviſion of Gods Promiſes, and have them at hand daily, and have them diſhed out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and ſerious acknowledgment of that ſupreme Authority of the Lord, to do what he will, and how he will, according to his pleaſure. Alaſs we think too often to bring God to our bow; *We have hoped thus long, and God hath not anſwered, and ſhall we wait ſtill?* Wait! Ay wait, and bleſs God that you may wait: If you may lie at Gods feet, and put your mouths in the duſt, and at the end of your days have one crumb of Mercy, it is enough; therefore check thoſe diſtempers, *Shall I wait ſtill?* It is a moſt admirable ſtrange thing, that a poor Worm, worthy of Hell, ſhould take up ſtate, and ſtand upon terms with God; *He will not wait upon God*; Who muſt wait then; Muſt God wait, or Man wait? It was the Apoſtles queſtion, *Wilt thou now reſtore the Kingdom of Iſrael*; to whom our Saviour anſwered, *It is not for you to know the times and ſeaſons*; as who ſhould ſay, *Hands off*, it is for you to wait, and to expect mercy, it is not for you to know. If you begin to wrangle, and ſay, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* Now check thy own Heart, and ſay, *It is not for me to know; it is for me to be humble, abaſed and to wait for mercy.*

Sect. 4. *A deſire after Chriſt.*

WHen the Soul is humbled, and the eye opened, then he begins thus to reaſon, *O happy I that ſee Mercy, but miſerable I, if I come to ſee this and never have a ſhare in it! O why not I (Lord) why not my ſins pardoned? And why not my Corruptions ſubdued? My Soul now thirſteth after thee, as a thirſty Land, my affections now hunger after righteouſneſs, both infuſed and imputed.* Now this *deſire* is begotten thus:

When the *Soul* is come ſo far, that after a through *conviction* of ſin, and ſound *Humiliation* under Gods mighty hand, it hath a timely and ſeaſonable revelation of the Glorious Myſteries of Chriſt, of his excellencies, invitations, truth, tender-heartedneſs, &c. of the Heavenly ſplendor, and riches, of *the Pearl of great Price*; then doth the Soul conceive by the help of the Holy Ghoſt, this *deſire*, and vehement longing: And (leſt any cozen themſelves by any miſconceits about it, as the Notorious Sinner, the meer Civil man, and the formal Profeſſor) it is then known to be ſaving:

1. When it is joined with an hearty willingneſs and unfeigned reſolution, *to ſell all, to part with all ſin*, to bid adieu for ever to our darling delight; it is not an effect of ſelf-love, not an ordinary wiſh of natural appetite (like *Balaam's*, *Numb.* 23. 10.) of thoſe who *deſire* to be happy, but are unwilling to be holy; who would gladly be ſaved, but are loath to be ſanctified; no, if thou *deſireſt* earneſtly, thou wilt work accordingly; for as the *deſire* is, ſo will thy *endeavour* be.

Numb. 23. 10.

2. When it is earneſt, eager, vehement, extreamly thirſting after Chriſt, as the parched earth for refreſhing ſhowers, or the hunted Hart for the water-brooks. We read of a Scottiſh Penitent, who a little before his Confeſſion, *freely confeſſed his fault, to the ſhame* (as he ſaid) *of himſelf, and to the ſhame of the Devil, but to the glory of God; he acknowledged it to be ſo heinous, and horrible, that had he a Thouſand lives, and could he die Ten Thouſand Deaths, he could not make ſatisfaction. Notwithſtanding* (ſaith he) *Lord, thou haſt left me this comfort in thy Word, that thou haſt ſaid, Come unto me, all ye that are weary and heavy-laden, and I will refreſh you: Lord, I am weary, Lord, I am heavy-laden with my ſins, which are innumerable, I am ready to ſink, Lord, even into Hell, unleſs thou in thy Mercy put to thine hand and deliver me: Lord, thou haſt promiſed by thine own Word out of thy own mouth, that thou wilt refreſh the weary Soul:* And with that he thriſt out one of his hands, and reaching as high as he could towards Heaven, with a louder voice and ſtrained, he cried, *I challenge thee, Lord, by that Word, and by that Promiſe which thou haſt made, that thou perform and make it good to me, that call for eaſe, and mercy at thy hands, &c.* Proportionably, when heavy-heartedneſs for ſin hath ſo dried up the bones, and the angry Countenance of God ſo parched the heart, that the poor Soul begins now to gaſp for Grace, as *thirſty land for drops of rain*; then the poor Sinner (though duſt and aſhes) with an Holy Humility thus ſpeaks unto Chriſt, *O Merciful Lord God, Thou art* Alpha *and* Omega, *the beginning and the end; Thou ſayeſt it is done, of things that are yet to come; ſo faithful and true are thy Decrees and Promiſes, that thou haſt promiſed by thine own Word out of thy own mouth, that unto him that is a thirſt, thou wilt give him of the fountain of the water of life freely. O Lord, I thirſt, I faint, I languiſh, I long for one drop of Mercy: As the Hart panteth for the water-brooks, ſo panteth my Soul after thee, O God, and after the yearning bowels of thy wonted compaſſions: Had I now in poſſeſſion the Glory, the Wealth, and Pleaſures of the whole World; Nay, had I Ten thouſand lives, joyfully would I lay them all down and part with them, to have this poor trembling Soul of mine received into the bleeding arms of my bleſſed Redeemer. O Lord, my Spirit within me is melted into tears of Blood, my Heart is ſhievered into pieces; out of the very place of Dragons and ſhadow of Death, do I lift up my thoughts heavy and ſad before thee; the Remembrance of my former Vanities and pollutions, is a very vomit to my Soul, and it is ſorely wounded with the grievous repreſentation thereof; The very flames of Hell, Lord, the fury of thy juſt wrath, the ſchorchings of my own Conſcience, have ſo waſted and parched mine heart, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Jeſus Chriſt, Pardon and Grace, is greedy as the Grave; the coals thereof are coals of fire, which have a moſt vehement flame: And, Lord, in thy bleſſed Book thou calleſt and crieſt, Ho, every one that thirſteth, come ye to the Waters. In that great day of the feaſt, thou ſtoodeſt and criedſt with thine own mouth, If any man thirſt, let him come unto me and drink; and theſe are thine own words, Thoſe who hunger and thirſt after righteouſneſs ſhall be filled. I challenge thee, Lord, in this my extreameſt thirſt after thine own bleſſed ſelf, and ſpiritual life in thee, by that Word, and by that Promiſe which thou haſt made, that thou perform, and make it good to me, that lie grovelling in the duſt, and trembling at thy Feet: Oh! Open now that promiſed well of life, for I muſt drink or elſe I die.*

See the Preface written by G. Abbot, D. D. before the examination of George Sprot, p. 23.

Matth. 11. 28.

Rev. 21. 6.

Iſa. 55. 1.

John 7. 37.

Matth. 5. 6.

The means to obtain this *deſire*, are theſe three:

1. Be acquainted throughly with thine own neceſſities and wants, with that nothingneſs and emptineſs that is in thy ſelf; a groundleſs preſumption makes a man careleſs; ſee into thine own neceſſities, confeſs the want of this *deſire* after the Lord Jeſus Chriſt.

2. Labour to ſpread forth the exeellency of all the beauty and ſurpaſſing Glory, that is in the Promiſes of God: Couldſt thou but view them in their Proper Colours, they would even raviſh thee, and quicken thy *deſires.*

3. After all this, know it is not in thy power to bring thy Heart to *deſire* Chriſt; thou canſt not hammer out a *deſire* upon thine own Anvil, dig thy own pit, and hew thy own Rock as long as thou wilt; Nay, let all the Angels in Heaven, and all the Miniſters on Earth provoke thee, yet if the hand of the Lord be wanting, thou ſhalt not lift up thine Heart, nor ſtep one ſtep towards Heaven; then go to him who is able to work this *deſire* in thy Soul. It is the complaint of a Chriſtian, O they are troubled, becauſe they cannot fetch a good *deſire* from their own Souls, and one falls, another ſinks, a third ſhakes, and they are overwhelmed with diſcouragement: *What a wretched heart have I?* (ſaith one) *I Grace? No, no, the World I can deſire; the life of my Child I long for; and I ſay with* Rachel, *Let me have Honour or elſe I die: But I cannot long for the unconceivable riches of the Lord Jeſus Chriſt; and will the Lo*[illegible] *ſhew any mercy upon me*; Is it thus? Remember now, *deſires* grow not in thy Garden, they ſpring not from the root of thy abilities: O ſeek unto God, and confeſs, *In truth, Lord, it is thou from whom come all our deſires, it is thou muſt work them in us, as thou haſt promiſed them to us, and therefore Lord, quicken thou this Soul, and enlarge this Heart of mine, for thou only art the God of this deſire.* Thus Matth. 12. 20. hale down a *deſire* from the Lord, and from the Promiſe, for there only muſt thou have it: *The ſmoaking flax God will not quench*: Flax will not ſmoak, but a ſpark muſt come into it, and that will make it catch fire and ſmoak; thus lay your hearts before the Lord, and ſay, *Good Lord, here is only flax, here is only a ſtubborn Heart, but ſtrike thou by the Promiſe one ſpark from Heaven, that I may have a ſmoaking deſire after Chriſt, and after Grace.*

Sect. 5. *A Love of Chriſt.*

WE have run through two affections, *Hope*, and *Deſire*, and the next is *Love*: A poſſible good ſtirs up *Hope*; a neceſſary excellency in that good, ſetleth *Deſire*; and a reliſh in that good ſettled, kindles *Love*. Thus is the order of Gods Work: If the good be abſent, the underſtanding ſaith, *It is to be deſired, O that I had it!* Then it ſends out *Hope*, and that waits for that good, and ſtays till he can ſee it; and yet if that good cannot come, then *Deſire* hath another proper work, and it goes up and down wandring, and ſeeketh and ſueth for Chriſt Jeſus. After this if the Lord Jeſus be pleaſed to come himſelf into the view of the Heart, which longeth thus after him, then *Love* leads him into the Soul, and tells the *Will* of him, ſaying, *Lo, here is Jeſus Chriſt the* Meſſiah, *that hath ordered theſe great things for his Saints and people.*

The Motive or ground of this *Love*, is Gods Spirit in the Promiſe, letting in ſome intimation of Pſal. 42. 8. Gods *love* into the Soul; thus *Pſal.* 42. 8. *The Lord will command his loving kindneſs in the day time*: This is a phraſe taken from Kings and Princes, and great Commanders in the field, whoſe words of Command ſtand for Laws: ſo the Lord ſends out his *loving kindneſs*, and ſaith, *Go out, my everlaſting love and kindneſs, take a commiſſion from me, and go to that humble, thirſty and hunger-bitten Sinner and go and proſper and prevail, and ſettle my love effectually upon him, and faſten my mercy upon him; I command my loving kindneſs to do it.* Thus the Lord doth put a Commiſſion into the hands of his *Loving kindneſs*, that it ſhall do good to the poor Soul, yea, though it withdraw it ſelf, ſaying, *What, I mercy? Will Chriſt Jeſus except of me? No, no, there is no hope of Mercy for me: Indeed If I could pray thus, hear thus, and perform Duties with that enlargement, and had thoſe parts and abilities, then there were ſome comfort, but now there is no hope of mercy for me.* We demand, Is this your caſe? Is it thus and thus? Are you thus humbled? And have you thus longed for the riches of his mercy in Chriſt? Lo then the Lord hath put a Commiſſion into the hands of his *loving kindneſs*, ſaying, *Go to that poor Soul, and break open the doors upon that weary weltering Heart, and break off all thoſe bolts and rend off that veil of ignorance and Carnal Reaſon, and all thoſe Arguments*: Go (I ſay) *to that Soul, and chear it, and warm it, and tell it from me, That his ſins are pardoned, and his Soul ſhall be ſaved, and his ſighs and prayers are heard in Heaven; and I charge you do the Work before you come again.*

Here is the ground of *Love*; Gods *Love* affecting the Heart and ſettled upon it, it breeds a *love* to God again; *We love him, becauſe he loved us firſt*: 1 John 4. 19. The burning-glaſs muſt receive heat of the beams of the Sun, before it burn any thing; ſo there muſt be a beam of Gods *love* to fall upon the Soul, before it can *love* God again; *I drew them with the cords of a man, even with the bands of love*; God lets in the Hoſea 11. 4. cords of *love* into the Soul, and that draws *love* again to God: *He brought me into the banquetting houſe,* Cant. 2. 4. *and this banner over me was love; ſtay me with flaggons, comfort me with apples, for I am ſick of love.* When the banner of Chriſts *love* is ſpread over the Soul, the Soul comes to be ſick in *love* with Chriſt.

Now this *love* of God doth beget our *love* in three Particulars:

Firſt, there is a ſweetneſs and a reliſh which Gods *love* lets into the Soul, and warms the heart with; you ſhall ſee how the fire is kindled by and by: As when a man is fainting, we give him *Aqua vitæ:* So a fainting Sinner is cold at the Heart, and therefore the Lord lets in a drop of his *loving kindneſs.* and this warms the Heart, and the Soul is even filled with the happineſs of the mercy of God; *Let* Cant. 1. 1. *him kiſs me with the kiſſes of his mouth,* (ſaith the Spouſe in the *Canticles*) *for his Love is better than Wine:* The kiſſes of his mouth are the comforts of his Word and Spirit; the Soul ſaith, *O let the Lord refreſh me with the kiſſes of his mouth, let the Lord ſpeak comfort to my Heart*, and this is better than Wine.

Secondly, as that ſweetneſs warms the heart, ſo the freeneſs of the *love* of God let in, and intimated, begins even to kindle this *love* in the Soul that it ſparkles again: God ſetteth out his *love* towards us, *ſeeing that while we were yet Sinners, Chriſt died* Rom. 5. 8. *for us.* This commends the *love* of God, the Lord ſends to poor and miſerable, ſinful, broken-hearted Sinners, and ſaith, *Commend my mercy to ſuch a one, and tell him; That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious againſt me, yet I am a God and Father to him:* When the poor ſinner conſiders this with himſelf, he ſaith, *Is the Lord ſo merciful to me? I that loved my Sins, and continued in them, had it not been juſt that I ſhould have periſhed in them? But will the Lord not only ſpare his enemy, but give his Son for him? O let my Soul for ever rejoice in this unconceivable goodneſs of God!* Be thy heart never ſo hard, if it have but the ſenſe of this, it cannot but ſtir thee to Humiliation.

Thirdly, the greatneſs of the freeneſs of this Mercy of God, being ſetled upon the Heart, inflames it; the *ſweetneſs* warms the Heart, this *freeneſs* kindles the fire; and when the greatneſs of the ſweetneſs comes to be valued, this ſets the Heart all on a flame: the Apoſtle deſires, that the Epheſ. 3. 17, 18. *Epheſians being rooted and grounded in love, might be able to Comprehend with all Saints, what is the breadth and height of the love of God in Chriſt*; as if he had ſaid, the unmeaſureableneſs of Gods Mercy will blow up the Soul, and inflame the heart with admirable love of God again, and will make the Soul ſay; *What, I that have done all that I could againſt this good God? O it breaks my heart to think of it? There was no Name under Heaven that I did Blaſpheme and tear in pieces more than this Name; no command under Heaven I ſo much deſpiſed, as the command of God and of Chriſt; no Spirit that I grieved ſo much as the good Spirit of God; and therefore had the Lord only given me a look, or ſpoken a word to me, it had been an infinite Mercy, but to ſend a Son to ſave me, it is incomparable: I could not conceive to do ſo much evil againſt him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a Mans miſery: O the height of that Mercy above the height of my underſtanding! If my hands were all Love, that I could work nothing but love; and if mine eyes were able to ſee nothing but love, and my mind to think of nothing but love; and if I had a thouſand bodies, they were all too little to love that God that hath thus unmeaſurably loved me a poor ſinful Hell-hound: I will love the Lord dearly,* Pſal. 18. 1. (ſaith *David*) *O Lord my ſtrength. Have I gotten the Lord Jeſus to be my comfort, my buckler and my ſhield? If I have any good, he begins it; if I have any comfort, he bleſſeth it: Therefore I will love thee dearly, O Lord my ſtrength, O how ſhould I but love thee!*

Uſe. Methinks there is a poor ſincere Soul that ſaith, *My underſtanding is not ſo deep as others, my Tongue runs not glib as ſuch and ſuch; I cannot talk ſo freely of the things of Grace and Salvation; I have meaner parts and cannot inlarge my ſelf in holy Duties, and holy Services; I cannot diſpute for a Saviour, or perform ſuch Duties as others can do*: Yet, ſweet Soul, canſt thou love Chriſt Jeſus, and rejoice in him? *O yes, I bleſs the Name of the Lord, that all I have, all my Friends, and parts, and means, and abilities, are but as dung and droſs in Compariſon of Chriſt Jeſus; it were the Comfort of my Soul, if I might be ever with him.* Say you So? Go thy way, and the God of Heaven go with thee: This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jeſus gives only to his Saints; never a meer Profeſſor under Heaven ever wore it, never any Hypocrite under Heaven to whom God did intend it, but only to thoſe whom he hath effectually called, and whom he will ſave; therefore though thou wanteſt all, thou haſt this to comfort thee in the want of all; and thou mayeſt ſay, *I can ſay little for Chriſt, my Tongue faulters, and my memory is weak, yet the Lord knows I love the Lord Jeſus.* This is enough; *David* deſired no more, but what God was wont to do to his children that loved his Name, *Do to me* (ſaith the text) Pſal. 119. 13. 2. *as thou uſeſt to do unto thoſe that love thy Name; I know thou loveſt them that love thee, and will ſave and glorifie them in the end: I deſire no more but this, do as thou uſeſt to do to thoſe that love thy Name.* And doth *David* a King deſire no more? Sure then if thou (poor Soul) haſt ſo much as he had, it is enough, be quiet with thy childs part; *Thy lot is fallen into a marvellous fair ground.*

Object. Some may ſay, If this is all the difficulty; How may I know whether my *love* be a true love, or a falſe *love*? How may I know, that my *love* is of the right ſtamp?

Anſ. Let every man put his *love* upon the trial, and examine thus, *Whether doeſt thou welcome Chriſt and Grace, according to the Worth of them?* If thou doeſt, it will appear in theſe particulars: 1. Obſerve the root and riſe from whence thy love came; canſt thou ſay, *I love the Lord, becauſe he hath loved me?* Then thy love is of the right metal, and know it for ever, that that God which cannot but love himſelf, he cannot but like that love which came from himſelf: Is thy Soul affected and enlarged in love to the Lord, becauſe thou haſt felt and retained the reliſh and ſweetneſs of his Grace? Canſt thou ſay, *The Lord hath let in a glimpſe of his favour? And the Lord hath ſaid in his truth, he looks to him that trembles at his Word; the Miniſter ſaid it, and the Spirit ſaith it, that my Mercy is regiſtred in Heaven: O how ſhould I Love the Lord! My ſins are many, which I have bewailed; my ſighs and ſobs I have put up to Heaven, and at the laſt the Lord hath given me a Gracious anſwer: O how ſhould I love the Lord my ſtrength dearly?* If it be thus with thee, thy *love* is ſound, and will never fail.

2. If thou entertain thy Saviour as it beſeems him, thou muſt entertain him as a King, and that is thus; give up all to him, and entertain none with him upon terms of Honour, but ſuch as retain to him, or be attendants upon him; love all in Chriſt, and for Chriſt, but expreſs thy love and joy to Chriſt above all: He is as a King, and all the reſt are but as retainers; he that loves any thing equal with a Chriſt, it is certain he did never love Chriſt: To ſet up any thing *cheek by jole* with Chriſt, it is all one as if a man did put a ſlave into the ſame Chamber with the King, which is upon the Point to drive him away.

3. The Soul that rightly entertains Chriſt, and ſtudies wholly to give him contentment, he is marvellous wary and watchful, that he may not ſad that good Spirit of God to grieve him, and cauſe him to go away as diſpleaſed: See this, *Cant.* 3. 4, 5. Cant. 3. 4, 5. the Spouſe ſought long for her beloved, and at laſt brought him home; and when ſhe had welcomed him ſhe gives a charge to all the houſe, *not to ſtir, nor awaken her Love, till he pleaſe.* When a Prince comes unto the Houſe of a great Man, what charge is there given to make no noiſe in the Night, leſt ſuch and ſuch a man be awakened before his time? The Soul when it hath received the Spirit of the Lord Jeſus Chriſt, doth thus; he gives a peremptory charge to keep watch and ward, and gives a charge to *Hope*, and *Deſire*, and *Love*, and *Joy*, and the *Mind*, and *all*, not to grieve and moleſt the good Spirit of God; *Let there be no motion but to entertain it, no advice but to receive it, and do nothing that may work the leaſt kind of diſlike unto it.*

4. He that truly entertains Chriſt, rejoyceth in the good and glory of Chriſt: When *Mephiboſheth* had been wrongfully accuſed to *David*, and when *David*, who had taken away all the inheritance from him, was returned in ſafety, then ſaid, *David* to comfort him, *Thou and* Ziba *divide the Land: Nay,* ſaid *Mephiboſheth, let him take all, foraſmuch as my Lord the King is come again in peace, it matters not for inheritance; and for my ſelf and my life, I paſs not, ſith the King is returned in peace; it is enough that I* 2 Kings 19. 30. *enjoy thy preſence, which is better to me than goods, life or liberty:* So it is with a kind loving Heart, which cannot endure to ſee Chriſts Honor and Glory laid in the duſt; but if his praiſe be advanced, then is he glad; *Lord I have enough* (ſaith the Soul) *that Chriſt is mine, and that his Honor and Glory is magnified; whatſoever becomes of me, it matters not; let the World take all, if I may have Chriſt, and ſee him praiſed and magnified.* Let this try any mans Spirit

under Heaven, and labour to bring the Soul to this pitch: A Miniſter in his place, and a Maſter in his place, and every Chriſtian in his place; let it be our care to Honour God, not our ſelves; and let it be our comfort, if God may be better Honoured by others, than by our ſelves: This is our baſeneſs of Spirit, we can be content to lift up Chriſt upon our ſhoulders, that we may lift up our ſelves by it; but we ſhould be content to lie in the duſt, that the Lord may be praiſed; and if any of Gods people thrive and proſper more than thou, let that be thy joy.

5. He that welcomes Chriſt truly, covets a nearer union with Chriſt: *Love* is of a linking and gluing nature, and will carry the Soul with ſome kind of ſtrength and earneſtneſs, to enjoy full poſſeſſion and fellowſhip of the thing that is loved; it cannot have enough of it: *Nothing* (ſaith the Soul) *but Chriſt, ſtill I deſire more of that Mercy, and Holineſs, and Grace, and Love in Chriſt Jeſus*: As it is with parties that have lived long together in one houſe, and their affections are linked together in way of Marriage, they will ever deſire to be talking together, and to be drawing on the Marriage; ſo the Soul that loves Chriſt Jeſus, and hath his holy affection kindled, and his Spirit enlarged therein; when the Lord hath let in ſome glimpſe of his love, he thinks the hour ſweet when he prayed to the Lord Chriſt, he thinks the Lords day ſweet wherein God revealed, by the power of his Holy Ordinances, any of that rich Grace and Mercy of his: It is admirable to ſee how the Heart will be delighted to recount the time, and place, and means, when, and where the Lord did reveal it; *Oh this is good* (ſaith the Soul) *O that I might ever be thus cheared and refreſhed!* Or as the Spouſe contracted thinks every day, a year, till ſhe enjoy her beloved, and take ſatisfaction to her Soul in him: So the Soul that hath been truly humbled, and enlightned, and is now contracted to Chriſt Jeſus, *Oh when will that day be*, (ſaith it) *that I ſhall ever be with my Jeſus!* He takes hold of every word he hears, every promiſe that
Phil. 1.23. reveals any thing of Chriſt, *But Oh! When will that day be, that I ſhall ever be with Chriſt, and be full of his fulneſs for ever!*

Uſe 2. And now let me prevail with your hearts, and work your Souls to this Duty, *Love the Lord, all ye his Saints*; whom will you love, if you love not him! Oh you poor ones, *love you the Lord*, for you have need; and all you rich ones, *Love you the Lord*, for you have cauſe; and you little ones too, (if there be any ſuch in the Congregation) he knocks at every mans Heart, and perſwades every mans Soul, *Love ye the Lord.*

Pſal. 31. 23. The means are theſe. 1. Labour to give attendance daily to the promiſe of Grace, and Chriſt; drive away all other ſuitors from the Soul, and let nothing come between the promiſe and it; forbid all other bands, that is, let the promiſe confer daily with thy heart, and be expreſſing and telling of that good that is in Chriſt, to thy own Soul. If all things be agreed between parties to be married, and there wants nothings but mutual affection; the only way to fix their affections upon one another, is to keep company together, ſo as they meet wiſely and holily: So let the Soul daily keep company with the promiſe, and this is the firſt way.

2. Labour to be throughly acquainted with the beauty and ſweetneſs of Chriſt in the Promiſe: Now there are three things in the promiſe we muſt eye and apprehend, that our hearts may be kindled with Love in the Lord: 1. The worth of the party in himſelf, Chriſt is worthy of it. 2. The deſert of the party, in regard Chriſt deſerves it. 3. The readineſs of the party in himſelf to ſeek our good, Chriſt ſeeks it.

1. Chriſt is worthy in himſelf: If we had a thouſand hearts to beſtow upon him, we were never able to love him ſufficiently, as *Nehemiah* ſaid, *The Name of the Lord is above all praiſe*; will you let out your love and affections? You may lay them out here with good advantage: What would you love? Wouldſt thou have beauty? Then thy Saviour is beautiful, *Thou art fairer than the children of men*, Pſal. 45. 2. Pſal. 45. 2. Wouldſt thou have ſtrength? Then is thy Saviour ſtrong, *Gird thy ſword upon thy thigh, O moſt mighty*, Pſal. 45. 3. Pſal. 45. 3. Wouldſt thou have riches? thy Saviour is more rich (if it be poſſible) than he is ſtrong, *He is heir of all things*, Heb. 1. 1. Heb. 1. 1. Wouldſt thou have Wiſdom? then thy Saviour is wiſe, yea wiſdom it ſelf, *In him are hid all the treaſures of Wiſdom and Knowledge*. Col. 2. 3. Col. 2. 3. Wouldſt thou have life eternal? Chriſt is the Author of life and happineſs to all that have him; and he hath not only theſe in himſelf, but he will infeoff thee in them, if thou wilt but match with him.

2. Chriſt deſerves our love, in regard of benefits to us; be man never ſo worthy in himſelf, yet if he have wronged, or expreſs'd the part of an Enemy, a woman ſaith, *I will not have him though he have all the world*, this takes off the affection; it is not ſo with the Lord Jeſus: as he is worthy of all love in himſelf, ſo he hath dealt mercifully and graciouſly with you: In your ſickneſs who helped you? In wants, who ſupplied you? In anguiſh of heart, who relieved you? It was Jeſus Chriſt: Oh therefore love him, deal equally with him and as he deſerves, ſo enlarge your hearts to him for ever.

3. Chriſt ſeeks our *love*: Here is the admiration of Mercy, That our Saviour, who hath been rejected by a company of Sinful creatures, ſhould ſeek their *love*: For ſhame refuſe him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our Hearts before him; had he heard, when we had ſpent our days, and all our ſtrength in beging and craving, it had been an infinite Mercy: But when the Lord Jeſus Chriſt ſhall ſeek to us by his Meſſengers (it is all the work we have to do, to wooe you, and ſpeak a good word for the Lord Jeſus Chriſt; yea, and if we ſpeak for our ſelves, it is pity but our tongue ſhould cleave to the roof of our mouth) when the Lord Jeſus ſhall come and wait upon us, and ſeek our Love, O this is the wonder of mercies! Think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need. What anſwer ſhall I return to him in the evening? Shall I ſay, *Lord, I have tendred thy Mercy, and it was refuſed*: Brethren, it would grieve my Heart to return this anſwer: O rather let every Soul of you ſay, *Can the Lord Jeſus love me*; *In truth, Lord, I am out of love with my ſelf*; *I have abuſed thy Majeſty, I have loved the World, I have followed baſe luſts, and can the Lord Jeſus love ſuch a Wretch as I am?* yea, ſaith the Hoſea 14.5. Lord, *I will heal their back-ſlidings, I will love them freely.* He looks for no portion, he will take thee and all thy wants; get you home then; and every one in ſecret, labour to deal truly with your own hearts; make up a match in this manner, and ſay, *Is it poſſible that the Lord ſhould look ſo low?* That a great Prince ſhould ſend to a poor Peaſant; That Majeſty ſhould ſtoop to meanneſs? Heaven to Earth? God to man? *Hath the Lord offered mercy to me? And doth he require nothing of me but to love him again?* Call upon your hearts I charge you, and ſay thus, *Lord if all the light of mine eyes were love, and all the ſpeeches of my Tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not

ſay thus, then ſay hereafter, You had a fair offer, and that a poor Miniſter of God did wiſh you well. Alas, be not coy and ſqueamiſh, the Lord may have better than you; lie down therefore, and admire at the mercy of the Lord, that thou ſhould take a company of dead dogs, and now at the laſt, ſay as the Prophet did, *Lift up your heads, O ye gates! And* Pſal. 24. 7, 9. *be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in.*

Sect. 6. *A relying on Chriſt.*

WE are now come to the work of the *Will*, which is the great wheel and Commander of the Soul. The former affections were but as hand-maids to uſher in Chriſt and the Promiſes; the *mind* ſaith, *I have ſeen Chriſt*: *Hope* ſaith, *I have waited*: *Deſire* ſaith, *I have longed*: *Love* ſaith, *I am kindled*: Then ſaith the *Will*, *I will have Chriſt, it ſhall be ſo*: And this makes up the match; the ſpawn and ſeeds of Faith went before, now Faith is come to ſome perfection, now the Soul repoſes it ſelf upon the Lord Jeſu.

And this repoſing or reſting it ſelf, diſcovers a five-fold act:

First, it implies *A going out of the Soul to Chriſt*: When the Soul ſeeth this, that the Lord Jeſus is his aid, and muſt eaſe him, and pardon his ſins, then *Let us go to that Chriſt*, ſaith he, it is the Lords call, *Come to me, all ye that are weary*: Now this voice coming home to the heart, and the prevailing ſweetneſs of the call over-powering the Heart the Soul goes out, and falls, and flings it ſelf upon the riches of Gods Grace.

Cant. 2. 15. Secondly, *It lays faſt hold upon Chriſt*: When the Lord ſaith, *Come, my Love, my Dove: O come away! Behold I come* (ſaith ſhe) and when ſhe is come, ſhe *faſtneth upon Chriſt*, ſaying, *My beloved is mine, and I am his*: Faith lays hold on the Lord and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he ſlay me*, (ſaith Job. 13. 15. *Job*) *yet will I truſt in him*. The caſe is like *Benhadad*'s, who being overcome by *Ahab*, his Servants 1 Kings 20. 31, 31, 33. thus adviſe him: *We have heard that the Kings of Iſrael are merciful Kings, we pray thee let us put ropes about our necks, and ſackcloth on our loins, and go out to the King, peradventure he will ſave thy life*: Thus the ſervants go, and coming to *Ahab*, they deliver the Meſſage; *Thy ſervant* Benhadad *ſaith, I pray thee let me live*: And he ſaid, *is he yet alive? He is my brother*: Now the men diligently obſerved whether any thing would come from him, and did haſtily catch at it, and they ſaid, *Thy brother* Benhadad, *and they went away rejoycing*. This is the lively Picture of a broken-hearted Sinner, after he hath taken up arms againſt the Almighty, and that the Lord hath let in Juſtice, and he ſeeth (or hath ſeen) the Anger of God bent againſt him; then the Soul reaſons thus, *I have heard, though I am a Rebellious Sinner, that none but Sinners are pardoned, and God is a Gracious God, and therefore unto him let me go*: With this he falls down at the footſtool of the Lord, and Cries, *O what ſhall I do! What ſhall I ſay unto thee? O thou preſerver of men! O let me live, I pray thee in the ſight of my Lord!* The ſoul thus humbled, the Lord then lets in his ſweet voice of mercy, and ſaith, *Thou art my Son, my love, and thy ſins are pardoned*: Theſe words no ſooner uttered, but he catcheth thereat, ſaying, *Mercy, Lord? and a Son, Lord? And love, Lord? And a pardon, Lord?* The Heart holds it ſelf here, and will never away.

Thirdly, *it flings the weight of all its occaſions and* Iſaiah 50. 10. *troubles (guilt and corruptions) upon the Lord Jeſus Chriſt: He that walks in darkneſs, and hath no light, let him truſt in the Name of the Lord, and ſtay upon his God*; that is, if a man be in extremity, hopeleſs in miſery, and walks in deſperate diſcouragements, yea and hath no light of comfort, *Let him truſt in the Name of the Lord, and ſtay upon his God*: As when a man cannot go of himſelf, he lays all the weight of his body upon another; ſo the Soul goes to a Chriſt, and lays all the weight of it ſelf upon Chriſt, and ſaith, *I have no comfort, O Lord, all my diſcomforts I lay upon Chriſt, and I relie upon the Lord for comfort and conſolation*: *Who is this*, ſaith Solomon, *that cometh up from the wilderneſs leaning upon her beloved?* Cant. 8. 5. The party coming is the Church, Cant. 8. 5. the wilderneſs is the troubles and vexations the Church meets withal, and the beloved is the Lord Jeſus Chriſt; now the Church leans her ſelf all upon her Husband, ſhe walked along with him, but he bare all the burthen: *Caſt all your care upon him*, (ſaith *Peter*) *for he careth for you*, 1 Pet. 5. 7. the Original is, *Hurl your care upon the Lord*: The Lord 1 Pet 5. 7. will not thank you for carrying your cares and troubles about you, he requires that you *hurl them upon him, for he careth for you.*

Fourthly, it draws Vertue, and derives power from the Lord Jeſus Chriſt for ſuccour and ſupplies; and here is the eſpecial life of Faith, it goes for Mercy, and Grace, and Comfort in Chriſt, he knows 'tis to be had from him, and therefore he fetcheth all from him; *With Joy ſhall he draw water out of the Wells of Salvation*, Iſa. 12. 3. The Fountain Iſa. 12. 3. of Salvation is Chriſt, and all the waters of life, of Grace and Mercy, are in Chriſt Jeſus: Now it is not enough to let down the bucket into the well, but it muſt be drawn out alſo; it is not enough to come to Chriſt, but we muſt draw the water of Grace from Chriſt to our ſelves; *They ſhall ſuck and be ſatisfied* (ſaith *Iſaiah*) *with the breaſts of her conſolations,* Iſa. 66. 11. *that they may milk out, and be delighted with the abundance of her Glory*: The Church is compared to a Child, and the breaſts are the Promiſes of the Goſpel; now the Elect muſt ſuck out, and be ſatisfied with it; the word in the Original is, *Exact upon the Promiſe, and oppreſs the Promiſe*, as the Oppreſſor Grinds the Face of a poor man; ſo with an holy kind of oppreſſion you ſhould exact from the Promiſe and get what good you may from it.

Fifthly, *Faith leaves the Soul with the Promiſe*; yea, notwithſtanding all delays, denials, diſcouragements from God, Faith brings on the heart ſtill; it will be ſure to lie at the gate, and keep the Soul with the promiſe, whatever befalls it. Excellent is that paſſage, *Gen.* 32. 26. when the Lord and *Jacob* were Gen. 32. 26. wreſtling, *Let me go*, ſaith the Lord, *I will leave thee to thy ſelf, I care not what becomes of thee*; *No, I will not let thee go, until thou haſt bleſſed me*, ſaith *Jacob*: So the faithful ſoul lays hold upon the Lord for Mercy, Pardon, Power and Grace, and though the Lord ſeem to give him up to the Torment of Sin and Corruption, yet the Soul ſaith, *Though my Soul go down to Hell, I will hold here for Mercy, till the Lord comfort and pardon, and ſubdue graciouſly theſe curſed Corruptions, which I am not able to maſter my ſelf.* As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never ſtand ſtill, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expreſſion of diſpleaſure, and the Soul turns to the Lord Chriſt, and will never leave till it go God-ward, and Chriſt-ward, and Grace-ward, and ſaith, *Let the Lord do what he pleaſe, I will go no further, till he be pleaſed to ſhew Mercy.* Thus the Soul once come to Chriſt, it will never away, but ever cleaves to the Promiſe; and is turned towards God and Chriſt, whatſoever befalls it.

Vſe 1. Poor Soul, art thou yet ſhut up in Unbelief? Do then as the Priſoners in *New-Gate*; what lamentable cries do they utter to every Paſſenger by? So do thou, look out from the Gates of Hell, and from under the bars of infidelity, and cry, that God would look on thee in mercy, and ſay, *Spare, Lord, a poor unbelieving wretch, lock'd up under the bars of Unbelief: Good Lord, ſuccour, and deliver in thy due time.* Pſal.79.11. *David* could ſay, *Let the ſighing of the priſoners come up before thee*; that indeed was meant of bodily impriſonment, yet the argument prevails much in regard of the Spiritual; *Good Lord let the ſighing of priſoners come up before thee*; *let the ſighing of poor diſtruſtful Souls come up before thy Majeſty*: *O ſend help from Heaven, and deliver the Soul of thy Servant from theſe wretched diſtempers of Heart.* Is there no cauſe thus to pray? *He that believeth not* (ſaith our Saviour) *is condemned already*: He is caſt in Heaven and Earth, by the Law and Goſpel; there is no relief for him abiding in this condition; lay this under thy pillow and ſay, John3.18. *How can I ſleep, and be a condemned man? What if God ſhould take away my life this night? Alas! I never knew what it was to be enlightned, or wounded for ſin*; *I can commit ſin, and play with ſin, but I never knew what it was to be wounded for ſin*; *I never knew what it was to be zealous in a good cauſe*; *O I confeſs I have no faith at all*! Beloved! Would you yield this, then were there ſome hopes that you might get out of this condition and ſtate; to have a ſenſe of its want, to go to the Lord by prayer, and to ask hearty counſel of ſome faithful Miniſter, are the firſt ſteps to obtain it. And to help a poor wretch in this caſe, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own Soul, becauſe I have not an heart to mourn for him; we reprove his ſin, and condemn him of his ſin; and we muſt do ſo; but where are the heart-blood petitions that we put up for ſuch a one? Where are *the tears that we make for the ſlain of our people*? You tender-hearted Mothers, and you tender-harted Wives, if your Children or Husbands be in this woful caſe, O mourn for them, let your hearts break over them, and ſay, *O wo is me for my Children*! *O wo is me for that poor husband of mine.*

Vſe 2. Or Secondly, haſt thou gotten faith? Then labour to husband this grace well, and to improve it for the beſt good. It is a marvellous ſhame, to ſee thoſe that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Chriſt, and yet to live at ſuch an under-rate: I would have you to live above the World, for the Lord doth not grudge his people of Comfort, but would have them live chearfully, and have ſtrong conſolations, and mighty aſſurance of Gods love: Is there not cauſe? Why, faith (if it be right) will make the life of a Chriſtian moſt eaſie, moſt comfortable. Unfaithful Souls ſink in their ſorrows upon every occaſion, but faith gives eaſe to a man in all his Converſation: 1. Becauſe Faith hath a skill, and a kind of ſlight to put over all cares to another: We take up the Croſs, but Faith hurls all the care on Chriſt; an eaſie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the ſhoar, and cannot get off, but tugs, and pulls, and never puts her forth to the Tide; the other puts his Boat upon the ſtream, and ſets up his Sail, and then he may ſit ſtill in his Boat; and the wind will carry him to whether he is to go: Juſt thus it is with a faithful Soul, and an unbeliever; all the care of the faithful Soul, is to put himſelf upon the ſtream of Gods Providence, and to ſet up the Sail of Faith, and to take the Gale of Gods mercy and Providence, and ſo he goes on chearfully, becauſe it is not he that carries him, but the Lord Jeſus Chriſt: Whereas every unfaithful Soul tugs and pulls at the buſineſs, and can find neither eaſe nor ſucceſs; Alas! He thinks by his own wits and power to do what he would. 2. Becauſe Faith ſweetens all other afflictions, even thoſe that are moſt hard and full of tediouſneſs; and howſoever it apprehends all troubles and afflictions, yet withall it apprehends the faithfulneſs of God, ordering all [illegible] good: And that's the reaſon why all our troubles are digeſted comfortably, without any harſhneſs at all: When the Patient takes bitter Pills, if they be well ſuggared they go down the eaſier, and the bitterneſs never troubles him; ſo it is with Faith, it takes away the harſhneſs of all inconveniencies, which are bitter Pills in themſelves, but they are ſweetned and ſuggared over by the faithfulneſs of God, for the good of the Soul; and therefore it goes on cheafrully.

You will ſay, If faith bring ſuch eaſe, how may a man that hath Faith, improve it to have ſuch comfort by it? I anſwer, the rules are four:

1. Labour to gain ſome evidence to thy own Soul, that thou haſt a title to the promiſe: The reaſon why poor Chriſtians go drooping, and are overwhelmed with their ſins and miſeries, is becauſe they ſee not their title to mercy, nor their evidence of Gods love: *To the Word and to the Teſtimonies*: Eſay 8.20. Take one evidence from the Word, 'tis as good as a thouſand; if thou haſt but one promiſe for thee, thou haſt all in truth, though all be not ſo fully and clearly perceived.

2. Labour to ſet an high price on the promiſes of God: One promiſe, and the ſweetneſs of Gods mercy in Chriſt, is better than all the Honours or riches in the World; Prize theſe at this rate, and thou canſt not chooſe, but find eaſe, and be contented therewith.

3. Labour to keep thy promiſes ever at hand. What is it to me I have a thing in the houſe, if I have it not at my need? If a man ready to ſwoon and die, ſay, *I have a good cordial water as any in the World, but I know not where it is*; he may ſwoon and die before he can find it: So when miſery comes, and thy heart is ſurcharged, O *then ſome promiſe, ſome comfort to bear up a poor fainting drooping Soul, my troubles are many, and I cannot bear them*: Why, now Chriſt and a promiſe would have done it; but thou haſt thrown them in a corner, and they are not to be found: Now for the Lords ſake let me intreat thee be wiſe for thy poor Soul; there is many a fainting fit and qualm comes over the heart of many a poor Chriſtian; perſecutions without, and ſorrows and corruptions within, therefore keep thy cordials about thee, and be ſure that thou haſt them within reach; take one, and bring another, and be refreſhed by another, and go ſinging to thy grave, and to Heaven for ever.

4. Labour to drink an Hearty draught of the promiſe; beſtow thy ſelf upon the promiſe every hour, whenſoever thou doſt find the fit coming; and this is the way to find comfort, *Eat, O Friends, and drink ye abundantly, O well-beloved*: Cant. 5. 1. The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine; *drink abundantly*; were dainties prepared, if an hunger-ſtarved man comes in, and takes only a bit and away, he muſt needs go away an hungred: Think of it ſadly, you faithful Saints of God; you may come now and then, and take a ſnatch of the promiſe, and then comes fear, and Temptation, and Perſecution, and all quiet is gone again; it is your own fault, Brethren, you

come thirſty and go away thirſty; you come diſcomforted, and ſo you go away. Many times it thus befalls us Miniſters; when we preach of conſolation, and when we pray, and confer, we think we are beyond all trouble; but by and by we are full of fears, and troubles, and ſorrows, becauſe we take not full contentment in the promiſe, we drink not a deep draught of it: Of this take heed too; 1. Of Cavelling and Quarrelling with carnal reaſon. 2. Of attending to the parlies of Satans Temptations; if we liſten to this chat, he will make us forget all our comfort.

CHAP. VII.

The growing of the Soul with Chriſt.

Hitherto of the firſt part of the Souls *implantation*; to wit, *of the putting of the Soul into Chriſt.* We are now come to the ſecond, which is, *The growing of the Soul with Chriſt.* Theſe two take up the nature of ingraffing a Sinner into the ſtock Chriſt Jeſus. Now this growing together is accompliſhed by two means.

1. By an union of the Soul with Chriſt.
2. By a conveyance of ſap or ſweetneſs (all the treaſures of Grace and happineſs) that is in Chriſt to the Soul.

Firſt, every believer is joined unto Chriſt, and ſo joined or knit, that he becomes one Spririt. 1. He is joined; as a friend to a friend; as a father to a child, as a Husband to a Wife; as a graft to a Tree; as the Soul to a Body, So is Chriſt to a believer, Gal. 3. 10. *I live, yet not I, but the Lord Jeſus liveth in me*: Hence the body of the faithful is called *Chriſt*, 1 Cor. 12. 12. 2. So joined that the believer comes to be *one Spirit* with Chriſt this myſtery is great, and beyond the reach of that little light I enjoy: Only I ſhall communicate what I conceive, in theſe three following Concluſions: 1. That the Spirit of God (the third perſon in the Trinity) doth really accompany the whole Word, but more eſpecially the precious promiſes of the Goſpel. 2. The Spirit (accompanying the promiſe of Grace and Salvation) it doth therein, and thereby leave a ſupernatural dint and power, a ſpiritual, and over-powering vertue upon the Soul, and thereby carries it, and brings it unto Chriſt: It is not ſo much any thing in the Soul, as a ſpiritual aſſiſting, and moving, and working upon the Soul, by vertue whereof it is moved and carried to the Lord Jeſus Chriſt. 3. The Spirit of Grace in the promiſe working thus upon the heart, it cauſeth the heart to cloſe with the promiſe, and with it ſelf in the promiſe; and this is to be *one Spirit*. As it is with the Moon (the Philoſopher obſerves, That the ebbing and flowing of the Sea, is by Vertue of the Moon) ſhe flings her beams into the Sea, and not being able to exhale as the Sun doth, ſhe leaves them there, and goes away, and that draws them, and when they grow wet, they return back again; Now the Sea ebbs and flows, not from any principle in it ſelf, but by vertue of the Moon: So the heart of a poor creature is like the water, unable to move towards Heaven, but the Spirit of the Lord doth bring in its beams, and leaves a ſupernatural vertue by them upon the Soul, and thereby draws it to it ſelf.

Uſe 1. Hence an uſe of Inſtruction: This may ſhew us that the ſins of the Faithful, are grevious to the bleſſed Spirit; not only becauſe of Mercies, bonds and engagements which the believer hath received, but becauſe a man is come ſo near to Chriſt and the Spirit, to be *one Spirit* with Chriſt: Should a wife not only entertain a whoremonger into the houſe, but alſo lodge him in the ſame bed with her husband, this were not to be endured; and wilt thou receive a company of baſe luſts, and that in the very face and ſight of the Lord Jeſus Chriſt? What? Lodge an unclean Spirit, with a clean Spirit of the Lord! The Holy Ghoſt cannot endure this: *Let no filthy communication come out of your mouth,* Epheſ. 4. 29. *What if their do?* (you may ſay) what? A Chriſtian and a Lyer? A Chriſtian and a Swearer? Eph. 4. 30. *O grieve not the Holy Spirit of God, becauſe by it you are ſealed unto the day of Redemption*: The good Spirit of the Lord hath ſealed you unto Redemption, and knit you unto himſelf, and will you rend your ſelves from him and grieve him? O grieve not the Holy Spirit!

Uſe 2. 2. For Examination; If thy heart be therefore eſtranged from ſuch as walk exactly before God, becauſe they are humble and ſaithful, it is an ill ſign; when they are made *one Spirit* with Chriſt, wilt thou be of two Spirits with them? I confeſs a godly heart will have his fits and excurſions now and then, but all this while this is poyſon, and the Soul of a godly man ſees this, and is weary of it, and is marvellouſly burthened with it, and ſaith, O *vile wretch that I am, what would I have? And what is he, that I cannot love him? Is it becauſe the good Spirit of the Lord is there? Shall I reſiſt the good Spirit of the Lord? And ſo commit the ſin againſt the Holy Ghoſt? Away thou vile wretched heart, I will love him*: Thus the Soul labours and ſtrives for that exactneſs, and would fain have that goodneſs which he ſees in another.

Secondly, as there is *an Union with Chriſt*, ſo there is *a conveyance of all Spiritual Grace from Chriſt, to all thoſe that believe in him*: If you would know the Tenure of this Covenant, and How Chriſt conveyeth theſe ſpiritual graces unto us, it diſcovers it ſelf in theſe Particulars: 1. There is fully enough in the Lord Jeſus Chriſt for every faithful Soul. 2. As there is enough in Chriſt, ſo Chriſt doth ſupply or Communicate whatſoever is moſt fit. 3. As the Lord doth Communicate what is *fit*, ſo he doth preſerve what he doth beſtow and communicate. 4. As the Lord doth preſerve what he communicates, ſo he quickens the Grace that he now doth preſerve. 5. As the Lord quickens what he preſerves, ſo he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, ſo in the end he crowns all the Grace he hath perfected: And now may I read your Feoffment to you, you poor Saints of God, you live beggarly and baſely here: Oh! If you have a Saviour you are made for ever; it is that which will maintain you, not only Chriſtianly, but Triumphantly; what you want, Chriſt hath, and what is fit, Chriſt will beſtow; if you cannot keep it, he will preſerve it for you; if you be ſluggiſh, he will quicken it in you; what would you have more? He will perfect what he quickens; and laſtly, he will crown that he perfects; he will give you an immortal Crown of Glory for ever and ever.

Uſe. Hence we ſee whither the Saints of God ſhould go to fetch ſuccour and ſupply of whatſoever Grace they want, yea increaſe and perfection of What they have already; Chriſt is made *all in all* to his Servants; why then, away to the Lord Jeſus: he calls and invites, *I counſel thee to by of me eye-ſalve*; Rev. 3. if thou be an accurſed man, buy of Chriſt Juſtification; if thou be a polluted Creature, buy of Chriſt Sanctification: Pſal. 31. *With thee is the well-ſpring of life* (ſaith *David*) *and in thy light we ſhall only ſee light*: It is not with us, but with thee; it is not in our heads, or hearts, or performances, 'tis only in Chriſt to be found, only from Chriſt to be fetched. I deny not but we ſhould improve all means, and uſe all helps, but in the uſe of all, ſeek only to a Chriſt, with him *is the well of life*; away to Chriſt? Wiſdom, Righteouſneſs, &c. all is in him, and there we muſt have them.

You will ſay, What are the *means* to obtain theſe Graces from Chriſt: I anſwer: Firſt, eye the promiſe daily, and keep it within view. Secondly, yield thy ſelf, and give way to the ſtroke of the Promiſe, and to the power of the Spirit; for inſtance, Imagine thy heart begins to be peſtered with vain thoughts, or with a proud haughty ſpirit, or ſome baſe luſts and privy haunts of Heart, how would you be rid of theſe? You muſt not quarrel and contend and be diſcouraged; No, but eye the promiſe, and hold faſt thereupon, and ſay, *Lord, thou haſt promiſed all Grace unto thy ſervants, take therefore this Heart, and this mind, and theſe affections, and let thy Spirit frame them aright according to thy own good will; by that Spirit of wiſdom (Lord) inform me; by that Spirit of Sanctification (Lord) cleanſe me from all my Corruptions, by that Spirit of Grace (Lord) quicken and inable me to the diſcharge of every Holy Service:* Thus carry thy ſelf, and conveigh thy Soul by the power of the Spirit of the Lord, and thou ſhalt find thy Heart ſtrengthened and ſuccoured by the Virtue thereof upon all occaſions.

Concluſion For Concluſion (to dart this uſe deeper into your Hearts) *If every believer be joined with Chriſt, and from Chriſt there be a Conveyance of all ſpiritual Graces unto every believer*; then above all labour for a *Chriſt* in all things: Never let thy Heart be quieted, never let thy Soul be contented until thou haſt obtained *Chriſt*. Take a Malefactor on whom Sentence is paſſed, and execution to be adminiſtred, ſuggeſt to him how to be rich, how to be honoured, or how to be pardoned, he will tell you, *Riches are good, and Honours are good; but O, a pardon or nothing:* Ah, but then ſhould you ſay, he muſt leave all for a pardon; he will anſwer again, *Take all, and give me a pardon, that I may live, though in poverty; that I may live, though in miſery:* So it is with a poor believing Soul. Every man that hath committed ſin, muſt ſuffer for ſin, ſaith *Juſtice*; the Sentence is paſſed; *Every man that believes not, is condemned already*, ſaith our Saviour: John3.11. What would you have now? Thou ſayeſt, *thou wouldeſt have a pardon*, but wouldeſt thou not have Riches? Alas! *What is that to me* (ſaith the Soul) *to be rich and a reprobate? Honoured and Damned? Let me be pardoned; though impoveriſhed; let me be juſtified, though debaſed, yet though I never ſee good day:* Why, then labour for a *Chriſt*, for there is no other way under Heaven; get a broken Heart; get a believing Heart: but O, above all, get a *Chriſt* to Juſtify thee, get a *Chriſt* to ſave thee: If I could pray like an Angel could I hear and remember all the Sermon; could I confer as yet never man ſpake, what is that to me, if I have not a *Chriſt*? I may go down to Hell for all that I have or do,; yet take this along and underſtand me aright, *Chriſt is not only a Saviour of all his,* Note *But he is the God of all Grace; as he is the God of all pardoning, ſo he is the God of all purging and purifying unto the Soul of each Believer:* Grace therefore is good, and duties are good; ſeek for all, we ſhould do ſo; perform all, we ought to do ſo; but Oh, *a Chriſt, a Chriſt, a Chriſt, in all, above all, more than all.* Thus I have ſhewed you the way to the Lord Jeſus: I have ſhewed you alſo how you may come to be implanted into the Lord Jeſus; and now I leave you in the Hands of a Saviour, in the Bowels of a Redeemer; and I think I cannot leave you better.

THE

MEDIA:

THE
Middle Things,

In Reference to

The FIRST and LAST Things:

OR,

The Means, Duties, Ordinances, both *Secret*, *Private* and *Publick*, for continuance and increaſe of a Godly Life, (once begun,) till we come to Heaven.

Wherein are diſcovered many bleſſed *Medium's* or *Duties*, in their right Method, and Proceedings; that ſo a Chriſtian (the Spirit of Chriſt aſſiſting) may walk on in the Holy Path, which leads from his New-Birth to Everlaſting Life.

Drawn for the moſt part, out of the moſt eminently Pious, and Learned Writings of our Native Practical Divines: With Additionals of his own,

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Matth. 12. 50. *Whoſoever ſhall do the will of my Father which is in Heaven, the ſame is my Brother, and Siſter and Mother.*
John 13. 17. *If ye know theſe things Happy are ye if ye do them.*
John 15. 14. *Ye are my Friends, if ye do whatſoever I command you.*
Luke 17. 10. *When ye ſhall have done all thoſe things which are Commanded you, ſay, We are unprofitable Servants, we have done that which was our Duty to do.*

THE
Believers Privileges.

CHAP. I.

Sect. 1. *The Proem, or Entrance into the Book.*

YOU have heard in my *firſt things* the Doctrine, Precepts, and the Pattern of a man in his *ſecond*, or *New-Birth*: Now remains what follows all his life; and therein is conſiderable {
1. His Privileges.
2. His Duties.

1. His Privileges, as he is now a Believer in Chriſt, are {
Juſtification.
Reconciliation.
Adoption.
Sanctification.
Glorification.

Of theſe ſome of our Worthies have written largely; and amongſt the reſt, that watchful Soul-rouzing, Soul-ſearching *Shepherd*: I ſhall not therefore dwell on them, but ſum what he hath delivered, in theſe following Sections.

Shepherd's Sound Believer.

Sect. 2. *Of the firſt Privilege, viz. Juſtification.*

THe firſt Privilge which immediately follows our *Union with Chriſt*, is *Juſtification*; which conſiſts in theſe particulars, Imputation of Chriſts Righteouſneſs, and Remiſſion of ſin.

To prevent, erroneous miſconceits, which ſpring from the confounding of things that differ, underſtand, That a man may be ſaid to be juſtified either intentionally, or virtually, or actually; either in God, or in Chriſt, or in himſelf.

1. Intentionally in God (*i. e.*) in Gods Purpoſe and Decree: This is from all eternity but this Decree and Intention doth not put any thing into a ſtate of actual being, but in the fulneſs of time.

2. Virtually in Chriſt: and this is from the day of Chriſts Paſſion, and in the virtue of his Satisfaction; yet this intendeth no more but that Satisfaction is made, and Remiſſion purchaſed by the Blood of Chriſt.

3. Actually in himſelf: When a man hath the poſſeſſion of *Juſtification*, immediately after his *Union* with the Lord Jeſus Chriſt. Now this *Juſtification* conſidered, as it is *a ſtate of favour*, a Covenant-ſtate with God, which a man at his firſt believing is put into, is not reiterated, no more than a wife, after that firſt entrance into the relation, is frequently made a wife; yet the particular acts of Pardon and imputations of Chriſts Righteouſneſs, are continually by God communicated unto the Believer. In this reſpect this *actual Juſtification* (or particular Acts of Pardon) hath its degrees of progreſſion: The beginning thereof is laid in our firſt Union and Incorporation into Chriſt: the conſummation of it is not till the Judge at the latter day hath ſolemnly pronounced the Sentence of final Abſolution, and ſo ſet us in full poſſeſſion of entire Remiſſion: Between both theſe, there is a progreſſive work of *Juſtification*, by the conſtant actings of the Spirit applying the Blood of Chriſt by the hand of Faith, to the quiet and comfort of the Soul: The firſt we may term initial *Juſtification*, the ſecond progreſſive, the laſt perfective: The ſecond is the fruit of the firſt, and the preludial aſſurance of the laſt: The firſt is wrought and ſealed in the firſt Sacrament; the ſecond is wrought and ſealed in the Second Sacrament; and both theſe branches of Sacramental *Juſtification*, are to us the pre-aſſurance of that complemental and perfective *Juſtification*, the ſentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full poſſeſſion.

It hath been commonly ſaid by ſome of our beſt Divines, That *Juſtification* is tranſacted in our firſt Union and Incorporation into Chriſt; at which time it is conceived, That the pardon of *all ſin* is ſealed to the Believer * *at once.* But I fear them iſ-underſtanding of this point (not untrue in it ſelf, if not miſtaken and miſapprehended) hath laid the ground upon which ſome build that unhappy Structure which *turneth the Grace of God into wantonneſs:* Who knoweth not that *Juſtification* in the proper acceptation of the Word, according to the Scripture-phraſe, is *the act of a Judge pronouncing a judicial ſentence, wherein he abſolveth the Perſon of the Sinner from all ſin and puniſhment due to him for ſin, and that for the alone Righteouſneſs of the ſurety Chriſt, freely imputed, and by Faith received of him?* And according to this, I ſuppoſe we ſhall not erre from the truth if we ſay, 1. That a work of *Juſtification*, is even as yet to us future, *viz.* at the great and laſt day of Judgment, when we ſhall receive a final *Quietus eſt*, and diſcharge, and when God ſhall wipe away all tears from our eyes: And yet, 2. That in our firſt Union with Chriſt there is a work of *Juſtification*, *viz.* Actual Imputation of Chriſts Righteouſneſs, and actual Remiſſion of all ſin, or of what ſin for the preſent the Soul ſtands guilty of at once, or at that time when it's firſt united to Chriſt. I dare not ſay, that (a) *Juſtification, quatenus it comprehends Imputation, and Remiſſion of ſin*, is one individual Act; or that all ſins, paſt, preſent, and to come, are remitted to the Believer at once; but this I ſay, That in our firſt union, all our ſins paſt and preſent, are Actually Pardoned; and this favour received, is a pledge of aſſurance; that in future alſo, by applying our ſelves to Chriſt, we may and ſhall receive the forgiveneſs of our dayly ſins, and that at the laſt day we ſhall at once be abſolved from all Accuſations and Charges laid in againſt us, and that (b) *Juſtification* (beſides thoſe particular Acts of Pardon, and Imputation of Chriſts Righteouſneſs) doth connote a ſtate that the ſubject at his firſt believing is put into, *viz. A ſtate of Grace, and favour, and reconciliation with God, for the imputed Righteouſneſs of Chriſt without Apoſtacy from it, either total or final.*

O glorious Privilege! Eſpecially in theſe reſpects.

1. By this a Sinner is Righteous; a wonder that may aſtoniſh Angels, for a man accurſed and ſinful in himſelf, to be at that very inſtant bleſſed and righteous in another! Our own Duties, Works and Reformation, may make us at the beſt but leſs ſinful, but this Righteouſneſs makes a Sinner * ſinleſs.

2. By this a Sinner is righteous before the Judgment-Seat of God: *It is God that juſtifies, who ſhall condemn?* Rom. 8. 32. Not Chriſt, he is our Advocate; not ſin, for Chriſt was made ſin for us; not the Law, for Chriſt hath fulfilled the Law for us; not Satan, for God is our Judge, and if he have acquitted us, what can the Jaylor do?

3. By this we have perfect Righteouſneſs: We are as perfectly Righteous, * *as Chriſt the righteous. Little Children, let no man deceive you, he that doth righteouſneſs is righteous, even as he is righteous.* Indeed our own righteouſneſs, though it be the fruit of the Spirit of Grace, is a blotted, ſtain'd righteouſneſs, very imperfect and very little; but by this, the Faith of *David*, *Peter*, *Paul*, was not more precious than ours is, becauſe we have the ſame righteouſneſs as they had: What ſincere Soul but eſteems of perfect Holineſs more than of Heaven it ſelf? O conſider, we have it (in this ſence I now ſpeak of) in the Lord Jeſus.

4. By this we have continual Righteouſneſs: Do we complain becauſe we feel new ſin, or old ſins confeſſed, lamented, ſubdued, returning upon us again, and the ſprings in the bottom filling our Souls again that we are weary of our ſelves? O but remember, this is not a Ciſtern, *but a fountain opened for us to waſh in*; Zech 13. 1. *as ſin abounds, ſo grace* in this gift of righteouſneſs *abounds much more*: The Lord hath *changes of Garments* for us, Zech. 3. 14. by means whereof there ſhall never enter into the Lords heart one hard thought towards us, of caſting us off, or of taking revenge upon any new occaſion, or fall into ſin ſo as for final deſtruction.

5. By this we have eternal righteouſneſs, that never can be loſt. If the Lord ſhould make us as perfectly righteous as once *Adam* was, or as the Angels in Heaven are, we might be in danger of loſing this; but now the Lord hath put our righteouſneſs into a ſafer hand, which never ſhall be loſt: Heb. 9. 12. Dan. 9. 24. Chriſt hath obtained *an eternal Redemption* for us, he hath made an end of ſin, and brought in *an everlaſting Righteouſneſs*.

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* I dare not ſay all Sins paſt, preſent, and to come are, pardoned at once; but I may ſay, that Juſtification properly ſo called is wrought at once. If you would know how at once? I anſwer with reverend *Downame*, *at once*, as excluding degrees; our Juſtification is perfect at firſt as well as at laſt: And *at once* as excluding iteration; our Juſtification is one continued Act from our vocation to our glorification; and in that ſence we are juſtified but once. Biſhop *Downame of Juſtification.* Or, as learned *Burges*, *at once*, as connoting a ſtate we are put into upon our believing. *Burges of Juſtification.*

a Some call this, partial and Improper *Juſtification*, for it only comprehends the particular acts of it, as remitting of ſin, and imputing of Chriſts righteouſneſs, which are daily and continually performed.

(b) There is (ſay ſome) a double notion of Juſtification. 1. Univerſal, and properly ſo called. 2. Partial and unproperly ſo called; or there is a Juſtification of the perſon and ſtate; and a Juſtification repeated, or rather a reiterated remiſſion; for *I doubt whether it may be called Juſtification*, ſaith *Abbot*, *Rutherford*, and others.

* *Quod reatum.*

* *Non formali & intrinſecâ juſtitiâ, ſed relativâ, non quoad quantitatem, ſed veritatem, ſic enim finit Applicatio infinitæ juſtitiæ. Si aliter, æque juſti eſſemus ut Chriſtus, poſſimus alios ſalvare ut Chriſtus; At non; Juſtitia Chriſti fit noſtra non quoad univerſalem valorem ſed partiuclarem neceſſitatem, & imputatur nobis, non ut cauſis ſalvationis. Sed ut Subjectis ſalvandis; juſtitia Chriſti eſt vere meritoria, noſtra autem ex mera Gratia. Juſtitia Chriſti eſt ſubjective inhæſiva, nobis tantum communicativa quoad virtutem & efficaciam;* 1 John. 3. 7.

6. By this we pleaſe God more, than if we had a perfect righteouſneſs in our ſelves: Do not ſay, *This is a poor righteouſneſs, which is out of my ſelf in another*: Suppoſe it were in our ſelves: ſuch a righteouſneſs at beſt would be nothing but mans righteouſneſs, but this is called *The righteouſneſs of God*: 2 Cor. 5. 21. Now what is Angelical righteouſneſs, to the righteouſneſs of God; 'Tis but a Glow-worm before the Sun; the ſmell of *Eſau*'s Garments: The Robes of this righteouſneſs of the Son of God are of ſweeter odour than ours can be, or ever ſhall be.

By this we glorifie God exceedingly: *Abraham believed, and gave glory unto God*; Rom. 4. 20. ſo when we believe, we Glorifie God, we advance his Mercy and Free Grace, and triumph in it.

Rom. 5. 1. 8. By this we have *Peace* in our Conſciences: For Chriſts blood is ſprinkled on them; and that cools the burning Torments of them: None of our Duties can pacifie Conſcience, but as they carry us hither to this righteouſneſs, only if this Rain-bow appear over our heads, it is a certain ſign of fair weather, and that there ſhall be no more deluge of Wrath to over-whelm us.

9. By this, all miſeries are removed: When our ſins are pardoned, there is ſomething like ſickneſs, ſhame, and Death, but they are not; *The inhabitants of Zion ſhall not ſay, I am ſick: The people that dwell therein ſhall be forgiven their iniquity*; Iſa. 33. 24. 'tis no ſickneſs in a manner, nor ſorrow, nor affliction, if the venom, ſting, and curſe be taken away by pardon of ſin, this is the bleſſedneſs of all believers. Pſal. 32. 1, 2. *Bleſſed is he whoſe iniquity is forgiven, and whoſe ſin is covered: Bleſſed is the man to whom the Lord imputeth not iniquity.* Here's a bleſſing pronounced, what ſhall we do but believe it, and rejoice in it?

Sect. 3. *Of the Second Privilege*, viz. *Reconciliation*.

THe Second Privilege is *Reconciliation*: This I called the ſtate or condition which a Believer in his *Juſtification* is put into; and here I conſider it as a Privilege, which in order of nature follows pardon of ſin, as pardon of ſin in order of nature follows Imputation of Chriſts righteouſneſs: *Being juſtified by Faith, we have peace with God*; Rom. 5. 1. (*i. e.*) Chriſts righteouſneſs being imputed and ſins pardoned, we have peace with God; not only peace from God in our Conſciences, but peace with God in our Reconcilement to him, and in his favour towards us; in our Imputation and pardon the Lord accounts us juſt, in our Reconciliation the Lord accounts us Friends: Indeed our Meritorious Reconciliation is by Chriſts death; as the Kings Son, who procures his Fathers favour towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and poſſeſſion of it, is (to my weak conception) after pardon of ſin. Now this reconciliation conſiſts in two things! 1. In our peace with God whereby the Lord lays by all acts of hoſtility againſt us. 2. In the Love and favour of God: He now loves us not only with a love of good will, as in our Election; but with a love of complacency and delight. O conſider what a bleſſed ſtate is this.

1. That God ſhould be pacified with us after anger; after provocation by ſin, after ſuch wrath which like fire hath conſumed thouſand thouſands, and burnt down to the bottom of Hell, and is now, and ever ſhall be burning upon them in Hell.

2. That God ſhould be pacified wholly and throughly, that there ſhould be no conſuming fury left for us to feel: *Fury is not in me*, ſaith God, Iſa. 27. 4. indeed briars and thorns (*i. e.*) obſtinate Sinners, that prick and cut him to the very Heart by their impenitency, *he will* burn them together: God out of Chriſt *is a conſuming fire*, but in Chriſt he is *Love*; 1 John 4. 16. and though there may be fatherly frowns, chaſtiſements, reproofs, and rods; though he may for a time hide his face, ſhut out our Prayers, deferr to fulfill Promiſes; yet all theſe are out of love to us in ſome ſort, and we ſhall ſee it, and feel it ſo in the latter end.

3. That the Lord ſhould be pacified eternally, never to caſt us off again for any ſins or miſeries that we fall into: This is wonderful. Thoſe whom men love, if their love be abuſed, or if their Friends be in affliction, they many times forſake, but the Lords Love and Favour is everlaſting: *The mountains may depart, and the Hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee*! Iſa. 54. 10. Nay, that which is ſomething more the abounding of our ſin, is now the occaſion of the abounding of his Grace; our very wants and miſeries, are the very objects and occaſions of his bowels and tender Mercies: Rom. 5. 20. O what a Privilege is this! Did the Lord ever ſhew Mercy to the Angels that Sinned? Did not one ſin caſt them out of favour utterly? And yet that ſo many thouſand thouſands of ſins ſhould guſh out of my Heart, and thy Heart that readeſt, againſt the Mercy, love and kindneſs of our good God, and for all this he not be incenſed; that the Lord who poured out all his anger upon his own Son for us, cannnot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our ſins! Stand amazed ye Angels, and all the Hoſt of Heaven at this!

4. That the Lord ſhould be thus pacified with enemies: A man may be eaſily pacified with one that offends him but a little, but with an enemy, that ſtrikes at his life (as by every ſin we do at the living God) what can we ſay to this?

5. That he ſhould be pacified by ſuch a wonderful way as the Blood of Jeſus Chriſt: This is ſuch a love, as one would think the infinite wiſdom of a bleſſed God could have deviſed no greater: It is enough to burſt the Heart with aſtoniſhment and amazement, to think that the party offended (who therefore had no cauſe to ſeek peace with us again) ſhould find out ſuch a way of peace as this: Wo to the World that deſpiſe this peace.

6. That being thus pacified, we may come into Gods preſence with boldneſs at any time, and ask what we will: I wonder what he can deny us if he loves us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.* 1 John 5. 14.

7. That all Creatures ſhould be at peace with us; *Thou ſhalt be in league with the ſtones of the field, and the Beaſts of the field ſhall be at peace with thee*: Job 5. 23. As when the Captain of the Army is pacified, none of the Souldiers muſt hurt or ſtrike that man; ſo no Creature muſt hurt us, nay all the Creatures that ſeem our enemies, ſhall be forced to do us good: *O death, where is now thy ſting? O Grave, where is thy victory*? 1 Cor. 15. 55. All our wants will make us pray the more, our ſorrows humble us the more our Temptations make us exerciſe our Graces, our Spiritual deſertions make us long for Heaven, and to be with Chriſt; not only *Paul and Apollos, and the World, and Life, but Death* it ſelf *is ours*, to do us good: We may now *ſleep, and none ſhall make us afraid*; Job 11. 18. we ſhall not be afraid *of evil tydings*; *our hearts are fixed, truſting in the Lord*. Pſal. 112. 7.

Sect. 4. *Of the third Privilege, viz. Adoption.*

THe third Privilege is *Adoption*, which in order of nature follows *Reconciliation*, whereby the Lord accounts us Sons, and gives us the Spirit 1 Joh. 3. 1. and Privilege of Sons: *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God*: The Lord accounts us juſt in our *Juſtification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption*, is either begun here in this life, or perfected in the world to come, when we ſhall receive all the privileges of Rom. 8. 23. Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait, but of the former we ſpeak, the manner of which is thus.

1. God loves Jeſus Chriſt with an unſpeakable love, as his only Son, and our elder Brother.

2. Hence when we are in Chriſt his Son, he loves us with the ſame love as he doth his Son.

Epheſ. 1. 5. 3. Hence the Lord accounts us Sons, *having predeſtinated us unto the Adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will*. O the excellency of this Privilege! It appears in theſe reſpects.

1. That the Lord ſhould prize us as his Sons: A man that hath Sons, eſteems them more than all his goods and ſervants; ſo the Lord eſteems of the pooreſt, unworthieſt Believer, more than of all his houſhold-ſtuff, more than of Heaven, Earth, and all the Glory of it, more than of all the Kings and great men in the world.

2. That the Lord ſhould take care for us as for Sons: In times of want we are ready to queſtion, Mat. 6. 31. *What we ſhall eat or drink? How we ſhall live?* O conſider, are we the Sons of God? Then he that *feeds the Ravens, and Cloaths the Lillies*, will provide for us; or ſuppoſe we continue in the want of Temporal things, why the Lord is therein plotting our eterHeb. 12. 11. nal good: *No chaſtening for the preſent ſeemeth joyous, but grievous; nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.*

3. That the Lord ſhould love us as his Sons: Sometimes we think that the Lord loves us not, becauſe we do not feel his love, or know his love; but do not we love our Sons, becauſe whiles they are young, they know not their fathers, or becauſe their fathers are ſometimes out of ſight, and have not them always in their arms? *Zion ſaid, The Lord hath for*Iſa. 49. 14. *ſaken me, and the Lord hath forgotten me: Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her Womb? Yea, they may forget, yet I will not forget thee.* We may think, becauſe we have ſo many ſins, or ſo many afflictions, that therefore the Lord loves us not; but judge we righteouſly? Have our Children no love from us becauſe they are ſick, and we keep them under a ſpare-dyet? *God knows our mould and that we are but duſt*: He hath freely choſen us to be his Sons, and therefore (notwithſtanding all our ſins and ſufferings) he loves us ſtill: If he ſees *Ephraim bemoaning his ſtubbornneſs*, as well as *ſickneſs*, the Lord cries out, Jer. 31. 20. and cannot hold, *Is Ephraim my dear Son? Is he a pleaſant Child? For ſince I ſpeak againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.*

4. That the Lord ſhould make us *heirs and coheirs* Rom. 8. 17. *with Chriſt*: Sons by *Nature* are not always heirs, but all Sons by *Adoption* are; We are heirs. 1. Of the viſible world, 1 *Cor.* 3. 22. 2. Of the other World, 1 *Pet.* 1. 4. 3. Of all the promiſes *Heb.* 6. 17. And herein *Jehova* himſelf comes to be our Inheritance and Portion for ever; O that ſuch veſſels of wrath, fire-brands of Hell by nature, ſhould thus become the children of God by Grace, and heirs of Heaven.

5. That the Lord ſhould give us the Spirit of Rom. 8. 15. Sons, *The Spirit of Adoption, whereby we cry Abba Father*; The Spirit of Aſſurance, *witneſſing with our Spirit, that we are the Children of God*: It doth not only witneſs *to our Spirits*, but with our Spirits, (*i. e.*) with our renewed Conſciences; thus, *All Believers are Sons; but I am a Believer; therefore I am Son*: Herein the Spirit bears witneſs with us in every part, premiſes, and concluſion; only it teſtifies more clearly, certainly, comfortably, ſweetly, raviſhing the Soul with unſpeakable Joy and Peace, in the concluſion: Sometimes indeed it may be ſuſpended, and ſometimes we may not hear it; or if we do, we may * *Quando actus intermittitur, habitus non amitur.* object againſt it, though the unbelief in part remaining in us: Yet * *if we want of it in the witneſs and comfort of it, we have it in the Holineſs of it*: Hence it is called *The holy Spirit of God, whereby we are ſealed* Eph. 4. 30. *unto the day of Redemption.*

Sect. 5. *Of the Fourth Privilege, viz. Sanctification.*

THe fourth Privilege is *Sanctification*, which in order of nature follows *Adoption*: No ſooner are we ſons, but we receive the image of our Heavenly Father in *Sanctification*; The manner of it is thus.

1. The Spirit works in us a principle of Spiritual life: The Scripture ſometimes calls it a *Seed*, ſome1 John 3. 9. times a *Spring* or *Fountain*; ſometimes *The life of Chriſt*, John 4. 14. becauſe it is conveyed unto us by the Spirit of Chriſt, 2 Cor. 4. 10, 11. by means of our inſeparable union with Chriſt. What name ſoever we give it, we may not conceive it to be a new faculty added unto thoſe which are in men by Nature, but an improvement of thoſe abilities to work Spiritually as they did naturally before Regeneration: Hence it is that a RegeneRom. 8. 1. rate man in Scripture is ſaid *To walk after the Spirit*, Gal. 6. 18. Gal. 5. 25. ——— *To be led by the Spirit*, ——— *To walk in the Spirit.*

2. From this Fountain ſprings all thoſe habits of Spiritual grace, which are ſeverally diſtinguiſhed by the names of *Faith*, *Hope*, *Love*, *&c.* Although to ſpeak properly, they are but the diverſifications of that Spiritual Principle within us, diſtinguiſhed by theſe names.

3. From theſe habits of Grace abiding in us, ordinarily proceed Spiritual motions and operations according to thoſe habits. And as it is with Natural habits, ſo it is with ſpiritual, they are much encreaſed and ſtrengthned by their motions, operations (*i. e.*) by the uſe and exerciſe of them, and are as much weakned by diſuſe, and neglect of ſuch an exerciſe. I deny not, but for all this, there is within us a woful, ſinful nature, croſs and contrary unto Holineſs, and leading us daily into captivity: Yet here's our Privilege, even *Sanctification in part*; ſurely the Lord hath given us another Name a new Nature: There is ſomething elſe within us, which makes us wreſtle againſt ſin, and ſhall in time prevail over all ſin: *A bruiſed reed ſhall he not break, and* Mat. 12. 20. *ſmoaking flax ſhall he not quench, till he ſend forth Judgment unto victory.*

The excellency of this Privilege appears in theſe particlulars.

1. This is our Glory and Beauty, even Glorification begun: What greater glory than to be like 2 Cor. 3. 18. unto God? *We are changed into the ſame image, from Glory to Glory*; every degree of Grace is Glory; and the perfection of Glory in Heaven conſiſts chiefly in the perfection of Grace.

2. This will give us abundance of ſweet peace: From whence come troubles, and doubts of Gods favour and love? Is it not ſome guilt or decay here? Is it not ſome boldneſs to ſin? Is it not our ſecret dalliance with ſome known ſin, continued in with ſecret impenitency? On the other ſide, what was 1 Cor. 1. 12. *Paul*'s rejoicing? *Hezekiah*'s peace? The one cryed, that *In all ſincerity and ſimplicity he had his converſation amongſt men*; Iſa. 38. 2, 3. the other, *Lord remember I have walked before thee uprightly*: Not that this weas the ground of their peace, for that only is Free Grace in Chriſt, but the means of their peace: That is a curſed peace, that is kept by looking to Chriſt, and yet loving our luſts.

3. This will make us fit for *Gods uſe*. A filthy unclean Veſſel is good for nothing, till cleanſed; a man muſt firſt purge himſelf and then he ſhall be a 2 Tim. 2. 21. *veſſel unto Honour ſanctified and meet for the Maſters uſe, and prepared unto every good Work*.

4. By this we have moſt ſweet and comfortable *evidence* of our *Juſtification*: Nor is this a running upon the Covenant of Works; Is not *Sanctification* (*the writing of the Law in our hearts*) a privilege of the Covenant of Grace, as well as *Juſtification*: And can the evidencing of one Privilege by another, be a running upon the Covenant of Works? O conſider, how many Evangelical Promiſes are made to perſons inveſted with ſuch and ſuch Graces! As of *Poverty*, *Mourning*, *Meekneſs*, &c. And to what Mat. 5. 3, 4, 5, 6. end? But that every one may take, and be aſſured of his Portion manifeſted particularly therein? Surely none are *juſtified*, but they are *ſanctified*; or if not *ſanctified*, they are not *juſtified*.

Sect. 6. *Of the Fifth Privilege, viz.. Glorification.*

THe fifth Privilege is *Glorification*, which is the laſt in excecution of God's eternal Purpoſe towards all his beloved and choſen ones: And hereby we are made partakers of thoſe endleſs and unutterable joys, which *neither eye hath ſeen, nor ear hath heard, nor the Heart of any man conceived*: But of this ye have ſeveral Sermons in my *Laſt things*, enough to chear up all thoſe precious Hearts that have any Title to, or intereſt in the Lord Jeſus Chriſt: My meaning therefore is, to paſs by theſe *Privileges*, and Secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful Obedience unto him that hath called them, are ready to fall upon.

CAAP. II. SECT. I.

Of Duties in General.

And Firſt, of the Equity of Duties.

NO ſooner is the Soul Tranſlated into the ſtate of Grace, and crowned with thoſe Glorious Privileges, but immediately it cries out, *O Lord, what ſhall I now do for thee? How ſhall I now live to thee?* Good reaſon; the Soul ſhould now give up her ſelf to Chriſt, for ſhe knows ſhe is not her own, but Chriſts. Can there be ſuch a Heart in any Chriſtian, as now to caſt off *Duty*, and to continue in ſin, becauſe ſo much Grace hath abounded? O no! *The love of* 2 Cor. 5. 14, 15. *Chriſt conſtrains us* (ſaith the Apoſtle) *becauſe we thus judge, —— That he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.* There is a principle of love now in the Hearts of Believers, and this love of Chriſt conſtrains them to live to Chriſt: 1 Pet. 2. 9. *Ye are now a choſen Generation, a Royal Prieſthood, a Holy Nation, a peculiar People that ye ſhould ſhew forth the praiſes of Chriſt, who hath called you out of darkneſs into his marvellous light*: What bleſſed Titles are theſe? And to what end? But that they who are ſo ennobled by Chriſt, may now adorn the Goſpel 11. of Chriſt, and *ſhew forth the praiſes of him who hath called them? Dearly Beloved* (ſaith the Apoſtle) *I beſeech you, as ſtrangers and pilgrims, abſtain now from fleſhly luſts, which war againſt the Soul, having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, Glorifie God in the day of Viſitation.* What duties muſt they fall on? 12. 13. 17. 19. 1. *Submit your ſelves to every Ordinance of man for the Lords ſake.* 2. *Honour all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honour the King.* 6. *Suffer wrongs.* You have herein Chriſt for example, and you muſt do all for Chriſts ſake; or if theſe *Duties* will not Luke 1. 74, 75. contain all, *Zachary* tells us that *being delivered out of the hands of our enemies, we muſt ſerve him without fear, in holineſs*, (in all duties of the firſt Table) *and righteouſneſs* (in all Duties of the Second Table) *all the days of our life.* Indeed how can we love Chriſt, and neglect duty to Chriſt? *If you love me* (ſaith Chriſt) *keep my Commandments*; the love of Chriſt will conſtrain us to embrace his Commandments, as a moſt precious Treaſure. John 14. 15. *I hope aſſuredly, that the God of Grace and mercy will keep by his Power to Salvation, all thoſe perſons he doth deliver; and that he will ſow the ſeeds of Grace in their Hearts, that they may not ſin* (*i. e.*) *preſumingly. And I hope alſo God will meet with ſuch as are diſturbers of of the Truth of Chriſt, and peace of the Goſpel, by their baſe and vile converſations: And I ſhall recommend to them the reading of the Epiſtle of* Jude, *where they may ſee the fearful wrath of God upon ſuch perſons as abuſe the Grace of God to ſin. O let not the love of Chriſt thus manifeſted, be ſo baſely requited at your hands, ſeeing the Lord hath ſo freely loved you, and given Chriſt to you, that you might be to the praiſe of the Glory of his Grace, in a Godly Chriſtian Converſation, whereunto you are ordained.* An ingenious Confeſſion of Dr. *Criſp*'s, our open adverſary; *ſome that extol him may do well to remember it. See* Dr. Criſp *Aſſurance of Faith.* *For you are Gods workmanſhip* (ſaith the Apoſtle) *Created in Chriſt Jeſus unto good works, which God hath before ordained, that you ſhould walk in them.* Eph. 2. 10. *And I beſeech you always to remember, That you cannot anſwer the free love of God towards you any other way, but by ſhewing it in a fruitful Converſation in the World; conſidering that one end of your Redemption, that Chriſt who gave himſelf for you,* Titus 2. 14. *might redeem you from all iniquity, and purifie you unto himſelf, a peculiar people zealous of good works.* Here's good equity for Duties; the Soul cannot conſider her deliverance by the Blood of Chriſt and by the Spirit of Chriſt, but ſhe cries, *What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in* Pſal. 116. 12, 13, 14, 16. *the preſence of all his people: O Lord, truly I am thy Servant, I am thy Servant, and the Son of thy hand-*

maid; thou haſt looſed my bond. For a man that hath a touch of the loving kindneſs of Chriſt, and therefore ſtands ready to ſpeak forth the praiſe of the Glory of his Grace, that hath ſo freely ſaved him, it muſt needs be an acceptable ſervice to God in Chriſt.

Sect. 2. *Of the inſufficiency of Duties.*

Job 22. 2, 3. BUt alas, what are theſe *Duties* to my Lord? Or what are theſe *Duties* in themſelves?

1. All the *Duties* of man, they are nothing at all unto God: *Can a man be profitable unto God, as he that is wiſe can be profitable unto himſelf? Is it any pleaſure to the Almighty, that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect?* Job 35. 7. *If thou be righteous, what giveſt thou him? Or what receiveth he from thine hand? O My Soul thou haſt ſaid unto the Lord, Thou art my Lord*: And what then? What recompence to God for this propriety? Nay, *David* Pſal 16. 2. is here non-pluſs'd, *My goodneſs extendeth not unto thee.* All the ſervice of Men and Angels, though they run parallel with the longeſt lines of eternity, are no ſufficient recompence for my Souls deliverance: Luke 17. 10. *When we have done all we can, ſtill we muſt ſay, we are unprofitable Servants.*

1. All the *Duties* of man, as they are done by man, are in that reſpect ſinful: What is *Duty* but man's *tye* to that which is *due*? Or (if we follow the *Latines*) what is *Duty* but *Obedience* commanded by God, to be performed by man? Now wherein any thing is to be done as of man, therein is ſome mixture of ſin: all our Righteouſneſs is *as filthy Rags, as a menſtruous Cloth*; Iſa. 64. 6. How, *All our righteouſneſs*? It is true, whilſt a believer's Heart is overcaſt with groſs vapours, and is more than ordinarily dull in hearing, whilſt it flies low and ſlow in praying, and is ſomewhat ſtiff, and untoward in faſting above meaſure, ſuch *Righteouſneſs* goes uſually for ſin: But if a Soul gets under full ſail; if it be filled with a ſtiff gale of the Spirit of Chriſt; if floods of meltings flow from it; if it cry mightily, be ſwift to hear, be greedy in ſucking in Divine Truths, and be ſomewhat exact in obſerving practical righteous means, to mourn and pray luſtily, being helpt by the Spirit herein: Are ſuch Prayers, Mourning, and other Divine Exerciſes in any ſort ſinful? Yes, as there is ſome mixture of Man's infirmity in them: and in our beſt *Duties* there is ſome ſuch mixture; For all our *righteouſneſs is as filthy Rags, as menſtruous Clothes*; I know who hath ſaid it, and yet I know not wherein to contradict it. "Chriſtians may "diſtinguiſh between that which is the Spirit, in "works after renovation, and the whole work af- "ter they have done it: Now although the moti- "ons and aſſiſtance of the Spirit be pure, holy and "without skum in the ſpring, to wit, in it ſelf, yet "by that time theſe motions and aſſiſtance have "paſſed through the Channels of their Hearts, "and have been mixed with their manifold Cor- "ruptions in doing, even the whole work thereby "becomes polluted. * *With him agrees one truly Orthodox, ſaying*; Albeit our good works are perfect "in reſpect of the Spirit, from whom they firſt "flow, yet are they polluted when they paſs from "us, becauſe they run through our corrupted hearts "and wills, as fair Water that runs through a Dir- "ty Channel. If this be ſo, that our beſt recompence to Chriſt for his loves be unprofitable to him, and ſinful as done by man; What ſhall I ſay? How muſt I carry my ſelf (ſaith the Soul) to my Redeemer?

Dr. *Criſp* in his Sermon on *Phil.* 3. 8. A known adverſary to the pure Doctrine of Duties.

* *Takes* Highway to Heaven

Sect. 3. *Of the Healing of Duties.*

I Dare not but obey; though all the *Duties* in the World are inſufficient to recompence thoſe Bowels of Gods mercies in Chriſt, I muſt not therefore caſt away *Duties.* It is true, I cannot, but ſin in all I do, my beſt Duties (nakedly and barely conſidered in themſelves) are tainted, poyſoned, and mingled with ſin: But will it follow, that becauſe I cannot be more clean, therefore I muſt be more filthy than needs? Nay, O my Soul, if thou art married to that Bridegroom Chriſt, *Duties* and all things elſe are clean to thee. *The whole filth and dung of our Works, through faith in Chriſt, is exracted by Chriſt, and he preſenting the ſame, purged by himſelf alone, they are accepted with God.* Dr. Criſp on Phil. 3. 8. In this reſpect there is an healing of *Duties*, if we be in Chriſt. Certainly that fruit which cometh from a root of Faith, muſt needs be good Fruit, *I believe, therefore I ſpeak*, Pſal. 116. 10. ſaith the Pſalmiſt: O my Soul, canſt thou ſay thus? *I believe, therefore I pray; I believe, therefore I ſanctifie the Lords Day; I believe, therefore I do all duties of Obedience*: Thy Obedience then is the fruit of Paradiſe, for it grows on the very Tree of Life Chriſt is *the Son of Righteouſneſs, that ariſeth with healing in his Wings*: Mal. 4. 2. Chriſt is that Sun, that by his heat of Love extracts all the filth of ſin out of thy *Duties* performed; and ſo thy *Duties* are healed, the ſpiritual part of them being preſented by the interceſſion of Chriſt, and carnal defects covered by the righteouſneſs of Chriſt, in whom the Father is always well-pleaſed.

Sect. 4. *Of the manner of Healing our Duties.*

NOw the manner (O my Soul) how Chriſt heals our *Duties*; It is thus:

1. He takes our perſons, and carries them into God the Father, in a moſt unperceivable way to us; he knows, that if our perſons, be not firſt accepted, our *Duties* cannot be accepted; *Love me, and Love my Duty; hate me, and hate my Duty.* It is true, that in the Covenant of Works, God firſt accepted of the Work, and then of the Perſon: But in the Covenant of Grace, God firſt accepts of the Perſon, and then of the Work: Now therefore, that our Works (our *Duties*) may be accepted, Chriſt Jeſus our great High Prieſt, firſt takes our Perſons, and carries them into the Preſence of God the Father; This was plainly ſhadowed out to us by that of the High Prieſt, who *went into the Holy of Holies, with the names of all the tribes upon his Breaſt.* Exod. 28. 6.

2. As Chriſt takes our Perſons, and carries them in to God the Father; ſo when we perform *Duty*, he obſerves what evil or failing there is in that *Duty*, and draws it out before he preſents it to God the Father: As a Child that would preſent his Father with a poſie, he goes into the garden, and gathers flowers and weeds together; but coming to his Mother, ſhe picks out the Weeds, and binds up the flowers by themſelves, and ſo it is preſented to the Father. Thus we go to *Duty*, and we gather Weeds and Flowers together; but Chriſt comes and picks out the Weeds, and ſo preſents nothing but Flowers to God the Father; *Who may abide the day of his coming* (ſaid the Prophet of Chriſt) *and who ſhall ſtand when he appeareth? For he is like a refiners fire, and like fullers ſoap: And he ſhall ſit as a refiner and purifier of Silver, and ſhall purifie the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering in righteouſneſs; then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord*: Mal. 3. 2, 3, 4. Mark? *Then ſhall their*

offerings be pleaſant: Then? When? *When he had purged themſelves, their Sacrifices, and their offerings.* Thus it was in the days of his fleſh and much more now.

3. As Chriſt takes away the iniquity of our Holy things, ſo he obſerves what good there is in any of our *Duties*, and with that he mingles his own Prayers, Interceſſions, Incenſe, and Preſents, all as one Work mingled together unto God the Father: *And another Angel* (*viz.* the Angel of the Covenant) *came* Rev. 7. 3, 4. *and ſtood at the Altar, having a Golden Cenſer; and there was given to him much incenſe, that he ſhould offer it with the Prayers of all Saints upon the Golden-Altar, which was before the Throne: And the ſmoke of the incenſe which came with the Prayers of the Saints, aſcended up before God, out of the Angels hand.*

Sect. 2. *The Soul's Queries in this Caſe.*

1. IF this be ſo, O my Soul, what is thy caſe? Are not moſt of thy *Duties* performed with 1. *Query.* many failings, infirmities, hardneſs of heart, ſtraitneſs of Spirit, diſtracting thoughts? And is there any *healing* for ſuch a *Duty* as this?

Anſw. O Yes! For firſt, in every *Duty* we perform, there are two things; there is the Sacrifice, and there is the Obedience in offering of the Sacrifice; the Sacrifice may be imperfect, and yet our obedience in offering the Sacrifice may be perfect, with Goſpel-perfection. Secondly, God deals with our *Duties*, as with our perſons; though he finds a great deal of ungodlineſs in them, yet he imputes his righteouſneſs unto them and ſo he juſtifies our *Duties*, which in our eyes are moſt ungodly. This indeed is a wonder; did we ever hear or read of any Seal, that when it was ſet upon the Wax, would change the Wax into its own Metal? Or did we ever hear or read of any ſtamp, that being ſet upon Braſs, it would change the Braſs into Silver, or being ſet upon Silver, it would change the Silver into Gold? O but when Chriſt comes unto a *Duty* and ſets his own ſtamp, and his own righteouſneſs upon a *Duty*, that which was Braſs before, (*i. e.*) full of failings, and much unrighteouſneſs, he changes it into Silver, into Gold; he only hath the Philoſophers Stone (as I may ſo ſpeak) and all that Chriſt toucheth, it preſently turns into Gold; he turns all our *Duties* into Golden *Duties*, and ſo preſents them unto God the Father.

2. *Query.* 2. But how ſhould I know that Chriſt thus takes my *Duties* and *heals* them, and mingles them with his own incenſe, and carries them in unto God the Father?

Anſw. Conſider, didſt thou never find a Spiritual fire come down (as it were) upon thy Heart in *Duty* or after *Duty*? In the times of the Old Teſtament, if they offered up a Sacrifice, and a material fire came down from Heaven, and burnt up the Sacrifice to aſhes, it was a certain Teſtimony that the Sacrifice was accepted: Now in the times of the Goſpel, we muſt not expect material fire to come down upon our *Duties*, but hath the Lord at any time cauſed an inward and ſpiritual fire to fall down upon thy Heart, warming the Spirit in *Duty*? There the Lord ſpeaks thus much to thee, that thy Sacrifice is turned into aſhes, and it is accepted by Jeſus Chriſt.

3. *Query.* 3. O but whence comes this fire now in theſe Goſpel-times?

Anſw. It iſſues from the Blood and interceſſions of Chriſt *our Great High Prieſt*; it is the efficacy of his Blood, and power of his glorious interceſſion that when thou feeleſt any good in *Duties* doth at that very inſtant prevail with God the Father for what thou feeleſt: Say then, *Do I now in this Ordinance, or in this Duty, feel my Heart warmed, or ſavingly affected? O I ſee, I am bound to believe, that the Lord Jeſus who ſits in Glory at the right Hand of God, now, now he remembers me a poor worm on Earth; now I feel the fruit of his Death and interceſſion in Heaven; now I feel his Spirit, Power, Grace, Comfort, Preſence, Sweetneſs; now I taſte, I drink, I enjoy, and am abundantly ſatisfied with his Rivers of Pleaſures; And if this Preſence of Chriſt be ſo ſweet, what is himſelf then?* O my Soul, if ever thou doſt thus reliſh the Blood and Spirit of Chriſt upon thy Spirit in duties, go thy way, and give Glory to God.

Sect. 4. *No reſting in Duties.*

AND yet be wary, O my Soul; it was *Luther's* ſaying, *Take heed not only of thy ſins, but alſo of thy good Duties*; they are apt, (by reaſon of our Corruption) to bring men into themſelves, and this is very dangerous. Certainly, a man may not only exclude Chriſt from his Soul by groſs ſins, but by ſelf-confidence: *Ye are they which juſtifie your ſelves,* ſaid Chriſt to the Phariſees. Take a prophane man, Lu. 16.19. what makes him Drink, Swear, Cozen, Game, Whore? Is there no God to puniſh? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why ſins he then? Oh! He prays to God for forgiveneſs, he ſorrows and and repents in ſecret (as he ſaith) and this bears him out in his lewd pranks. Take a moral man, he knows he hath his failings, and his ſins, as the beſt have, and is overtaken ſometimes, as the beſt are; Why doth he not remove theſe ſins then? Why is he not more humbled under his ſins? The Reaſon is, he conſtantly obſerves Evening and Morning Prayer, and then he craves forgiveneſs for his failings, by which courſe he hopes to make his peace with God: And hence he ſinneth without fear, and riſeth out of his fall into ſin without ſorrow; he maintains his ſins by his *Duties*. Take a Profeſſor, ſuch a one as may be exceedingly troubled about his ſins, as endeavours very much after mourning, repenting, reforming, and others commend him for a diligent Chriſtian, *Do you not ſee how he mourns, and weeps, and prays?* And now the wind is over, the tempeſt down, and there is a great calm in his Soul, how comes he to this quiet? Oh! *His affections were enlarged, he hath reached ſo high, as to a very large proportion of Repentance, and Tears, and Sorrow, and Faſting, &c. and this hath given him eaſe, this hath took away the burden, and laid his Soul at reſt:* O poor Soul is this all the remedy to rid thee of the ſting and Guilt of Sin? Haſt thou no more pantings, but only after Bitterneſs, Heavineſs, Mourning, Melting, Extraordinary enlargements? Why then, let me tell thee, all thy righteouſneſs (though it were more perfect than it is) is but a *filthy rag*. Couldſt thou weep thy heart out, ſhould thy heart melt like Wax, diſſolve Iſa. 64. 6. into water: *Couldſt thou deſire and pray till Heaven and Earth ſhook, till thou hadſt worn thy Tongue to the ſtumps; Couldſt thou faſt till thy skin and bone cleaves together:* Shepherds Sincere Convert. *Couldſt thou promiſe and purpoſe with full reſolution to be better; Couldſt thou reform thy Heart, Head, Life, Tongue, ſome, nay, all ſins; Couldſt thou live like an Angel, ſhine like a Sun, walk up and down the World like a diſtreſſed Pilgrim; Couldſt thou die ten Thouſand deaths, lie at the fire-back in Hell ſo many millions of years, as there be piles of Graſs on the Earth, or ſands on the Sea-ſhore, or ſtars in Heaven, or motes in the Sun; I tell thee, not one ſpark of Gods wrath againſt thy ſins, can be quenched by all theſe* Duties, *nor by any of theſe Sorrows or Tears.*

It was *Auſtin*'s ſaying though it ſounds harſh, that *Repentance damns more than ſin*; meaning, that Thouſands did periſh by reſting therein: It is no digging within our ſelves, for power to leave ſin, to be more Holy, and Humble, and Religious, and

Hoſ. 14. 2.

Conſcientious, and ſo to think to work out our ſelves, in time out of this ſtate: The words which the Prophet put into *Iſrael*'s mouth, if they would truly turn unto God, were theſe, —— *Aſhur ſhall not ſave us, we will not ride upon Horſes, q. d.* We will truſt no more to theſe outward means, we will not ſave our ſelves, by our Graces, or our abilities.

But how ſhall any man know, that he reſts in his *Duties*?

Signs of mans reſting in Duties. *Shepherds* Sincere Convert.

1 Anſwer, By theſe ſigns following:

1. It is a ſign a that man reſts in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if thou never yet ſaweſt, if thou canſt not tell the time when thou didſt reſt in *Duties*, and then didſt groan to be delivered from theſe entanglements, thou haſt juſt cauſe to fear.

2. It is a ſign that a man reſts in *Duties*, if he exceedingly prize the bare performance of *Duties*; thoſe *Duties* that carry thee out of thyſelf unto Chriſt, make thee to prize Chriſt. Now tell me, Doſt thou glory in thy ſelf? Doſt thou ſay, *Now I am ſome body? I was before ignorant, forgetful, hard-hearted, but now I underſtand better, now I can Sorrow for my ſins, I can pray with ſome life, now I have done very well.* Alas poor Soul! Theſe things do argue only *Spiritum moventem, non inhabitantem*, the Spirit of God breathing on thee, not dwelling in thee. If thou reſteſt here, if thou thus inhanceſt the price of *Duties*, that thou beginn'ſt to doat on them; then do I pronounce from God, that thou doſt *reſt* in *Duties*: *Theſe things* (ſaith *Paul*) *I accounted gain* (*i. e.* before his Converſion) *but now I account them loſs:* This is the reaſon why a Child of God commonly after his prayers doubts much of God's love towards him: Whereas another man that falls ſhort of him, never ſo much as queſtions his eſtate: The firſt ſeeth much Rottenneſs and Vileneſs in his beſt *Duties*, and ſo adjudgeth meanly of himſelf; but the other is ignorant of any ſuch Vileneſs, and therefore he prizeth and eſteems highly of them.

Phil. 3. 8.

3. It is a ſign that a man reſts in his *Duties*, if he never came to be ſenſible of their poverty, and utter emptineſs of any good in them. Didſt thou never feel thy ſelf in this manner? *Oh! I am as ignorant as any Beaſt, as vile as any Devil; what a neſt and litter of ſin and rebellion works in my Heart? I once thought, at leaſt, my Heart and deſires were good, but now I feel no ſpiritual life.* O *dead Heart! I am the pooreſt, vileſt, baſeſt and blindeſt Creature that ever lived!* If thou never feeleſt thy ſelf thus, thou never cameſt out of thy *Duties*.

4. It is a ſign that a man reſts in his *Duties*, if he gain no Evangelical Righteouſneſs by *Duties*: (*i. e*) if he prize not, deſire not, delight not in union with the Lord Jeſus Chriſt; Hence a Child of God asks himſelf after Sermon, after Prayer, after Sacrament, What have I gained of Chriſt? Have I got more knowledge of Chriſt? More admiring of the Lord Jeſus Chriſt; Have my affections been raiſed, my graces acted, my Soul refreſhed with the delights of Chriſt? On the contrary, a carnal heart that reſts in his *Duties*, asketh only, *What have I done? I thank God* (ſaith the Phariſee) *I am not as other men are,* —— *I faſt twice in the Week I give tithes of all that I poſſeſs:* So I pray, and hear, and reform, and Sorrow for ſin, therefore I think verily I ſhall be ſaved? * no ſuch matter: Let a man have a bucket of Gold, doth he think to get water, becauſe he hath a bucket? No, no, he muſt let it down into the Well, and draw up water with it: So muſt thou let down all thy *Duties* into the Lord Jeſus Chriſt, and draw life, and light, and grace from his fulneſs, otherwiſe (though thy *Duties* be Golden *Duties*) thou ſhalt periſh without Chriſt. Oh that the Miniſters of Chriſt would become ſons of Thunder in this matter! Many have had experience of Chriſts enabling, enlarging, encreaſing the common gifts of his Spirit; *but what have they felt of Chriſts renewing, ſanctifying, and healing of their luſts?* Oh, its far more comfortable, to find Chriſts power melting thy heart for ſin, mortifying thy luſts, quickening thee up to Holineſs, than to find Ten thouſand enlargements in holy performances.

Luke 18. 11.

Sect. 5. *Of the uſe and Ends of Duties.*

AND canſt thou not, O my Soul, be ſaved by thy *Duties*? To what end ſhouldeſt thou Pray; or Hear, or Sorrow, or Repent, or Meditate, or Examine, or Confer? I anſwer, there are many ends and purpoſes, for which Chriſtians may, and muſt perform *Duties*.

1 Theſ. 5. 16, 17, 18.

1. That herein, and hereby, they may expreſs their Obedience to Gods Will; *Rejoice evermore, pray without ceaſing, in every thing give thanks, for this is the Will of God in Chriſt Jeſus concerning you* (ſaith the Apoſtle;) and this was the ground of *David*'s inference, *thou haſt commanded us to keep thy Precepts diligently*: And what then? O *that my ways were directed to keep thy ſtatutes.*

Pſal. 119. 4, 5.

2. That God the Father of our Lord Jeſus Chriſt may be honoured by the performance of theſe *Duties*: *Herein is my Father glorifyed, that you bear much fruit*; and as the Apoſtle, *Ye are a choſen Generation, a Royal Prieſthood, an Holy Nation, a peculiar People, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light*; *Abraham believed, and gave God Glory*; So we ſhould pray, and meditate, and hear, and all ſhould tend to the Glory of God indeed. Hypocrites are at other ends, by *giving Alms, and Praying, and Faſting, that they may have Glory of men,* —— *That they may be ſeen of men,* —— *That they may appear unto men,* —— But the Child of God aims at the Glory of God. I confeſs its Gods Grace to account of mans *Duty* as his Glory, ſeeing it is ſo defective.

John 15. 8. 1 Pet. 2. 9. Mat. 6. 2, 5. 16.

Shep. ibid.

3. That Duties may be as *Evidences* of Gods everlaſting love to them who are in Chriſt Jeſus: They cannot ſave, but they let the Soul in to Chriſt, and follow and accompany ſuch a man as ſhall be ſaved. *We hear of ſome that boaſt of Joys, Feeling, Gifts, Spirit, and Grace; but if they walk in the Commiſſion of any one ſin, or in the omiſſion of any one known Duty, or in the ſlovenly ill-favoured performance of Duties, they can have no aſſurance* (*ſay what they pleaſe*) *without flattering of themſelves*; *If theſe things be in you* (ſaith *Peter*,) *and abound, they will make you that ye ſhall never be barren, or unfruitful in the knowledge of our Lord Jeſus Chriſt; and he that lacketh theſe things is blind,* —— *Wherefore, Brethren, give diligence to make your calling and election ſure.* *Duties* bring you in to Chriſt, and are *Evidences* when you are in Chriſt, that the Lord and Mercy is yours; even as at the Sacrament, the Elements of Bread and Wine are outward ſigns to bring Chriſt and the Heart together: Indeed the Heart muſt not reſt in theſe ſigns, but when the Soul is let in to Chriſt, then Faith muſt let go the outward Elements, and cloſe, and treat immediately with the Lord Jeſus Chriſt. So *Grace* and *Duties* are inward ſigns; and whiles men make uſe of them only, as ſigns and means to let them come in unto Chriſt, and their rejoicing is not in them,

2 Pet. 1. 8, 9, 10.

* O that Chriſtians would obſerve the main that they would obſerve whether the *duties*, that for the matter of them be ſpiritual, are alſo ſpiritual in the effect, whether they leave them more humble, outed of themſelves, more depending upon Chriſt and his Grace, more mortified to the World, and the temptations thereof? It may fall out, that a mans religious *duties* be the ſtage, upon which all a mans luſts do eminently act, as the Phariſees, who did all things *to be ſeen of men. Burges, Treatiſe of Grace.*

them, but in Chriſt, their confidence, is not pitch'd upon them, but upon Chriſt; there is and will be no danger at all in making ſuch uſe of ſigns; eſpecially ſeeing in nature, the effect is a ſign of the cauſe: Neither is it more derogatory to Free grace, or to Chriſts Honour, for God to make ſuch effects *ſigns* of our union with him, than it was to make outwards *ſigns* of his Preſence: It's true, theſe are not full Teſtimonies without the Spirit of Chriſt.

4. That they that uſe and exerciſe *Duties* may obtain the Promiſes: 1 Tim. 4. 8. *Godlineſs is profitable unto all things* (ſaith the Apoſtle) *having the Promiſes of the Life that now is, and of that which is to come.* There are many Promiſes ſcattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himſelf, and to his own faithfulneſs. *Reddis debita, nulli debens*, cried *Auſtin*; *Thou Lord payeſt debts, and oweſt to none; it was free for thee before thou hadſt promiſed, whether to give me Heaven, or no; but now the word is out of thy mouth, I uſe* Duties *as means, though I adhere only to thee, and to thy faithfulneſs, who haſt promiſed.* To prevent miſtake, *Duties* are conſidered in a double Relation: Firſt, as Services, in reſpect of the command; and Secondly, as means to obtain bleſſings at Gods hands, in Relation to his Promiſe: Now the moſt in the World perform *Duties* as Acts of Obedience only, and ſo reſt in the preſent performance; but if we do them in Faith, we ſhould have an eye to the Promiſe, and look on *Duties* as * means to obtain ſome mercy; yea, Salvation it ſelf at Gods hands, *Phil.* 2. 12. *Rom.* 10. 10. 2 *Cor.* 7. 10. 1 *Pet.* 1. 9.

But is not this to be *ſaved by duties*:

No ſuch thing: For herein we ſpeak not of *Duties orignally*, or *per ſe*, but *inſtrumentally*, and with relation to the Lord Jeſus Chriſt; not as meritorious cauſes, but as ſubordinate means of our Salvation in the name of Chriſt: The beſt of *Duties* carry not ſuch luſtre, beauty, and Energetical virtue in their own faces and natures; they are but meer empty pits, and dry channels (of themſelves) though never ſo curiouſly cut out, but Chriſt fills them (and as ſome deſire Miniſters to do) ſo I am willing for my part to *ſay and expreſs thus much of Chriſt, that the people may clearly underſtand and remember ſo much, and be guided explicitely to the Fountain it ſelf, Chriſt alone.* Dr. *Criſp.* on Phil. 3. 8.

5. That theſe *Duties* may turn to our comforts. Not ſo, as to put confidence in them, to take comfort from them as cauſes; that cannot be, for who can look upon any thing he doth with that boldneſs? But as the Teſtimony of Gods eternal love to us: And as the means of conſolation. Thus *Hezekiah*, not as a proud Phariſee, but as a thankful acknowledger of what was in him, prayed, 2 Kings. 20. 3. *I beſeech thee O Lord, remember me, how I have walked before thee in truth, and with a perfect Heart, and have done that which is good in thy ſight*: Some ſuppoſe, that ſuch a Temptation as this might fall on *Hezekiah*, that when he had laboured to demoliſh all thoſe Superſtitions, and now became dangerouſly ſick, that he had not done well; and therefore he comforts himſelf in his Heart, That he did thoſe things with *a perfect Heart*, not abſolutely, but comparatively perfect: We may therefore take comfort from * *Duties*, not ſo as to reſt in them, but as a means, and ſo as to praiſe God thereby. It's a good way, *neſciendo ſcire*, in *not knowing, to know*, that ſo we may praiſe God for them; and *ſciendo neſcire, in knowing, not to know*, that ſo we may be humble in our ſelves.

6. That others might receive good, and thereby be occaſioned to glorifie God: *Theſe things are good, and profitable unto men*, ſaith the Apoſtle; and Tit. 3. 8. Mat. 5. 16. *Let your light ſo ſhine before men, that they may ſee your Good Works, and glorifie your Father which is in Heaven.* Chriſt doth not here encourage vain-glory, but he propounds the true ends of our viſible holineſs; for godlineſs being light, it ought not (in ſuitable *Duties*) to be hid under a buſhel: Pſal. 16. 2, 3. *My goodneſs extendeth not to thee, but to the Saints that are on the Earth, and to the excellent, in whom is all my delight. Hierom* ſaid of *Auguſtine*, *That he loved Chriſt dwelling in Auguſtine*; ſo ought we to walk, that others may love Chriſt dwelling in us. There's an Exhortation to wives 1 Pet. 3. 1. ſo *to walk that their Husbands may be won to the Lord*: Sweet Soul, it may be thou prayeſt for thy Husband, in a carnal condition, thou deſireſt him to go to hear ſuch a Miniſter, ſuch a Sermon; go on in theſe *Duties*, adding this to the reſt; See that thy life alſo may convert him.

7. That *Duties* may carry us to the Lord Jeſus, the only Saviour; he alone *is able to ſave them to the uttermoſt that come unto God by him*, (*i. e.*) in the Heb. 7. 25. *Shep.* ibid. uſe of the means: Hear a Sermon to carry thee to the Lord Jeſus; Faſt, and Pray, and get a full Tide of affections in them, to carry thee to Lord the Jeſus Chriſt, (*i. e.*) to get more love of him, more acquaintance with him, more union in him, and communion with him; uſe thy *Duties* as *Noah*'s Dove did her Wings, to carry thee to the Ark of the Lord Jeſus Chriſt, where only there is reſt: If ſhe had never uſed her Wings, ſhe had faln in the Waters; and if ſhe had not returned to the Ark, ſhe had found no reſt: So, if thou ſhalt uſe no *Duties*, but caſt them all off, thou art ſure to periſh; and if they convey thee not to Chriſt, thou mayeſt *lie down in Sorrow*: Or as it is with a poor man, that is to get over a great water for a Treaſure on the other ſide, though he cannot fetch the Boat, he calls for it, and uſeth it, to carry him over to the Treaſure: So Chriſt is in Heaven, and thou on Earth, he doth not come to thee, and thou canſt not get to him: now call for a Boat, though there is no Grace, no Good, no Salvation in a pithleſs *Duty*, yet uſe it to carry thee over to the Treaſure, *The Lord Jeſus Chriſt*: When thou comeſt to hear, ſay, *Have over, Lord, by this Sermon*; when thou comeſt to pray, ſay *Have over, Lord, by this Prayer to a Saviour*: But this is the miſery of People, like fooliſh lovers, when they are to wooe for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own *Duties*, and reſt contented with the naked performance of

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* Certainly duties are not only as ſigns, but they are means, ways, and qualifications, which God hath appointed antecedently to grace and Salvation —— though ſtill we ſay they have no merit or condignity in them to purchaſe Salvation, —— yet they are uſed as means whereby Heaven is obtained. *Burges* of the true Doctrine of Juſtification. Say not, it is not duty, but Chriſt, for it is Chriſt in a way of Duty. As duty cannot do it without Chriſt, ſo Chriſt will not without Duty. *Baxters* Everlaſting Reſt.

* Some profeſs that when they meditate, pray, read, &c. and labour for comfort from duties; they either have none, or at leaſt but humane, and of a lower kind, but all the comforts that they own and value, are immediately injected, and without their pain: So do I expect my comforts to come in, in Heaven, but till then I am glad if they will come with labour, and the Spirit will help me to ſuck them from the breaſts of the promiſe, and to walk for them daily to the ſeat of God. *Baxters Everlaſting Reſt* —— It is true, God muſt give us our comfort by his Spirit, but how? By quickning up our Souls to meditate, pray, believe and to conſider of the promiſed glory; and not by comforting us we know not how, nor why. *Idem ibid.* If thou ſayſt, our comfort is all in Chriſt, I muſt tell thee, it is a Chriſt remembred, loved, believed in, and not a Chriſt forgotten, or only talked of, that will ſolidly comfort. *Idem ibid.*

them, which are only Handmaids, to lead the Soul unto the Lord Jeſus Chriſt.

8. That the Lord Chriſt may be exalted, and advanced by *Duties*. The main end of *Duties*, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this ſets the crown on his head: *Behold King* Solo- Cant.3.11. mon, *with the Crown wherewith his Mother Crowned him.* How many perform *Duties*, not to ſet the Crown on Chriſts head, but to ſet the Crown on their own heads? So do Hypocrites, that ſeek their own praiſe, and credit, and profit; ſo do all eſpecially that do any thing with a conceit of meriting at Gods Hands. Now this is the main end of right obedience, That *the Crown may be ſet on Chriſts head*, that he who is King of Saints, may have the Honour given him, due to his Kingly Office. In this reſpect, I cannot blame them who blame others, for crying up, and magnifying mans works in their own name. To ſay that Chriſt is always ſup- Dr. *Criſp* in Phil. 3. 8. poſed as principal, is no ſufficient Apology: For why only ſuppoſed? Why not he named, as well as *Duties*, and *Righteouſneſs*? Certainly, it is not good manners (to ſay no worſe) to forget him, whilſt his poor Inſtruments are ſo highly remembred. When Servants bring preſents from their Maſters to any, they do not ſay, I beſtow ſuch and ſuch a thing on you, But, My Maſter ſends it you; if he ſhould take it on himſelf, he ſhould go for an arrogant fellow: Nor will it ſalve the matter, when he is taxed for ſuch arrogancy, to ſay, My Maſter ſhould have been ſuppoſed, when he gave no hint of him. *Methinks it were comely*, (ſaith the Author rightly in this) *in extolling of mans Righteouſneſs, explicitely to aſcribe all* Mr. Burges *Vindiciæ legis*. *the praiſe to the Glory of Chriſt, and his Grace*: And, *I ſee not* (ſaith another ingeniouſly) *but that miniſters may be humbled, that they have preſſed religious Duties, but not ſo as to ſet up Chriſt: And hereby people have been content with Duties and Sacraments, though no Chriſt in them: But as veſſels were to be of pure Gold in the Temple, ſo ought all our Duties to be pure and meer Chriſt for acceptation.* Again, *If* Bernard *ſaid, He did not love to read* Tully, *becauſe he could not read the Name of Chriſt there; how much rather may we ſay, That in many Sermons, in many a mans Miniſtry, the drift and end of all his preaching is not, that Chriſt may be advanced.* And again, *Let Chriſt be the matter of our Righteouſneſs and Comfort, more than he hath been: You know the poſts that were not ſprinkled with Blood, were ſure to be deſtroyed, and ſo are all thoſe perſons and duties that have not Chriſt upon them.* How ſweet is the harmony of Diſſenting Brethren! Methinks, I would not loſe a ſhred of that Gold which both Authors (ſo ſtrongly my heart beats and pants after unity) give out to be weight in the Balance of the Sanctuary. It is obſerved by the former, That when the Church grew into credit, then *Religio peperit Divitias & filia devoravit matrem*; I may as truly ſay, *Chriſtus peperit Juſtitiam, & filia devoravit matrem*; juſt as if a King ſhould promote a Favourite, and then he ſhould be ſo applauded for his uſefulneſs to the Subjects, that the King muſt be dethroned, and he Crowned in his place: —— In all exigences, wants and extremities, how few followers hath Chriſt himſelf? How rarely are men ſent to ſhelter themſelves under the ſhadow of his wings? In the mean while, what hideous out-crys for Prayers, Mournings, Faſtings, &c. to help men at a dead lift? What ſending and poſting to them in extremities, as if they kept a Court by themſelves? For Chriſt is ſeldom heard of, at leaſt not ſet up ſo high as to do all; and that this *Righteouſneſs* is but meerly his miniſtring Servant: What the Apoſtle ſaid of himſelf, I may as truly ſay of the beſt Righteouſneſs beſt aſſiſted, What is Prayer, Mourning, Faſting, Hearing, but *Miniſters by whom ye believed, and received Mercy?* And if but *as Miniſters* 1 Cor. 3. 5. at beſt, ſhall they be greater than the Lord? Let me not be miſtaken, *I intend no derogation to* Righteouſneſs, *but the bringing of it into its own place, namely, that it is to be uſed as that, where according to Chriſts directions we may meet with him, from whoſe* Dr. *Criſp* ibid. *hands alone we may expect whatever we pant after, according to his will; reſerving a ſubmiſſion to be diſpoſed of otherwiſe, if he ſee fit.* Again, *it is not the Spiritualneſs, nor the fervency in the performance of* Duties *that carries it, but when* Duties *are performed as to the Lord, and for the Lord, and not to and for our ſelves.* O my Soul, in reſpect of all theſe ends, uſe and exerciſe *Duties*, but be ſure of Chriſt in all, above all, more than all: O let Chriſt have the *Crown ſet on his Head*, give him all the glory. Caſt not away *Duties*, but caſt them down at the feet of Jeſus Chriſt, as the Twenty four Elders caſt their Rev. 4. 31. Crowns, ſaying, *Thou art worthy O Lord to receive Glory, and Honour, and Power: For thou haſt Created all things*, (all Duties) *and for thy pleaſure they are and were Created.*

Sect. 6. *Of the Saints abilities, or power to do Duties.*

Object. *But alas, how ſhould I perform my* Duty? *By nature I am dead, and except God give me an Heart and ſtrength, what can I do? There is no power in my* Pſal. 77. 10. *hands, I am nothing in my ſelf, and therefore till God come, or naked Chriſt come, I will ſit down in diſcouragements; Let God do all, ſee I have no ability at all, &c.*

Anſw. What ſayſt thou (O my Soul?) Surely *this is thine infirmity*; theſe concluſions are ill drawn from a true Principle; It is true, all is of God, and by nature I am dead: But it is ill urged in this caſe, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good; Firſt, becauſe ſuch are living, and all life is a power to act. 2. Elſe there is no ſpecifical difference betwixt a man regenerate and unregenerate, if both were ſtill dead, and without ſtrength. 3. Grace is a renewing of *that image of God and Holineſs*, Eph. 4. 24. which we loſt in *Adam*; but that was a power to do what God required, therefore ſo far as that image is repaired, ſo far there is power. 4. Elſe we ſhould not have as much benefit by the ſecond *Adam*, as we had by the firſt; for the firſt would have Communicated his power to do good, and being Corrupted, doth communicate power to do Object. John 15. 5. ſin; therefore much more by Chriſt have we a life, a power to do good in our meaſure.

Sol. χωρὶς ἐμοῦ *ſeorſim à me*. Calv.

It may be objected, *Without me ye can do nothing.*

The meaning is, *Except ye be implanted into me ye can do nothing*: The word [*Without me*] ſignifieth, *Separate from me*, or *apart from me*; and intimateth this only, That till we are knit unto Chriſt, we are but dead and barren branches, and ſo Chriſt explains himſelf, *As the Branch cannot bring forth fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me.*

Object. Phil. 2. 13. It may be objected again, *It is God that worketh both to will and to do of his good Pleaſure.*

Sol. This denies not that the Saints have in them, *A Seed, a Spring, a Principle of Life, a Power*; but on the contrary, it affirms, That they have a *Power*, only that this *Power* is of God; We ſhould *work out our Salvation* in humility, not boaſting in our own ſelves, for all is received of God; more fully, God is ſaid *to work the Will and the Deed.* * 1 By giving a Principle of Life, habitual Grace, a renewed frame of Heart. 2. By exciting and and ſtrengthning this Grace; and both theſe are ever afforded to the Saints, only the latter is more or leſs, according to his pleaſure: So that in the worſt times a Believer hath power to do good, though not alike at all times; and this power we muſt uſe, and put forth our ſelves as we are able, or we cannot with reaſon expect his help. A ſhip hath inſtruments of motion (though not an internal Principle) and if the Mariner would have help by the winds, he muſt looſe his Cables, and hoiſe his Sails; ſo muſt we, or elſe we may lie ſtill.

* 1 There is a Grace Regenerating, or converting whereby of dead men in ſin, we come to have a Life of Grace. 2. There is a Grace exciteing, ſtirring, quickning, whereby that former principle of Grace is ſtirred up, and provoked to action; now as man is the Subject of the firſt converting Grace, ſo he is meerly paſſive, he doth not at all cooperate, or work with the Grace of God: But it is otherwiſe with the exciting, quickning, acting grace, for there being the Supernatural principles of Grace before, when he is ſtirred up, he is not meerly paſſive. *Acti agimus*, being moved, we move: This is excellently expreſſed by the Church *Draw us, and we will run after thee*, Can. 1. 4. The Church was liſtleſs, unprepared, and therefore ſhe deſires the Grace of God to *draw her*. And then ſhe would *run after him*. Draw a dead man, and for all that he cannot run, but the Church had the life of Grace in her, only ſhe wanted this quickning, exciting Grace; if Chriſt would but give her that, why then ſhe would run *after him*. *Burges of Grace.*

Now that which we are to do, is,——

Firſt, To ſtir up our ſelves; for God hath promiſed to meet us and to reach out his hand to help us, if we be not wanting to our ſelves; It is certain, a Godly man cannot, by his own endeavours alone, raiſe up his Soul, nor recover his loſs, though he ſhould lay Mountain upon Mountain, and pile endeavours upon endeavours; yet endeavours without God cannot, ſo God without endeavours will not help us herein, and therefore labour we to quicken our ſelves, (*i. e.*) work we upon our own Hearts, by our underſtandings; as the ſtriking of the Flint and Steel together begetteth fire, ſo the meeting of theſe two faculties having an internal life in them, do quicken the Soul. Thus we ſee *David* pleading with himſelf, ſometimes chiding, Pſal. 42.5. *Why art thou caſt down O my Soul, and why art thou diſquieted within me*? Sometimes exciting himſelf to Pſal. 103.1. *Duty*, *Praiſe the Lord O my Soul, all that is within me praiſe his Holy Name*: Sometimes comforting himſelf Pſa. 116.7. in God, *Turn to thy reſt of my Soul, for God hath dealt bountifully with thee*: It was an uſual thing for him to talk with himſelf, and he found ſo much good Pſalm 4.4. in this way, that he puts all upon it, *Commune with your own Hearts upon your Beds, and be ſtill*; the underſtanding is to the Heart, as the ſtomack to the body all is fed by it: Set therefore upon your hearts with quickning thoughts; for as rubbing and chafing the hands with hot Oils is a means to recover them when they are benumb'd; ſo the plying of the Heart with ſtirring thoughts, and enforcing arguments is a means to revive it: And amongſt all thoughts, there are none more prevalent, than *Of ſins paſt*, *Of Heaven, Hell, Eternity, Love of Chriſt*, theſe are ſtrong Cordials to chear up the Spirits.

2. To fall on the *Duty*; for if we be doing, he will work *with us, in us, and for us. Is it thus (O my Soul,) that thy Heart is ſtirred, rowzed, revived? Then ſet to thy hands*; *Idle beggars muſt be whipped*; *he that will not work, muſt not eat.* Remember, we have a life in us if we be in Chriſt: And as we have a life, ſo there is a never-failing preſence of the Spirit, to attend that power which we have: If then we put forth our ſelves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become ſtraight, to lay thoſe ſwelling mountains of Corruption level, but yet we muſt ſet to the work: *Joſhua* could not with the ſtrength of *Rams horns ſounding, caſt down the walls of* Jericho, but yet he muſt ſet upon the Work: When the *Midianites* fall, there muſt be *The Sword of the Lord*, and *Gideon*: The father holdeth an Apple to the Child, the Child cannot reach it, yet his ſhort arm muſt be put forth, and then the Father whoſe arm is long enough will reach it to him; we muſt be *doing*, and yet *when all is done*, our hearts muſt learn habitually to ſay, *Not I, but Chriſt in me.* Let us ſtill intereſt Chriſt in all we do, * as the ſufficient, final cauſe.

* I confeſs it is a moſt neceſſary part of our Chriſtian wiſdom to keep our ſubordination to God and dependance on him. Take heed of ſlacking our daily expectations of renewed help, or of growing inſenſible of the neceſſity of the continual influence and aſſiſtance of the Spirit. When we begin once to truſt to our ſtock of habitual grace, and to depend on our own underſtandings and reſolutions, for duty and holy walking, we are then in a dangerous declining ſtate. *In every duty remember, our ſufficiency is of God*, 2, Cor. 3. 5.

Sect. 7. *Of the Saints delights in Duties.*

M*Y yoke is eaſie, and my burthen is light*, ſaith
Chriſt; and that which makes it ſo, is, The
delights which the Saints have in Gods Service: *I*
have delighted in the way of thy Teſtimonies, ſaith *Da-* Mat. 11.
vid: I have? Yes, *and I will delight in thy ſtatutes: I* 30. Pſal. 119.
will? Yes, and *Thy Teſtimonies are my delight*, *They* 16.
are? Yes, and *My delight ſhall be in thy Commandments*: *They ſhall be?* How long? Even to perpe- 21. 47.
tuity it ſelf; *I will delight continually in thy ſtatutes.* 117. 143.
Theſe are the ſtrings *David* beats upon, and they 92.
make Heavenly Muſick: Muſick even chearing
him in the midſt of his ſorrows; *Trouble and anguiſh*
are upon me, yet are thy Commandments my delight;
and, *Unleſs thy Law had been my delight, I ſhould have*
periſhed in my affliction.

Now the reaſon why God's people find ſuch delight in *Duties*, is, 1. Becauſe in *Duties* they come to ſee the face of God in Chriſt: Hence *Duties* are called, *The face or preſence of God*: The Worſhip of the *Jews* was called, *An appearing before God.* Exod. 23. 17. *David* breaths out his deſires in the ſame expreſſion, Pſal. 4. 1. *When ſhall I come and appear before God*? The Queen of *Sheba* counted it an high favour to ſtand before *Solomon*: What high favour then is this, to ſtand before Jeſus Chriſt, and to hear wiſdom it ſelf ſpeak to our Souls? 2. Becauſe in *Duties* they have converſes, and communion with God, who is the God of all conſolation; and with the ſpirit of God, who is called the *Comforter*: Now as a man that walks amongſt perfumes, muſt needs ſmell of the perfumes; ſo they that converſe with the God of all joy, muſt needs be filled with all joy: And therefore *David* calls God *His exceeding joy.* Pſal. 43.4. The Saints look upon *Duties* (the Word, Sacraments, Prayers, &c.) as Bridges to give them a paſſage to God, as Boats to carry them into the Boſom of Chriſt, as * means to bring them into more intimate communion with their Heavenly Father, and therefore are they ſo much taken with them: When they go to the Word, they go as one goes to hear news of a Friend; when they go to pray, they go to talk with a Friend; when they go to read, they go to read a Letter from a Friend: when they go to receive, they

* When thou kneeleſt down in ſecret or publick prayer, let it be in hope to get thy Heart nearer God, when thou openeſt the Bible or other Books, let it be with this hope to meet ſome paſſage of Divine Truth, and ſome ſuch bleſſing of the Spirit with it, as may raiſe thine affections nearer Heaven, when thou goeſt to the publick Ordinance and work, ſaying, I hope to meet with ſomewhat from God, that may raiſe my affections before I return. *Baxters Saints Everlaſting Reſt.*

go to ſup with a Friend: They look upon *Duties* and Ordinances, as thoſe things whereby they have to do with God and Chriſt, and therefore are *Duties* ſo precious. Indeed, to them who have to do with nothing but *Duty in Duty*, but Prayer in Prayer, but Hearing in Hearing, to them *Duties* are dead and dry, and ſpiritleſs things; but they that have to do with God, and Chriſt in *Duty*, to them *Duties* are paſſing ſweet and precious. This ſeems a Riddle to unregenerate men, they wonder what the Saints find in *Duties* where the ſweetneſs, what the comfort is, what ſecret Golden Mines they find in theſe diggings, when themſelves find nothing but burthenſome Stones and Clay: Oh! The Saints meet with Chriſt in *Duties*, and therefore they cannot but find Pſal. 42. 2. great Treaſure: *David*'s Soul *was athirſt*, not for a Kingdom, but *for God, for the living God*, Pſal. 42. 2. It is the higheſt reward, the very wages which the Saints look for in *Duties*, to find God in them; *Bleſſed is the man whom thou chooſeſt, and cauſeſt to* Pſal. 55. 4. *approach unto thee, that he may dwell in thy Courts: We ſhall be ſatisfied with the great goodneſs of thy houſe, even of thy Holy Temple.*

A good Caveat in theſe days, when ſo many do cry down *Duties*: What, my Brethren, Shall we look upon that as our Brethren, which is our delight? Our Bondage which is our Privilege? What is the Happineſs of a Glorified Saint, but that he is always under the line of Love, ever in the Contemplation of, and converſes with God; and ſhall that be thought our burthen here, which is our glory hereafter? Take heed of this; take heed you do not think it an Hell: a pain, a vexation, to be in *God-approaching, and Chriſt-meeting Duties*, I know wearineſs may be upon the fleſh, there are weakneſſes and diſtempers there, but chide them away, entertain them not; Number it among your choiceſt Privileges, Comforts, Delights to converſe with God in Chriſt: Conſider if there be an Heaven, it is the very preſence of this God in Chriſt. Hence they who meet with God in duty, uſually find their Hearts ſweetly refreſhed, as if Heaven were in them: *For in* Pſal. 16. 11. *thy preſence there is fulneſs of joy, and at thy right hand there are pleaſures for evermore.*

But if there be ſuch delight in Duties, *what is the reaſon that wicked men account it a weariſomneſs, and* Object. Mal. 1. 13. *burthen, and ſnuff at it? Behold what a wearineſs is it! And ye have ſnuffed at it, ſaith the Lord.*

Anſw. A wicked man cannot delight in Gods ſervice, becauſe it is above his capacity; Whiles he is at *Duty*, he is like a fiſh out of his Element; the *Duty* is heavenly and Spititual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in *Duties*.———

1. Becauſe of his ignorance of the worth, and excellency of *Duties*: He cannot poſſibly delight in what he knows not; So much as *we know*, ſo much we *deſire* and *delight* in, and no more.

2. Becauſe of his infidelity: Faith is the main Organ of comfort, and therefore no wonder (as it was ſaid of the *Jews*) if *the Word preached do not pro-* Heb. 4. 2. *fit him, not being mixed with Faith in him that heard it.*

3. Becauſe of the abſence of the all-ſeeing and quickning Spirit: *It is the Spirit that quickneth, the* John 6. 63. *fleſh profiteth nothing; the words that I ſpeak to you are Spirit and life*: As the Body is dead without the Spirit; ſo *Duties* without Chriſts quickning Spirit, are dead and lifeleſs.

But if there be ſuch delight *in* Duties, *what is the reaſon that the Saints themſelves do miſs of their comforts* 2. Object. *in* Duties?

Anſw. I anſwer, 1. There are none of Gods people but they do ſometimes or other find comfort, either in *Duties*, or after *Duties*. 2. If at any time they miſs of comfort, it is becauſe they do not meet with God, whom they came to converſe withal: As when a man goes to meet with a Friend, and meets him not, he comes away ſadded in his Spirit; ſo when a child of God comes to ſome *Duty*, hopeing to enjoy ſweet commmunion with God in it, and then fails of his expectation, this muſt needs fill him full of ſadneſs. It was an excellent ſpeech of *Bernard, I never go from God without God.* Happy Chriſtian, *Nunquam abs te recedo Domine ſine te.* that when he goes to converſe with God in ſome *Duty*, can ſay, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

But if no comfort, no delight without God in our Duties, 3. Object. *What then is my caſe, that have no ſenſe, no feeling of Gods preſence in* Duties? *When I have done all I can, methinks I cannot find God, I cannot meet with Chriſt.*

I anſwer, Haſt thou indeed no ſenſe of Gods Anſw. preſence, and yet haſt thou a ſence of Gods want? It is good then to obſerve the different effects of Gods preſence, or elſe thou mayeſt wrong God, as well as thy ſelf; to ſay he was not with thee when yet he was: As 1. There are manifeſt and evident fruits of Gods preſence, in *Duties*; as, much liberty of Spirit, much Joy, much Peace, aſſurance of Faith. 2. There are more inward and reſerved fruits of his preſence; as, Sence of want, ſorrow for want, deſire of enjoyment, willingneſs unto further *Duties*, to find that which we want in ſome other: In the former, God is with us, and we know he is with us: In the latter, God is with us, and we know not ſo much: This was the caſe of the two Diſciples going to *Emmaus*, *there eyes were holden,* Luke 24. 16. *that they could not know Chriſt*; yet afterwards when they did know him; they remembred, that they had ſufficient evidence of his preſence, even when they knew him not, *Did not our hearts burn within us,* Luke 24. 32. *while he talked with us by the way, and opened the Scriptures to us?* Now whence was that fire, but from the Spirit of Chriſt conveyed in his Word.

But what is the reaſon that Gods people do ſometimes 4. Object. *miſs of Gods comfortable preſence in* Duties?

I anſwer, they miſs of Gods comfortable preſence, Anſw. 1. Becauſe (it may be) they bring no *veſſels* at all to hold *the Conſolations of God*; I mean, no hunger after Gods preſence in the Ordinance: Or, 2. Becauſe they bring *veſſels*, ſo little, and ſo narrow-mouthed, that they will hold but very little water; I mean, they bring ſo little hunger after God, that God will not vouchſafe to ſatisfie it: Or, 3. Becauſe they bring their ordinary hearts, their carnal and worldly Hearts to Heavenly and Spiritual *Duties*, Hearts unſutable to the *Duties*, Hearts unſenſible of the *Duties*: Thus a man finds no ſweetneſs in his meat; the reaſon is not becauſe his meat is unſavoury, but becauſe his taſte is diſtempered; the Ordinances are ſometimes ſweet, and would always be ſo, were the Souls palate always in the ſame temper: Or, 4. Becauſe there is ſome *Achan* uſtonned, ſome ſin unrepented of, that eclipſeth the Light of Gods countenance, ſome Spiritual obſtructions; theſe, and ſuch like are the cauſes, why the Saints ſometimes miſs of their comforts.—— But the fault is never in the *Duty*, which is brim-full of rare and raviſhing comfort; that as *Barnard* relates the ſtory of himſelf, *Sometimes when he went to his Prayers, he found himſelf dull, and heavy; but after he had ſtrugled a little with his dulneſs, all on a ſudden he was viſited with the viſitations of the Almighty. I ſhould account my ſelf happy* (ſaid he) *if theſe viſitations would always laſt; but Oh, it continues but a while!* And *Auſtin* relates this ſtory *Beatum me prædicarem &c. Sedra hora, brevis mora, oh ſi duraret.* Bernard.

of himſelf, that *Upon a time, when he and his Mother* Monica *were diſcourſing together about the joys of Heaven, and the comforts of Gods Spirit, they were ſo filled with joy*, that *Auſtin* uſeth theſe words, *Lord, thou knoweſt in that day, how vilely we did eſteem of the World, with all his delights.* ——— The comforts of the World are not worthy to be named that day that we ſpeak of theſe comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them! Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightned? God is the Spring of Comfort, and therefore ſurely our Hearts will be comforted, if we meet with God in our *Duties*. I might add ſome Caveats, but I refer you to Chap. 5. Sect. 20.

Quám mundus evilvit cum omnibus ſuis delectationibus. Auguſt.

And yet let me warn you of one dangerous ſnare; ſome think if they fetch in their comfort by *Duties as by prayer, meditation, &c. that then it would be a comfort only of their own hammering out*, and not the genuine joy of the Holy Ghoſt. A deſperate miſtake; they ſet the workings of Gods ſpirit and their own ſpirit in oppoſition, when their Spirits muſt ſtand in ſubordination to Gods: Gods ſpirit uſually works our comforts, by ſetting our own Spirits awork upon the promiſes, and by raiſing our thoughts to the objects of our comforts. And yet I deny not, that if any ſhould ſo think to work out his comforts by meditation, prayer, reading the Word, as to attempt the work in his own ſtrength, and do not all in ſubordination to God, and the Spirits aſſiſtance, the comfort will be nothing but Vanity, a comfort indeed of their own hammering out.

Sect. 8. *Of the eſſential Requiſites in Duties*

BUt what are they we call *Duties*? Or what are thoſe *eſſential Requiſites* (O my ſoul) in *Duties*? Many by *Duties* intend nothing but that which is external and ſenſible, as *Coming to the Church and receiving of Sacraments*, &c.

I anſwer, theſe are like clothes upon a dead man, that cannot warm him, becauſe there is no life within. The ſoul of all *Duties* is that which is internal or eſſential; In which reſpect three ingredients are neceſſary, *viz.*

That they be {
From God.
Through God.
To God.

Lev. 19.

1. From God: It is of the very eſſence of a *Duty*, that it be comanded by God. Hence in one Chapter we read thirteen ſeveral times *I am the Lord, q. d.* Such and ſuch Commands I injoin you: Would you know the Grounds? *I am the Lord*, a God of Sovereign Power and authority, and my Will it is that ſuch *Duties* be done. Look to this (O my Soul) in thy *Duties*, know the Commands, and do them, becauſe they are commanded: If thou doſt them, and yet knoweſt not that God commands them, this is no true obedience; or if thou knoweſt they are commanded, but yet doſt them not becauſe they are commanded, or in Conſcience to his Command, neither is this obedince to God. In all *Duties* rightly performed, there muſt be a knowledge of, and an eye to the will of our God, *Rom.* 12. 2. *Eph.* 5. 17.

Rom. 12. 2. Eph. 5. 17.

2. Though God (*i.e.*) {
Through the Spirit, who doth Spiritualize them.
Through Chriſt, who preſents them and makes them acceptable to *God*.

1. Through the Spirit of God: Now the Spirit works on our Spirits, ſtirs up the regenerate part to the performance of our *Duties*: And therefore look how much there is of *the Inner man*, of *the regenerate part*, of *the holy Spirit in Duty*, ſo far it is ſanctified, ſo far it is accepted, and no further. *God is my witneſs* (ſaith *Paul*) *whom I ſerve with my Spirit in the Goſpel of his Son*: In every ſervice we perform, Rom. 1. 9. * *our Spirit* ſtirred up by *Gods Spirit* muſt needs have a hand in it, or it is but the body and carcaſe of a right Service: The Soul, will, and affections muſt go together with our *Duties*, (*that I mean by our Spirit*;) or the vitals are wanting. *Ex. Gr.* If a man come to confeſs his ſins, and yet ſlights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and ſighing in his heart after it; if he earneſtly aſk Grace, or the Spirit of Mortification, and yet his Heart doth not inwardly ſeek it, Now he prays not in the Spirit and therefore God will not accept it; *For God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in truth*: Joh. 4. 24. In Spirit (*i. e.*) not only in the underſtanding and mind (Prayer is not a work of wit, or of memory) but alſo in will and affection: When all within us is opened, and explicate, and expoſed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sunbeans in a burning-glaſs, That makes prayer to be * hot and fervent; whereas otherwiſe it is but a cold and diſſipated thing, that hath no ſtrength or efficacy in it.

* Hence the Scripture ſometimes adds the word *Spirit* to *Duties*: *Having the ſame Spirit of faith*, 2 Cor. 4. 13. *Supplication in the Spirit*, Epheſ. 6. 18. *Which Worſhip God in the Spirit*, Phil. 3. 3. *Your love in the Spirit*, Col. 1. 18. This implies that unleſs theſe actions be done in the Spirit, they are unacceptable with God.

* The Spirit of God appeared *in fire, and in a mighty ruſhing Wind*: And whereſoever this Spirit is, there is zeal, fervency, activity; a formal cuſtomary, ſuperficial performing of Holy Duties is extreamly oppoſite to a Spiritual deportment in them.

Queſt. *If this Spiritualneſs in* Duties *be ſo neceſſary, how is it that the Saints have ſo much of earth and fleſh ordinary in their* Dutes?

Anſw. I anſwer, In every regenerate man there is both *Fleſh and Spirit*; It may be the *Fleſh* lies uppermoſt, and the *Spirit* lies in the bottom, ſo that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the fleſh hath gotten the upper hand, as in ſome fits it may, when the mind is filled with worldly ſorrow, worldly rejoicing, and worldly deſires; ſuch *Duties* the Lord regards not, be the man never ſo Holy: But if the regenerate part be acted and ſtirred up by Gods *Spirit*, and the *Fleſh*, that always hinders, be removed by the ſame *Spirit*, then are the Saints able to do their *Duties* to God in Chriſt Jeſus Spiritually.

2. Through Chriſt: For Chriſt perfects, perfumes, and preſents our *Duties* to his heavenly Father: As *Duties* come from us, they ſavour of fleſh, but the Angel of the Covenant *mingleth much Incenſe with them, and ſo he offers them upon the golden Altar, which is before the Throne.* Here is ſweet comfort (O my Soul) *What though thy Duties are weak, and cold, and confuſed, full of diſtempers, and damps? Yet through Chriſt they are fortified, and enlivened, with his pacifying perfection, and interceſſory Spirit. Through Chriſt they are perfumed with the precious odours of his freſh bleeding Merits, and bleſſed Meditation, and ſo they are made acceptable to God, that he may receive them, that he may not refuſe and reject them.*

Obſerve here a double Interceſſor;
- One is the Spirit, that helps our infirmities.
- The other is Chriſt, that makes them acceptable to God.

3. To God: (*i.e.*) to ſet forth his glory, and Free-grace; for as his Name is blaſphemed when we walk in wickedneſs, ſo it is glorified in doing our *Duties*: This is the end of all our *Duties*, indeed of all our *doings*; 1 Cor. 10. 31. *Whether ye eat or drink, or whatſoever ye do, do all to the Glory of God*; One *Duty* Sanctifying Chriſt and Free-grace in the heart, is more than a thouſand. Young Chriſtians it may be do more works, but not as works, of grace; the more Evangelical our works are, and the more to God (for that is the end of the Goſpel, to Honour Chriſt and Free-grace) the better Phil. 3. 3. they are: *We are of the Circumciſion, who rejoyce in the Lord Jeſus, worſhip God in the Spirit, and have no confidence in the fleſh.*

Sect. 9. *Of the kinds of Duties in ſeveral diviſions.*

THeſe *Duties* ſome have diſtributed according to their ſeveral objects, *God, our Neighbour, and our ſelves*: 1. The Lord claims our *Love, Fear, Honour*, and *Obedience*. 2. Our Neighbour claims our *Duty, Courteſie, Bounty*. And for our ſelves, we muſt, 1. Inſtruct *The Underſtanding*: 2. Bridle *the Will*: 3. Moderate *the affections*. Others in retribution to Chriſt, give us another ſcheme of ſuch *Duties*, as they call meer Goſpel-*Duties*. So it is our *Duty*, 1. To think and muſe much on Chriſt and upon his love towards us. 2. To ſpeak much of Chriſt, and to commend him to others: When the Spouſe Cant. 5. 9. 16. was asked, *What her beloved was above others?* She ſets him forth in every part of him, and concludes with this, *He is altogether lovely.*

3. To be oft in the company of Chriſt, and to grow up thereby into a familiar acquaintance with him. Now Chriſt is with us here but theſe two ways, either in his Ordinances or Providences, by his Holy Spirit: So that to be oft in Chriſts company, is to be much in his Word, in Prayer, in Sacraments, in Chriſtian Communion, in Meditation, in Examination of our Hearts, in his Providences of Mercies, Croſſes and Trials. 4. To do much for Chriſt, and that willingly: *This is love indeed to keep his Commandments, and thoſe are not grievous.* 5. To ſuffer and endure any evil for Chriſt: *What tell you me* (ſaith *Paul*) *of bonds and impriſonments? I am ready, not only to be bound but to die for the ſake of Chriſt at Jeruſalem.* 1 Joh. 5. 3. *My life is not dear to me, that I may finiſh my courſe with joy: For thy ſake we are killed all the day long.* Acts 21. 13. Rom. 8. 36. No queſtion theſe Heads will include all ſorts of *Duties*: But the method I I ſhall proſecute (wherein I deſire to confound *Duties, Ordinances*, and *Means*, as being all one, and the ſame thing, whereby a Chriſtian walks on in the holy path) I have otherwiſe digeſted thus.

The *Duties* of a Chriſtian are either of
- The firſt kind, as *Watchfulneſs.*
- The ſecond kind: And theſe have reference —

Either
- only to
  - Secret Ordinances, as
    - *Self-trial.*
    - *Self-denial.*
    - *Experiences.*
    - *Evidences.*
    - *Meditation.*
    - *Life of Faith.*
    - *Looking unto Jeſus.*
  - Private Ordinances, either
    - In one Family, as *Family-Duties.*
    - In more Families join'd, as *Chriſtian Society.*
  - Publick Ordinances, as
    - *Hearing the Word.*
    - *Receiving the Sacraments.*
- Jointly to all three, (*i. e.*) to ſecret private, and publick; and they are either
  - Ordinary, as
    - *Praying.*
    - *Reading.*
    - *Suffering.*
  - Extraordinary, as
    - *Faſting.*
    - *Feaſting.*

Object. It may be objected, *That in this* Analyſis *there is not that expreſs mention of Chriſt; and the reaſon why ſome vilifie* Duties, *is, becauſe the very Name of* Chriſt *is not in them.*

Sol. But I anſwer, 1. If the name be wanting, yet *Chriſt* is not. 2. In the opening of them we ſhall find the very Name of *Chriſt* uſually, frequently; only obſerve by the way; I have heard of many that have ſtood much in appearance for Jeſus Chriſt, ſo that they will bow, and do homage to the very ſound and ſyllables of his *Name*; and yet none more enemies unto Chriſt than they, being the very limbs of Antichriſt: Mat. 7. 22. *Many* (ſaith Chriſt) *will ſay to me in that day, Lord, Lord, have we not Propheſied in thy Name, and in thy Name have caſt out Devils, and in thy Name have done many wonderful Works?* (As if the Name of Chriſt had been a Spell.) *And then will I profeſs unto them, I never knew you, depart from me ye that work iniquity*; 23. and thereupon he concludes, 24. that *he only is a wiſe man, and builds upon the rock, who* 25. *hears Chriſts ſayings and doth them.* Hence learn (O my Soul) that he that preſſeth to the practice of the *Word of Chriſt*, he preacheth *Chriſt*, he ſets up *Chriſt*, though his text be not literally of *Chriſt*; even as a man may have no other ſubject of his Sermon but *Chriſt*, and yet betray *Chriſt*. Thus much of *Duties in General.*

CAAP. III. SECT. I.

Of Duties in Particular.

And firſt, of the Nature of Watchfulneſs.

WAtchfulneſs is the firſt and principal help to all exerciſes of Religion; it is the eye to ſee them all well done and uſed, and therefore we ſet it in the front of all *Duties*: We are to *Watch unto Prayer*, Eph. 6. 18. and we are to *watch unto hearing* Luke 8. 18. and we are to *watch unto Faſting*, Mat. 6. 18. and we are to *watch to alms-giving*, Mat. 6. 1. and we are to *watch in all things*, 2 Tim. 4. 5.

Eph. 6. 18. Luke 8. 18. Mat. 6. 18. Mat 6. 1. 2 Tim. 4. 5.

Now for our better direction in the exerciſe of this *Duty*, obſerve we the
- Nature.
- Objects.
- Manner of it.

For the Nature of it: *Watchfulneſs is a continual, careful obſerving of our Ways in all the paſſages and turnings of our Life, that we ſtill keep cloſe to the written* Prov. 4. 23. *Word of God. Keep thy heart in all diligence: I ſaid, I* Pſal. 39. 1. *will take heed to my ways, that I ſin not with my tongue,* Pſal. 119. 9. *Wherewith ſhall a young man cleanſe his way? By taking heed thereto according to thy word.*

Sect. 2. *Of the Objects of Watchfulneſs.*

THe object of our *Watch* is either
- Evil works, or ſin.
- Good works, or *Duties*, or
- any thing in its own being, good.

1. Watch we muſt over ſin,
   - More general,
     - Original ſin, or corrupt nature.
     - Actual ſin.
   - More ſpecial, as ſins of our
     - Calling.
     - Conſtitution.

2. Watch we muſt over any thing (in its own being) *good*; and herein if we look for the adequate object including every thing that ought to be watched,

It is either
- Hearts,
- Tongues,
- Actions,

which howſoever good in themſelves, yet if we *watch* not, they will ſoon contract evil.

Sect. 3. *Of the manner of watchfulneſs over ſin Original.*

THat we may *watch* over ſin Original, or that inward corruption we carry about us, obſerve we theſe Rules.

1. Let us take matter and motives to humble our Souls under the ſight and ſenſe of this inherent pollution. And to that purpoſe, conſider we the rueful complaints of the Holieſt Saints againſt it: *O wretched man that I am* (ſaith *Paul*) *who ſhall de-* Rom. 7. 24. *liver me from the Body of this Death? Behold, I was ſhapen in iniquity* (ſaid *David*) *and in ſin did my mo-* Pſal. 51. 5. *ther conceive me*: Did not God in Chriſt accept of our complaining, ſtriving, grieving, and hating this, how could we find any comfort?

2. Let us pray againſt it, that *though it be in us, yet it may not hurt us*, nor be imputed to us: That God would give us his Spirit to bridle our Corruption, and eſpecially that he would give us the Spirit of Sanctification, that he would cleanſe us from this filth more and more, that he would ſeaſon the fountain, and at laſt dry it up.

3. Let us ſtrive after contrary Holineſs, and endeavour the reformation of our natures and lives: *Put we off the old man, which is corrupt according to* Eph. 4. 22, 23. *deceitful luſts, and be we renewed in the Spirit of our mind.*

4. Let us conſider the promiſes of Remiſſion, and thoſe Privileges which the Saints have in the Blood of Chriſt; and let us actuate and exerciſe our faith in reſpect of ſuch promiſes: *I knew that thou wouldeſt deal treacherouſly* (ſaith God) *and that* Iſa. 48. 8, 9. *thou waſt called a tranſgreſſor from the womb; yet for my Names ſake I will deferr mine anger, and for my praiſe I will refrain for thee, that I cut thee not off.*

Sect. 4. *Of the manner of Watchfulneſs over ſins actual.*

THat we may *watch* over Actual ſins, obſerve we theſe Directions:——

1. Avoid we all occaſions of evil: Be afraid, not only of the fire and flame, but of the very ſmoak of ſin; it is dangerous to approach near to the Whirl-pit, or to *play about the hole of the Aſp, or the den of the Cockatrice*; and therefore prayed *David*, Pſal. 119. 37. *Turn away mine eyes from beholding vanity*: Not my *Heart* only from affecting it, but mine eyes alſo from beholding it: *There is a ſhutting of the eyes from beholding evil*, brought in amongſt other *Duties* by the Prophet *Iſaiah*, to which is affixed this promiſe, that Iſai. 33. 15, 16. ſuch a one *ſhall dwell on high, his place of defence ſhall be the munition of rocks.*

2. Reſiſt we the temptations of ſin: It may be (notwithſtanding all our care) temptations will offer themſelves, and urge us to evil, but then we muſt conſtantly reſiſt, and this is praiſe-worthy; If a man keep himſelf ſober, when he cannot come to wine or ſtrong drink, it is nothing; but for a man to be careful not to break the bounds of ſobriety, when he ſhall be in place were Wine is plentiful, and no reſtraint of it; and where company will be urging him to take more than is meet, this is true temperance indeed: If a man live chaſtely when he wants his lewd company, it is nothing; but for a *Joſeph* (ſued and ſought to by his Miſtriſs, yea, urged and ſollicited day after day to condeſcend to her adulterous deſires) to refuſe then, and to chooſe rather loſs of preſent liberty by not ſinning, than to gain further preferment by conſenting to ſin, this is true chaſtity indeed. Away then with thoſe idle Apologies, *I was urged to ſin, I was provoked to lewdneſs*, &c. Neither man nor devil can compel you to ſin, unleſs you will your own ſelf: * *The devil may perſwade, entice, ſuggeſt, and provoke, but he cannot inforce nor conſtrain*; nor (unleſs your own hearts give conſent) can he cauſe you to ſin.

* *Suadere & ſolicitare poteſt, cogere omnino non poteſt,* Aug. Hom. 12. *Habet aſtutiam ſuadendi, non poteſtatem cogendi,* Idem in Pſal. 91. & in Joh. 12.

3. Confeſs we our ſins, mourn we for ſin, and eſpecially labour we for hatred of ſin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apoſtle ſpeaks) *to abhor it*, Rom. 12. 9. as the meat that ſometimes we have ſurfeited of, our ſtomack nauſeateth and goeth againſt it: ſo ſhould our hearts riſe again ſin; and to this purpoſe conſider we, 1. The foulneſs of ſin; it is fouler than the fouleſt Friend in hell. 2. The illneſs of ſin; it is a greater ill than the damnation of a mans ſoul, or than the deſtruction of all the crea-

Prov 8. 13. Rom. 12. 9.

tures in the world. 3. The infectiouſneſs of ſin; it is of that peſtilential property, that it pollutes every thing it comes near. 4. The perniciouſneſs of ſin; it deprives us of Gods favour, of our part and portion of the Blood of Chriſt, of the providence of that bleſſed Trinity, of the guard of Angels, of the Communion of Saints, of Heavens joys; and it brings upon us infinite ſorrows, as blindneſs of mind, hardneſs of heart, deadneſs of Spirit, deſperate thoughts, horrour of Conſcience, vexation of Spirit, and (without repentance) all the terrours of hell. 5. Chriſts ſufferings for ſin; ſhall we not hate him that kills our Friend, Brother, Father? how much more ſin, that put to death the Lord of life, who is indeed our deareſt Friend, Brother, Father, Saviour? Look on Chriſt crucified, and ſee if this will not make us hate ſin.

4. Believe, and by faith expect victory over our ſin; yea, by that Faith in which we have confeſſed, mourned, prayed, let us reſt perſwaded, That ſuch means ſhall not be uſed of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promiſes of pardon, on the mercy of God in Chriſt Jeſus.

Sect. 5. *Of the manner of Watchfulneſs over ſpecial ſins.*

THat we may watch over our ſpecial ſins, our *Dalilah*-ſins, our darling-delights, obſerve we theſe Rules.

1. Endeavour we the mortifying of this ſin: Some one ſin there is in every ſoul of us that is moſt predominant: Now it is the main work of a Chriſtian, as to fall out for ever with all ſin, ſo eſpecially to improve all his ſpiritual forces and aid from from heaven utterly to demoliſh, and to beat down to the ground this hold, this boſom-ſin.

2. Lay we load of deepeſt groans, and ſtrongeſt cries for mortifying grace againſt this domineering ſin: Eſpecially every Morning and Evening ſtrive with God in our Prayers for a comfortable Conqueſt over it, enforce and enlarge that paſſage with an extraordinary pang of fervency, cry we mightily to God for power and ſtrength againſt this luſt, that continually wars againſt the Soul.

3. Bend we our ſelves againſt the ſpecial acts, occaſions, and opportunities of this ſin; as ſuppoſe *raſh anger*, the ſin which a man ſifteth, and purſueth to the extirpation of it; in this caſe, he ſhould reſolve with himſelf, not to ſpeak harſhly, nor to look fiercely, nor to uſe any churliſh behaviour, whether his Servant diſpleaſe him with negligence, or his Friend offend him with unfaithfulneſs, or his enemy provoke him with ill language, or ſome malicious dealing.

4. As oft as we find any motion of this ſin to ſtir, and ſhew it ſelf in us, it will be convenient, not only to with-hold our conſent, but withal to exerciſe ſome act of contrary holineſs; as ſuppoſe *Deſire of Revenge* be the ſin, which ſtirreth up our Blood and boileth within us, we muſt not only forbear to avenge our ſelves, but alſo bend our ſelves to pray for him that hath offended us; and if *he hunger, to feed him*, if *he thirſt, to give him drink*.

5. Settle we in our ſelves a purpoſe of heart to forbear it for time to come: In undertaking of which purpoſe, it will be expedient to ſet our ſelves ſome ſhort ſpace of time, in which we may force our ſelves to the forbearance of it, as for a day, or a month, or the like; and when the prefixed time is come, we ſhould then queſtion our ſelves, How well we have performed? Or how, or wherein we have failed? And then begin a new purpoſe, and preſcribe our ſelves a like time, for ſhunning of the ſame ſin and ſo on from time to time, till we have gotten a full victory.

6. If in our daily or monthly review, we find that we have been defective in performing of what we had purpoſed, than with an holy revenge we ſhould correct our former errours, beg pardon for our defects, and puniſh our ſelves for ſuch ſlothfulneſs, or wilfulneſs, by abſtinence from meat, eaſe, recreation; *Keeping under our bodies, and bringing them into ſubjection*, by mulct, or forfeiture of ſome portion to the poor, whereby we may feel ſmart: This holy revenge is commended by the Apoſtle, 2 *Cor.* 7. 11. as a worthy fruit of ſerious Repentance.

1 Cor. 9. 27.

7. Above all, without which all the reſt are as nothing, *Believe the promiſes of pardon in the blood of Chriſt*; It is Faith in the Promiſes which will be able to cleanſe, and purge the heart from this ſin; *If the blood of Bulls and of Goats* (ſaith the Apoſtle) *and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God*; the ſence is, When a man hath once applyed the blood of Chriſt for his Juſtification, this effect will follow it, That there will accompany it a certain vigour, vertue, power, and ſtrength, which will alſo purge his conſcience from dead works; there will go a power of the Spirit together with this blood, that ſhall not only forbid him, and ſhew him that he ought not to do ſuch and ſuch evil things, but it ſhall cleanſe his conſcience from thoſe roots of dead works, thoſe corrupt luſts and ſinful affections, that are in him, and that diſpoſe him to that evil: Now this power is gotten by applying *the blood* (*i.*) by applying the Promiſes and Pardon and forgiveneſs by the *blood of Jeſus Chriſt*: Let no man think by his own ſtrength to prevail againſt any luſt; it is not our endeavouring, praying, bending our ſelves againſt the ſpecial acts and occaſions, exerciſing ſome acts of contrary holineſs, purpoſing to forbear it, puniſhing our ſelves for it (if gone about by our own might, and power, and ſtrength) will ever kill this ſin: no, no, we muſt do all theſe at the feet of Chriſt, and draw vertue from Chriſt; we muſt *Believe the Promiſes*, get aſſurance of Pardon, get aſſurance of Gods love to us in Chriſt; we muſt labour to delight in God, to get communion with Chriſt, and then our hearts will grow to an application of the Commandment; and whereas before they reſiſted it, rebelled againſt it, they will then cleave to it, and love it, and delight in it, and receive an impreſſion from it. This I take it, is the meaning of that Text, *Whereby are given to us exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature having eſcaped the corruption that is in the world through luſt*; *q. d.* by believing the Promiſes we are made partakers of the godly nature, and we overcome our corruptions and luſts: Conſonant to which, is that of the Apoſtle, *Know ye not, that as many as are baptized into Chriſt, are baptized into his death*? *q. d.* as many as are baptized into Chriſt, for reconciliation with God, muſt needs be baptized into his death; they muſt be dead to ſin, as he was dead: We cannot be baptized into him for Reconciliation or Juſtification, but we muſt be baptized likewiſe for Mortification of the fleſh, and for Reſurrection to newneſs of life. To wind up all in a word, He that hath the ſtrongeſt Faith, that believes in the greateſt degree the *Promiſes of Pardon and Remiſſion*; he hath the holieſt heart, the moſt mortified life: Sanctification and Mortification ariſe

Heb. 9. 13. 14.

2 Pet. 14.

Rom. 6. 3.

from that root of *Juſtification*. The blood of Chriſt hath not only a power to waſh us from the guilt of ſin, but alſo to cleanſe us, and purge us from the power and ſtain of ſin: And therefore I ſay, the beſt way to get a great degree of Sanctification, the beſt way to get a greater meaſure of the graces of the Spirit, the beſt way to mortifie our ſinful luſts, the beſt way to watch over our ſpecial ſins, is labour to grow in Faith, in the *belief of thoſe Promiſes of the Goſpel of Chriſt*; and this would be well obſerved by thoſe that are a little legally byaſſed, or carried to mortifie ſin only by Vows, Promiſes, ſhunning occaſions; removing temptations, ſtrictneſs and ſeverity in Duties, fear of Hell and Judgments, ſcarce riſing ſo high for their Mortification, as Chriſt. Now theſe in themſelves are but empty, weak means of prevailing againſt ſin, like the mighty Sails of a Ship, without wind and tide; no queſtion but ſhunning occaſions, ſtrictneſs and ſeverity in Duties, watchfulneſs, &c. do well in their place and order, like Oars in a Boat, (See *Saltmarſh*, *Freegrace*, pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faſter: Howſoever, it is Chriſt crucified which is the power of all in all; it is Chriſt lifted up, as *Moſes* lifted up the Serpent, which ſtrikes more ſoundneſs into the wounded beholder, than any other way; wherein ſome have toiled all their time for power over corruptions, and like *Peter*, have *caught little or nothing*, becauſe Jeſus Chriſt was not in the company.

Saltmarſh Free grace *pag.* 68. who though a perfect adverſary yet here brings truth abed.

Sect. 6. *Of the manner of watchfulneſs over our Hearts.*

THat we may *watch* over our *hearts*, obſerve we theſe directions:

Job. 31.1. Pſal. 119. 37.

1. Guard we the windows of our ſoul, the Senſes: *I made a Covenant with mine eyes,* (ſaid *Job*) *why then ſhould I think upon a Maid? Turn mine eyes from beholding vanities* (ſaid *David*) *and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys inſenſibly into the heart, through theſe flood-gates of ſin, and therefore we had need to watch over the Senſes.

2. Go we down into our hearts, and conſider well all our thoughts; theſe if good, will bring forth good fruit; and if evil, they are the parents and begetters of all ſins, the firſt plotters and contrivers of all Treaſons, and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other luſts, that *take thought to provide for the ſatisfying of them*, the diſturbers in all good Duties, that interrupt, and ſoil, and fly-blow all our Prayers, that they ſtink in the noſtrils of God; and therefore conſider and weigh well all our *thoughts*, for as our *thoughts*, are, ſo be our affections, prayers, ſpeeches, actions.

Let us make Conſcience of our thoughts; By them eſpecially do we ſanctifie, or ſin againſt God; by them eſpecially do we evidence our ſelves to be ſincere-hearted Chriſtians, or diſſembling hypocrites; by them eſpecially will the Lord judge us at the laſt day, *when he will make manifeſt the counſels of our hearts*; by them eſpecially (if we will not make Conſcience of them) will God laſh us in Hell to all eternity, even by *thoughts accuſing*, there ſhalt thou meditate terrors, and ſtudy God's wrath, together with thy own ſins and miſeries, for ever and ever

1 Cor. 4. 5.

Iſai. 33. 8.

4. Reſiſt and cruſh we every exorbitant thought which draws to ſin, at the very firſt riſing: Is the temptation ſtrong? encounter it with this dreadful *Dilemma*, *If I commit this ſin, either I muſt repent, or not repent; If I repent, it will coſt me more heart-break and ſpiritual ſmart, before I can purchaſe aſſurance of pardon and peace of Conſcience, than the ſenſual pleaſure can be worth; if I never repent, it will be the death and damnation of my ſoul.*

5. Lodge we not ſo much as light thoughts, unprofitable or vain thoughts in our hearts; they will ſtill be entring in, whilſt we are in theſe houſes of clay, yet lodge they muſt not. Hence the Apoſtle, *Let not the Sun go down upon your wrath*; *q. d.* if thoughts of anger come in, in the morning or daytime, they muſt be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may paſs, as ſtrangers through a bad man's Heart, and multitudes of vain thoughts and motions may make a through-fare of a Believer's heart, and diſturb him in good *Duties*, by knockings, and interruptions, and breakings in upon his heart, but ſtill they *lodge* not there, they are not there foſtered and harboured.

Eph 4 26.

6. Forget and ſtifle we all thoughts of ſinful actions already paſſed: The mind is very apt to run over the paſſages and circumſtances of the ſame ſins, long ſince committed, with a new and freſh delight; this argues wickedneſs of Heart, and ſuch as when it is ordinary with the heart to do ſo, is ſcarce compatible with grace: *What fruit had you of thoſe things whereof ye are now aſhamed*? All that the Saints reap out of ſuch fruit is ſhame and ſorrow, and many a ſad ſigh: *When Ephrahim remembred his ſins, he was aſhamed and repented*; A truly ſanctified ſoul will hate the appearence of his former ſins, and will have his heart inflamed with a zeal and revenge againſt it. What? Do you repeat to your ſelves your old ſins with delight? This provokes God exceedingly, you thereby ſtand to, and make good your former act; you ſhew a delight to rake in thoſe wounds you have given Chriſt already, and therefore in hell it will prove the greateſt gall, to remember your old ſins; every circumſtance in every ſin then, will be as a dagger in your Hearts. O ſtudy not theſe thoughts, forget them, ſtifle them.

Rom. 6.12.

7. Entertain all good motions put into your heart by the bleſſed Spirit, howſoever occaſioned; whether by the Miniſtery of the Word, mindfulneſs of Death, Chriſtian admonition, reading ſome good Book, ſome ſpecial Croſs, or extraordinary Mercy; feed, enlarge, and improve them to the utmoſt, ſo ſhall we preſerve our Hearts in a ſoft, comfortable temper, and heaven-ward, which is a ſingular happineſs.

8. Endeavour we to preſerve and keep up lively, holy, and Spiritual affections, and ſuffer them not to cool; or if we have grown remiſs, endeavour to recover thoſe affections again: Thoughts and affections are mutual cauſes of each other, *Whilſt I muſed, the fire burned*, ſaid *David*; and again, *How love I thy Law? It is my meditation day and night.* Firſt his thoughts were the bellows that kindled and enflamed his affections: And ſecondly, his *affections enflamed*, made his thoughts to boil, and to *meditate on Gods Law day and night*. Hence it is that men newly converted to God, having new and ſtrong affections, can with more pleaſure think of God than any elſe can.

Pſal 39.3. Pſal. 119. 97.

9. Let us captivate and conform all the thoughts and imaginations of our Heart to the Rules and Soveraignity of Grace; *Bring into captivity every thought to the obedience of Chriſt*: If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be ſinful and unſanctified, thou art a limb of Satan ſtill: Purity in the inward

2 Cor. 10. 5.

ward parts is one of the moſt ſound evidences of of our portion in the purity and power of Chriſt: Jer. 4. 14. O *Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: How long ſhall thy vain thoughts* Pſal. 139. 2. *lodge within thee? God ſeeth* (ſaith the Pſalmiſt) *and underſtandeth our thoughts afar off*: And hence it is that many humble Souls, ſenſible of their ſecret ſins, in the preſence of Gods pure eye, are more grieved (ſetting aſide ill example and ſcandals) for the rebelliouſneſs of their thoughts, than the exorbitancy of their actions, for of theſe the world ſees the worſt; but concerning the other, it cuts them to the heart, that they are not ſo well able to preſerve their inward parts in purity, towards the All-ſearching eye of God, as their words and actions in *plauſibleneſs* towards Man.

10. Get we our hearts poſſeſt with deep, ſtrong, and powerful apprehenſions and impreſſions of Gods Holineſs, Majeſty, Omnipreſence and Omniſcience: If any thoughts be of power to ſettle, fix, and draw in the mind of Man, they are thoughts of him. What is the Reaſon that Saints and Angels in Heaven have not a vain thought to Eternity, but that their eye is never off him? We find it by experience a bleſſed means to avoid diſtractions in Prayers, to enlarge a man's thoughts in his preparations before, or at the beginning, if with a conſideration of God's Attributes and Relations to us, he ſets on the Duty.

11. Let us Elevate, and often lift up our hearts towards Heaven: Conſider the bliſsful depths of God's boundleſs Mercies in Chriſt; Conſider the glory, the everlaſtingneſs, the unutterable excellencies of that immortal ſhining Crown above, which after this life (and this life is but a buble, a ſmoak, a ſhadow, a thought) ſhall be ſet on our heads by the hand of God; a very glimpſe whereof is able to ſweeten the bittereſt griefs that can be, and to diſpel thoſe miſts of fading vanities which the world (heated by the fire of inordinate luſts) is wont to evaporate, and interpoſe betwixt the ſight of mens Souls, and the bliſs of Heaven.

12. Let us ſpend ſome thoughts, yea many thoughts, about the ſaving excellencies of Jeſus Chriſt: Conſider the wonder of our Redemption, the moſt admirable, and moſt aſtoniſhing plot of the bleſſed Trinity, ſitting in Council about the ſaving of our Souls; a Myſtery which the Angels ſtoop down to pry into; an Orient Pearl, that will out-ſhine all the ſparkling Jewels of the whole Creation; Conſider the Love-letters of Chriſt in his glorious Goſpel: The love-tokens he hath ſent to our dear Souls: And ah! What flames of divine affection? What raptures of zeal! What raviſhments of delights? What briniſh Sorrows, and great indignation againſt ſin? What extaſies of obedience can be enough for our bleſſed Lord, and deareſt Redeemer?

Sect. 7. *Of the manner of Watchfulneſs over our Tongues.*

THat we may *watch* over the *Tongue*, two things muſt be heeded:

{ 1. That it be not unſeaſonably idle.
{ 2. That it be not ſinfully exerciſed.

1. That it be not unſeaſonably idle: And herein obſerve thoſe generally, and much neglected Duties.

of { Chriſtian Reproof.
{ Heavenly Diſcourſe.

1. For Chriſtian Reproof, obſerve theſe Directions: ——

1. If a Brother be overtaken with a fault, or ſome leſs offence, *admoniſh him in the Spirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* Gal. 6. 1.

2. If he offend more grievouſly, then reprove him freely, *and ſuffer not ſin to reſt upon his Soul.* Lev. 19. 17.

But in this caſe, when, or how muſt we reprove? Object.

This caſe is cloathed with ſuch variety of circumſtances, and conſtancy of alterations, that we cannot give any particular directions: Only the Chriſtian that is perplex'd what to do let him conſult with theſe boſom Counſellors: Sol.

1. With his Spiritual Wiſdom; it is that muſt ſuggeſt to him, when and how to reprove, whether preſently upon it, or ſometimes afterwards; whether directly and down-right, or indirectly and by intimation; whether perſonally, or in the general; whether in a fair and milder manner, or with a more bold or reſolute Spirit; whether only by diſcountenance, or by diſcourſe, &c.

2. With his heart: A reproof muſt not ſpring from any imperious humour, of cenſuring, and medling with his brethren; from any ſecret ambitious deſire, to purchaſe an opinion and reputation of holineſs to himſelf, or from any other by-end, but from an heart truly humbled with ſight and ſenſe of its own infirmities, graciouſly reſolved into compaſſion and commiſeration of the offender, and lifted up in a ſecret ſupplication for the ſucceſs of the Reproof, and Salvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly diſcourſe, obſerve theſe Directions: ——

1. Apprehend all opportunities and occurrences which may miniſter matter of digreſſion from worldly talk, into Divine diſcourſe. It is pity that Profeſſors ſhould ever meet without ſome talk of their meeting in Heaven, or of the bleſſed ways and means that lead thereunto; and therefore by ſome wiſe tranſition, turn thou the current of the diſcourſe towards ſome Heavenly good: It was the practice of our Saviour, upon mention of bread, he preſt upon his Diſciples a diſſwaſion from the *Leaven of the Phariſees*: And upon occaſion of John 4. 10. *Drink* being denyed him by the *Samaritan* woman, Mat. 16. 5, 6. he (forgetting his wearineſs, hunger and thirſt) labors to allure her to the well-head of everlaſting happineſs.

2. Have ever in a readineſs ſome common heads of more ſtirring and quickning motives to mind heavenly things; as the curſed condition of our natural ſtate, the dear purchaſe of Chriſt to Redeem our Souls, the incomparable ſweetneſs of Chriſtian ways, the vanity and vexation of earthly things, the uncertanty and miſery of this ſhort life, the everlaſtingneſs of our ſtate in another world, the terrors of Death, the dreadfulneſs of that great and laſt day drawing on now apace, the horrors of damned Souls, &c. Mention of theſe things many times, may ſtrike full cold to the Heart of the ſenſual *Belſhazzar*, and drive him into his dumps; and by Gods bleſſing may ſometimes prepare the hardeſt hearts, for ſome thoughts of remorſe, and more heavenly impreſſions.

3. Get we into our hearts an habit of more Heavenly-mindedneſs, by much excerciſe, and intercourſe and acquaintance with God, by often contemplation, and foretaſte of the ſweetneſs, Glory, and eternity of thoſe Manſions above, by reflecting on time paſt, how long the Soul was detained in the ſtate of darkneſs; what bitterneſs and terrors it paſſed through in the pangs of its *New-birth*, what relapſes and deſertions it hath been incident to ever ſince that time to this; and being thus buſied at home in our own Hearts, we ſhall find our

ſelves much more pregnant and plentiful in Holy talk when we come abroad: Men for the moſt part ſpeak moſt, and moſt willingly of thoſe things they mind moſt; ſuch proviſions within, will make the *Tongue* ſo ready, that it cannot be unſeaſonably idle.

2. Watch we muſt over the *Tongue*, that it be not *ſinfully exerciſed:* And herein obſerve theſe Directions.

1. Be dumb to all unſavory Communication; as, Lying, Swearing, *&c.* O, how do theſe ſins wound the Heart of Chriſt, *and Crucifie again the Lord of Glory?*

2. Be ſilent from Slandering, Backbiting, Falſe accuſing, Cenſuring: A true Heart is ever moſt angry and diſpleaſed with, moſt Eagle-ey'd and watchful over, moſt ſtrict and ſevere againſt its own ſins; which homebred imployment haply hinders, and moderates a man from too much medling abroad.

Mat. 7. 6. 3. *Give not that which is holy unto Dogs, neither caſt your Pearls before Swine, leſt they trample them under their feet, and turn again and rent you:* By *Dogs* are meant obſtinate enemies, that maliciouſly revile the Miniſters of the Word, and the Meſſengers thereof: By *Swine* are meant thoſe ſottiſh, ſcurrile wretches, who ſcornfully and contemptuouſly trample under foot all Holy Inſtructions, Reproofs, Admonitions, tendred unto them by any Chriſtian out of the Word of Truth. Now if accidentally ſuch *a ſon of Belial*, or Scoffing *Iſhmael*, be in our company, we are commanded by Chriſt to ſay nothing, at leaſt of the conſolations of *Chriſt*, of the ſpecial promiſes of *Chriſt*, of the gentle entreaties of the Goſpel of *Chriſt*: Conſider this, and tremble, all ye that are ſcornful, and furious oppoſites to the purity and power of the Word; it is the Lords will that you ſhould run furiouſly towards the pit of Hell, and that no body ſhould ſtay you; not a man muſt call and cry unto you, to tell you of ſuch things as are peculiar to the Saints, in way of application to you: *But he that is filthy, let him be filthy ſtill; let him drink, be drunk, deſpair,* Rev. 22. 11. *die, and be damned.* All this while not a word of comfort belongs to you.

Sect. 8. *Of the manner of Watchfulneſs over our actions.*

Our actions are either { Natural, Civil, Religious. } In all which obſerve theſe Directions.

1. Concerning Natural actions, as *Eating, Drinking, Sleeping, Viſitations, Recreations,* &c. no conſtant Rule can be preſcribed; becauſe it is much diverſified by Health, Sickneſs, Age, conſtitution; and every one hath either learned by his own experience, what ſeaſons, and proportions of ſuch natural helps are fitteſt for his temperament, or he is moſt unworthy of that precious thing (an Underſtanding Soul) which he bears in his boſom; only let me inform Chriſtians, that they may ſin in any of theſe actions, and therefore let them beware and watch over themſelves in the uſe and enjoyment of theſe things; which howſoever lawful in their own nature, yet by our Corruption are capable of inordinateneſs and exceſs. Some are of opinion, That Chriſtians are in more danger of being Spiritually undone, by a ſlie inſinuation and enſnarement of licentiouſneſs and immoderation in ſuch lawful things, than by the groſs aſſaults of foul ſins and Temptations; their hearts may riſe againſt any work of darkneſs, as Adultery, Murther, Swearing, Prophaning the Lords day, Speculative wantonneſs, &c. which yet may ſo often be inſenſibly ſeized upon, by an exceſſive ſinful delight, in things, unſinful in themſelves; and therefore we had need to watch over our Natural actions.

Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations,* &c. obſerve theſe Directions.

1. Think we ſeriouſly and ſolemnly of that Principle, *Do as thou wouldſt be done by.* In fellow-feeling, real conceit, put thy ſelf into the place, and impartially put on the perſon of the party with whom thou art to deal, and then returning to thy ſelf, deal out and proportion unto him that meaſure in every particular, which thou wouldeſt be willing to receive at anothers hand, if thou wert in his caſe: *Whatſoever* (Saith our Saviour) *ye would* Matt. 7. 22. *that men ſhould do to you, do ye even ſo to them for this is the Law and the Prophets.*

2. Abhor with an infinite diſdain, to get any thing by any wicked means, wrong doing, or unconſcionable dealing; we may aſſure our ſelves in ſuch caſes, That beſides the ſecret grumblings, of our ſelf-accuſing Conſcience, the angry eye of God ſees ſecretly our doings, and will ſhortly, and moſt certainly revenge.

3. Let our deſire and delight never faſten it ſelf immoderately upon any earthly thing, though never ſo excellent: Exorbitancy and error this way, brings many times with it either a loſs of the thing ſo doated on, or it may be a croſs, or howſoever a curſe. O conſider we the vanity of theſe earthly things! Conſider we the Glores above! Methinks this one preſervative would be powerful enough to keep the heart of every Chriſtian from doating upon the World, or ſuffering it to be poſſeſſed thereof; it is this, *Every Chriſtian by a fruitful Faith, may be aſſured of a Crown of life, either by aſſurance of adherence, or evidence, or both: Now if that once a day he ſhould take a ſerious ſurvey of the Glory, everlaſtingneſs, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to ſet upon his Head, when he ſhall be diſſolved from this vale of tears: Methinks it were able ſo to dull the edge, and diſſolve the droſſineſs of all earthly deſires, that they ſhould never be able to beat or harden this Heart any more.*

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Faſting, Praying, Alms-giving, &c.* obſerve theſe Directions:

{ 1. In Geneneral.
2. In Special.

1. In General, obſerve, That we draw and derive from Chriſt by the attractive force of Faith, Special abilities; 1. To perform all Duties. 2. To exerciſe all Graces. 3. To reſiſt and overcome all Temptations and Corruptions which ſhall befal us: To this purpoſe are thoſe Promiſes are Grace and Strength, *Iſa.* 44. 3. *Ezek.* 36. 27. *Zech.* 10. 12. *John* 1. 16. And theſe are Securities given us from God, that we ſhall receive Grace through *Duties*, which are Conduit-pipes or Inſtruments of conveying the ſame into the Soul from Chriſt. This is to do all in the ſtrength of *Chriſt*, and to take forth a great deal of *Chriſt* into the Soul, ſo that *not I, but Chriſt* Gal. 2. 20. *may live in me.*

2. In Special, obſerve theſe Directions:

1. That before the doing of *Duties*, we remove all lets and impediments which may hinder, and improve all occaſions which may forward us thereunto.

2. That in doing of them, we behave our ſelves well and wiſely, performing them rightly and religiouſly.

3. After all is done, that we be careful all be not loſt through our own vileneſs, and viciouſneſs, Privy Pride, or ſecret Hypocriſie.

For inſtance, Would we *watch unto Prayer*, as the Apoſtle injoins us? Eph. 6.18.

1. Then, before we fall on our knees, let us ſhake off three impiſoning and heavy hindrances, which otherwiſe will clog and clip the wings of our prayers, that they will never be able to aſcend up into Heaven; as *Anger and Diſtruſt*: And let us poſſeſs our ſelves of three excellent helps and enflaming furtherances; the firſt is, a right apprehenſion of God's Dreadfulneſs, Purity, Power, &c. The ſecond is, a true ſenſe of our own Vileneſs, Abominableneſs, Nothingneſs, &c. The Third is, an hearty ſurvey of the Infiniteneſs, and unexpreſſibleneſs of Gods Bounty, Bleſſings, and compaſſionate forbearance towards us.

2. After we are down on our knees, firſt repel with an undaunted Spirit Satans Blaſphemous injections: Secondly, watch over the world with care and timely oppoſition, that (if it be poſſible) not an earthly thought may creep into our Heart all the while: Thirdly, ſtrive to hold our Hearts in heat, as well in Confeſſion as Deprecation, in Deprecation, as Petition; as well for purity of Heart, as for Pardon of ſin throughout: Prayer is the Creature of the Holy Ghoſt, every part whereof we ſhould heartily wiſh, and earneſtly wreſtle for, That he would proportionably animate and enliven, even as the Soul doth the body.

3. After we have riſen off our knees, *Firſt*; Take heed of reſting in the *Duty*, take heed of Privy Pride, and ſecret Hypocriſie, take heed of returning with the Dog to his Vomit: *Secondly*, purſue and preſs after the things prayed for, by a timely apprehenſion, fruitful exerciſe, and utmoſt improvement of all occaſions, and heavenly offers, which may any ways concur to the compaſſing of them: But of this I ſhall ſpeak more largely when I come to the *Duty of prayer*. Thus much of *Watchfulneſs*.

CAAP. IV. SECT. I.

Of the Nature of Self-trial.

We have done with *Watchfulneſs*; the eye that overſees and directs all other *Duties*: Now to the *Duties* themſelves; wherein we ſhall follow this Method: 1. To conſider them as in reference to private perſons: 2. As in reference to Families: 3. As in reference to publick Aſſemblies. The Philoſopher in his Method of Practical Philoſophy, firſt handles *Ethicks*, in reference to paticular perſons: and then he proceeds to his *Oeconomicks*, in reference to Families; and laſtly, to his *Politicks*, in reference to Cities and Countrys. Of many particulars ariſe a Family; of many Families is conſtituted a City: The ſame order ſhall we follow in theſe Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we ſhall firſt handle *Duties*, in reference to particular perſons; of which ſort are theſe:

1. *Self-trial.*
2. *Self-denial.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The firſt *Duty* is *Self-trial*: And for our better direction in the exerciſe of this *Duty*.

obſerve we
1. *The Nature.*
2. *The Objects.*
3. *The Manner.*
4. *The time of it.*

For the Nature of it, *Self-trial, is a kind of judicary proceeding, in which a man keepeth private Seſſions at home, paſſing a Sentence on his Thoughts, Words, and Actions.*

Or, for more deſtinct knowledge, two ſorts of Actions are implyed in this Duty of *Trial*,

ſome
Eſſential.
Accidental.

1. Of the former ſort, or of *Eſſentials*, are theſe three
Diſcuſſion.
Application.
Cenſure.

1. *Diſcuſſion* is a ſifting of our life and dealings, by which we pull things out of the heap, where before they lay confuſed, and unſeen, and by which we ſet every fact of ours in open view, that it may be ſcanned, and ſeen by it ſelf what it is.

2. *Application* is a laying of theſe acts, thus ſearched and found out, to the Rule of Gods Law, which is the Touch-ſtone of all our doings, and according to which God will judge us at the laſt day.

3. *Cenſure* is the judgment that our minds and Conſciences give upon our Thoughts, Words, and Deeds, according to the Rule of the Law. Theſe three laid together, make up the nature of this work of Examination, or *Self-trial*: So that we may not unfitly deſcribe it out of its own Principles, thus:——

Self-trial, is, *A Diſcuſſion of a mans life, that his Thoughts, Words and Deeds may be ſeen, and cenſured according to the Rule of Gods Laws.*

2. Of the latter ſort (or of *Accidentals*) are theſe two;

viz.
The one going before.
The other following after
Self-trial.

1. That which goes before, is a purpoſe to better a mans Spiritual State,

by
Correcting what is amiſs.
Confirming what is right.

2. That which follows after it, is a practice of ſuch Rules as may back our *Trial*, and make it more effectual to us: I ſhall mention only theſe three Rules:

1. That after we have Tryed, we then compare our preſent, with our former ſtate, and conſider whether we have encreaſe or decayed in Grace.

2. That if we have profited in Grace, we then conſider by what means we have profited, that ſo we may make more conſtant uſe of ſuch means; or if you have decayed in Grace, we then obſerve by what Temptations we were overcome, that ſo our former errors may make us more wary, and more reſolute againſt them for the future.

3. That as we meet with any occaſions of moment concerning which we had a purpoſe to better our Spiritual ſtate, we then recal home our thoughts, and make uſe of our former reſolutions, and practiſe what we did purpoſe.——— Out of all theſe laid together, we may more fully deſcribe it thus:

Self-trial is a diſcuſſion of a mans life for the finding out the true ſtate of a mans Soul towards God, accompanied with a purpoſe and practice of whatſoever, upon trial ſhall appear requiſite for the Salvation and good of a mans Soul.

Sect. 2. *Of the Objects of Self-trial.*

THe Object of our Trial is either { *Works.* / *Rewards.*

1. For our works, they are either { *Evil works, or Sin.* / *Good works, or Duties.*

1. We muſt examine or try our ſin in { *General.* / *Special.*

1. In *General*, whether of Omiſſion or Commiſſion: For as in the Laſt Judgment, our Lord will not only give Sentence againſt Murthers, and Oppreſſions, but againſt Uncharitableneſs, and Unmercifulneſs, in not feeding the Hungry, and not lodging the Stranger, in not clothing the Naked, in not viſiting the Sick: So when we judge our ſelves we muſt cenſure not only our Robbing the poor, but our not Relieving the poor; not only our Commiſſions of evil, but our Omiſſions of good.

2. In *Special*, whether of our Calling or Nature: The ſins may breed ſpecial danger, becauſe we are ready to drop into them of their own diſpoſitions; and therefore in the daily care of our Souls, we had need to try our ſelves concerning theſe ſins.

2. As we muſt examine or try our evil works, ſo our good works.

1. Becauſe we are many times deceived with ſhews, thinking that good which is evil: Thus *Paul* thought he ſhewed much zeal, when he *perſecuted the Churches of Chriſt*? Phil. 3. 6. And *Micha*, thought he highly merited God's favour, when he *kept a Prieſt for Idolatrous Service.* Jud. 17. 13.

2. Becauſe in the very works which are truly good, we do many times intermingle Corruptions of our own; ſometimes evil ends, and ſometimes evil thoughts, and ſometimes we perform them in an evil manner; but always in our beſt devotions there are many imperfections and failings. Indeed this trial is a *Duty* neceſſary to all *Duties*: If we believe, we muſt do it *with the Heart*, Rom. 10. 10. If we ſing Pſalms, we muſt do it *with the Spirit*, 1. Cor. 14. 15. If we come to the Lord's Supper, firſt, *Let a man examine himſelf and ſo let him eat*, 1 Cor. 11. 28. If we pray, we muſt therein examine: And hence (as ſome obſerve) the ſame Hebrew word ſignifies to pray, and to judge a mans ſelf.

Rom. 10. 10.
1 Cor. 14. 15.
1 Cor. 11. 28.

But becauſe *Duties* are of ſeveral ſorts, { inward / outward } of { *Heart.* / *Tongue.* / *Action.*

In trying theſe three, we ſhall incluſively try all ſorts of *Duties* that are in reference to them.

2. For rewards, our only trial in reference to them is concerning our *Right and Title to them*; *our intereſt in them, Of which in Order.*

Sect. 3. *Of the manner of trying or examining our ſins in General.*

THat we may try, or examine our ſins of all ſorts, obſerve theſe Rules:

1. Procure we a Catalogue of our ſins both before, and ſince our Converſion; and to that purpoſe, go we through the Commandments one by one; and in each of them conſider what ſins are condemned, and what *Duties* are enjoined: And hereupon queſtion with our own hearts, *Whether have I committed this or that ſin*? 2. *Whether have I neglected this or that Duty*? And as the heart anſwers, be ready to note down thoſe ſins whereof we ſtand guilty.

2. The ſins thus found out, make we a ſolemn Confeſſion to God, with deep Humiliation; let them be dolorous Confeſſions with Grief and Sorrow for Sin, and from a ſight and ſence of it; Thus *Ephraim* did, and God was fain to acknowledge it, *I have ſurely heard* Ephraim *bemoan himſelf*: O the Lord loves to hear ſuch bemoaning *Ephraims*, and ſuch bemoaning Confeſſions.

3. The ſins thus confeſſed and bewailed, let us judge and condemn our ſelves: This is that *Duty* inſtanced in by the Apoſtle, Jer. 31. 18. *If we would judge our ſelves, we ſhould not be judged.* There is a Tribunal that we ſhould every one erect within us, where Conſcience is the Accuſer, Reaſon the Judge, Fear, the Goaler, Sorrow the Executioner.

4. After we have thus judged our ſelves, let us then apply our ſelves to God's Throne of Grace; 1. Cor. 11. 31. let us deſire of God Salvation in the Lord Jeſus Chriſt: Let us caſt all our confidence on him, who never fails them that put their truſt in him, and in his precious Merits.

Sect. 4. *Of the manner of trying, or examining our ſpecial ſins.*

THat we may try, or examine our ſpecial ſins, our *Dalilah* ſins, obſerve we theſe Rules:

1. Endeavour we to find out this ſin; and in our ſcrutiny, we may diſcover it by theſe marks:

1. That is the *Dalilah*, which thy own Conſcience and the finger of God in the Miniſtry many times meets with, and chiefly checks thee for.

2. That which thou art lotheſt to leave, haſt leaſt power to reſiſt, and which moſt hinders the reſignation and ſubmiſſion of thy Soul and Body, to the Word and will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy ſelf-accuſing heart; and if ever the Sword of the Spirit ſhall cleave it from thy boſom (which is infinitely to be deſired), it will coſt the bittereſt tears, and deepeſt groans.

4. Thoughts, Plots, and Projects about it (a thouſand to one) ordinarily ſeize upon thy heart at the very firſt waking, if they have not broken thy ſleep, and troubled thee in thy dreams.

2. The ſin once found out, do we purſue it, and make we a ſolemn Confeſſion to God of it; mourn we under it, and deſire we help from God for his mortifying Grace.

3. Settle we in our ſelves a purpoſe of heart, to forbear it for time to come: In undertaking of which purpoſe, it will be expedient to ſet our ſelves ſome ſhort ſpace of time, as for a day or a month, &c. and when the prefixed time is come, we ſhould then queſtion our ſelves, How well we have performed? Or how, or wherein we have failed? And then begin a new purpoſe.

4. Be we ever jealous of our ſelves, and of our infirmity and proneneſs to this ſin. Now we have two grounds of this jealouſie:

1. Leſt we be deceived about it.
2. Leſt we be overtaken with it.

1. We may be deceived, in ſuppoſing that we are utterly divorced, and quite delivered from this boſom-ſin, when it is nothing ſo; as thus:

1. We may change only in the outward form and not in truth: For inſtance, whereas the ſame ſin of *Covetouſneſs* doth utter and expreſs it ſelf by Uſery, Symony, Sacriledge, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods without reſtitution; we may perhaps inſenſibly glide out of one gulf of griping cruelty into another, or it may be from one of theſe more notorious, to ſome others leſs obſerved, and leſs odious in the world, and yet ſtill abide in the chambers of Death, and under the tyranny of this reigning ſin.

2. We may ſurceaſe, and refrain from the outward groſs acts of ſuch hateful villanies, and yet our inwards be ſtill defiled with inſatiable, ſenſual hankerings after them: For inſtance, Whereas the foul ſin of uncleanneſs doth actuate it ſelf by Fornication, Adultery, Self-pollution, immoderate abuſe of the Marriage-bed, Speculative wantonneſs, we may perhaps forbear the external acts of uncleanneſs, and yet lie and languiſh in the delightful revolvings of them in our mind, in Adulteries of thought.

3. We may change the kind of our boſom-ſin in reſpect of the matter, form, object, every way; and yet upon the matter it ſelf, it is but the exchange of one ſoul fiend for another: For inſtance, Wantonneſs may be our ſweet ſin in youth, and Wordlineſs in old age; Hypocriſie may reign at one time, Apoſtacy at another; Furious zeal for one while, Prophane irreligiouſneſs for another.

4. We may for a time pull our necks of this ſtrong yoke of Satan (out of a melancholick pang of Slaviſh terror, ſerious fore-thought of death, lying everlaſting in Hell,) but becauſe it is not the work of the word, humbling us ſoundly under God's mighty hand, planting Faith, and infuſing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiouſly than before ——— I know it is not impoſſible, but that a man after his Converſion, by the ſudden ſurpriſal of ſome violent Temptation, and cunning train of Satan, may be hailed back to commit his ſweet ſin again (though it be an heavy caſe, and to be lamented, if it were poſſible, with tears of Blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, the Temporary man, after his formal enforced forbearance, engulphs himſelf again with more greedineſs into the ſenſuality and pleaſures of his boſom-ſin, he lies in it: and delights in it, and hardens himſelf more obſtinately in it: but the ſound Convert after a relapſe, his heart bleeds a freſh with extraordinary bitterneſs, and he cries more mightily to God, for the return of his pleaſed countenance, and he prayes, and fortifies the breach with ſtronger reſolution, and more invincible *watchfulneſs* againſt future aſſaults; obſerve then, if our change be but formal, outward, miſtaken, temporary, we are utterly deceived, and therefore we had need to be jealous of our ſelves.

2. We may be overtaken with this ſin, before we be aware, our nature is very apt to take fire, our Corrupt heart is like Tinder or Gunpowder: This ſin is called *Peccatum in deliciis, our darling pleaſure, to our minion delight*: It is ever ready at every turn to allure us, tempt us; perſwade us; and the ſoul by a ſecret ſenſual inclination is apt to follow it, to feed upon it, with much affectionate ſweetneſs: It may be we have ſometimes given it a deaths wound, by the power of his might, who is our *all in all* and yet as it is ſaid of the firſt Beaſt, *this deadly wound is ready to be healed again*; Rev. 13. 12. it is an *Hydra* with many heads, and if we be not ſtill hacking and hewing, it will revive and recollect ſtrength, and at laſt rage more than before; and therefore what need have we to this Holy jealouſie?

5. Above all, without which all the reſt are nothing, believe we the promiſes of Pardon, and of Sanctification: The Promiſes of the firſt ſort I ſpoke to in our *Watchfulneſs* over this ſin, and therefore now I ſhall ſpeak of the latter. The Lord hath *promiſed to deliver us from all our enemies, that we may ſerve him in righteouſneſs and holineſs all the days of our life*; Luke 1. 72. 74, 75. The Lord hath *promiſed to write his Law in our Hearts*, Heb. 10. 16. and that can never be, except he obliterate all the old writing; Now then, believe theſe promiſes and preſs the Lord with them, or we ſhall never be able to out-wreſtle our luſts, what though we find out our ſweet ſins, confeſs them, reſolve againſt them, be jealous over them? Unleſs we go to God and Chriſt in the promiſes for ſtrength, we ſhall *lie down in ſorrow*: Could we of our ſelves ſubdue our Corruptions, God would not take this upon him, to give us new Hearts, and new Spirits, to ſanctifie us, to make us new Creatures, to crucifie the fleſh, to weaken the dominion of ſin: Alas, he knows our weakneſs, and he knows all is in his own power; and therefore if we would mortifie theſe luſts, we muſt go to him, and beſeech him to do it when a man is once in Chriſt, he lives by a principle without himſelf: *I live by the faith of the Son of God*, (ſaid *Paul*) *who loved me and gave himſelf for me*: Gal. 2. 20. If we ask, Why will the Lord have our ſtrength out of our ſelves? Why may not a man have ſufficient habitual ſtrength in himſelf, by which we may be able to out-wreſtle luſts and overcome Temptations? The reaſon is, *Becauſe no fleſh ſhall rejoice in it ſelf*, and therefore *Chriſt is made Sanctification unto us*: O let us believe theſe promiſes, and have continual dependance on the Lord Jeſus Chriſt.

Sect. 5. *Of the manner of trying, or examining our Hearts.*

THat we may rightly try or examine our Hearts obſerve we theſe Rules

1. Uſe we retiredneſs when we fall on this work: To this purpoſe ſaith the Pſalmiſt, *Commune with your own Hearts on your beds and be ſtill*: Pſal. 4. 4. When we get alone purpoſely to ſtudy our hearts, our hearts will then come to us, they will be more apt to diſcourſe with us privately, then in a crowd; and therefore ſet we ſome time apart out of our publick or particular occaſions to deal with our hearts, as *David, who after the publick buſineſs was done, turned home to viſit, and to bleſs his own houſe*. 2 Sam. 6. 20.

2. Try what thoughts are within, and which way runs the ſtream of our thoughts: The heart is an houſe of common reſort, into which multitudes of thoughts, like ſo many gueſts, enter, and have free and open acceſs: Only if it be ſanctified, it ordinarily diſtils Holy, Sweet, and uſeful Meditations out of all objects; as the Bee ſucks Honey out of every flower; and a good ſtomack ſucks ſweet and wholeſome nouriſhment out of what it takes to it ſelf; So doth a Holy heart (ſo far as ſanctified) convert and digeſt all into ſpiritual and uſeful thoughts: But on the contrary, if it be wicked

ed, then a World of Vain, Light, Wanton, Prophane, and diſſolute thoughts lodge there, and defile thoſe Rooms they lodge in; which made the Jer. 4. 14. Lord ſay to *Jeruſalem, O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall thy vain thoughts lodge within thee*?

3. If upon tryal we find a loathneſs to entertain holy thoughts, and unſteadineſs in them, a miſplacing of them (which diſorder is a vanity and ſin, be the thought materially never ſo good) or if we find in us many times a taking *thought to* Rom. 13 14. *fulfil the luſts of the fleſh*, a repreſenting or acting over ſin in our thoughts (O how much of that precious ſand of our thoughts run out of this way;) Then let us humble our ſelves for them; and thus *Agur* teacheth, *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thine hand* Prov. 30. 32. *upon thy mouth*; (*i. e.*) be humbled, be aſhamed of theſe thoughts.

4. After humiliation, we muſt proceed to Judgment: And to that end conſider, what will be the ſubject of that great Inqueſt at the laſt day? The Apoſtle Anſwers, *The counſels of the Heart*: And who 1 Cor. 4. 5. will be the Exeutioner? Even *Thoughts accuſing*: O then let us prevent this doom, and this Execution, by our own Judgment and Self-condemnation; let us ſentence our Hearts, and whip out our evil thoughts, and give them their paſs.

5. Let us watch over, and obſerve our hearts ever after: Thoughts will be crouding in, when we have done all we can, yet let them know that they paſs not unſeen; where ſtrict watch, and ward is kept, where Magiſtrates, and Marſhals, and Conſtables are diligent to examine vagrant Perſons you ſhall have few of them there: The Reaſon that ſuch ſwarms of vagrant thoughts make their Rendezvouz, and paſs in our hearts, is, Becauſe there is no ſtrict watch kept, we obſerve not our hearts *with all diligence*.

6. Set our thoughts in order every morning, ſtrengthen and perfume our ſpirits with ſome Gracious Meditations on God's Holineſs, Majeſty, Om- Pſal. 130. 6. nipreſence, Omniſcience, *My Soul waiteth for the Lord* (ſaid *David*) *more than they that watch for the Morning*; obſerve it, if you pleaſe, when we firſt open our eyes, there ſtand many ſuiters; attending on us to ſpeak with our *thoughts*, even as *Clients at Lawyers doors*; but ſpeak we firſt with our God, and he will ſay ſomething to our hearts, and ſettle them for all the day after.

7. Now and then propoſe we to our hearts theſe two queſtions: 1. *Heart, how doſt thou?* A few words, but a very ſerious queſtion: You know this is the firſt queſtion, and the firſt ſalute that we uſe to one another, *How do you Sir?* I would to God we would ſometimes thus ſpeak to our Hearts, *Heart, how doſt thou? How is it with thee for thy Spiritual ſtate?* 2. *Heart what wilt thou do?* Or, *Heart, what doſt thou think will become of thee and me?* As that dying *Roman* once ſaid *Animula, vagula, blandula, &c. Poor, Wretched, miſerable Soul, whither art thou and I a going, and what will become of thee, when thou and I ſhall part?* This very thing doth *Moſes* propoſe to Deut. 32. 26. *Iſrael*, though in other terms, *O that they would conſider their latter end!* And, O that we would propoſe this queſtion conſtantly to our Hearts to conſider Pſal. 4. 4. and debate upon! *Commune with your own Hearts*, ſaid *David*; *q. d.* debate the matter betwixt you and your own hearts to the very utmoſt: Let your Hearts be ſo put to it in communing with them, as that they may ſpeak their very bottom. *Commune*,] or hold a ſerious communication, and clear intelligence and acquaintance with your own Hearts: It was the Confeſſion of a Divine, ſenſible of his neglect, and eſpecially of the difficulty of this Duty, * *I have lived* (ſaith he) *forty years and ſomewhat more, and carried my heart in my boſom all this while, and yet my Heart and I are as great ſtrangers and as utterly unacquainted, as if we had never come near one another: —— Nay I know not my Heart, I have forgotten my Heart; Ah my bowels, my bowels! That I could be grieved at the very Heart, that my poor Heart and I have been ſo unacquainted!* We are fallen into an *Athenian* age, ſpending our time in nothing more than in *telling or hearing News: How go things here? How there? How in one place? How in another?* But who is there that is inquiſitive, *How are the things with my poor Heart?* Weigh but in the Ballance of a ſerious conſideration, what time we have ſpent in this *Duty*, and what time otherwiſe? And for many ſcores and hundreds of hours or days that we owe to our Hearts in this *Duty*, can we write Fifty? Or where there ſhould have been fifty Veſſels full of this *Duty*, can we find Twenty, or Ten? O the days, months, years we beſtow upon Sin, Vanity, the affairs of this World! Whiles we afford not a minute in converſe with our own *Hearts* concerning their caſe.

*Mr. *Lightfoot* in his Sermon before the Houſe of Commons on *Pſa.* 44. Where obſerve, that I ſet not the Author here under the confeſſion of a wilful neglect of that main Duty till that very time that he was exhorting others to it; I rather look upon it as his daily confeſſion, both before and ſince: Which argues, not an impious, voluntary, wilful neglect; but rather a tender, humble, watchful, ſoft, and ſenſible Spirit, truly ſenſible of that neglect, which is infirmity.

Sect. 6. *Of the manner of trying, or examining our Tongues.*

THat we may rightly try, or examine our Tongues, obſerve we theſe Rules.

1. Search we into our diſpoſitions, whether we are Men of few words, or given to much ſpeaking? The Tongue may offend both ways but eſpecially if we are wordy.

2. Peruſe with a broken heart and bleeding affection the many kinds of thoſe ſins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty, Some number them in thirty particulars; as, *Blaſphemy, Murmering, Defence of Sin, Swearing, Forſwearing, Lying, Equivocating, Slandering, Flattering, Curſing, Railing, Brawling, Scoffing, Giving ill Counſel, Sowing ſeeds of diſcord amongſt Neighbours, Double-tonguedneſs, Boaſting, Diſcovering of Secrets, Haſty or indiſcreet Threatning, Raſh Promiſes and Vows, Idle words, Loquacity, or immoderate talkative-Filthy talking, Scurrility, or fooliſh Jeſting, Tale-telling, Railing of Rumors, Sinful ſilence, Raſh cenſuring, Malicious informing, Whiſpering.*

3. Conſider, we the laſt Judgment, when men ſhall give *account for every idle Word; for by our words we muſt be juſtified, and by our words we muſt be juſtified, and by our words we muſt be condemned.* Will it not be a fearful Bill, wherein muſt be written every word that we ſpoke all our life long? O let us tremble to think of it, and judge and condemn our ſelves, and ſeal up our lips with amazement, as if we were ſtruck dumb.

4. Let us ever after ſet a watch at the door of our lips: *I ſaid, I will take heed to my ways, that I ſin not with my Tongue; I will keep my mouth with a Bridle.* It is ſtoried, That when this verſe was read, or Lectured upon a Religious Perſon, he cryed out, *Stay there and I will hear the reſt when I have learned that verſe.* A long time after being demanded, Why he returned not to his old Maſter, he anſwered, that *As yet he was not perfect in his firſt leſſon*: And hence the Apoſtle could ſay, *If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole Body.* It is an hard work to bridle the Tongue, and therefore we had need to watch over it.

5. Pray we the Lord for the guidance of his Spirit in right governing of our Tongue; *The preparation of the Heart is in man, and the anſwer of the Tongue is from the Lord:* And therefore prayed David, *Set a Watch, O Lord, before my mouth, keep the door of my lips:* O the Tongue is a fire, a world of iniquity; as the fire flies about, ſo the Tongue is ſaid to have wings; as the fire aſſimulates and turns every thing into its own Nature, ſo the tongue aſſimulates the Hearts of men to whom it ſpeaks; we had need therefore to pray, that God would order this fire in our mouths, leſt we kindle ſuch a fire in the breaſts of others, as we ſhall never live to quench again, and ſo kindle the fire of God's Wrath, which ſhall ſmoak to our deſtruction.

Sect. 7. *Of the manner of trying or examining our Actions.*

THat we may rightly try or examine our Actions (I mean ſuch actions as are matters and concernments of the Soul, whether the work of ſaving grace, or the individual companions of this ſaveing work, as *Duties and Graces*) obſerve we theſe Rules.

1. For the Work of ſaving Grace or Converſion try———— ————.

1. Whether ever our Souls were wounded with a clear diſcovery and wide opening of our many ulcerous ſecret Corruptions? Whether ever they were affected and preſſed with a through ſence and and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance againſt us?

2. Whether, after theſe bruiſings and breakings, our Souls ever caſt their eyes upon that infinite Sea of God's mercy, gloriouſly ſtreaming through the Bleeding Wounds of Jeſus Chriſt upon every truly broken, contrite and wounded Heart? Whether ever they ſetled and faſtned their ſight ſtedfaſtly upon this Bleſſed Redeemer, as he was hanging on the Croſs, ſtrugling with his Father's wrath for our ſins, and crying out at laſt, *It is finiſhed.*

3. Whether, after this ſight, and conſideration of the Work of our Redemption, our Souls ever hungred and thirſted after the Precious Blood of the Lord Jeſus, far more greedily and inſatiably than ever the panting Hart thirſted after the Rivers of Water? Whether ever with ſtrong cries, prayers, groans and ſighs, they threw themſelves with ſome comfort and confidence into the bleeding and bleſſed boſom of our dear Redeemer, and there hid themſelves ſweetly and deeply in his ſacred wounds, and goared ſide, from the eager purſuit of the wounding Law, the rage of Satan, and ſtingings of their own Conſciences.

4. Whether, after this faſt hold upon the Paſſion and Merits of Chriſt, our Souls ever received this comfortable news, That we were pardoned, juſtified, entitled by the Covenant of Grace unto a Crown of Immortality, and endleſs joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our ſins, and former wretchedneſs of life, for having ſo vilely and rebelliouſly grieved and offended ſo gracious and loving a Father?

5. Whether, after theſe comforts and ſorrows, our Souls ever reſolutely abandoned the practiſe of every groſs ſin, and threw out of their affections the liking and allowance of every the leaſt infirmity? Whether, we have ever ſince ſettled our ſelves to Holineſs of life, univerſal obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and ſincerity of heart.

It may be every Soul (truly converted) cannot ſpeak affirmatively to every of theſe *Quæres* in intention: or height of meaſure, though for the ſubſtance they can; and if ſo, we may conclude, there is *the Working of ſaving Grace.* This trial is only in reference to our firſt Converſion, but if that be not well remembred, and we would try this work by ſomething ſince, or by our preſent condition, then ſee the next Section.

2. For the inward companions of this ſaving work, as { *Duties.*
Grace.

1. For *Duties*, try——

1. How we manage them before, in, and after the work; Of this we ſhall inform more particularly in moſt of the *Duties*, as we handle them in order.

2. What ſenſible and quickning communion we have with Chriſt in our *Duties*; This is the main buſineſs and end of all the Ordinances of Chriſt. It is ordinary with us to terminate our Devotions, with a circular courſe of Praying Morning and Evening, or of coming to Church every Lord's day; we look no further, but only to the exerciſe of the Body, we ſee not any thing of the power of Chriſt ſhining out ſtrength in theſe *Duties:* And therefore try we particularly,

1. Whether we have (in the uſe of any Divine Ordinance) an intimate, tender and effectual preſence of Chriſt himſelf with us.

2. Whether we have a conſtant influence, a quickning power of Spiritual refreſhing, a ſenſible Spiritual taſte of Divine Love, or of God himſelf by this preſence of Chriſt. In right performance of *Duties*, we come to have fuller Union with Chriſt; and by this coming to him, we come to, and ſee the Father by him? And hence follows by this preſence of Chriſt, theſe three things, 1. Peace with, and a Spiritual joy in God: 2. A ſtrength Communicated to walk with Chriſt, and in his Power with God. 3. A ſealed aſſurance of eternal Communion with God in Glory.

2. For *Graces*, examine——

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we ſhall diſcuſs at large in a Sacrament of the Lord's Supper.

Sect. 8. *Of the manner of trying our Title to heaven, our right to reward.*

IN this great and main buſineſs of the Soul, obſerve we theſe directions following;

1. Fall down before God, and in hearty Prayer deſire we the aſſiſtance of his Spirit, to diſcover to us the plain truth of our conditions, and to enlighten us in our whole progreſs in the work: And to remove from us ſelf-love, and carnal confidence, that if we be Carnal, or Hypocrites, it may ſo appear to us, and that we be no longer deluded.

2. Draw forth either from our memories, or in writing the Scripture marks, either of grace or of glory; for they are both to one purpoſe. I ſhall inſtance in theſe.——— ——— 1 John 2. 3. *And hereby do we know that we know him, if we keep his Commandments.* 1 Joh. 2. 3. 1 Cor. 1. 12. *For our rejoicing is this, the Teſtimony of our Conſcience, that in Godly ſimplicity, and ſincerity, we have had our converſation in the world.* 1 Cor. 1. 12. 1 John 3. 9, 10. *Whoſoever is born of God ſinneth not, becauſe the ſeed abideth in him, neither ther can be ſin, becauſe he is born of God; in this the Children of God are manifeſted.* 1 John 3. 9, 10. 1 John 4. 13. *Hereby we know that we dwell in him, and he in us, becauſe he hath* 1 John 4. 13.

hath

1 John. 3. 18. *hath given us of his Spirit.* 1 John 3. 18. *We know*
that we have paſſed from Death to life, becauſe we love
Jam. 1. 12. *the brethren.* Jam. 1. 22. *There is a crown of life,*
which the Lord hath promiſed to them that love him.
But above all, obſerve theſe Texts following, as
containing that eſpecial Goſpel-condition to which
we find ſo often annexed the promiſe of Juſtificati-
Joh. 3. 16. on and Glorification; John 3. 16. *God ſo loved the*
World that he gave his only begotten Son, that whoſoever
believeth in him ſhould not periſh but have everlaſting
Joh. 5. 24. *Life.* John 5. 24. *He that believeth hath everlaſting*
Life, and ſhall not come into Condemnation, but is paſſed
Joh. 6. 40. *from Death unto Life.* John 6. 40. *And this is*
the Will of him that ſent me, that every one which
ſeeth the Son, and believeth on him, may have everlaſting
John 20. 31. *life.* John 20. 31. *Theſe things are written, that ye*
might believe that Jeſus is the Chriſt, the Son of God,
and that believing, ye might have life through his name.
Acts 16. 31. Acts 1. 31. *Believe on the Lord Jeſus* Chriſt *and*
thou ſhalt be ſaved. Rom. 10. 9, 10. *If thou ſhalt*
Rom. 10. 9, 10. *confeſs with thy mouth the Lord Jeſus, and ſhalt be-*
lieve in thine Heart, that God hath raiſed him from the
dead; thou ſhalt be ſaved: For with the Heart, man
believeth unto righteouſneſs, and with the mouth con-
Heb. 10, 39. *feſſion is made to Salvation.* Heb. 10. 39. *We are*
not of them who draw back unto perdition, but of them
that believe to the ſaving of the Soul. 1. John 5.
1 John 5. 13. 13. *Theſe things have I written unto you that believe*
on the Name of the Son of God, that ye may know
that ye have eternal Life.——— From the firſt text,
we gather that Scripture mark of *univerſal obedi-*
ence: From the Second, *ſincerity*: From the Third,
oppoſition againſt, and abſtinence from Sin: From
the Fourth, *Spiritual performance of holy Duties*:
From the Fifth, *a love of the Brethren*: From the
Sixth, *a love of* Chriſt: From all the reſt *Faith in*
Chriſt, the Root and Spring of all other Graces;
and indeed the very inſtrumental cauſe of our Sal-
vation.

3. Proceed we now to put the queſtion to our ſelves, but be ſure to ſtate it right; let it not be *Whether there be any good in us at all*? For ſo we ſhall err on the one hand; nor yet *Whether we have ſuch, or ſuch a degree and meaſure of Grace*? For ſo we ſhall err on the other hand; but, *Whether* (according to the forementioned Scripture) *ſuch, or ſuch a ſaving Grace be in us, or not*? As for example.

1. O my Soul, haſt thou reſpect to, and obſervation of all God's Commandments? Doſt thou keep the laſt in truth and ſincerity, though not in gradual perfection? Doſt thou know God in part, and love God in part, by a ſincere inchoate Obedience, though not to ſuch a full degree as Chriſt did, or as the Saints do in Heaven? Doſt thou keep the Commandments in an Evangelical ſence (*i. e.* doſt thou endeavour to keep them? And, wherein thou faileſt, Doſt thou acknowledg thy failings, and reply upon Chriſt for pardon, as knowing that thy righteouſneſs conſiſts more in the Remiſſion of what is imperfect, than in doing of what is perfect? Is thy Univerſal Obedience internal and ſpiritual, as well as external? Is thy Ro. 7. 22. *delight in the Law of God in the inner man*? It may be in thy life there is no groſs ſin againſt God, no injuſtice or oppreſſion to men, but art thou not deſtitute of the Spirit, and void ſupernatural life? Is thy Obedience equal to the Duties of both Tables; For not Religion to God, if there be unconſcionable dealing toward men; nor duty to men, if there be negligence in the religious Service to God, is ſincere and univerſal Obedience? Doſt thou make conſcience of particular Duties of Relation, as well as of Generals? Or on the contrary, haſt thou not reſpect to the Commandments only in ſome things, as *Ahab*, and *Herod*, who did *many things*? Is not thy Jer. 7. 9. Obedience only external? Doſt thou not reſt wholly upon the outward Obedience of the Law, (as the Phariſees did) whileſt thy heart ſtill remains as a Den of thieviſh Luſts? Doſt thou not pretend much Devotion in matters of God, but ſheweſt no conſcience or equity in matters of Man? Or doſt thou not love a Civil, Juſt, Man? Art thou not careleſs of ſtrict keeping of the Sabbath; of diligent, and powerful Family-duties, or of the other Duties of Relation?

2. O my Soul, haſt thou ſincerity, and uprightneſs of Heart? And becauſe *the Heart of a man is naturally deceitful above all things*, and there is no Truth no integrity in it, till God hath changed it? Is there a full and powerful change of the whole man by the Grace of God? Doſt thou any good Duty upon this account, becauſe God Commands it? Not becauſe this will agree with thy ends, or ſtand with thy luſts, but becauſe God hath required it? Are the motives and ends of all thy actions pure and heavenly, and ſuch as God's Word doth require? Art thou diligent, and conſciencious in internal, or ſecret *Duties*, to perform them; and in Spiritual or Hearts-ſins, and ſecret luſts, to avoid them? Doſt thou *ſerve God in Spirit*? Doſt thou eye God whether in private or publick? Doſt thou ſet thy ſelf zealouſly againſt thoſe ſins that thou art moſt enclined unto? Doſt thou hate ſins moſt in thy ſelf, and in thoſe that are neareſt unto thee, as a man that hateth a toad moſt in his own boſom? Doſt thou take thoſe ways and uſe thoſe means only that God hath apointed for the obtaining of lawful ends? Haſt thou reſpects to all God's Commandments. But yet in that due Order as God commandeth; as to the Duties of the firſt Table, before the ſecond; to the Commands of greater Duties above thoſe of leſs Duties? Or if in theſe particulars thou findeſt not ſuch an uprightneſs, as hath no deceit, or falſe-hood, or carnal reſpect at all joined with it (for as all other Graces are but in part, ſo are we ſincere and upright in part) yet art thou humbled under thy falſehood, and hypocriſies, and ſpiritual guiles? And doſt thou truſt only in Chriſt? And doſt thou cry as *David* did *for truth in the inner parts*?——Or on the contrary, is not thy Heart full of guile, and void of all grace? Art thou not a ſtranger to regeneration, or the *New-birth*? And if at any time thou obeyeſt any of God's commands, is it not becauſe thoſe actions may conſiſt with ſome carnal ends? Doſt thou not pray, and faſt, and give alms, as the Phariſees did, to be on a Theatre, and admired by others applauſe? Doſt thou obſerve the frame of thy Heart in thoſe things which none but God knows? Or rather do not ſecreſie, or privacy many times entice thee to ſin? Haſt thou not ſome *Dalilah*, ſome Wolf or other in thy breaſt, to whoſe ſheaf (as it were) all other ſins muſt make their ſheaves to bow, and yet thou art inſenſible of thine own ſinfulneſs? doſt thou not endeavour by unlawful, or unwarrantable ways to get thine own ends? Art thou not careful to *tythe mint and cummin, but altogether neglect righteouſneſs and judgment*.

3. O my Soul, doſt thou oppoſe againſt, and abſtain from ſin? And is this oppoſition and abſtinence ſettled and fixed in thy heart, not only for ſome fits and ſeaſons, but by the habitual inclination of thy Soul? Is thy repugnancy univerſal in every part, not only in reaſon and conſcience, but in thy Heart, Will, Affections, and in the whole Man? Is there in thee a difficulty, yea kind

of impoſſibility to ſin with wilfulneſs, and purpoſed continuance, cr with ſuch an univerſal content of Soul as wicked men do? And doth this impoſſibility to ſin ariſe wholly from a kindly work of grace within, and not from any terrible reſtraint upon thy conſcience without? Doſt thou in good meaſure, and by degrees not only leave outward groſs ſins, but even conquer and crucifie the inward Body of ſin? Doſt thou oppoſe and leave ſin becauſe of the foul nature of ſin, becauſe, it is contrary to God, becauſe it is a tranſgreſſion of his Law? Is the bent and inclination of thy Heart againſt ſin univerſal? The Phariſees were free from outward wickedneſs, yet abounded with Heart-defilements, but doſt thou as *Paul*, bemoan the evil motions of thy Heart? Doſt thou as *Hezekiah*, humble thy *ſelf for the Pride of thy Heart*? Is Pride, Unbelief, Earthlineſs, and ſeveral luſts of thy Soul diſcovered, and crucified by thee? Doſt thou abhor ſecret ſins as well as publick, and fear God's knowledge of thy ſin more then all the Worlds? Doſt thou abhor defects in Holy ordinances as well as groſs ſins, Omiſſions of Holy Duties, neglect, lukewatmneſs and diſtractions therein? Doſt thou not only oppoſe ſin in thy ſelf, but ſet againſt it in others? Doſt thou *chooſe rather to ſuffer afflictions with the People of God, then to ſin againſt God?* ——— Or on the contrary, is not ſin thy pleaſure, thy ſweet and delight? Or if at any time thy Heart cries out of ſin, *O thou wilt meddle no more with it*! Is not this oppoſition only from conſcience illightned, from that terrible reſtraint God puts on the Conſcience, and not from thy Heart, whereby thou art carried out in all the powers of thy Soul againſt ſin? Or ſuppoſe thou haſt left ſome outward groſs ſins, yet is not the root of thy affections and motions thereunto unmortified ſtill? *Peter* ſpeaks of ſome *who hath eſcaped the pollutions of the World, and yet they were Dogs and Swine in their Nature*: Many are tyed up from ſin as Maſtives and Wolves are, their Natures not being at all changed; or ſuppoſe thou art extreamly ſet againſt ſome ſins, yet art thou not highly in love with ſome other ſins? Art thou ſuch a one that thou canſt not ſin, that dareſt not ſin, that haſt an habitual averſeneſs from ſin? Art thou ſuch a one, that thou liveſt not in a courſe of known ſin, thou ſinneſt not out of malice, thou makeſt not a trade of ſin? 1 *John* 3. 6.

1 Pet. 2. 20, 22.

O my Soul doſt thou perform Holy Duties ſpiritually? Are thy motives and ends ſpiritual in thy ſpiritual actions, ſuch as *the Command of God, enjoining of, and communion with God, the light of God's countenance, increaſe of Grace, &c.* is there zeal, fervency, activity in thy performance of Duties? Art thou *full of the Holy Ghoſt*? Is there in thee a free and ſpontaneous inclination to the Duties that God requireth? For *where the Spirit of the Lord is, there is Liberty*; are there in thee ſtrong oppoſition, and combats by the fleſh unregenerate part? ——— Or on the contrary, are not thy Duties as the Jews faſts, *not unto God, even to God*? Are not thy formal, cuſtomary, ſuperficial performing of Holy Duties extreamly oppoſite to a ſpiritual deportment in them? Art thou not backward to Duties, and wholly unacquainted with thoſe combats betwixt the fleſh and the Spirit?

5. O my Soul, doſt thou love the brethren? Doſt thou love them becauſe of the image of God in them, becauſe they are Holy, and wrought on by Gods Spirit; Doſt thou love them becauſe they are brethren, and becauſe they are Godly? and ſo, the more Godly, the more is thy love? Doſt thou love all the Godly, Rich and Poor, High and Low, Deſpiſed and Honourable; but yet them moſt of all, who excel moſt in purity and power, and practice of Godlineſs; for if Godlineſs be the Reaſon of thy Love, then the more Godlineſs, the more Love: Art thou ready and willing to own them as brethren, and to join with them in the time of perſecution? Doſt thou delight and rejoice in other Mens Godlineſs and Abilities whereby the Kingdom of God is advanced, though it be an umbrage and overſhadow of all thy Glory, though thou beeſt laid aſide, and accounted as no body? Haſt thou an holy zeal againſt Sinners, an impatiency and holy grief at the wickedneſs of others? Is thy *Soul vexed by hearing and ſeeing the wicked Sodomites amongſt whom thou liveſt*? Doſt thou procure all ſpiritual good to *the Brethren*, as thou art able? Doſt thou pray for them, exhort them, provoke them to good? Doſt thou prefer their good, and eſpecially their Spiritual good, before and above all carnal things? In this caſe, wouldſt thou hazzard thy worldly happineſs, or thy very life, if thou hadſt a right call? Doſt thou bear the burthens, and forbear their infirmities? Or if ſometimes thou findeſt ſome envyings, ſome impatiencies towards ſome of *the brethren* (for in the beſt is imperfection of Graces, many Saints are in a great meaſure carnal, and thou art rather to ſeek after truth than perfection) yet is thy Soul troubled at this? Doſt thou pray down theſe Devils in thy Heart? And art thou at no reſt till it be otherwiſe with thee? ——— Or on the contrary, doſt thou not hate, oppoſe, ſcoff, and reproach *the brethren*? Doſt thou not ſay in thy Heart, *I could Love ſuch a one, Honour ſuch a one, but I cannot abide his ſtrictneſs*, Or if indeed thou loveſt them, is it not for other reſpects than their Godlineſs? As, becauſe they are wiſe, learned, potent? Becauſe they are of thy conſtitution, condition, opinion, or the like? Art thou not aſhamed of them? Doſt thou not prefer worldly intereſts before their Spiritual good? Art thou not aſhamed to be called one of the believers, one of the holy Brethren, or one of the holy Siſters in time of perſecution? Or if thou loveſt a Godly Man that lives remote from thee, yet doſt thou not envy him that is thy Neighbour of the ſame profeſſion and dealing? Eſpecially when the eminency of his Graces and worth carries away the eſteem and repute from thee?

6. O my Soul, doſt thou love Chriſt? Doſt thou evidence this love by *keeping his Commandments*, and by accepting of his Rebukes? Doſt thou love him for himſelf, for his odoriferous ointments, for his fragrant name? Is thy Love to Chriſt a long-laſting, everliving, and continuing Love? Doſt thou *love him in ſincerity*? *In incorruption*? Can not *many waters of affliction quench this thy love, neither can the floods of perſecution drown it*? Is thy Love a tranſcendant Love? Never ſtand diſputing the point, *whether thy love differing from the love of Hypocrites, be only gradual, or ſpacifical? Whether extention of parts, intention of degrees, protenſion of time, can make their love as thy love? Or whether only a gradual difference in Nature, can make a Specifical difference in Morality?* (Oh that dear brethren would agree in the main, and paſs by theſe notions!) Only examine for thy ſelf, is thy love to Chriſt (for ſo it muſt be, if it be true and ſincere love) a tranſcendant love ſurpaſſing all other loves? Doth the love of *Father, Mother, Wife, Son, Daughter, Brother, Siſter*; Yea, and thy own *life* alſo give place to this love? Doth Chriſt ſit in the Throne of thy Heart, and do all theſe ſit below at his

foot-ſtool? Doſt thou bear ſuch fervent, warm affection to Chriſt, that thou wouldſt be content to part with all rather than part with him? Canſt thou Pſal. 16.5. and 73. 25. ſay with *David, the Lord is my Portion And whom have I in Heaven but thee? And whom in Earth that I deſire in compariſon of thee?* The world it may be will be ſometimes creeping into thy affections, and thou canſt not be quite freed from the love of the World, yet doſt thou in thy ordinary, ſettled, prevailing judgment and affections, prefer Chriſt before all things in the world? Doſt thou make Chriſt the end of thy deſires, and endeavours? The very reaſon wherefore thou heareſt and prayeſt, the very ground why thou deſireſt to live and Mat. 9.33. breath upon Earth; Doſt thou *firſt ſeek the Kingdom of Chriſt and his righteouſneſs?* If thou doſt not ſeek it ſo deſirouſly and zealouſly as thou ſhouldeſt, yet hath it the cheif of thy deſires and endeavours; and is nothing elſe deſired and preferred before it? Is thy valvation of it ſo high, that thou wouldeſt not exchange thy title to it, and hopes of it, for any worldy good whatſoever? Nay, art thou willing to labour, and ſuffer for it? And though the fleſh may ſometimes ſhrink, or draw back, yet art thou reſolved and content to go through all? —— Or on the contrary, art thou not diſobedient to Chriſt? Or doſt thou not love Chriſt for carnal reſpects, for the loaves, &c? Doſt thou not in thy Heart prefer thy worldly happineſs, and fleſhy delights before Chriſt? Though thy Tongue may ſay, that Chriſt is lovely, *the chiefeſt of ten thouſands*, yet doth not thy heart otherwiſe eſteem of him? Is not the world the cheif end of thy deſires and endeavours? Is not thy very heart ſet upon it? Is it not thy greateſt care and labour to maintain thy eateſt, or credit, or fleſhy delights? And is not the leaſt of thy care and labour for that life to come? Nay, if it muſt come to trial, that either thou muſt forſake Chriſt, or thy worldly happineſs, if the wind which was on thy back doth turn in thy face, wilt thou not rather venture Heaven than Earth, and ſo wilfully deny thy obedience to Chriſt?

7. O my Soul doſt thou believe in the Lord Jeſus Chriſt? Doſt thou find that thou art naturally a loſt condemned Creature, for thy breach of the firſt Covenant? And doſt thou believe that Jeſus Chriſt is the Mediator, who hath made a ſufficient ſatisfaction to the Law? And conſidering, that in the Goſpel he is offered without exception to all, doſt thou heartily conſent that he, and he alone ſhall be thy Saviour? Yea, art thou content to take him for thy King, to govern and guide thee by his Laws and Spirit? Art thou willing to to obey him even when he commands the hardeſt duties, and thoſe which moſt croſs the deſires of the fleſh? Is it thy ſorrow when thou breakeſt thy reſolution herein, and thy joy when thou keepeſt cloſe in obedience unto him? And though the World and fleſh do ſometimes intice and over reach thee, yet, is it thy ordinary deſire and reſolution to obey, ſo that thou wouldſt not change thy Lord and Maſter for all the World. —— Or on the contrary, doſt thou not indeed diſbelieve Jeſus Chriſt? Though the Tongue may ſay that Chriſt is thy Lord and Saviour, yet thou never foundeſt thy ſelf ſo loſt without him, as to drive thee to ſeek him, and truſt him, and to lay thy Salvation to him alone, or at leaſt thou didſt never heartily conſent that he ſhould govern thee as thy Lord? Nor didſt reſign up thy Soul and Life to be ruled by him, nor takeſt his Word for the Law of thy thoughts and actions? It may be thou haſt now and then a motion or purpoſe to good, yet is not the ordinary deſire and choiſe of thy heart the other way?

4. The queſtions thus put, force we our hearts to anſwer; ſuffer them not to be ſilent, nor to jangle, and think of other matters; if any queſtion be hard, through the darkneſs of our Hearts, yet do not give it over ſo, but ſearch the cloſer, and ſtudy the caſe the more exactly; and, if it be poſſible, let not our Hearts give over till they have reſolved the queſtion, and told us off or on, in what caſe we are: Yea, wreſtle with our Hearts till we have prevailed, and ſay, *I will not let thee go, till thou haſt anſwered*, he that can prevail with his own Heart, ſhall alſo be a prevailer with God.

5. When we have diſcovered the truth of our ſtates, then paſs the ſentence on our ſelves accordingly, meer examination will do us little good, if it proceed not to a Judgment. Conclude as we find, *either that we are true believers, or that we are not*; *either that we have a Title to Heaven or that we have not.* But paſs not this ſentence *with ſelf-flattery*, nor *from melancholy Terrors and Fears.* I ſay, 1. Not *with ſelf-flattery*; Alas, what will it profit us to quit our ſelves as the Children of God, when we viſibly expreſs the power of Sin and Satan in our lives? Oh, rather ſay to our ſelves, *whoſe image and ſuperſcription is this Pride, this earthlineſs, this Malice, this hatred of that which is good?* Gal. 15.19 *What are not the works of the fleſh Manifeſt, Envyings, Railings, Drunkenneſs, &c? And ſhall I be ſo made to live in Lying, Swearing, Uncleanneſs, any groſs Wickedneſs, and yet perſwade my ſelf to be in a good ſtate? Oh my Soul take heed of Self-flattery!* 2. On the other ſide, paſs not this ſentence from Melancholy, Unbelief, Terrors, Fears; as the carnal man fails the former way, ſo the Tempted Chriſtian ſometimes fails this way, in this caſe run we over our *evidences* again and again, and proceed we from thoſe that are more facile, to thoſe that are more difficult; one ſign may perhaps be more eaſily perceived then another, than if we can but diſcover ſome, yea, if but one, we may aſſuredly gather all the reſt are there. Come then, paſs on now to Sentence! O but —— implore the Spirits aſſiſtance; now, if ever, deſire him to ſhine on our Graces; and then ſpake groundedly, and deliberately, and truly, as we find according to our very conſciences. Do not conclude as ſome do, *I am a good Chriſtian*: Or as others do, *I am a reprobate, or an Hypocrite, and ſhall be Damned*; when we have no ground for what we ſay, but our own fancy, or hopes, or fears; let not our judgment be any way byaſſed, or bribed, and ſo foreſtalled from ſentencing aright.

6. Labour to get our Hearts kindly affected with its diſcovered condition, according to the ſentence paſſed on it; do not think it enough to know, but labour to feel what God hath made us to ſee. If we find our ſelves undoubtedly graceleſs, Oh get this to our Hearts, and think what a doleful condition it is to be an enmety to God, to be unpardoned, to be unſanctified, and (if we ſhould ſo die) to be eternally damned: One would think ſuch a thought ſhould make an heart of ſtone to quake. On the contrary, if we find out ſelves renewed, and ſanctified indeed, Oh get this warm, and cloſe to our Hearts; bethink our ſelves what a bleſſed ſtate hath the Lord brought us into; to be his Children, his Friends; to be pardoned, juſtified, and ſure to be ſaved; why, what is it we need to fear but ſinning againſt him? Come War, or Plague, or Sickneſs, or Death, we are ſure they can but thruſt us into Heaven. Thus follow theſe Meditations, till they have left their impreſſions on our Hearts.

7. Be ſure to record this ſentence ſo paſſed; write it down; or at leaſt write it in our memories; *at ſuch a time upon through-examination I found my Spiritual ſtate to be thus, or thus.* This record will be very uſeful to us hereafter; if we be ungodly, what a damp will it be to our preſumption and ſecurity to go on, and read the ſentence of our miſery under our own hands? If we be Godly, what an help will it be againſt the next Temptation to doubting and fear, to go and read under our hands this record? May we not think, *if at ſuch a time I found the Truth of Grace, is it not likely to be now the ſame? And theſe my doubts to come from the Enemy of my peace?* —— Yet truſt not ſo to one diſcovery as to try no more, eſpecially if we have made any foul defection from Chriſt, and played the backſlidders; ſee then that we renew the ſearch again; neither let this hinder us in the daily ſearch of our ways, or of our increaſe in grace and fellowſhip with Chriſt: It is an ill ſign, and a deſperate vile ſin for a man, when he thinks he hath found himſelf gracious, and in an happy ſtate, to let down his watch, and grow negligent of his heart and ways, and ſcarce look after them any more. Neither ſhould we give over in diſcouragements if we cannot at once, or twice, or ten times *trying* diſcover our caſe, but follow it on till we have diſcovered it. If one hours labour will not ſerve, take another; if one day, or month, or year be too little, follow it ſtill; if one Miniſter cannot direct us ſufficiently, go to another? The iſſue will anſwer all our pains; there is no ſitting down diſcouraged in a work that muſt be done. See 2 *Pet.* 1. 10.

8. Take heed, if we find our ſelves to be yet unregenerate, that we do not conclude of our future ſtate by our preſent: Let us not ſay, *becauſe I am ungodly, I ſhall die ſo; or becauſe I am an Hypocrite, I ſhall continue ſo*, No, we have another work to do, and that is, to reſolve preſently to cleave to Chriſt, and to break off our Hypocriſie and wickedneſs. If we find that we have been all this while out of the way, do not ſit down in deſpair, but make ſo much the more haſt to turn into it. If we have been Hypocrites, or ungodly perſons all our life, yet is the promiſe offered to us by Chriſt, and he tendreth himſelf to be our Lord and Saviour; neither can we poſſibly be ſo willing to accept of him, as he is to accept of us; nothing but our own unwillingneſs can keep our Soul from Chriſt, though we have hitherto abuſed him, and diſſembled with him.

Oh that the Lord would perſwade us to the cloſe performance of this *Self trying task!* That we might not tremble with horror of ſoul when the Judge of all the World ſhall try us; but have our *evidence* and aſſurance ſo ready at hand, and be ſo able to prove our Title to Heaven, that the thoughts, and approaching of Death and Judgment might revive our Spirits, and fill us with joy, and not appale us, and fill us with amazement!

Sect. 9. *Of the time of Self-trial.*

THe Scriptures have determined no ſet time, yet ſome Rules there are, partly in Scripture, and partly preſcribed by holy men, which we may make uſe of, as thus:

1. There is no danger of ſurfeiting upon too much; the oftner we reckon with our Souls, the fewer things we ſhall have to reckon for every time; and the fewer things there be, the more readily will they be called to mind, and more exactly be ſcanned: This made *Bernard* ſay of this work, *If we will do it as often as we need, we muſt do it always.* Bern. in Cant. Ser. 58. *fin.*

2. The time that learned and devout men commend to us, is once every day: So *Chryſoſtom, Let this account be kept every day;* —— *Have a little book in thy Conſcience, and write therein thy daily tranſgreſſions; and when thou layeſt thee down on thy bed, then bring forth thy book, and take an account of thy ſins.* *Chryſoſt.* Exp. in Pſal. 4.

3. The time that eſpecially Scripture holds forth to us, is at Evening or at Night: *I call to remembrance,* ſaid *David, my Song in the Night; I commune with my own Heart, and my Spirit made diligent ſearch:* Pſal. 77. 6. And thus he bids us, *Commune with your own Hearts upon your bed, and be ſtill.* Pſal. 4 4. Upon which words ſays *Chryſoſtom, What means this that he ſaith, Commune with your own hearts upon your beds? q. d.* After ſupper, when you lie down, and are ready to ſleep, and have great quietneſs and ſilence, without preſence or diſturbance of any, then erect a Tribunal for your own Conſciences. *Chryſoſt.* in loc.

4. Other times may be as occaſion requires: When the Church of *Iſrael* was in diſtreſs, and ſighed to God, then they encouraged each other, *Let us ſearch and try our ways, and turn again to the Lord.* Lam. 3. 40. When Chriſtians purpoſe to receive the Lord's Supper, then *Let a man examine himſelf, and ſo let him eat:* 1 Cor. 11. 28. When we obſerve days of Faſt for Humiliation of our Souls; or when we obſerve a Sabbath of Feaſts, or eſpecially when we are caſt down upon our ſick beds, and in expectation of our Solution, then it's time to *examine, and to judge our ſelves, that we be not judged.* 1 Cor. 11. 31.

5. Beſides thoſe daily and caſual times, it is convenient alſo, after ſome good ſpace of time, to try our ſelves over again, *ex. gr.* After a month, or a year, to conſider our ſelves for the month or year paſt, that we may ſee how we have profited or decayed for that ſpace of time; for as our Members grow, and our ſhape every day changeth, and our black hairs turn gray while we perceive it not, yet after ſome ſpace of time, we may eaſily diſcern; ſo it is in our Souls, beſides the manifeſt changes which ſometimes appear at the inſtant, there are certain inſenſible alterations, which are not to be diſcerned; but after ſome continuance of time, and for rectifying of theſe, it is neceſſary to take a more general view of our Souls, in a monthly or yearly *trial*; by this means we ſhall ſee wherein we are better or worſe, how our zeal is encreaſed or decreaſed; if we are bettered ſince our laſt general account, we ſhall have occaſion to praiſe God; if otherwiſe, we muſt therefore be humbled, and blow the coals of zeal, and ſtir up the Grace of God in us, that we may *ſtrengthen the things which remain, and are ready to die.* Rev. 3. 2.

To this purpoſe we read of many Ancients that were accuſtomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Regiſter (of God's dealings towards him, and of his dealings towards God in main things) the Lord put into a poor Creatures Heart to keep in the year 1641. ever ſince which time he hath continued it, and once a year purpoſes (by God's Grace) to examine himſelf by it; the uſe and end of it is this:

1. Hereby he obſerves ſomething of God to his Soul, and of his Soul to God. 2. Upon occaſion he pours out his Soul to God in Prayer accordingly, and either is humbled or thankful. 3. He conſiders how it is with him in reſpect of time paſt, and if he have profited, in Grace, to find out the means whereby he hath profited, that he may make more conſtant uſe of ſuch means; or wherein he hath decayed, to obſerve by what Temptation he was overcome, that his

former errors may make him more wary for the future.

Beſides many other uſes, as of his own *Experiences*, and *Evidences*, which he may (by the Lord's help) gather out of this Diary.

Sect. 10. *The daily Regiſter of a weak unworthy Servant of Chriſt for ſome time.*

IT may be expected, that I give ſome example hereof, wherein if I might any way advance Chriſt, or benefit his Church, though I lay in the duſt, I ſhould willingly publiſh and ſubſcribe the daily Regiſter of a poor unworthy Servant of Chriſt, indeed one of the meaneſt of his Maſter's family, for ſome ſpace of time: As thus,

May 13. I retired my ſelf to a ſolitary and ſilent place, to practice eſpecially the ſecret Duties of a Chriſtian, my ground is that of *Cant.* 2. 11, 12.
Cant. 2. 11, 12. *Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The Bridegroom of our Souls* (ſaid Bernard) *is baſhful, and more frequently viſits his Bride in the ſolitary places.*

May 14. In a pleaſant wood, and ſweet walks in it the Lord moved and inabled me to begin the exerciſe of ſecret Duties: And after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulneſs*: The Lord then gave me to obſerve my former negligence, and to make ſome reſolutions. I found the Lord ſweet to me in the concluſion of the Duty. *Allelujah.*

May 15. I fell on the Duty of *Self-trial*, and in the Morning confeſſed my ſins before and ſince Converſion, wherein the Lord ſweetly melted my heart. In the Evening I peruſed my Diary for the laſt year, wherein many paſſages of mercies from God, and troubles for ſin, &c.

May 16. In the Morning I went through the Duty of *Experiences*, and felt ſome ſtirrings of God's Spirit in my Soul. In the Evening I fell on the Duty of *Evidences*, when I acted Faith, and found my *Evidences* clear. Oh how ſweet was my God!

May 17. This day in the Morning, *I meditated on the love of Chriſt*, wherein Chriſt appeared, and melted my heart in many ſweet paſſages: In the Evening *I meditated on Eternity*: Of Hell, and on Eternity of Heaven, wherein the Lord both melted, and cheered, and warmed, and refreſhed my Soul. Surely the touches of God's Spirit are as ſenſible as any outward touches. *Allelujah.*

May 19. In the former part of this day, I exerciſed *the Life of Faith*, when the Lord ſtrengthened me to act Faith on ſeveral Promiſes, both Temporal, Spiritual, and Eternal; I had then ſweet, refreſhing, and encouraging impreſſions on my Soul againſt all the fearful, ſinful, and doubtful dreams I had the night or two before dreamed. In the Evening I conſidered the Duty of *Prayer*, obſerved ſome workings of God's Spirit in my peruſing the Rules, and afterwards in the practice of this Duty. Bleſſed be God.

May 20. In the Morning I fell on *Reading the Word*, peruſed the directions, and then ſearched into the *Common places and uſes of my Corruptions in Nature and Practice; of my comforts againſt the burthens of my daily infirmities; of eſtabliſhing my heart againſt the fear of falling away; of directions in my calling; of comforts againſt outward Croſſes; of my Privileges in Chriſt above all the wicked in the World*: In every of theſe Chriſt appeared in ſome meaſure ſuitably to my Soul. In the Evening I proceed in the *Common places and uſes of ſweet paſſages that melted my heart; of ſenſible comforts, and of places hard to be underſtood*: In the firſt my heart was ſweetly melted, in the ſecond cheered; in the concluſion the Lord ſtruck me with a reverence of his Majeſty and Preſence, filled my Soul with Spiritual refreſhings, enlarged my Heart with praiſes of him, and deſires to live unto him, who hath given me in this time of Love ſo many ſweet viſits, *and kiſſes of his mouth*. Allelujah.

May 22. Occaſionally, though not in courſe, I fell on ſome parts of the Duty of *Self-denial*: The Lord in mercy wrought in my Soul ſome ſuitableneſs to that Spiritual Goſpel-Duty; Lord keep this fire up in a flame ſtill. Oh it is a ſweet, but a very hard leſſon.

May 31. I practiced (as the Lord enabled) the Duty of *Saints-ſufferings*; Into which condition as I I was caſt, ſo the Lord gave me to ſee my ſin and to bewail it, and to pray for the contrary, Grace and God's Favour. The Lord was ſweet to me in the preparations to, but eſpecially in the improving of, *Sufferings*. Now the Spirit left in my Soul a ſweet ſcent and favour behind it, Allelujah. *Amen. Amen.*

I had proceeded in this Diary, but that I doubt whether the knowledge of many ſuch particulars may not prove offenſive either to the Weak or Wilful. And I would not willingly occaſion any matter of offence to thoſe that are within or without the Church. Thus much (only for edification and imitation) I have written. And though with David, *I declare what God hath done for my Soul,* Pſal. 66. 15.
yet with Paul *I ever deſire to correct my ſelf; I live, yet* Gal. 2. 20.
not I, but Chriſt liveth in me.

CHAP. V. SECT. I.

Of the Nature of Self-denial.

Matt. 16. 24. Ἀπαρνησάσθω ἑαυτὸν. *Abneget* (*i*) *omnino neget*, Leigh *Critica ſacra. Perneget, & prorſus neget* Reynolds. *Abdicet ſeipſum* Beza.

IF *any man will come after me* (ſaith Chriſt) *let him deny himſelf.* The Word in the original is a Compound, nothing more than a ſingle, ordinarily *Self-denial.* It ſignifies to deny utterly, totally, not at all to ſpare, or regard a man's *ſelf*: It imports a perfect, or univerſal *Self-denial*; it is as much as to reject and caſt off a man's *ſelf*, as a man doth a graceleſs Son whom he will not own any more for his. From the Word opened we may diſcover the nature of it, which divers give in, though with ſome variety, as thus. *To deny a man's ſelf* (ſay ſome) *it is to forſake the motions of our own corrupt Reaſon and Will*, which is the very ſame with mortifying of the old man, and crucifying the fleſh. *To deny a man's ſelf* (ſay others) *it is to refuſe to be ſubject to, or to work for a man's ſelf, as if it were our Maſter*: And this diſcription is taken from the ſimilitude of a ſervant who renounceth to be under the government of ſuch a Lord. *To deny a man's ſelf* (ſay others) *it is not to deny himſelf to be a man, or to put off humane affects, but to humble himſelf.* This likewiſe is true, but it is not full enough for a Chriſtian's *Self denial.* And therefore *to deny a man's ſelf* (ſay others) *it is to put himſelf, and all that he hath in hazard, rather than to neglect the Glory of Chriſt.* This *Antitheſis* much enlargeth it; and in this ſence a man is ſaid to *deny himſelf* when he comes Gal. 2. 20. up to that height of the Apoſtle, as to ſay, *I live, yet not I, but Chriſt liveth in me. q. d.* the life that I live in reſpect of *the Original*, it is not of Nature, but of Grace; not of my ſelf, but of Chriſt; in reſpect of *the Rule*, It is not after my own fancy, but according to the will of Chriſt; not after my own luſts, but after the Spirit; in reſpect of *the End*, It is not to my ſelf, but to Chriſt; not to exalt or magnifie my ſelf, but to be all that I am unto Jeſus Chriſt; in reſpect of *Opinion*, It is not to make my ſelf my own Lord and Maſter, but to proſtrate all at the feet of *Chriſt*; not to ſuffer any thing in me to exalt it ſelf, but to make all veil and bow to Chriſt. And hence I ſhall give this deſcription of it, that *Self-denial is a total thorough, utter abnegation of a man's own ends, councels, affections, and a whole proſtration of himſelf, and of all that is thus under Chriſt Jeſus.* And thus we have the meaning of Chriſt, *If any man will come after me, let him deny himſelf.* (*i e.*) Let him lay aſide his own wiſdom as an empty Lamp, his own will as an evil Commander, his own imaginations as a falſe Rule, his own affections as corrupt Counſellors, and his own ends as baſe and unworthy Marks to be aimed at. *Let him deny himſelf*, whatſoever is of himſelf, within himſelf, or belonging to himſelf as a Corrupt and Carnal man; Let him go out of himſelf, that he may *come to me*; let him empty himſelf, that he may be capable of me, and that I may reign Gen. 37. 7, 9. and rule within him. As in *Joſeph's* dream, *the Sun, Moon, and the eleven Stars* did obeiſance to him, and all *the ſheaves in the field* veiled to his ſheaf; So in the Life, Way, Work, and Soul of a regenerate man, all the ſupernatural Gifts and Graces, all the moral Endowments and Abilities, all the natural Powers and Faculties of the Soul, with all the Members of the Body, and all the Labours of the Life, and whatſoever elſe, muſt do obeiſance, and veil, and be made ſubject and ſerviceable unto Jeſus Chriſt. And this is true *Self-denial.*

Sect. 2. *Of the diſtribution of Self, and of the manner how every Self is to be denied.*

BUt for the better underſtanding of this Duty of *Self-denial*, we muſt firſt diſtinguiſh of *Self*, and then apply it accordingly.

1. There is a threefold *Self*, viz. a Sinful *Self*, a natural *Self*, and a moral, vertuous, or renewed *Self*.

The firſt *Self*, which is ſinful *Self*, or corrupt *Self*, Eph. 4. 22. 1 Cor. 15. 47. Rom. 7. 24. Rom. 8. 7. Tit. 2. 12. is that which the Apoſtle calls *the old man*, Epheſ. 4. 22. *the earthly Adam*, 1 Cor. 15. 47. *the body of Death*, Rom. 7. 24. *the Carnal Mind*, Rom. 8. 7. in which Sence to deny a *Man's-ſelf*, it is in the Apoſtles phraſe, *to deny ungodlineſs, and worldly luſts*, Tit. 2. 12.

The ſecond *Self*, which is natural *Self*, is either conſiderable in regard of being, or of well-being: 1. In regard of being and ſubſtance, and ſo it imports our life, which is the continuance and preſervation of our being, together with the faculties and powers of nature, our underſtanding, will, affections, ſences, fleſhly members. 2. In regard of well-being, or the outward Comforts of Life, and they are either, 1. External Relations, as betwixt Husband and Wife, Parent and Child, Brother and Brother, Friend and Friend: Or, 2*ly*. Special gifts and endowments, as Learning, Wiſdom, Power, or any other Abilities of Mind and Body. Or, 3*ly*. Common ends, which naturally men purſue and ſeek after, and they are all by the Apoſtle compriſed under three heads, of Prophet, Pleaſure, and Honour; *The luſts of the eyes, The luſts of the fleſh, and the Pride of Life*, 1 John 2. 16. 1 John 2. 16. Of this kind are Houſes, Lands, poſſeſſions, Fleſhly, Worldly, Natural, Unnatural, Artificial Delights, Liberty, Praiſe, Favour, Applauſe, any thing from which a man doth draw any kind of content or ſatisfaction in order to himſelf.

The third *Self*, which is moral *Self*, or vertuous *Self*, or renewed *Self*, it is a man's Duties, Holineſs, Obedience, Righteouſneſs, the Graces of the Spirit, the Image of Chriſt, *Col.* 3. 10. *Rom.* 8. 29. For Col. 3. 10. Rom. 8. 29. as the firſt *Adam* begets us after his image; ſo the ſecond *Adam* regenerates us after his image; from the one we receive Luſt for Luſt, and from the other Grace for Grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denial*; for ſome things are to be denied ſimply and abſolutely, ſome things conditionally, and upon ſuppoſition; ſome things comparatively, and in certain reſpects.

1. Some things are to be denied ſimply and abſolutely, and ſo a man is to deny *Sinful-ſelf*; Firſt generally, as it imports the whole body of Corruption, and concupiſcence, which we are to Coloſ. 3. 5. Rom. 8. 13. mortifie and ſubdue, to crucifie and to revenge the blood of Chriſt againſt it, *Coloſ.* 3. 5. *Rom.* 8. 13. Secondly, ſpecial in regard of thoſe perſonal Corruptions, which we in our particulars

are more notably carried unto, which *David* calls *the keeping of himſelf from his own iniquity*, Pſal. 18. 23.

Pſa. 18.23.

2. Some things are to be denied conditionally, and upon ſuppoſition of God's ſpecial call; and ſo a man is to deny his *natural ſelf*, whenſoever it ſtands in oppoſition unto, or in competition with Chriſt, his Glory, Kingdom, or Command. And this we are to do: 1. Habitually, in preparation of the Soul, and that always. 2. Actually, whenſoever any thing dear unto us is inconſiſtent with the conſcience of our Duty to God: And thus *Paul* regarded neither liberty nor life in compariſon of the Goſpel of Grace, and of the Name of the Lord Jeſus, *Acts* 20. 24.——21. 13. This *Michajah* regarded not his ſafety or reputation in *Ahab*'s Court, 1 *King*. 22. 14. Thus *Levi* regarded not his Father, or Mother, or Brethren, or Children in the zeal of God's Honour, *Deut*. 33. 9. Thus *Ezekiel* regarded not his dear Wife, the delight of his eyes, when God took her away with a ſtroak, and forbad him to mourn for her, *Ezek*. 24. 16, 17, 18. Thus *Matthew* regarded not his receipt of cuſtom, *Luke* 5. 27. Nor *James* and *John* their Nets, their Ships, their Father, when they were called to follow Chriſt, *Matth*. 4. 21, 22.

Act.20.24. —21. 13. 1 King.22. 14. Deut. 33. 9. Ezek. 24. 16, 17, 18. Luk. 5.27. Matt.4.21, 22.

3. Some things are to be denied comparatively and in ſome reſpect; and ſo a man is to deny his *renewed ſelf*, his very *Duties*, *Vertues*, *Graces*. I deny not but in the Nature and Notion of *Duties* we are bound to Seek, to Pray, to Practice, to Improve, to Treaſure up, and exceedingly to value them; but in relation unto Righteouſneſs, in order to juſtification in the ſight of God, and in compariſon of Chriſt, we muſt eſteem all theſe things but as *loſs and dung*, Phil. 3. 8, 9, 10.

Phil. 3. 8, 9, 10.

Sect. 3. *Of the Denial of Sinful-ſelf, and firſt of Cautions.*

FIrſt, we muſt deny *Sinful-ſelf*, and this we are to deny ſimply and abſolutely, whether it be the whole Body of Corruption and *Concupiſcence*; or thoſe *Perſonal Corruptions* which we in our particulars are more notably carried unto.

Concerning both theſe I ſhall give ſome { Cautions
Directions.

The Cautions in General as theſe——

1. That the denial of *Sinful-ſelf* is ſtill imperfect in this life, even in the moſt excellent Servants of Chriſt; the beſt of us feel in our ſelves *another Law* and power of Sin *rebelling againſt the Law of our Mind*; *and leading us into Captivity to the Law of Sin that is in our Members*, Rom. 7. 23, 24. Howſoever *Self-denial* is as a deadly wound given unto Sin, whereby it is diſabled to bear rule or commanding power in the Heart of a regenerate man, yet *Self-denial* is not perfect; it doth not ſo ſlay ſin, as that we have no ſin at all in us, or that we ceaſe to ſin; there is ſtill the ſap of ſin in the Heart of the moſt regenerate and holy man; hence *Self-denial* is not for a day only, but it muſt be a continual work; as we have denied ſin to day, ſo we muſt deny it to morrow; for ſin is of a quickning nature, it will revive, if it be not deadly and continually wounded.

Rom.7.23, 24.

2. As this *Self-denial* is imperfect, ſo it is unequal, every man having a *Portion of Grace according to the meaſure of the Gift of Chriſt*, Epheſ. 4. 7. The ſame meaſure of the Spirit is not to be expected in all; all have not the ſame meaſure of ſorrow for their ſins that others have, yet it may be true, and unfeigned, and ſo accepted of God: the fruits of repentance *are in ſome* 30. *in ſome* 60. *and in ſome an hundredfold*, Matt. 13. 23. Though every true Believer have the Spirit, *Rom*. 8. 9. And be a Spiritual perſon, 1 *Cor*. 2. 14, 15. Yet ſome truly Spiritual are ſo weak, that in compariſon of others they are not ſpiritual, 1 *Cor*. 3. 1. And therefore ought not any for this to be diſcouraged if they find themſelves inferiour unto others.

Epheſ.4.7. Matt.13.23. Rom. 8. 9. 1 Cor. 2. 14, 15. 1 Cor.3.1.

3. As this *Self-denial* is unequal, ſo it is in ſome reſpects unlike in the faithful; as there are divers meaſures of it, ſo there are divers manners of it: Hence ſome that have not ſo ſtrongly denyed the outward actions of ſin, may have ſtriven more in the *Self-denial* of their inward luſts and affections: And ſome that have not denied themſelves for a time, in reſpect of more heinous ſins, may yet exceed others in *Self-denial*, which never fell into ſuch groſs and heinous Tranſgreſſions. It is hard for any to determine whether it was greater Grace in *Joſeph* reſiſting the Temptation, and not committing Adultery with his Miſtreſs, or in *David* after his fall to humble himſelf ſo far, as being a glorious King, to ſhame himſelf by publick confeſſion of his Adultery; for as God magnifies his mercy by ſin in forgiving it, more than if no ſin had been, *Rom*. 5. 20. So the godly may ſometimes manifeſt their Grace by open and effectual repentance, more than if that ſpecial ſin had not been committed by them, *Luke*. 7. 44, 45, 46, 47.

Rom.5 20. Luk. 7.44. &c.

4. Howſoever this *Self-denial* is in the beſt Saints imperfect, unequal, unlike, yet we muſt endeavour abſolutely and ſimply to deny *Sinful-ſelf*: We muſt ever be hacking and hewing at this Tree till it falls; we muſt grieve at it, ſtrive againſt it, and thus continue grieving and ſtriving all the days of our life. Say not now, *I have Grace enough*, but as that great Apoſtle, ſtill preſs forward to have more vertue from Chriſt; if we have prevailed againſt the outward act, reſt not, but get the riſing of Luſt mortified, and that rowling of it in our fancy: Get our Hearts deaded towards it alſo; and reſt not there, but get to hate it, and the thought of it. The Body of Death muſt not only be *Crucified* with Chriſt, but *Buried* alſo, and ſo rot and molder away more and more after its *firſt Deaths wound*, Rom. 6. 4. 6.

Rom. 6. 4. 6.

Sect. 4. *Of the manner of Denying our natural Concupiſcence.*

THe directions have reſpect either to our *Natural Concupiſcence*, or to our *Perſonal Corruptions*.

1. We are abſolutely to deny the whole body of *Corruption and Concupiſcence*: we are to mortifie and ſubdue, to Crucifie and to Revenge the Blood of Chriſt againſt this ſin. This is the meaning of the Apoſtle, *Mortifie your Members which are upon Earth*, *Fornication*, *Uncleanneſs*, *Inordinate Affection*, *Evil Concupiſcence*.——Now for the denying or mortifying of this *Concupiſcence*, obſerve theſe directions.——

Col. 3. 5.

1. Be ſenſible of it, cry out with *Paul*, *O wretched man that I am*, *who ſhall deliver me from the Body of this Death?*

Rom.7.24.

2. Endeavour we to get a willing Heart to have this Sin Mortified. *Bleſſed are they which Hunger and Thirſt after Righteouſneſs*, *for they ſhall be filled.*

Matt. 5. 6.

3. Be we peremptory in denying the requeſts of *Concupiſcence*, bar up the doors, give it no audience; nothing is better than a peremptory will if it be well ſet, nothing worſe if it be ill. When *Abiſhai* would have perſwaded *David* to ſlay *Shimei*, *David* gives him a peremptory denial

ſaying,

2 Sam. 16. 10. and 19. 22. ſaying, *What have I to do with you, ye Sons of* Zerviah? So Chriſt gave *Peter* a peremptory denial when he would have diſſwaded him from his paſ- Matt. 16. 23. ſion, ſaying, *Get thee behind me Satan.* The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whenſoever it ſuggeſts, give it a peremptory denial.

4. Take we pains to mortifie this ſin, *I run not* 1 Cor. 9. 26. *in vain as one that beats the Air*: That is, I take pains, but not in vain, I take no more pains than I muſt needs, if I took any leſs, I could not come to that I aim at: The leſs pains we take in ſubduing this Corruption, the more will it increaſe; but what pains? I anſwer, we muſt uſe the means God hath appointed, as *the Word, and Praying, and Faſting, and Watching, and Weeping, and Mourning*; to theſe I may add *Covenants and Vows*: Provided that 1. They be of things lawful. 2. That we eſteem them not as Duties of abſolute neceſſity, and 3. That we bind not our ſelves perpetually, leſt our vows become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew or let them ceaſe as neceſſity requires.

5. Let us intermix theſe means, Duties, or ſervices one with another. Chriſt hath variety of bleſſed employments for us, and we ſhould fly from flower or flower; as ſomtimes hear, otherwhile pray, frequently meditate, and be not ſeldom in godly company. When our luſtings ſolicite us to this or that object; ask our ſouls the queſtion that the Prophet did *Ahaziah*'s Meſſengers, *Is there not a God* 2 Kings 1. 2. *in Iſrael, that thou ſhouldeſt go to Baal-zebub the God of Ekron*? Is there never a promiſe in the Scripture? never a Saint of my acquaintance? never a mercy to be thankful for? no beauty and glory in Heaven to be planting after?

6. Labour we to get the aſſiſtance of the Spirit of Chriſt. This you may think ſtrange, *The wind* John 3. 8. *bloweth where it liſteth*, (*i. e.*) the Spirit worketh where it liſteth; yet this hinders not, but that the Spirit may liſt to blow in the uſe of the means. Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be won or loſt in the doing, or not doing of theſe things.———

1. If we would have the Spirit, then we muſt know the Spirit; we muſt ſo know him, as to give him the glory of the work of every grace; The want of the knowledge of Chriſt's Spirit is the ve- John 14. 17. ry reaſon why men receive not the Spirit. *I will ſend unto you the comforter, whom the world cannot receive, becauſe they know him not.* The world knows not the preciouſneſs of the Spirit, and therefore they lightly eſteem of him: The firſt means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace.

2. If we would have the Spirit, take heed that 1 Theſ. 5. 19. we *quench not the Spirit*; I mean not, by quenching the Spirit, *a quite putting of it out*: But 1. A growing careleſs and remiſs in the Duties of Religion: 2. A not cheriſhing every good motion of the Spirit in our hearts, either to pray or to hear, &c.

3. If we would have the Spirit, take heed that Eph. 4. 30. we *grieve not the Spirit*; let us not drive him by our ſins out of the temples of our Souls, diſturb him not in his gracious and comfortable operations there, but ſo demean our ſelves that he may ſtay in our ſpirits, and manifeſt, without any eclipſes or interruptions, his ſweet and powerful preſence within us. Surely the ſpirit is a clean ſpirit, and he loves a clean habitation: It is ſin makes the Spirit loath the ſoul of a man; Evil ſpeeches, and evil actions grieve the ſpirit of Chriſt.

4. If we would have the Spirit, take heed that we *reſiſt not the Spirit.* Now we may be ſaid to Acts 7 51. reſiſt the ſpirit, 1. By not doing the good required, when he hang oft from that good to which we are ſtrongly moved by the inward pulſations and perſwaſions of the Spirit of God. 2. By ſinning againſt light, in this reſpect the ſins againſt the ſecond Table reſiſt more than ſins againſt ſome of the firſt, becauſe theſe are ſins againſt a multiplied light, againſt the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into Gal. 5. 19. foul ſins, ſuch as are *the manifeſt deeds of the fleſh, as adultery, fornication, uncleanneſs, laſciviouſneſs*: indeed Eph. 5. 3. theſe ſins are not fit to be named amongſt Chriſtians. *But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh Saints* This laſt is called *Idolatry*, Coloſſ. 3. 5. Now the name Idol in Scripture doth ſometimes ſignifie an Image or ſculpture, or repreſentation; ſometimes an heathen God under the notion of a falſe God; and ſometimes an heathen God under the notion of filthy, unclean, and abominable, 1 *Pet.* 4. 3. 1 *Cor.* 10. 7, 8. *Iſa.* 57. 5. 1 *Cor.* 6. 9. The reaſon whereof was, becauſe in their idol-feaſts, and Idol-worſhips they uſed thoſe heathen villanies of filthineſs and uncleanneſs; *Revel.* 2. 14. or at leaſt their Idol-feaſts were wont to be previous, and preparatory to fornications, *Acts* 15. 20. *Revel.* 2. 14. O theſe are foul ſins, which were a ſhame for Chriſtians to name, or ſpeak out, much more to commit. But why is *covetouſneſs* unfit to be named? And why is it called Idolatry? Some Criticks obſerve very well, that the word in the Original is πλεονεξία, which is not *covetouſneſs* properly but *inordinate deſire*, not only of wealth, but alſo of luſts, thoſe *nefanda*, that were common to the Gentiles. O take heed of thus reſiſting the Spirit, this is a deſperate, and a dangerous ſin.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Chriſt uſed. John 14. 14. *I will pray the Father* (ſaith he concerning his Apoſtles) *and he will ſend the comforter to you.* And this was the means Chriſt put us upon, *for if your earthly* Luke 11. 13. *parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghoſt unto them that ask him*, Prayer is prevailing with God, it is reſtleſs and pleaſing to God, it will have no denial.

6. If we would have the Spirit, then let us *walk* Gal. 5. 16. *in the Spirit*; do the actions of the new man; We know ſome Phyſick is for reſtoring, ſome to preſerve the ſtrength of the body, and ſuch is this walking in the actions of the new man; it preſerves the ſtrength of the ſoul, it preſerves ſpiritual life in a man, it enables him to fight againſt corruptions and luſts, *Walk in the Spirit, and ye ſhall not fulfil the* Gal. 5. 16. *luſts of the fleſh.*

But the Saints may object; all this we have done in our meaſure, but ſtill we find a body of death, many luſts yet remaining and riſing up in us, and *rebelling againſt the law of our mind*, yea ſometimes *captivating and leading us away to the minding* and ſeeking of our ſelves, and ſerving our own baſe affections.

I anſwer, it may be ſo, nay I told you it would be ſo in the firſt caution; and yet if we pray againſt them, if by an holy, gracious, and conſtant conteſtation we fight and war againſt them, if by a godly grief and ſorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denied them. *There the luſt of a man are denied, where they do not reign, and bear dominion, where they* *have not the full and peaceable poſſeſſion.* *Paul* was one that had in a very high meaſure denied himſelf, and though he complained of ſin, and of *a Law in his members rebellion againſt the Law of his mind, and bringing him into captivity to the Law of ſin,* yet this being his trouble, the Lord thereupon comforts him with the ſufficiency of his grace, *My grace is ſufficient for thee.* 2 Cor. 12. 9.

Sect. 5. *Of the manner of Denying our perſonal corruptions.*

2. WE are abſolutely to deny thoſe *perſonal Corruptions* which we in our particulars are more notably carried unto. Now for the denying and mortifying of this ſin (whatſoever it may be) obſerve theſe directions.———

1. Labour we to ſee the diſeaſe; No man will ſeek for cure, except he ſee the diſeaſe; the ſight of the diſeaſe is half the cure of it. O then endeavour we to find out, what is our ſpecial ſin, our *Dalilah* ſin, let us be perſwaded and convinced of it. See the marks whereby to diſcover it in *Chap.* 4. *Sect.* 4

2. Obſerve the baſeneſs of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the baſeſt ſlavery in the World. *Iſraels* bondage in *Egypt* was but a ſhadow to this; Men that will not deny their Corruptions, they are Servants to Sin, and Servants to Satan, *they walk after the Prince of the Power of the Air*; Nay they are Servants to their own corrupt Minds, *they are led by their luſts as a fool to the ſtocks.* 2. For the evil that comes by it, it deprives us of God's favour and brings upon us infinite ſorrows; as blindneſs of Mind, hardneſs of Heart, deadneſs of Spirit, horror of Conſcience, and without Repentance, all the Terrors of Hell. Eph. 2. 2.

3. Abſtain we from all beginnings and occaſions of this ſin; Quench it at firſt; if we cannot put out a ſpark, how ſhould we put out a flame? If we get not the maſtery over the firſt motion to ſin, how ſhall we overcome it when it is brought to maturity in action? As a ſtream riſeth by little and little, one ſhower encreaſing it ſomewhat, and another making it bigger ſtill; ſo ſin riſeth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate luſt; if we perceive but a glimpſe of it, let us quench and reſiſt it; if we hear it knocking at the door of our Hearts, do not preſently let it in, but ask his errand, plead the cauſe with it, conſider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the diſeaſe: As the luſt is greater, ſo uſe we greater abſtinence; make ſtronger vows againſt it if the tide beat ſtrongly, keep the bank good; repair it by ſweet renewals of our Graces in us; make we new Covenants againſt it: What though we are weak, and frail, and ſubject to break our promiſes in this kind? Yet remember that they are God's Ordinances, and he will put to his helping hand to enable us.

5. Turn we our delights to God, and Chriſt, and Heavenly things? There is no true *Self-denial*, that is only privative; a man cannot leave his Earthly-mindedneſs, but preſently he muſt be Heavenly-minded; as a man cannot empty a Veſſel of Water, but preſently Air will come in its place: So a man cannot deny *Sinful-ſelf*, but Grace will immediately enter, and take poſſeſſion of his Heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, *&c.*) which we ſpent upon Vanities, are now drawn into Prayer and Holy Meditations; then luſts wither, then doth Corruption ſhale off more and more.

6. Maintain in our Souls the Authority of God's Truth; Either *Self*, or *Chriſt* will rule in the Soul; and therefore ſet up truth, and let that be the ſpring of all our actions; he that will free himſelf from being an hired Servant to this or that Maſter, he muſt hire himſelf. When *David* went to *Achiſh*, he was free from *Saul*; if we would not have *Saul* and *Sinful-ſelf* to rule in us, we muſt give up our ſelves to the command of God and his Word.

7. Labour to thwart that *particular Corruption* to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour we to be humbler and meeker than other men. Are we given to the World? Look after that better and more enduring ſubſtance in Heaven; Conſider that *the reproaches of Chriſt are greater riches than the treaſures of Egypt.* Contraries in Nature do expel one another; cold is expelled with heat, darkneſs with light; thus it is in Grace. Heb. 11. 26.

8. Pray that Chriſt would *baptize us with the Holy Ghoſt, and with fire,* that like fire he would heat the faculties of our Souls, and inflame our love unto God; for as our love to God is ſtronger, ſo our love to Holy things will be more earneſt, and conſequently our hatred to *Sinful-ſelf* will be more ſtrong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be *baptized with the Holy Ghoſt* more, and more fully. If we be left to our ſelves, it is impoſſible for us to *deny ſelf*, to *mortifie ſelf*; and therefore we are to pray to God to give us his holy Spirit. It is he that is *the refiners fire, and fullers ſoape*: Now as in refining and purifying, uſe what means you will, except you uſe fire, you can never refine Silver; ſo if a man be left to his own Spirit, he will run into a thouſand noiſome luſts; but when God's Spirit is cloathed in a man's Heart, then he is kept from ſin. Mat. 3. 12. Mal. 3. 13.

9. Labour after further diſcoveries of Chriſt. Believe more, and depend more upon Chriſt; yea let us trade immediately with Chriſt; for Chriſt is the only Agent in the work of *Self-denial.* Miſtake not, I do not ſay, that we are meer paſſives in *Self-denial*; indeed at that firſt habitual beginning of it at Converſion, and at that final perfecting and finiſhing of it, and carrying away all ſin at Death, I believe we are meer paſſives; but now in our progreſs we are workers together with Chriſt: And therefore it is ſaid that *we purge our ſelves*, and that *we purifie our ſelves*, and that *we, by the Spirit mortifie the deeds of the fleſh*, becauſe Chriſt ſtill in going on to purge us, purifie us, and to mortifie our Luſts, he doth it by ſtirring up our Graces, and uſeth therein acts of our Faith, and Love, and many motives, and conſiderations to do it. Let us therefore uſe all means required, but above all let us bring our Hearts more and more acquainted with Chriſt. It is Chriſt that great Ordinance appointed by God to get our Luſts mortified; how many Souls have gone puddring on (as I may ſo ſpeak) in the uſe of other means? And though in them Chriſt hath Communicated ſome vertue to them, yet becauſe they did not trade with him, they had little in compariſon: The more diſtinctly a man underſtands Chriſt, and how to make uſe of him, the more eaſily he will deny himſelf, and get his Luſts purged; Such a one as trades immediately with Chriſt, will do more in a day, than another in a year. Now this is as God opens our Faith to ſee him, and know him, and to be acquainted with him; Hence it was *Paul*'s deſire, *that I may know him and the power of his Reſurrection:* 2 Tim. 2. 21. 1 Joh. 3. 3. Rom. 8. 13. Phil. 3. 10.

That I may know him as a Prophet inſtructing me, as a Prieſt ſanctifying me, as a King reigning ſpiritually in me; That I may know the power of his Reſurrection in the vivification of my Soul in the abolition of my ſin, and eſpecially *of mine own iniquity*. It was Chriſt, *Paul* made uſe of in this work. Pſal. 18. 23. Gal. 6. 14. *By Chriſt the World is Crucified unto me, and I unto the World.* Thus much for *the Denial of Sinful-ſelf.*

Sect. 6. *Of the Denial of our external Relations; and firſt of Cautions.*

SEcondly, We muſt deny *natural ſelf*; and this we muſt deny only conditionally, and upon ſuppoſition of God's call, whether it be in regard of our *being*, or *well being*. I ſhall begin with the latter, and that contains either *external relations, ſpecial gifts, or common ends.*

1. We are conditionally to deny our external relations; To this purpoſe (ſaith Chriſt) Luke 14. 26. *If any man cometh to me, and hateth not Father, and Mother, and Children, and Brethren, and Wife, and Siſters —— he cannot be my Diſciple.* Not that Religion teacheth, or commandeth, or endureth a Saint to break the ties of Religion, or Nature; you ſee it puts in a Plea againſt ſuch unnaturalneſs, *Honour thy Father and Mother, is the firſt Commandment, with Promiſe.* 6. 2. *And the Ravens of the valleys ſhall pick out their eyes that mock and deſpiſe their Father and Mother.* r. 30. God's Commandments do not enterfere, the Goſpel in this caſe gives no Superſedeas to the Law: And therefore in the denial of Relations I ſhall lay down { Cautions. Directions.

1. That Relations are the bleſſings of God; they are God's gifts, and beſtowed on the Saints in a way of Promiſe. *Bleſſed is every one that feareth the Lord, that walketh in his ways*; How may that apper? Pſal. 128. 1, 3, 4. *Thy Wife ſhall be as a fruitful Vine by the ſides of thine houſe, thy Children like Olive-plants round about thy table: Behold thus ſhall the man be bleſſed that feareth the Lord.* Now thus we muſt not deny, but Love, and Cheriſh, and dearly eſteem of our Relations: They are the gifts of God's bounty, of his Gracious Covenant, proceeding from the free undeſerved Love of God; they are the Tokens of God's ſpecial good Will and Favour in Jeſus Chriſt: They are the Loving Tokens which Chriſt ſends to our Souls, that ſo he might draw our Loves to him again; and hence it is Lawful and Commendable to Rejoice in them in their way, and eſpecially to lift up our Souls in Thankſgiving to God for them; for *every Creature of God is good* (much more the Children of our Loins, and Wives of our Boſoms) 1 Tim. 4. 4. *if received with Thankſgiving.*

2. Notwithſtanding they are the bleſſing of God, yet we muſt deny them for God, as in theſe caſes. ——

1. If they retard us in the way to Chriſt, if they entice us to make haltings in our runnings through fire and through water to the Lord Jeſus. Thus as it was ſaid of *Levi*, ſo ſhould it be ſaid of every Saint, Deut. 33. 9. *He ſaid unto his Father and Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor know his own Children.* This is meant either of the Prieſt's continued Duty, who, if his Father, Mother, Brother, or Child died, he might not mourn for them, but carry himſelf as if he did not reſpect, know, or care for them: Or, it is meant of that fact of the Sons of *Levi*, who being Exod. 32. 27, 28. commanded of *Moſes, they killed every man his Brother, Friend, Neighbour, and Son*, that had ſinned in making and worſhipping the Golden Calf; and to this latter the *Chaldee* refers it, Tranſlating thus, *Who had no compaſſion on his Father, or on his Mother, when they were guilty of judgment, and accepted not the Perſons of his Brother, or of his Son.* If our deareſt Relations ſhould beckon us out of the way, or retard us in the way to Jeſus Chriſt, *we muſt not reſpect Father or Mother, we muſt not acknowledge our Brethren, nor know our own Children.* And Chriſt gives Matt. 10. 37. the Reaſon, *he that Loveth Father or Mother more then me, is not worthy of me? And he that Loveth Son or Daughter more then me, is not worthy of me.* A man ſhould love Father and Mother, and a man will love Son and Daughter, for Love deſcends rather than aſcends; but if any man love Father, or Mother, or Son, or Daughter more than Chriſt, he is not fit to be a Diſciple of Chriſt, or to be ſaved by Chriſt.

2. If they draw contrary ways to Chriſt, if their ways be Croſs, Chriſt drawing one way, and Relations drawing another way. Now in this caſe, as Chriſt ſaid, *If a man hate not Father, and Mother, and Wife, and Children, and Brethren, and Siſters? Yea, and his own Life alſo, he cannot be my Diſciple.* Luke 14. 26. If any man hate not, (*i. e.*) if a man renounce not all carnal affection, if a man be not diſpoſed (where theſe loves are not incompatible) to *hate Father, and Mother*, and all for the love of Chriſt, he cannot belong to Chriſt. Theſe two Caſes may be ſummed up thus; if our *Relations* do either retard our way to Chriſt, or draw us from Chriſt, in this ſence they ought to be forgotten, yea, to be hated. Chriſt in this caſe, called *Peter Satan*: *we muſt not Love Father, or Mother, or Daughter, or Wife, or Child more then Chriſt.* So Matt. 10. 37. expounds that place of *Luke* 14. 26. This is plain, for we muſt love Chriſt *with all our Heart, and with all our Soul*; and though by the Second Commandment, *we muſt love our Neighbour as our ſelf*, yet we muſt not love our Neighbour as our Chriſt.

Sect. 7. *Of the manner of Denying our external Relations.*

THe directions of *Self-denial* in reſpect of our *Relations*, are theſe. ——

1. Let us have them, as if we had them not! This is the expreſſion of the Apoſtle: *The time is ſhort* (ſaith he) and what then? *it remains, that both they that have Wives, be as though they had none, and they that weep as they that wept not, and they that rejoyce as if they rejoyced not,* 1 Cor. 7. 29, 39. 1. *The time is ſhort*: The Apoſtle here alludes to Sea-faring men that have almoſt done their voyage, and begin to ſtrike ſail, and to fold them up together, and are even putting into harbour; So it is with us; *our time is ſhort*, as ſoon as we begin our Voyage, we are ready to ſtrike ſail preſently. 2. *It remains that both they that have wives, be as though they had none*, &c. *q. d.* You that are ready to caſt anchor, trouble not your ſelves about theſe things, but rather be ye ſtedfaſt, gird up the loins of your minds, let your care be the greateſt for Heaven; and as for theſe outward *Relations*, be as if you had none, or think as ſoon as you are aſhore, you ſhall have none; do not glut your ſelves, but moderate your hearts in all ſuch comforts as theſe.

2. Let us reſign up all to God. This we have done, and this we muſt do ſtill. 1. This we have done in that day when we made up our bargain for Chriſt. Every ſoul that comes to Chriſt, he parts with all to buy that Pearl, and in ſelling all he ſells not only his corruptions and luſts, but his father, mother, wife, children, all relations conditionally. 2. This we muſt do ſtill; we muſt give up all to God; we and they, and all muſt be

at the command of Chriſt, at the pleaſure of God and Chriſt; indeed nothing is properly called our own but God and Chriſt; all other things are God's gifts, lent of God, and therefore due (as occaſion is) we muſt give up all to God again.

3. In all things, yea above all things be we fill'd with the Spirit. This will take off our thoughts from other things that are inferiour: If our ſouls be once filled with the things of a better life, then Wife, Children, Parents, Friends will never draw away our hearts. O that our ſouls would but mount up and take a view of thoſe rare things that are provided for us in another life! What! to have God our Father, Angels our keepers, to be the friends, brethrens companions of Angels! Weigh theſe things daily, and then we ſhall *deny our Relations* here: Theſe on earth may be comforts, but what is earth to heaven? what are theſe joys to joys eternal;

4. Let us muſe on the many Relations betwixt Chriſt and us; he is our Creator, we the work of his hands; he is our Shepherd, we the flock of his paſture; he is our Father, the great Father of the Family, who provides all things neceſſary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouſe: Now if Chriſt be inſtead of all Relations, how ſhould we but leave all for Chriſt? As a woman leaves her fathers Houſe, and her own people, to co-habit with her husband, ſo ſhould we *leave our Country with* Abraham; *leave your friends with* Levi; Gen.12.1. *leave our poſſeſſions with the Diſciples*: yea, be *ready to* Deut.33.9. *leave our life with* Paul for the teſtimony, honour, Mat.4.22. and ſervice of Chriſt. The ſoul that is related to Chriſt, hath enough in Chriſt to pleaſe and delight it ſelf. Though all friends, according to the fleſh, become ſtrangers or prove enemies, yet Chriſt is inſtead of all friends.

5. Let us imitate them (as occaſion is) who for Chriſt's ſake have not only in will, but actually parted Heb. 11. with their deareſt Relations. Thus *Moſes refuſed* 24, 25, 26. *that relation, to be called the ſon of Pharaohs daughter, chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* Thus the Apoſtles of Chriſt refuſed not ſome but all their Relations: *Behold we have forſaken all, and followed* Matt. 19. *thee.* To whom Chriſt anſwered, 27. *every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred-fold* (which Chriſt gives them in beſtowing himſelf on them) *and ſhall inherit everlaſting life.* It was *Jerom's* ſaying, *If the Lord Chriſt ſhould call me to him, though my father ſhould* 29. *lye in the way, and my mother ſhould hang about my neck, I would go over my father and ſhake off my mother, and run to my Chriſt.* But this was only ſaid; if you would know a greater matter then this done and practiſed, I ſhall give you one notable inſtance, enough to inflame all our hearts towards Chriſt and his truth in the very publiſhing of it.

I have read a notable Hiſtory of one *Galeacius Caracciolus* the noble Marqueſs of *Vico*: This *Vico* was one of the Paradiſes of *Naples*, and *Naples* was the Paradiſe of *Italy*, and *Italy* is the Paradiſe of *Europe*, and *Europe* the Paradiſe of all the Earth, Yet this Marqueſs being brought to hear a Sermon of *Peter Martyr*'s, God pleaſed ſo to work upon his Spirit that he began to enter into ſerious thoughts, whether his way of Popery, wherein he was trained, was right or not. At laſt having further light let into his Soul, not only of ſeeing Truths, but likewiſe of delivering himſelf from that Idolatry which he apprehended himſelf defiled withal, his Reſolutions were ſtrong to leave the Court, and his Honours, together with his Father, Wife, and Children, and whatſoever was dear to him. Many grievous combats he had betwixt the Fleſh and the Spirit when he reſolved of his departure, but the greateſt troubles were his Relations; For ——

1. As often as he looked on his Father, which he almoſt did every hour, ſo often he was ſtricken at the Heart with unſpeakable grief; his thougths run thus, *What? And muſt I needs forſake my dear and loving Father? And cannot I elſe have God my Father? O unhappy Father of my Body, which muſt ſtand in competition with the Father of my Soul?*

2. No leſs inwardly was he grieved in reſpect of his noble wife; for, having no hope that ſhe would renounce Popery, and go with him, he reſolved alſo for Chriſt's ſake to leave her, and to follow Chriſt, whereupon his thoughts run thus: *And ſhall I ſo, yea ſo ſuddenly, and ſo unkindly leave and forſake my Wife, my dear and loving Wife, the only joy of my Heart in this World, and ſhall I leave her not for a time, but for ever! Poor Lady! How many doleful days without Comfort, how many walking nights without Sleep ſhall ſhe paſs over? What will ſhe do, but Weep, and Wail, and Pine away with Grief?* Theſe two Cogitations of his Father and Wife, greatly Tormented, and the more becauſe he laboured to keep cloſe this fire which burned and boiled in his Heart; he durſt not make known his departure, leſt it ſhould have been hindred, which he would not for a World.

3. There was yet a third, and ſpecial care that pinched him, and that was for his Children; which were ſix in all. It was the more grief in that they were ſo young, as that they could not conceive what it was to want a Father! The Eldeſt was ſcarce Fifteen, and the Youngeſt ſcarce Four years old: Towards them, ſaith the Story, his thoughts run thus. *And ſhall I within theſe few days utterly forſake theſe ſweet Babes? Shall I leave them to the wide and wicked World, as though they had never been my Children, nor I their Father?* —— *And you poor Orphans, what ſhall become of you, when I am gone? Your hap is hard, even to be Fatherleſs, your Father yet living.* —— *And what can your woful Mother do, when ſhe looketh on you, but weep and wring her Hands, her Grief ſtill encreaſing as ſhe looks upon you? Yet thus muſt I leave you all confounded together in heaps of Grief, weeping and wailing one with another, and I, in the mean time weeping and wailing for you all.*

This noble Spirit thus reſolved, at laſt he left his Family, and went to *Geneva*; who no ſooner gone, but his Friends and Family were ſo aſtoniſhed, that nothing was heard or ſeen amongſt them but Lamentations. The ſtory is large: I ſhall wind up all in this one paſſage. By his Father's Commands, and his Wifes Entreaties, he was perſwaded to ſee them once in his Life, and take his Journey from *Geneva*, to *Vico*; thither come, and having ſtayed awhile, and now ready again to return to his dear *Geneva*, his Father, at his farewel, *gave him many an heavy and bitter curſe*; his Wife embraced him, and took him about the neck, beſeeching him in a moſt loving and pitiful manner, that *he would have care of himſelf, of his dear Wife and Children, and not ſo willingly caſt them all away*; His young Children, all upon their knees with arms ſtretched out, and hands holden up, and faces ſwollen with Tears, cryed unto him *to have pity on them, his own Bowels, and not to make them fatherleſs before the time*: His friends with heavy Countenances and watry Eyes looked rufully on him, and though for grief they could not ſpeak a Word, yet every look, and every countenance, and every geſture was a loud cry, and a ſtrong entreaty that *he would ſtay, and not leave ſo ancient and noble an houſe in ſuch a woful, and deſolate caſe.* But above all, there was one moſt lamentable Sight: Among all his Children, he had one Daughter of Twelve years old, who crying out amain, and wallowing in Tears, fell down, and catching faſt hold about his Thighs and Knees, held him ſo hard that he could by no means ſhake her off, and the affection of a Father wrought ſo with him, as he could not offer with violence to hurt her; he laboured to be looſe, but ſhe held faſter; he went away, but ſhe trailed after, crying to him, *not to be ſo cruel to her his own Child, who came into the World by him*: This ſo wonderfully wrought with his Nature, that he thought (as he often reported) that *all his Bowels rouled about within him, and that his Heart would have burſt preſently, and there inſtantly have died.* —— But notwithſtanding all this, being armed with a Supernatural and Heavenly fortitude, he broke through all thoſe Temptations, and for Chriſt's ſake *denied all*, and ſo returned to *Geneva*: (where Maſter *Calvin* then lived) a Glorious *Self-denial*, or a Glorious *denier* of his *Natural-ſelf.* And thus much of *denying* our *Relations.*

Sect. 8. *Of the Denial of our ſpecial Gifts; and firſt of Cautions.*

2. WE are conditionally to deny our ſpecial Gifts and Endowments: As Learning, Wiſdom, Power, or any other Abilities of Mind and Body. In proſecution of this I ſhall

give ſome { Cautions.
Directions.

The Cautions are theſe, ——

1. That Learning, Wiſdom, Abilities, are in themſelves excellent things. *Æneas Silvius* in his Epiſtle to *Sigiſmund* Duke of *Auſtria*, ſaid, that *if the face, even of Humane Learning could but be ſeen, it is fairer, and more Beautiful than the Morning, or the Evening Star*: How much more may be ſaid in reſpect of Divine, Spiritual, Theological Learning, whoſe Subject is God, and Chriſt, and the things of God? In this reſpect therefore we muſt not deny them.

2. Notwithſtanding the excellency of Learning, Wiſdom, or other Abilities, yet muſt we *deny* them, as in theſe Caſes, ——

1. In reſpect of any high thoughts of ours, of any overweening conceit of our own excellencies. Rom. 12. 16. *Be not wiſe in our own conſeit*, ſaith the Apoſtle; to Prov. 3. 5, 7. which agrees that of *Solomon*, *lean not to thine own underſtanding*, —— *be not wiſe in thine own eyes.* It is a ſad thing to ſee in theſe times how all our debates, differences, controverſies, even in Spiritual matters, do almoſt ſavour of nothing elſe but of the affectation of natural Wiſdom, Subtilty, Eloquence; how doth Pride move men to outſtrip one another, either by ſhewing their Parts, as Wit, Language, Reading, Philoſophy, Hiſtory, and other Learning; or by laſhing and ſmiting one another with the Tongue, to ſeek a Conqueſt rather by the infamy of others, than by the *Armour of Righteouſneſs on the right hand and on the left*? By theſe unchriſtian and unconſcionable ways the more able men are, the more deſtructive they make themſelves to the comforts of their brethren, and the nearer their debates relate unto Religion, the further off they ſet themſelves, and others, from the Kingdom of Jeſus Chriſt. The reſpect which is had to gain credit with men, to loſe no ground in the debate, and to be thought Leaders in the cauſe together with the fear leſt they ſhould be foiled in any thing, doth even ſtrip them of all Chriſtian Simplicity, *With the lowly is Wiſdom*, (ſaith *Solomon*) *whereas from Pride* Prov. 11. 2. *cometh ſhame.* That wiſdom cannot be true, which brings us nearer to our own wit, and further off from the Simplicity and Humility which is in Chriſt Jeſus. I ſuppoſe this is one cauſe why ſo much contempt is now caſt upon the Name of Learning, though it may be wrongfully by men, yet deſervedly as from God; and I believe God will not ceaſe to *ſtain the Pride of all their Glory, and their greatneſs*, by a full diſcovery of their ſhame, till they that are Learned do ſhew themſelves willing to be reformed herein.

2. In reſpect of any uſe of them according to the World. Of this God ſpeaketh when he ſaith, *I will deſtroy the Wiſdom of the Wiſe, and will bring to* 1 Cor. 1. 19. *nothing the underſtanding of the Prudent.* And thus the Apoſtle triumphed over the Wiſards of the World, ſaying, *Where is the Wiſe? Where is the* 1 Cor. 1, 30. *Scribe? Where is the Diſputer of this World? Hath not God made fooliſh the Wiſdom of this World?* Worldly wiſdom uſually ſcorns and diſdains the great myſteries of Godlineſs, Fooliſhneſs of Preaching, Simplicity of the Saints; but this *Wiſdom deſcendeth not from above*, (ſaith the Apoſtle) *this Wiſdom is but* James 3. 15. *Earthly, Senſual, Deviliſh*; 1. *Earthly*, it minds only *Earthly things*; though a man be to paſs perhaps the next day, the next hour, the next moment to that dreadful Tribunal of God, yet it ſo glues his Hopes, Deſires, Projects, Reſolutions to Earthly, Tranſitory Pelf, and things of this Life, as if both Soul and Body at their diſſolution ſhould be wholly and everlaſtingly reſolved into earth or nothing. 2. It is *Senſual*; it prefers the pleaſures of Senſe, and pleaſing the appetite, before the Peace of Conſcience and Senſe of God s favour; it provides a Thouſand times better for a Body of Earth, which muſt ſhortly turn to Duſt, and feed the Worms than for a precious immortal Soul, that can never die; it highly prefers a few bitter-ſweet pleaſures, for an inch of time in this vale of Tears, before unmixt and immeaſurable joys through all Eternity in the Glorious Manſions of Heaven. 3. It is *Deviliſh*; for it imitates the Devil in plotting and contriving miſchief and ruine againſt the Glory of God, the Miniſtery of his Word, the paſſage of his Goſpel, the Plantation of his Grace in the Hearts of men: Or it is *deviliſh*, becauſe the Devil uſually ſets thoſe on work that have a little more wit to do him Service; He knows they are more able, and active to Quarrel, Rail, Slander, diſgrace the Truth of God, or Miniſtry of Chriſt. O poor Souls! How do you bark and ſnatch at thoſe hurtleſs hands, which would heal and bind up your bleeding Souls? O poor Ideots, what wiſdom is it for you to endeavour their extirpation, who are as *Stars on the right* Rev. 1. 16. *Hand of Chriſt*? They that would do Chriſt's Miniſters any deadly harm, they muſt pluck them thence; I could wiſh thoſe *Worldly, Earthly, Senſual, Deviliſh-wiſe*, that imploy their Wits, their Power, their Malice, their Friends, their Underhand-dealings, to Slander, Diſgrace, Hinder, ſtop the paſſage of a conſcionable Miniſtery; but to remember thoſe few Texts, *He that toucheth you, toucheth the apple of my Eye: And he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent* Zech. 2. 8. *me.* Surely there is ſomething in it that God ſo Lu. 10. 16. ſtrictly chargeth, *Touch not mine Anointed, and do* Pſal. 105. 15. *my Prophets no harm.*

Sect. 9. *Of the manner of the Denying our Special Gifts.*

THe directions of *Self-denial* in reſpect of our *Special gifts*, are theſe.——

1. *Think we ſoberly of our ſelves according as God hath dealth to every man the meaſure of Faith.* We were not *Sober* in the Apoſtles phraſe, if either we took Rom. 12.3. that upon us, which we have not, or bragged of that which we have.

2. Mind the true ends of Learning, Wiſdom, Abilities, and aim at them. What are thoſe ends? I anſwer, 1. To do God more Excellent, and more Glorious Service. 2. To furniſh the Soul for an higher Degree, and a greater meaſure of Sanctification. 3. *To do more Nobly in Ephratah, and to be more Famous in Bethlehem.* What a ſhame and Sin is it for Men by their Abilities to hunt after certain ſecondary Prizes, as Pleaſure of Curioſity, Ability of Diſcourſe, Victory of Wit, Gain of Profeſſion, Inablement for imployment and Buſineſs, and ſo (by the abuſe and miſapplying of it) to put their great engine of *Gifts* into the Devils hands, for the inlarging and advancement of his Kingdom? O conſider thoſe more noble ends, and ſeek after them.

3. Endeavour to walk before God in Humility and Lowlineſs of Mind. What? Are thy Gifts more eminent than others? It is the Lord that makes thee differ; and as God hath been favourable to thee, ſo ſhould his Favours be as obligations to Obedience, Humility, Meekneſs in thee.

4. Remember it is not the greatneſs of the *Gift*, but the well-uſing of the *Gift* that is the Glory of the Receiver; it is not the having of any thing whether much or little, but the having of Chriſt with it, that makes it full and ſatisfactory, ſweet and comfortable, uſeful and beneficial unto Man.

5. Know and be aſſured, that whatſoever we have, if it puffs us up, and make us ſwell, it is not food, but Poiſon; or Mercy, but a Curſe; no Evidence of Divine favour, but of ſevere anger to our Souls.

6. Obſerve and weigh well, that the iſſue and event of all depends not upon the Abilities of Man, but upon the all-diſpoſing hand of God. *The race* Eccl. 9.11. *is not to the Swift, nor the battel to the Strong, neither yet bread to the Wiſe, nor riches to men of Underſtanding.* All our Abilities are under God's providence, who puts an efficacy into Man's Abilities even as he pleaſeth.

7. Eſteem we all Abilities, *Gifts*, Knowledge, Phil. 3. 8. as *dung and droſs in compariſon of the excellency of the knowledge of Chriſt Jeſus our Lord.* Thus Paul *determined to know nothing but Chriſt and him Crucified.* All Knowledge, Art, Learning is nothing to Chriſt; there is no fulneſs, no Divine excellency in that Man's knowledge that knows not Jeſus Chriſt. *Si* 1 Cor. 2.2. *Chriſtum neſcis, &c. If we know not Chriſt, it is nothing if we know never ſo much: Si Chriſtum diſcis, &c. If we know Chriſt, it is enough, though we know nothing more*; enough indeed, for in knowing him we have all knowledge; *In Chriſt are hid all the Treaſures of Wiſdom and Knowledge.* Among wiſe Col. 2. 3. men he is the choiceſt that knows moſt of Chriſt; it is Chriſt that puts a fulneſs into our knowledge, as the ſhining of the Sun in the air puts a fulneſs of light into the eye; hence *Paul* made *Chriſt* Crucified the Center and Circumference of his Knowledge, Eph. 3. 18. *the Breadth, and Length, and Depth, and Heighth of his Knowledge*, this was the full Latitude of his Knowledge, to know Jeſus Chriſt; and this is *excellent Knowledge*, excellent for the Author, Matter, Subject, Fruits, and Effects of it; this is *ſaving Knowledge, this is Life eternal to know thee, and whom thou* Phil. 3. 8. *haſt ſent, Jeſus Chriſt.* O never ſpeak of Learning, Wiſdom, Gifts, Abilities, in compariſon of Chriſt. *Bernard* could ſay, *If thou writeſt, it doth not reliſh* John 17 3. *with me, unleſs I read Jeſus there; if thou diſputeſt or conferreſt, it doth not reliſh with me, unleſs Jeſus ſound* *Si ſcribas, non ſapit mihi niſi, legero ibi Jeſum,* &c. Bern. *there:* All Learning is but ignorance in compariſon of the knowledge of Chriſt Jeſus our Lord. Come then, and down with all Carnal Knowledge in this reſpect; Come then, and ſubmit to that True, Spiritual, Applicatory, Experimental Knowledge of Jeſus Chriſt. *Henceforth* (ſaith the Apoſtle) *we know no man after the Fleſh, yea though we have known* 2 Cor. 5.16. *Chriſt after the Fleſh, yet henceforth know we him no more.* We know him not after an Earthly Carnal Manner, but after a Divine and Spiritual manner agreeable to the State of glory whereto Chriſt is exalted.

8. Conſider that *Gifts* and Abilities are the ſtay, and ſtaff, and ſtrength only of *Hypocrites*; they only lean on theſe, they only ſecure themſelves in theſe: Are they not *Hypocrites* that dare to plead thus with God himſelf? *Many will ſay to me in that day, Lord,* Mat. 7. 22. *Lord, have we not Propheſied in thy Name, and in thy Name caſt out Devils, and done many great Wonders?* They truſted upon, *have we not propheſied? Have we not prayed? have we nor done Wonders?* q. d. God hath opened the Secrets of Heaven to us, and do you think he will ſhut the Gates of Heaven upon us? We have Preached, we have been Inſtruments of ſaving others, and ſhall not we be ſaved our ſelves? We have caſt out Devils, and ſhall we be caſt to the Devil? We have not walked in an ordinary tract of profeſſion, but we have traded in Wonders and done Miracles, we have amazed the World with Reports of the great things we have done; is all this nothing? Thus they plead with Τίς ὑλται τὸ ξένον ϗ παράδοξον τῦτο τέλ@, Chryſoſt. Chriſt, as if he were bound to ſave them by the Law of theſe Services; Yet Chriſt tells them, *Depart from me, I know you not.* One of the Ancients repreſents them in ſuch an amazement. *What means this ſtrange, unexpected anſwer from Chriſt, Depart, &c. Muſt we depart, who have lived ſo near thee? Muſt we be damned, whom thou haſt thus Honoured?*

9. Conclude hence, though a man have never ſuch parts and *Gifts*, yet if we have not *Grace* withal, he may go to Hell and periſh to all Eternity; for by his *Gifts* he is not united to Jeſus Chriſt nor made the Child of God, nor eſtated into the Covenant of Grace. You ſee how it is with Children playing together in the Day, when Night comes, one Child goes to his Father; and the other to his Father; it may be all the day they are ſo like, that you cannot ſay, whoſe Child is this, or that: But when Night comes, the Father then comes to his Child, and ſaith, *Come my Child, come in at Doors:* And if the other offers to go in their, *no Child, you muſt go home to your Father*, So while we are living, *Grace and Gifts* are mingled together; ſome men have *Gifts*, and ſome men have *Graces* and they look very like; Ah but when Night comes, and when Death comes, then ſaith God to thoſe that have Grace, *Come my Children, enter in*; but if thoſe that have *Gifts only* come, he ſends them away. And if a man do go to Hell and periſh, the more *Gifts* he hath, the deeper will he ſink into Hell; as it is with a man that is in the water, ſinking in the water, the more he is Laden with Gold, the more he ſinks; and as he is ſinking, if he have any time to cry out, he ſaith, *Oh take away theſe Bags of Gold, theſe Bags of Gold will ſink me, they will undo me:* So I ſay, theſe Golden Parts, and *Golden Gifts*, will undo men; when men come to Hell, and

ſhall periſh indeed, the more Golden *Gifts* and Parts they have had, the deeper they ſhall ſink in Hell. And thus much of *Denying our ſpecial Gifts.*

Sect. 10. *Of the Denial of our Worldly Profits: And firſt of Cautions.*

3. WE are conditionally to *deny* our *Common ends*, which naturally men purſue and ſeek after, as *Profit*, *Pleaſure*, and *Honour*. I ſhall begin with the firſt, viz. *Profit*, In proſecution of

which I ſhall give the { Cautions.
Directions.

The Cautions are theſe ———

1. It muſt be granted that *worldly Profits*, ſuch as Houſes, Lands, Poſſeſſions, are a bleſſing of God, and uſeful in their kind and places; namely, becauſe they ſerve for the refreſhing, comforting, ſupporting, of our frail weak Bodies, while we live in this World. And hence it is that God of his infinite Bounty and free Grace hath undertaken and promiſed to make competent Proviſion for his Pſal. 34.9, 10. Children. *O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lions do lack and ſuffer Hunger, but they that ſeek the Lord ſhall not want any good thing.* ——— *Truſt in the Lord, and do* Pſal. 37.3, 11. *good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.* ——— *The meek ſhall inherit the Earth, and ſhall delight themſelves in the abundance of Peace.* ——— *Seek ye firſt the Kingdom of God, and all* Mat. 6.33. *theſe things ſhall be added unto you.* All theſe argue that Earthly enjoyments are in themſelves Mercies, and the Bleſſings of God to Godly men.

2. Notwithſtanding this, yet we muſt deny them as in theſe Caſes. ———

1. As Temptations and Snares; *when they are* Act. 8. 20. *either bates unto Sin.* Thus *Simon Magus* offering Mony for *the Gifts of the Spirit*, the Apoſtle doth abhor ſo abominable a Negotiation. Though an *Idol* be made *of Silver and Gold*, yet being an Idol it muſt Iſa. 30.22. *be thrown away with deteſtation like a monſtruous Cloth.* Even the Brazen Serpent when it became a ſnare by the abuſe of men, it is no longer preſerved as a Monument of Mercy, but broken in pieces as *Nehuſhtan*, *a piece of Braſs.* Or *when they are them-* 2 Kin. 16. 4. *ſelves the fruits and wages of Sin.* Thus *Zacheus* denies himſelf in all his unjuſt gain which he had gotten by Sycophancy and Defraudation; and when Chriſt offered *to come into his Houſe*, he would not ſuffer Mammon to ſhut the door againſt him; Reſtitution as it is a moſt neceſſary, ſo it is one of the hardeſt parts of *Self-denial*; when a covetous Heart muſt be forced to Vomit up all his ſweet Morſels again; unjuſt gain is like a barbed Arrow, it kills if it ſtay within the Body, and pulls the Fleſh away if it be drawn out.

2. As oblations and Sacrifices when Chriſt calls us to dedicate them unto him, then we muſt deny them. Thus when *Abraham* was called from his Country into a Land of ſojourning, which he knew not; and when *Daniel* was called from a King's Court to a Den of Lions; when *Moſes* was called from the Honours of *Egypt* to the afflictions of God's people; when the Diſciples were called from their Nets and Ships to follow *Chriſt*, *immediately they conſulted not with Fleſh and Blood*, but willingly left their own Comforts to obey God's Commands. All we are, or have, we have it on this condition to uſe it, to leave it, to lay it out, to lay it down unto the Honour of our Maſter, from whoſe bounty we received it.

Sect. 11. *Of the manner of Denying our Worldly Profits.*

THe directions of *Self-denial* in reſpect of our Worldly profits are theſe. ———

1. Look we on *Worldly Profits* as vanity, nothing; Prov. 23.5. *Wilt thou ſet thine eyes upon that which is not* (ſaith *Solomon*) *for Riches certainly make themſelves Wings, they fly away as an Eagle.* Obſerve firſt, that *Riches are not*, they are nothing; Thoſe things that make men great in the eye of the World, are nothing in the eyes of God. 2. Obſerve, the Holy Ghoſt would not have us ſo much as ſet our eyes upon Riches, they are not objects worth the Looking on. 3. Obſerve with what indignation he ſpeaks againſt thoſe that will ſet their eyes upon them, *Wilt thou ſet thine eyes upon that which is not?* *q. d.* What a vain, unreaſonable, ſottiſh, ſenceleſs thing is this? 4. Obſerve, that he ſays, their parting from us is by way of flight, that is a ſudden, ſwift and irrecoverable Motion. 5. Obſerve, that this flight is *by the Wings of an Eagle*, which of all Birds hath the moſt ſudden, the moſt ſwift, and the moſt irrecoverable Motion. 6. Obſerve, that none needs to put wings upon them to fly away, for *they make themſelves Wings*, there is matter enough in themſelves to work out their own Corruption, and to put themſelves into a flight. *Oh that the Glory of the World were darkned in our eyes as once it ſhall be, that it might not be ſo dear unto us as it is!*

2. Conſider them as inſtabilities, uncertainties, All worldly things whatſoever are mutable, changeable, tranſitory; and hence the Apoſtle ſtiles Riches *uncertain Riches.* All worldly things are like the Sea Ebbing and Flowing; or like the Moon always Increaſing or Decreaſing; or like a Wheel always turning up and down. Such a ſtory we have of *Seſoſtris* King of *Egypt*, who would have his Chariot drawn with four Kings, and one of them had his Eyes continually on the wheel? whereupon *Seſoſtris* asked him, *what he meant by it*? He anſwered, it put him in mind of the mutability of all Earthly things, *for I ſee* (ſaid he) *that part of the wheel which is now up on high, is preſently down beneath, and that part which is now below, is preſently up on high*: Whereupon *Seſoſtris* being moved, conſidering what mutability might be in his own eſtate; he would never have his Chariot drawn after that manner any more.

3. Conſider them as ſnares, and thornes. To this Ecceſ. 2. 26. purpoſe cried *Solomon, all is Vanity, and vexation of Spirit.* Worldlings! Do you not feel this true? Mark but how your worldly cares do ruſh upon you in the Morning as ſoon as you awake; mark but how they accompany you in the day; mark but how they follow you to your beds at Night, mark but how they hinder your Sleeps, and afflict you in your Dreams; O what fears? What ſuſpicions? What undermining of one another? What diſappointments? What vexations? What a clutter of buſineſſes croſſing one the other? What Job. 18. 8. ſnares and Temptations lie in your way at every hand? *You walk all the day long upon ſnares*; upon dangerous ſnares that bring much Sin and Guilt, and will bring much Sorrow and Miſery.

4. Conſider them as fading in regard of uſe, which yet may prove eternal in regard of puniſhment. O what a dreadful noiſe is that in Hell! *We have loſt Eternity, for ſetting our Hearts upon things that were but momentary.* A ſtrong motive to work in us a *ſelf-denial* of theſe *Prophets*; *What? Shall I loſe Eternity for things momentary? Shall I whirle away that time that I have to improve for Eternity, to ſeek*

after you, and to take content and pleaſure in you? This is no ordinary Motive or Argument. Indeed the the knowledge of this in ſome general notion may be ordinary, but to know it powerfully indeed, and affectually indeed, it is a Parable, a Riddle to Pſal. 49. 4. the World, *Pſal.* 49. 4. Some obſerve that when God works any ſaving work upon the Soul, he begins in this way, to ſettle upon the Soul this Truth, that *all things here are fading: And what is a year or two to enjoy all the contentments in this World, if then I muſt be gone, and bid farewell to all? Have not I an immortal Soul? And when ſhall be the time that I ſhall provide for Eternity?* To help on ſuch a Soul (now I am upon this Subject) conſider whoſoever thou art, theſe two or three queſtions: 1. *What is thy Heart upon?* I urge this queſtion as in the name of Chriſt, and anſwer thou that readeſt, *what is thy Heart upon?* If thou lookeſt upon things Eternal as high notional things, and fitter for ſome thoughts hereafter; then 2. *What will be thy thoughts at the hour of Death?* It may be theſe: *Now are all my Hopes at an end, now I muſt bid farewel to all my comforts, I ſhall never have Mirth and Jollity any more, the Sun is ſet, the Seaſon is at an end for all my comforts; Now I ſee before me an infinite vaſt Ocean of Eternity, and of neceſſity I muſt lanch into it, O Lord, what Proviſion have I for it?* O there's a thought that will rent the Heart in pieces! O what a dreadful ſhriek will that Soul give that ſees before it that infinite Ocean of Eternity, and ſees no proviſion that it hath made for it? What will it think, but *here's an Ocean of hot ſcalding Lead, and I muſt lanch into it, and I muſt ſwim naked in it for ever and ever?* I know not how this word may work, but if it be trampled under foot, it may be within this year or two, or three, it will be ſaid of thee; Such a one was at ſuch a Sermon, or ſuch a one read ſuch a Book, and learned that *worldly profits wear but momentary*, but now he is gon; or it may be thou wilt ſay on thy Deathbed, *ſuch a book, and ſuch a thing I read, that all worldly profits were but momentary, and that I had not only a little River to Swim over, but an infinite Ocean to lance into, and yet I would not be warned, and now my ſeaſon is gone, and I am lanching into Eternity, the Lord knows what will become of me.* And if thou periſh indeed, then 3. What will be thy thoughts in Hell (I ſpeak only to ſuch as go on reſolvedly in their ſin, or will take no reſolutions of better courſes,) it was the ſad expreſſion of one *Lyſimachus*, who loſt his Kingdom for one draught of water; *O for what a ſhort pleaſure have I loſt a Kingdom?* O conſider what a Soul-ſinking thought will this be to think hereafter, *O God for how ſhort a pleaſure have I loſt a Kingdom? The Kingdom of Heaven?* And again, *for what a ſhort pleaſure have I made my ſelf a bond-ſlave to Hell and Devils for ever?* It is reported of Pope *Sixtus* the 5th. that to enjoy the Glory and Pleaſure of the Popedom for Seven years, he ſold his Soul to the Devil; what infinite folly poſſeſſeth the Hearts of the Children of Men, who were made for Eternity, to venture eternal miſcarrying for a few years, yea a few Hearts-contentments to the fleſh.

5. Compare Chriſt, and the things of Chriſt, with riches, or *worldly profits* in the particulars forementioned, and thence draw out Concluſions: As, 1. *Worldly profits* are *vanities*, but Chriſt and the things of Chriſt are *realities*, they are true, real, ſubſtantial, ſolid things. 2. *Worldly profits* are *inſtabilities, uncertainties*, but Chriſt and the things of Chriſt are *ſtable things; they are things that periſh not; an enduring ſubſtance; Eternal things*: So the John 6.27. Apoſtle, *the things which are ſeen are Temporal, viz.* Riches, Honours, Houſes, *but things which are not ſeen*, Heb. 10. 34. as Chriſt, Grace, Holineſs, God's Favour, 2 Cor. 4. 17, 18. Heaven, *are Eternal.* 3. *Worldly profits* are *Thornes, Vexation of Spirit*, but Chriſt and the things of Chriſt are full of *joy and comfort*; not like the joys of Earth, that blaze for a time, that are like *the crackling of Thorns under a Pot*, but yield no durable, ſolid heat; No, no, they are inward, ſound, ſubſtantial, laſting joys; and when we come to Heaven, they ſhall be unmixt joys, pure comforts without any mixture of diſcomfort, or Grief of any kind. 4. *Worldly profits* are but *momentary*, and of fading, periſhing nature; but Chriſt and the things of Chriſt are all durable, and laſting, yea everlaſting. Heb. 13. 1. *Chriſt is the ſame yeſterday, and to day, and for ever.* 1 Pet. 1. 4. And Heaven (wherein Chriſt is) *is an inheritance incorruptible, undefiled, that fadeth not away.* Iſa. 35. 10. Iſa. 45. 17. Spiritual joy is *an everlaſting joy*, and Salvation is *an everlaſting Salvation.* Oh muſe on theſe differences betwixt *Chriſt and Profits!* What wiſe man would make it his buſineſs to fill his coffers with Pibbles, when he may have Pearls, Gold, or Silver? Mat. 16. 26. *What is a man profited, if he ſhall gain the whole World, and loſe his own Soul?*

6. Go on in the ways of Godlineſs, though all our *profits* be hazarded; keep on our way, and paſs not for them, truſt God with them; If we do ſtill enjoy them, ſo it is; if not, yet maintain a conſtant ſtrong reſolution of keeping on in the ways of God's fear. Dan. 6. 10. Thus did *Daniel*, notwithſtanding the Princes and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his courſe for all the hazard he was in; the conſtant ways of Godlineſs in Communion with his God was more ſweet and precious to him than all his Court-preferments. Neh. 7. 1. *Nehemiah*, notwithſtanding the oppoſition he had, notwithſtanding the conſpirings, complaints, and many letters ſent to inform againſt him, yet he went on in the work of the Lord. Thus *David* profeſſeth, *Though Princes ſpake againſt him, yet he did (and he would) meditate on God's Law.* Pſal. 119. 23.

7. Appear for God, and his Cauſe, his Truth, and People, though the iſſue may ſeem dangerous, Eſther 4. 16. and when none elſe will. Thus *Heſter* did with that brave reſolution of hers, *If I periſh, I periſh.* Neh. 2. 4, 5. Thus *Nehemiah* did, who though he was ſomething afraid at firſt to ſpeak to that Heatheniſh King in the behalf of his Religion and his People, yet having lift up his Heart to God, he ſpake freely unto him. O let not a publick good cauſe be daſhed and blaſted, and none have an Heart to appear for it, for fear of the loſs of Worldly profits: Chriſtians ſhould have that mobility of mind which the Prophets had, and the Apoſtles had, and which they that ſerve Riches cannot have. What? Do publick cauſes for God and his people, call you out to venture your Eſtates? Surely it is beneath true Nobleneſs of Spirit to provide only for your eaſe and ſafety. We ſhould ſtudy duty, more than ſafety.

8. Conſider, that our Hearts are not perfect with the Lord till we come to a diſpoſition to let go every thing for the Lord. Look under the whole Heaven, if there be any thing we would not forſake, or any thing we would not ſuffer for the Lord, our Hearts are not perfect with God. *Whoſoever he be that forſakes not all* (in vote or act) *for Chriſt, he cannot be a Diſciple of Chriſt*; if thou art born to a thouſand pound Lands a year, yet if God and a good Conſcience to witneſs the Truth, call for it, thou muſt forſake all. As Chriſt ſaid to the young man, *if thou wilt be perfect, go, ſell all that thou haſt, and give it to the poor, and thou ſhalt have Treaſure in* Matt. 19. *Heaven*;

Heaven; Were Chriſt now on Earth he might ſay as much to any man, and we were bound upon pain of Damnation to obey him. O get our Hearts into this habitual frame; theſe thoughts (if well meditated on) would much abaſe us, and keep us from contemning any man for his mean condition in the World, for we know not how ſoon a good Conſcience may bring us into the like condition. Certainly to have theſe looſe and dying affections to the enjoyments of the World, are greater mercies than the enjoyments themſelves.

5. Let all go indeed rather than be brought to the committing of any ſin: it is better to endure all the frowns and anger of the greateſt of the Earth, than to have an angry Conſcience within our breaſt; it is better to want all the profits and pleaſure that Earth can afford, than to loſe the delights that a good Conſcience will bring in: O let the bird in the breaſt always be kept ſinging, whatſoever we ſuffer for it; it is better we loſe all we have, than to make ſhipwrack of a good Conſcience: In this caſe we muſt be willing to loſe all, or elſe we are loſt in the enjoyment of all. I confeſs it is no little matter for them who have much of the world to *deny themſelves* in thoſe things that give content to the fleſh, conſidering the corruption that is in the hearts of the children of men; it is an hard thing, and ſeldom hath ſucceſs to give rules for the ordering of life to men who are in great proſperity in this World; *For a man to be ſet on high, and yet to have the heart kept down, it is hard and unuſual*, ſays *Bernard*; but the more unuſual, the more glorious; the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it. Bern. Eph. 84.

Sect. 12. *Of the Denial of our Worldly Pleaſures; and firſt of Cautions.*

THe next common end which naturally men purſue and ſeek after, and which we muſt *deny*, it is *pleaſure*: In proſecution of this (as in the former) I ſhall

give ſome { Cautions.
Directions.

The Cautions are theſe——

1. That *pleaſure*, delights, recreations are in ſome ſenſe lawful and laudable, namely, as in a ſober, moderate, ſeaſonable uſe of them they ſerve for the refreſhing, comforting and ſupporting of our frail weak bodies, whileſt we live here in this world. In which reſpect the Preacher could ſay, *There is nothing better for a man then that he ſhould eat, and drink, and delight his ſenſes.* And again, *I perceive there is nothing better then that a man ſhould rejoyce in his own works, for that is* This *portion.* And again, *to every thing there is a ſeaſon, and a time to every purpoſe under the Sun. A time to weep, and a time to laugh, a time to mourn, and a time to dance.* Thus, and in this ſenſe, and in their ſeaſon we need not to *deny them*. Eccle. 2. 24. Eccle. 2. 22. Eccle. 3. 1, 4.

2. Notwithſtanding the lawfulneſs, and laudable uſe of pleaſure, yet we muſt *deny* them as in theſe caſes.

1. When they are baits to draw us unto ſin; thus it is ſaid of the wicked, *They take the Timbrel and Harp, and rejoyce at the ſound of the Organ, they ſpend their days in mirth.*—— And then it follows, *therefore they ſay unto God, depart from us, for we deſire not the knowledge of thy ways; what is the Almighty that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* Men given to pleaſure are very ready to caſt off their God. Job 21. 12, 13, 14, 15.

2. When they are ſin, or the concomitants of ſin, or the fruits, and wages of ſin. Thus *Solomon* found them, and therefore denied them, *I ſaid in my heart, go to now, I will prove thee with mirth, therefore enjoy pleaſure; and behold this alſo is vanity; I ſaid of laughter, it is mad, and of mirth, what doth it?* The ſum of that book is this, when *Solomon* forſook God, then he ran to pleaſures and vanities, and ſought every thing that ſhould pleaſe his carnal eye, and tickle his vain fancy; but he no ſooner returns to himſelf (as the Prodigal did) but he ſayes of *pleaſure*, this is vanity, and of mirth, this is madneſs, and of laughter, *what is this thou doſt?* Eccle. 2. 1, 2.

Sect. 13. *Of the manner of Denying our worldly Pleaſures.*

THe directions of *Self-denial* in reſpect of our worldly pleaſures are theſe.——

1. Look on *pleaſures* as vanity, and nothing. Thus *Amos* charging the Courtiers of riotouſneſs, he tells them, *They lye upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall; they chant to the ſound of the vial, and invent to themſelves inſtruments of muſick like* David; *they drink wine in bowles, and anoint themſelves with the chief oyntments, they are not grieved for the affliction of* Joſeph. This their life might ſeem to ſome a moſt brave and deſirable thing, but mark what the Holy Ghoſt ſayes of it, *ye which rejoyce in a thing of naught. q. d.* all theſe *pleaſures* put together, were in a true judgment *but a thing of naught, res nihil*; they had nothing, no reality in them. Amos 6. 5, 6. Verſe 13.

2. Look on *pleaſures* not only as vain, but as vaniſhing; they are ſoon gone from us, or we are ſoon gone from them. 1. They are ſoon gone from us, *the faſhion of this world paſſeth away. Solomon* compares all the proſperity of the wicked to *a candle*; and *how ſoon is the candle of the wicked blown out*; All pleaſures are but like a mountain of ſnow that melts away preſently. 2. We are ſoon gone from them, it is but a while, and then we and all our *pleaſures* muſt together vaniſh; if death draw the curtain, and look in upon us, then we muſt bid a farewell to them all, never laugh more, never have merry meeting more; never be in jollity any more, now all is gone, as *Adrian* ſaid, when he was to dye, *Oh my ſoul whether goeſt thou? thou ſhalt never jeſt it, ſport it any more.* Oh! when we are called to eternity; then all our delights will leave us, and bid us adieu for ever, and how doleful will this ſound be then to all the ſons and daughters of pleaſure! *your ſeaſon is done, you have had your time, it is gone, it is paſt, and cannot be recalled.* 1 Cor. 7. 20. Prov. 24. 20.

3. Conſider, this is not the ſeaſon that ſhould be for pleaſure. *Son, remember in thy life-time thou hadſt thy pleaſure*, it ſhould not have been then: The Apoſtle *James* lays it as a great charge upon thoſe in his time, that *they lived in pleaſure on earth, and were wanton.* This is a time for vertuous actions, to do the great buſineſs for which we were born; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not ſay that ſenſual pleaſures were now in ſeaſon. Surely this time ſhould be ſpent in ſeeking to make our peace with God; this is a time of ſuing out our pardon, of Mourning, and Sorrow, and Trouble of Spirit, and no time for jollity, and Fleſhly delights. If a condemned man had two or three days granted him that he might ſue out his Pardon, were that a time for Pleaſure and Sports? Thus it is with us, the ſentence of Death is upon us, only a little uncertain time is granted us, to ſue out a Pardon, let us know then what is our Luke 16. 25. James 5. 5.

work we have to do, and let us apply our ſelves to it.

4. Meditate on that laſt and ſtrict account that muſt be given for them all. *Rejoyce O young man in* Eccleſ. 11. 19. *thy youth, walk in the wayes of thy heart, and in the ſight of thine eyes. q. d.* Live after the Luſts, and do what thou wilt; it is an ironical conceſſion: But *remember withal, that for all theſe things God will bring thee to Judgment. For all theſe things.*] There is not one merry meeting, not one hour ſpent in pleaſure, nor one pleaſurable act, or thought, but an account muſt be given for it. There are three heads upon which the enquiry at the day of Judgment will be concerning our *pleaſures.* 1. What kind of *pleaſures* they were, whether wicked in their own natures or not? 2. What time was ſpent in them? 3. How far the Heart was let out upon them?

5. Weigh the fearful end of theſe delightful things; thoſe morſels which are ſweet in going down, they muſt come up again as bitter as gall: Hence *Solomon* adviſed; *look not upon the wine when* Prov. 23. 31, 32. *it is red, when it giveth his colour in the cup, when it moveth it ſelf aright; at the laſt it biteth like a ſerpent, and ſtingeth like an adder.* The young man that Prov. 7. 22, 23. follows the enticings of the Whore, *he goes as an Oxe to the Slaughter, and as a Fool to the Stocks, till a Dart ſtrikes through his Liver.* Senſual pleaſure leads to, and fits for deſtruction; *Hell hath enlarged her ſelf, and opened her mouth without meaſure. — he that rejoyceth ſhall deſcend into it. They take the Tim-* Iſa. 5. 14. *brel and Harp, and rejoice at the ſound of the Organ, they ſpend their days in wealth, and in a moment go* Job 21. 12, 13. *down to Hell.* And it was ſaid of *Babylon, how much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much* Rev. 18. 7. *Torment give her.* O how grievous will eternal pain be to them, who are now altogether for delight and pleaſure? Now they cannot endure any ſad thoughts, *O they make them Malancholy*, but how will they endure the diſmal thoughts of an accuſing, tormenting Conſcience everlaſtingly? Now their Fleſh is Dainty, Delicate, and Tender, it muſt lie ſoft, and fare deliciouſly, but how will it endure thoſe Evelaſting burnings?

6. Ponder the carriage of the Saints before us. You know the mean proviſion that *John* the Baptiſt, the forerunner of Chriſt had, *his fare was Lo-* Mat. 3. 4. *cuſts, and Wild Honey*, and yet there was not a grea- Dan. 10. 3. ter born of Woman before. *Daniel* was afraid of taking liberty to his fleſh in eating the King's meat, and the time he had his moſt Heavenly Viſion, *He eat no pleaſant bread, neither came fleſh, nor wine into his mouth, neither did he anoint himſelf at* 1 Cor. 9. 27. *all. Paul* was careful *to beat down his Body, to club it down, even till it was black and blew*, ſo the word *ὑπαπιάζω* ſignifies. *Timothy*, although he was ſickly, yet would not take liberty *to drink a little wine*, but only *water*, till *Paul* wrote to him, and in that liberty there was but a little granted, and that *for* 1 Tim. 5. 23. *his ſtomacks ſake, and his often infirmities. Baſil* in an Epiſtle to *Julian* mentions the mean fare he, and others with him lived withal, *he eat no Fleſh, they had no need of Cooks, all their proviſion was but the leaves of plants, and a little Bread*: And *Hierom* reports of *Hilarion*, that *he never eat any thing before the Sun went down, and that which at any time he eat was very mean*: And *Hierom* himſelf lived ſo abſtemiouſly, that he had nothing daily, but *a few dried figs with cold water.*

7. Do we in ſome meaſure for Chriſt, as Chriſt out of meaſure hath done for us. What? Was he content to part with the *pleaſures* of Heaven, the boſom of his Father to redeem poor Man? And ſhall not we part with the *pleaſure* of a little meat or drink for him? What? Was he content to part with his Blood for us? And ſhall not we be content to part with our Luſts for him? Is not all his Glory revealed in his word and work ſufficient to ſhew him worthy of our Loves, and to make us willing to part with ſuch empty, poor, ſlight things, as a deal of ſenſual *pleaſures?* Surely the Daughters of *pleaſure* muſt undreſs; if ever they will be beautiful in Chriſt's eyes, they muſt lay aſide their paintings and dreſſings, their curling and perfumings of the hair; *Their orna-* 1 Pet. 3. 3, 4. *ment muſt not be the outward adorning of platting the hair, and of wearing Gold, and putting on of apparel, but the hidden man of the Heart, in that which is not corruptible, even the ornament of a meek and quiet Spirit, which is in the ſight of God, of great price.*

8. Keep on in the ways of Godlineſs; by this means we ſhall not loſe, but change our *pleaſures* for the better: If things may be rightly ſcanned there is more *pleaſure* in the very act of *Self-denial*, than in all the pleaſures of men's lives: And if ſuch *pleaſure* be in the denial of falſe *pleaſure*, what is there in enjoyning of True? Surely God hath *pleaſure* enough for us, if we had an Heart to truſt him with our *pleaſure*, we ſhall hereby only loſe our ſin, but not our *pleaſure*. *Bernard* hath a notable ex- Bernard. *de bonis deſerendis.* preſſion to this purpoſe, *If you be willing* (ſays he) *to ſacrifice your* Iſaac, *which ſignifies laughter, your* Iſaac, *your pleaſure ſhall not die, it is the Ram* (i. e.) *your ſtoutneſs of Spirit, your ſelf-willedneſs that ſhall die, but* Iſaac *ſhall live, you ſhall have your pleaſure ſtill.* Do not harbour ill thoughts of God; do not think God is an Enemy to your *pleaſure*; if you would truſt him with your *pleaſure*, you ſhould have *pleaſure* enough, it may be in this World, or howſoever in the World to come. *Auguſtin* hath ſome expreſſions to like purpoſe, *how ſweet was it to me* Aug. *Confeſſ.* l. 9. c. 1. *of a ſudden* (ſaid he) *to be without thoſe ſweet vanities? Thou Lord who art the true ſweetneſs didſt caſt them from me, and inſtead of them didſt enter in thy ſelf, who art more delightful than all pleaſure, and more clear than all light.* Keep on therefore in God's ways; *If we would not be ſad, let us live well*, ſaid Bern. *de intern. dom.* c. 45. *Bernard.*

9. Underſtand what are the ways of Godlineſs, and what is in the ways of Godlineſs to cauſe delights. Nothing more deadens the Heart to falſe delights than rightly to know what it is in God's ways that cauſeth true delights: Now it is the love of God that appears upon our Souls in every duty which cauſes delight, it is the preſence of God, and the Glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the wayes of Godlineſs. Many go on in duty haled by conſcience, but they little underſtand of the pleaſantneſs of God's ways, and for want of the ſence of theſe Spiritual *pleaſures*, no wonder if they fail in the *denial* of outward, ſenſual, carnal *pleaſure.*

10. Meditate on thoſe *pleaſures* above, and ſay (you that have the experience of the pleaſantneſs of God's ways) if the nether ſprings be ſo ſweet, what will the upper be? If the lower *Jeruſalem* be paved with Gold, ſurely that upper *Jeruſalem* is paved with pearls. It is an excellent ſpeech of *Bernard, Good art thou O Lord to the Soul that ſeeks thee, what art thou to the Soul that finds thee? If Grace be pleaſant, how pleaſant is Glory?* Therefore the Saints die ſo pleaſantly, becauſe there is a meeting of Grace and Glory; Grace is delightful, Glory more delightful; but when both theſe meet together, what delight will there then be? It is a ſpeech of one ſpeaking of carnal delights, *None can go from delight*

to delight; but it is not ſo ſpiritually; the more delight we have here, the more we ſhall have hereafter: And therefore let this be all our prayer, *Lord give us evermore this pleaſure, ſatisfie our Souls with this pleaſure*; if the drops be ſweet, the Rivers of *pleaſure* and joy that are at Chriſt's right hand, how ſweet are they?

11. Above all, *O taſte and ſee how ſweet the Lord is*, even in the want of all outward *pleaſures*; this will bear up the Heart when all is gone. Heb. 3. 17, 18. *Although the Fig-tree ſhall not bloſſom, neither ſhall Fruit be in the Vines, the Labour of the Olive ſhall fail, and the field ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet I will rejoice in the Lord, I will joy in the God of my Salvation.* When all is dark abroad in the World, then let our Souls rejoyce in God alone, yea then let us expatiate our joyes to the utmoſt. As it is a work of Grace to moderate all carnal *pleaſures*, and to keep them down, ſo it is a ſpecial work of Grace to expiate the Soul to the utmoſt in all Spiritual *pleaſures*, and rejoycings in the Lord. And to this purpoſe we ſhould exerciſe our Faith in the word and office of the Holy Ghoſt: Look upon the Holy Ghoſt as deſigned by the Father and the Son to bring joy and delight to the Souls of his People. O what a vaſt difference is betwixt the comforts of a Carnal Heart, and the comforts of the Godly? The one comes from a little meat and Drink, &c. but the other comes from the exerciſe of Faith about the office of the Holy Ghoſt, who is deſigned by the Father and the Son to be the comforter of his Saints. What ſay we then? Are all outward *pleaſures* gone; let them go: Only by the help of the Spirit *Rejoyce in the Lord, and again I ſay rejoyce in the Lord.* Oh taſte and ſee how good the Lord is, even in the want of all *outward pleaſures*.

Sect. 14. *Of the Denial of our Honour, Praiſe, Favour, Good Name among men: And firſt of Cautions.*

The next common end which naturally men purſue and ſeek after, and which we muſt *Deny*, is *Honour, Praiſe, Favour, Good Name.* In proſecution of this (as in the former) I ſhall

give ſome { Cautions.
Directions.

The Cautions are theſe. ———

1. That *Honour, Praiſe, Favour, Good Name* are the Gifts and bleſſings of God. *Moſes* was Honourable; and before *Moſes* was gathered unto his People, the Lord bade him to put ſome of his *Honour* Numb. 27. 20. upon *Joſhua, that all the congregation of the Children of Iſrael might be obedient unto him.* And God bleſſed the Children of *Iſrael* themſelves with *Honour*, Deut. 26. 19. *he made them high above all Nations in Praiſe, and in Name, and in Honour.* And becauſe *Solomon* begged Wiſdom of God, the Lord told him that he would *give him Riches and Honour* to boot. Yea, that theſe are God's gifts, *David* in his Prayer ſpeaketh expreſly, 1 Kings 3. 13. *both Riches and Honour come of thee, and thou reigneſt over all.* 1 Cor. 29. 12. And for *a good name* which is true *Honour* indeed, the Lord hath made a promiſe to his, Iſa. 56. 5 that *he will give them in his houſe a place, and a name better of Sons and of Daughters, an everlaſting name that ſhall not be cut off.* ——— Zeph. 3. 20. Yea, *he will make them a name and a praiſe among all the People of the Earth.* Surely theſe are the Bleſſings of God, yea comparatively far above other Bleſſings. *A good name is better than precious ointment.* Eccle. 7. 1. Yea, *a good Name is rather to be choſen than great Riches, and loving Favour rather than Silver and Gold.* Prov. 22. 1.

2. Notwithſtanding they are the bleſſings of God, yet we muſt deny them for God, as in theſe caſes.

1. When they are as ſnares or baits unto Sin. And in all thoſe, *ſc. Honour, Praiſe, Favour, Good Name*, there are dangerous ſnares; how prone do they make a man to thoſe Sins of vain-glory, ſelf-exhortation, ſelf-admiration, ſelf-eſtimation? Surely it is a great Mercy of God if any man be preſerved from theſe ſins that enjoys thoſe bleſſings: And hence it is that few Honourable men prove *Self-deniers*, becauſe they are moſt prone to thoſe Sins which are moſt formally oppoſite unto *Self-denial*; what is more oppoſite to *Self-denial* than Vain-glory, Self-love, Self-ſeeking, Self-advancing, deſire of men's praiſe? In this reſpect *Bildad* truly ſpeaks of ſuch men, that *they are caſt into a Net by their own Feet, and they walk upon ſnares.* Job 48. 8. Take heed of theſe *ſnares*; in this reſpect we had need to *deny* them.

2. When we are called by God to dedicate them to God. The Lord never gave us theſe things, *Honour, Praiſe, Good Name*, upon any other terms, but that we ſhould be willing to part with them for the *Honour* of his name; God never made us owners, but ſtewards of them for his Service, and if ever we were brought to Chriſt, into Covenant with God in him, we then reſigned up all to him, we profeſs'd to part with all for him, we entred into Bond that we would give up whatſoever we were or had to the Lord when it ſhould be called for. And good reaſon, for whatſoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and others; the Rain-bow is but a common vapour, it is the Sun that gilds it, that enamels it with ſo many Colours; the beſt of us are but a vapour; and if any of us be more Glorious, more Honourable than others, it is the Lord that hath ſhined upon us, and hath put more Beauty, more Luſtre upon us, than upon other vapours. The *Honour, Favour, Good Name* we have, God hath put it upon us, and ſeeing it is of him, the Glory of it is infinitely due to him; if he calls for it, good reaſon we ſhould not deny it.

Sect. 15. *Of the manner of denying our Honour, Favour, Praiſe, Good Name among men.*

The directions of *Self-denial* in reſpect of our *Honour, Favour, Praiſe, Good Name among men*, are theſe. ———

1. Look on *Honour, Praiſe, Favour, Applauſe*, as vanity, nothing. Eccleſ. 1, 2. *Vanity of vanities ſaith the Preacher, Vanity of vanities, all is vanity.* Obſerve his expreſſion, 1. *Vanity*, not only vain, but *vanity* it ſelf. 2. Exceſſive vanity, for it is *vanity of vanities.* 3. An heap of vanities, for it is in the Plural Number, *vanity of vanities.* 3. *All is vanity*, not only *profit, and pleaſure*, but honour too; *Solomon* had experience of them all, and *all is vanity.* 5. He adds his name to that he ſaith, *vanity of vanities, ſaith the Preacher.* The word ſignifies the Soul that hath gathered wiſdom. There is no reality in *Honour, Praiſe, Favour, Applauſe of men*, which are ſo much admired and magnified by the moſt; Honour is but a ſhadow, a fancy, a wind, a breath, an external additament, for there is no internal excellency in it: A meer *Fable* as *Auguſtus Cæſar* could ſay on his deaths-bed, Sueton in Auguſt. *Have not I ſeemed to have acted my part ſufficiently in this Fable of the World? Now then farewel.*

2. Beware of thoſe attendants, or companions of *Honours*, as *vain-glory, ſelf-love, ſelf-exhortation, ſelf-admiration. Let us not be deſirous of vain-glory.* Gal. 5. 26. Let

us not exalt our ſelves above others. Let us not ſtrive or ſtudy to be magnified by others. Let us not pleaſe and bleſs our ſelves in the vain applauſe of others. It is not humane applauſe, but God's approbation which Miniſters matter of true *Honour* to a Chriſtian. We ſhould rejoyce to ſee God Honoured, but fear to hear our ſelves applauded, leſt either we be Idolized, our Hearts elevated, or God's Honour obſcured. Certainly ſhame will be at laſt that man's portion that exalts himſelf. O how ſhould Chriſt put the Crown of Glory on his head, who takes the Crown of praiſe from the head of Chriſt? *Them that Honour me* (ſaith God) 1 Sam. 2. 30. *will I honour, and they that deſpiſe me, ſhall be lightly eſteemed.*

3. Be convinced, that of all vices, *vain-glory, ſelf-admiration, ſelf-exhortation, hunting after men's praiſe,* are the moſt invincible. The roots thereof are ſo deep and ſtrong, and ſo largely ſpread in the Heart of man, that there is no diſeaſe in the Soul ſo hardly cured, no Weed in the Garden of man's Heart ſo uneaſily plucked up: It is the hardeſt task that ever man undertook truly to deny himſelf, and fully to proſtrate, and put himſelf under God, and Chriſt's yoke. *He that can rule his own Spirit* (ſaith Prov. 16. 32. *Solomon*) *is better than he that taketh a City.* The overcoming of a Kingdom nothing in compariſon of a man's overcoming his own Corruption. O This *Self-exaltation* will ſtand it out like a mighty Champion in the Heart when all other luſts ſeem to fly (as *Shammah* was ſaid to *ſtand it out, and to de-* 1 Sam. 23. 12. *fend the Field when the people fled*) other luſts may go out like fire that wants fewel, yet this luſt will ſtill put forth, and ſoar a loft, and ſtrive to climb up into the throne of God ſo long as any thing of the old man remains in man. Of all the evils that are within us, we have moſt cauſe to be convinced, yea to watch and pray againſt this evil of *vain-glory, Self exaltation, Self admiration.*

4. Learn inwardly, by heart, this Goſpel truth, that man's *honouring of Chriſt*, and being *honoured by Chriſt* is the trueſt *honour* of man. John 12. 26. *If any man ſerve me, him will my Father honour.* As the *honouring* of the Father, Husband, Soveraign, is the *honour* of the Son, a Wife, a Subject: So the *honouring of Chriſt*, and eſpecially being *honoured by Chriſt*, it is the Glory of them who are the Children, Spouſe, and Subjects of Jeſus Chriſt. Vain and carnal men think no honour comparable to the honour which men give, as it was ſaid of the Chief Rulers in John 12. 43. Chriſt's time, *They love the praiſe of men more than the praiſe of God*; and therefore they ſtrive more to have the Teſtimony of man applauding them, than the witneſs God's Spirit ſealing them up unto the day of Redemption. O but this *honour* ſhould darken the other in our eyes; what great matter is it though the Glory of the other be loſt, ſo that God do but highly honour us with this? Whoſoever knows himſelf to be the Son of God, he never wonders more at that which is humane. Surely he debaſes himſelf from the height of true generouſneſs, who admires at any thing beſides God and Chriſt himſelf; all other *honour* is but of nature, but this *honour* is of Grace; it is a ſparkle of the Divine nature, a ray of the very Glory of God himſelf ſhining into the Souls of his Saints.

5. Let us herein conform our ſelves to Chriſt. He came from the Boſom of his Father, and from that infinite Glory he had with him before the John 17. 55. World was; for ſo he prays, *that the Father would glorifie him with that Glory he had with him before the World was.* He left the Riches and Pleaſures of Heaven, and that *honour* which he might have had from all the Angels, and all to ſave poor wretched ſinful Creatures; He that was equal with God, ſo emptied himſelf that he became man; nay he was made a ſcorn of men, he was called the Carpenters Son, as one that was contemptible, he made himſelf of no reputation, he came in the form of a ſervant, yea of an evil ſervant that was to be beaten; he was made a Curſe, as if he had been the vileſt of men living; and yet this was the *honour* of Chriſt himſelf, becauſe it was all for God and good of Souls. O then who is he that knows any thing of Jeſus Chriſt, that can think it much to lay down all his *honour*, or any outward dignity under Heaven for him? What can be more unworthy? What more deteſtable than that a man ſhould magnifie himſelf after he hath ſeen God humbled. It is intolerable impudency, that where Majeſty hath emptied it ſelf, a worm ſhould be puffed up and ſwell.

6. Let us ſubmit to the meaneſt ſervice of our God, though it darken our *honours* never ſo much in the eyes of the World. Thus *Hierom* writ to *Panachius* a Godly young Noble man, that *he would have him to be eyes to the blind, feet to the lame,* Hierom. Epiſt. ad Pamach. *hands to the weak, yea, if need were to carry water, and cut wood, and make fires; for what are all theſe* (ſaith he) *to bonds, buffetings, ſpittings, whippings, death.* To this purpoſe *Conſtantine, Valentinian, Theodoſius,* three Emperors called themſelves *the vaſſals of Jeſus Chriſt,* as *Socrates* reports of them; and *Theodoſius* eſpecially did manifeſt it in the work of his humiliation, when in the face of a full Congregation, he caſt himſelf down upon the pavement, weeping, and lamenting for his Sin; which many haughty Spirits, though inferiour to him would have ſcorned to have done.

7. Let us willingly join with thoſe of lower degree Rev. 12. 16. in any way of *honouring* God. *Mind not high things* (ſaith the Apoſtle) *but condeſcend to men of low eſtate.* Thus *Hierom* adviſed *Pamachius to equal himſelf with the poor, to go into the Cells of the needy.* Who knows but that the pooreſt Creature may be far more honourable in the eyes of God and of his Saints than we? Where greater graces ſit below us, let us acknowledge their inward dignity. *My brethren, have* James 2. 1, 5. *not the Faith of our Lord Jeſus Chriſt the Lord of Glory, with reſpect of perſons.* ——— *Hearken my beloved brethren, hath not God choſen the poor of this world, rich in Faith, heirs of the Kingdom, which he hath promiſed to them that love him?* It may be ſome of them were in Chriſt before us, and others of them are in Chriſt as well as the beſt of us, and if we muſt differ in Glory as we do differ in Grace, who can tell but they may be in Heaven as the ſtars of a bigger magnitude, and of a greater Glory?

8. Let us bear or ſuffer the moſt diſgraceful thing that can be put upon us for the cauſe of Chriſt; Yea, though all the world ſhould frown upon us, and caſt us off, and ſcorn us, and account us as a diſgrace unto them. As *Theodoret* reports of *Hormiſda* a Nobleman in the King of *Perſia* his Court, becauſe he would not deny Chriſt, he was put into ragged clothes, deprived of his honours, and ſet to keep the Camels; after a long time King ſeeing him in that baſe condition, and remembring his former eſtate, he pitied him, and cauſed him to brought into the Palace, and to be cloathed again like a Nobleman, and then he perſwades him to *deny* Chriſt; at which he preſently rent his ſilken cloths, and ſaid, *If for theſe you think to have me deny my Faith, take them again,* and ſo with ſcorn he was caſt out. We muſt

be content to be made a bye-word and reproach for Chriſt: But this is an hard leſſon, and for which I had need to give other more particular directions in another Section.

Sect. 16. *Rules how to bear Reproaches for the name of Chriſt.*

THe directions for Reproaches I ſhall reckon up { Negatively.
Poſitively.

1. Negatively thus.

1. We muſt not *bear reproaches Stoically*, inſenſibly, for in ſome ſort they are afflictions. *A good name is better than a precious ointment.* Eccle. 7.1. *A good name is rather to be choſen than great riches, and loving Favour rather than Silver and Gold.* Prov. 22.1.

2. We muſt not *bear them deſperately*, as many deſperate wretches do, who uſually ſay, *let men ſpeake the worſt, I care not, I muſt appeal unto God:* Though it be true, that innocency is a good bulwark, and a good Conſcience is a brazen wall; yet we are not only to care to approve our ſelves unto God, but to men alſo; We are to provide things honeſt before all men, eſpecially among the people of God, and the Churches of Chriſt.

3. We muſt not carry our ſelves *paſſionately* under *reproaches*; there are many evils follow upon this diſtemper of heart. As, 1. Thereby we greatly diſturb our own Spirits. 1 Cor. 4. 13. 2. We diſcover a great deal of evil within us. 3. We ſhew the baſeneſs of our Spirits to be ſo ſoon put out of frame. 1 Pet. 2.23. 4. We feed the humors of reproaches and we make others think we are guilty of thoſe *reproaches* they lay upon us. It is true we ſhould be more ſenſible of the wrong done to our names, than of any wrong done to our eſtates, yet neither are the wrongs of the one or the other to be born paſſionately,

4. We muſt not carry our ſelves *revengefully* under *reproaches.* To this purpoſe ſaith the Apoſtle, *being defamed we entreat.* It is unbeſeeming Chriſtians to revile again, and to ſpeak evil for evil. It is ſaid of Chriſt, that *when he was reviled, he reviled not again*; and if we profeſs our ſelves to be Chriſt's, we muſt not revile again when we are reviled: There is no contending this way where the overcomer is the loſer: When *Demoſthenes* was *reproached* by one, *I will not* (ſaith he) *ſtrive with thee in this kind of fight, in which he that is over-come is the better man.*

5. We muſt not be hindred in our way, or break of our courſe of Chriſtianity when we are *reproached.* What though filth be caſt in our way, ſhall we decline the way? What though the clouds do riſe and darken the light of the Sun, doth the Sun ceaſe ſhining, becauſe it is darkned? Pſal. 37.6. No, it goes on in it's courſe, and *ſhines till it breaks forth*; ſo you that are ſhining in a good Converſation, go to, and in time you will break through the clouds.

2. Poſitively thus. ———

1. We muſt *bear our reproaches wiſely.* Though we ſhould not be inſenſible, yet we ſhould not take too much notice of every reproach. Chriſt himſelf was ſilent in this caſe, *ſo that the Rulers wondred* Mat. 26. 62. *David* could ſay, *they ſpake miſchievous things, but I as a deaf man heard not.* Pſal. 38. 12, 13. But how then ſhould we ſtop their mouths? I anſwer. 1. Let us walk innocently; innocency will clear all, and will overcome all in time. 2. Let us labour to be eminent in that which is quite contrary to that we are *reproached* for. Perhaps you are *reproached* for a diſſembler, labour for the greateſt eminency of plainneſs of heart and ſincerity; Perhaps you are *reproached* for covetouſneſs, labour to be eminent in liberality, in heavenly mindedneſs, in doing good wiſely; Perhaps you are *reproached* for Pride, clear up your ſelves (not by yielding to their humour, but) by eminency of humility, that thoſe can judge right, may ſee there is humility in you.

2. We muſt *bear reproaches* patiently. What are we? Or what is our names that we ſhould think much to *bear reproach*; Conſider, have not others of God's Servants, far holier than we are, been under exceeding *reproach*? Nay how is God and Chriſt *reproached*? How is the name of God ſlighted? How is the Majeſty, and Soveraignty, and authority of God contemned in this World? How are the dreadful threatnings of God, and the revelation of God's wrath ſcorned in the World? What *reproaches* indured Chriſt in his own perſon, in his preaching? How was he contemned when he preached againſt covetouſneſs? the Phariſees *ſcorned at him*, Luk. 16.14. ἐξεμυκτήριζον. the word ſignifies *they blew their noſes at him.* He was called a Devil, a Samaritan; a wine-bibber, a friend of Publicans and Sinners; What worſe can be imagined than was caſt upon Chriſt? They ſpat on his face, that bleſſed face of his that the waves of the Sea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thorns upon his Head, and bowed to him in reproach. This argument ſhould methinks move us to *bear reproaches patiently.* But how ſhould we do it? How ſhould we *bear reproaches patiently*?

1. Be we ſure to keep Conſcience clear; O let not that upbraid us; be we careful of what we do, and then we need not be much careful of what men ſay; if Conſcience do not *reproach* us, *reproach* will not much move us: One of Conſcience's Teſtimonies for us is more than ten Thouſand ſlanders againſt us. As the ſtorms and winds without do no move the Earth, but vapours within cauſe the Earthquakes; So all the railings of all the *Shimei*'s in the World cannot much trouble us, if our Conſciences within do abound with good works; if I can but ſay with *Job*, *My heart ſhall not reproach me as long as I live*, Job. 27. 6. I am ſafe enough from the evil of *reproach.*

2. If we are failing in any thing, let us begin with our ſelves before any others begin with us; let us accuſe our ſelves firſt. So ſome interpret that place, *I am wiſer than my Enemies, q. d.* Pſal. 119. 98. though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiſer, I can find out the ways of mine own heart, and mine own evils better than all mine enemies.

3. Let us exerciſe our ſelves in great things, in the things of God, and Chriſt, and eternity Labour to greaten our Spirits in an Holy manner, and be above reproach. Surely if our Spirits were but truly greatned (I mean not with pride, but with exerciſing of our ſpirits in things that are above the World) *reproaches* would be nothing in our eyes. It is a notable expreſſion that *John* hath againſt the evil tongue of *Diotrephes*, *He prates againſt us with malicious words*; in the Original it is, *he trifles.* Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; ſo high was *John*'s Spirit above them. 3 Joh. 10. The ſinking of the heart under *reproaches* argues too vile a puſillanimity ſuch a poor low Spirit, as is not conſiſtent with the true magnanimity of a true Chriſtian.

4. Make we our moans to God, and lay our caſe before him, as *Hezekiah* (when *Rabſheka* came and reviled God, and the people of God) he went and ſpread the letter before God, and made his moan to God; ſo if we can but do likewiſe, we ſhall find unſpeakable refreſhments to our Souls, and Job 16.20. Pſal. 109. 24. that will be a great Argument of our innocency. *My friends ſcorn me* (ſaith Job) *but mine eye poureth out tears unto God.* And *the mouth of the wicked* (ſaith David) *and the mouth of the deceitful are opened againſt me, they have ſpoken againſt me with a lying Tongue.--- But I gave my ſelf unto Prayer.*

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly ſhould cauſe us to pity them, to be patient towards them, and to paſs by the wrongs they do to us. This was one of the Arguments that *Abigail* brought to *David* to quiet his Spirit that was ſo ſtirred againſt 1 Sam.25. 25. *Nabal*, becauſe of his reproaches; O ſaid ſhe, *Nabal, is his name, and folly is with him. q. d.* It is his folly *David*, and therefore rather pity him *David*; it is too low a thing for ſuch a Spirit as *David* to be ſtirred with folly. Indeed, inſtead of being troubled with reproaches, our Spirits ſhould be moſt troubled for their ſin; Alas, they ſin by their re-Prov.8.13. proaches, and God hates them for it. *Pride, and Arrogancy, and the evil way, and froward mouth do I hate.* If we have any love, we ſhould think thus; *this poor man, what hath he done? He hath brought himſelf under the hatred of God.* O this ſhould mightily affect the heart of the Godly.

6. We muſt *bear reproaches fruitfully.* Chriſtians ſhould not think it enough to free themſelves from reproach, but they muſt improve it for good; and to that end ———

1. Conſider what ends God aims at by it, and labour to work them upon our ſelves, that we may attain to thoſe ends.

2. Draw what good inſtructions we can from the reproaches of other, as thus; When I hear men reproach and revile, *Oh what a deal of evil is there ſecretly in the heart of man, that is not diſcovered till it have occaſion!* Again, *do I ſee another ſo vigilant over me to find out any thing in me to reproach me? How vigilant ſhould I be over my ſelf to find out what is in me to humble me?*

3. Set upon what duty God calls for at the preſent; *the leſs credit I have in this World, the more credit let me deſire after in Heaven; if there be a breach of my name here, let me ſeek to make up my name in Heaven,*

4. We muſt *bear reproaches joyfully and triumphing-* Rom. 5. 3. *ly. We glory in Tribulations,* ſaid *Paul*; And *if I* 2 Cor. 11. 30. *muſt needs glory, I will glory in things concerning mine infirmities.* By *infirmities,* we are not (ſay ſome) to underſtand the *infirmities of ſin,* but his weakneſs and evils that he endureth for Chriſt. Therefore *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake. Hierome* 2 Cor. 12. 10. upon that, *Bleſſed are you when men ſhall ſpeak evil of you, and revile you*; O (ſays he) *who would not be* Matt.5.11. *willing to ſuffer? Who would not wiſh to be proſecuted for righteouſneſs ſake? Who would not deſire to be revi-* Hierom. Epiſt. ad Ocean. *led? Oh that all the rout of unbelievers would proſecute me for righteouſneſs ſake! I would this fooliſh world would all riſe up againſt me to reproach me.* When Chriſt Act. 22. 7, 8. appeared to Saul, he cryed, *Saul, Saul, why perſecuteſt thou me? Who art thou Lord,* anſwered *Saul*? *I am Jeſus of Nazareth,* replyed Chriſt. But why *Jeſus of Nazareth? Does any good come out of Nazareth?* Surely there is ſomething in this; he ſaith not, I am the Son of God, the 2d. Perſon in the Trinity, the King of the Church; no, but *I am Jeſus of Nazareth*: That was a reproach caſt upon Chriſt, and Chriſt Glories in that. Reproaches are the Enſigns of Heavenly Nobility; Chriſtians therefore ſhould not fear them, but *bear them joyfully.*

5. We muſt *return good for evil,* and then we come to the top of Chriſtianity. This is a ſign of great progreſs to Religion; *If I be weak* (ſaith one) *perhaps I may pardon one charging me falſely; but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and anſwer nothing; but if I am perfect, I then bleſs him that reviles me,* Ambroſ. offic. l.1. c. 48. *according to that of* Paul, *Being reviled, we bleſs.* If we can do thus, if we can heartily pray for our reproachers, and deſire good to them, and ſo *heap coals of fire upon them,* this is a great ſign of Grace. *Bleſs them* (ſaith Chriſt) *that curſe you, pray for them that deſpightfully uſe you; that ye may be the Children of your Father, &c.* Why? Where they Mat. 5. 44, 45. not Children before? Yes, but this declares it, now God owns them for his Children indeed. And thus much of *denying our common ends, Profit Pleaſure, and Honour.*

Sect. 17. *Of the denial of our Very being, our life for Jeſus Chriſt; and firſt of Cautions.*

I Have done with the *denial of natural-ſelf* in regard of *well being,* I now conſider the denial of *natural-ſelf* in regard of *very being,* and ſo it imports our *life,* together with the faculties and powers of nature, *our underſtanding, will, affections, ſenſes, fleſhly members,* all within us muſt be *captivated to Chriſt,* and all without us muſt endure to ſuffer for the Name of Chriſt.

For them we call Faculties or Powers of Nature, as the *underſtanding, will, affection, ſenſes,* I ſhall diſpatch in a word.

1. The *underſtanding* muſt be captivated as it hinders from Chriſt. Suppoſe the word of Chriſt be contradicted or check't by way of reaſon or *underſtanding,* as in the buſineſs of the Trinity, Union of two Natures, Reſurrection of the Body. In this caſe I muſt deny my reaſon, and believe Chriſt; I muſt bow down and worſhip, I muſt captivate my *underſtanding* to the Obedience of Faith. We ſee by experience, thoſe are ſooneſt brought to Chriſt, who for the moſt part are fooliſh, ſimple, and of weak conceits; whereas thoſe who have been moſt famous for worldly wiſdom and *underſtanding,* they have been hardly brought to the ſubjection of God's wiſdom and truth. This is that which the Apoſtle doth teach, *Not many wiſe, not many mighty are called,* &c. 1 Cor. 1. 28. *We Preach Chriſt Crucified, unto the Jews a ſtumbling block, and to the* Verſe 23. *Grecians fooliſhneſs.*

2. *The Will* muſt be renounced in reference to Chriſt. Servants muſt not follow their own will, but their Maſters directions: How much more ought we, who always may juſtly ſuſpect our ſelves, and can never ſuſpect the will of Chriſt, it being the ſquare of right? For therefore is a thing good, and juſt, and equal, becauſe God wills it; hence * our *will,* if good, yet ſometimes it muſt be denied; but if evil, and contrary to the *Will* of God, it muſt be ſubdued. It is meet that *Hagar* ſhould ſtoop to *Sarah,* our *will* to Chriſt's *will.*

* *Voluntates non ſolum malas ſed & bonas abnegemus, neq; enim in Chriſto fuerunt niſi bone, & nihilominus cum illas abnegâſſe legimus.* Joh. 5. 30. Luke 22. 42. *Non mea voluntas, ſed tua fiat*

3. Our *Affections and Senſes* muſt be denied, both as good, and as they are cheriſhers of evil; or opposers of good. This latter is that *crucifying of the fleſh, with the luſts and affections,* which the Apoſtle Gal. 5. 24. mentions. But all theſe being within the compaſs of *natural life,* I ſhall only inſiſt on that *Self* which we call *Life.* And concerning which (as in the former) I ſhall

give the { Cautions.
Directions.

The Cautions are theſe.——

1. That our *Being*, or *Life* is in it ſelf the gift of God, and the bleſſing of God. It was *God that breathed into man the breath of Life. The Spirit* Gen. 2. 7. *of God hath made me* (ſaith *Elihu*,) *and the breath of* Job 33. 4. *the Almighty hath given me life.* He gives it, for he is the fountain of it. *With thee is the fountain of life, and* Pſal 36. 9. *in thy light ſhall we ſee light.* This was the ſumm of *Paul*'s Sermon to the *Athenians*, *he giveth* to all, life, and breath, and all things; and to this purpoſe, he cites *Aratus* one of their Greek Poets, *in him we live, and move, and have our being.* And as it is the Act. 17. 25. Verſe. 28. gift; ſo it is the bleſſing of God: Hence the promiſe of *life*, and of *long life* is made to *obedient Children*; Exod. 20. 12. and this turned into a Prayer by the believing Parents, it is uſually called by the name of *bleſſing*.

2. Notwithſtanding it is the Bleſſing of God, yet we muſt deny it for God. As in theſe Caſes.——

1. As a Sacrifice. If God will rather be honoured by Death, than by the Life, by the ſufferings, than by the Services of his Saints, in this caſe we ſhould be willing to ſubmit to God. Thus many of the Martyrs who had opportunity of flight, yet tarried to witneſs the Truth, and gave their lives to the Flames for it. It is not what I, or others may think, that God will be honoured this way or that way; but we ſhould obſerve what is God's Will, and which way God will be honoured: All our intentions and aims at the Glory of God are nothing; God cares not for them, if they be out of his way. It was an excellent reſolution of *David*, *If I ſhall find favour in the eyes of the Lord,* 2 Sam. 15. 25, 26. *he will bring me back again*; *but if he thus ſay, I have no delight in thee, Behold here I am, let him do to me as ſeemeth good to him.*

2. As Temptation. Thus, rather than Sin, the primitive Chriſtians, when apprehended, choſe willingly to die. We have a notable Story of that 2 Mac. 7. *heroical Mother, and her Seven Sons.* who rather than they would break God's Law in eating forbidden meats, they died one after another; the Mother in the mean while, being content to ſee them all butchered before her eyes, and laſt of all ſhe dying alſo. Surely *life* is nothing in compariſon of thoſe glorious inviſible rarities which Sin may hinder us from; and therefore if it be on this condition that we may avoid Sin, that we may be ſure of the main, that by loſing *life* we may go to Chriſt, in whom we ſhall find with an infinite overplus, whatſoever we can loſe for his ſake; then we muſt *deny life it ſelf.*

Sect. 18. *Of the manner of denying our natural life for Jeſus Chriſt*

THe directions of *Self-denial* in reſpect of our *natural being, or life*, are theſe.——

1. Apprehend God's Love to our Souls in his Joh. 3. 16. Son: He thought nothing too good for us, *God* Rom. 5. 8. *ſo loved the world that he gave his only begotten Son*; and this he did for us, *when we were enemies*; Nay, God hath not only given us his Son for a Saviour, but he hath given us himſelf for an Husband; now as the Husband loves all in the Family, but gives himſelf to his Wife; ſo God beſtows his *Sun to ſhine, and his Rain to fall on the good and bad*, but he gives himſelf only to his Saints. O let us apprehend this Love, let us often by ſad and ſolemn Meditation renew the ſenſe of his Love to us in Chriſt, and we cannot but give up all we have, and all we are to God.

2. Get we *a Sovereign love to God again.* It was from this Soveraign love that thoſe admirable *Self-denials* of the Martyrs ſprung; we muſt not think they had bodies of braſs, or muſcles of ſteel, or that they were not as ſenſible of torments as others were; Oh no, it was their love to God did ſwallow up all: As the heat of a Feaver ſwallows up the heat of an Ulcer, or as the heat of a Fire ſwallows up the heat of a Feaver; ſo the heat of the Martyrs love to God ſwallowed up the heat of all Fires, together with the heat of all loves to their Wives, Children, Friends, and their own lives. We muſt love the Lord above all, not ſubordinately as a Creature, but ſovereignly as a Creator.

3. Let us cleave to God with ſtedfaſtneſs and reſolvedneſs of ſpirit, come what will come. Thus *Barnabas* exhorts the Brethren, *that with full purpoſe* Acts 11. *of heart they would cleave to the Lord*: Thus *Daniel* 23. was purpoſed *not to defile himſelf with the portion of* Dan. 1. 8. *the King's meat, though it coſt him his liberty or life.* *David* could ſay, that *the Princes ſpake againſt him*; Pſal. 119. *and the Princes perſecuted him*, yet he was reſolved, 23. and his reſolution was as ſtrong as an Oath, *I have* 161, 106. *ſworn, and will perform it, that I will keep thy righteous judgments.* This is the nature of Chriſtian reſolution, that it chooſeth that which the Spirit reveals to be good, notwithſtanding all oppoſitions that come betwixt. When credit, and profit, and vain fears put in, and ſuggeſt that the witneſſing of ſuch truths may coſt us our *life*; Reſolution anſwers all, *It matters not ſo I can retain Chriſt*; *tell me not of the difficulty of the way, only let me know which is the way, I am reſolved to follow the Lamb whitherſoever he calls me*; *I know there is no threatning ſo terrible as Chriſt's is, no promiſe ſo ſweet as Chriſt's is, no command ſo Holy as Chriſt's is*; *and therefore I am reſolved to expoſe my ſelf to drink that cup, how bitter ſoever, which my Father ſhall give to drink.*

4. Endeavour after a diſpoſition or habit to lay down life for a good Conſcience. It is a true ſaying, that *none are ſaved but Martyrs*; I mean *Martyrs* either actually or habitually, having Faith enough to encourage, and love enough to conſtrain them to be *Martyrs*; if the Honour of their profeſſion ſhould require it. This takes away their objection, who ſay, it is harſh and unſeaſonable to trouble us now with any thorny diſcourſe of *Martyrdom.* 1. We muſt know that the habit of *Martyrdom* is included in the moſt fundamental Principles of Chriſtianity, and therefore they deſerve no anſwer, but ſilence, who think a diſcourſe of it at any time harſh and unſeaſonable. 2. The Church never enjoys ſuch a calm, but a terrible ſtorm may unexpectedly daſh it away, and therefore there is no man, though born in the moſt peaceable time of the Goſpel, but e're the glaſs of his life be run out, he may be overtaken with a Fiery Trial. There is no Profeſſor of the Goſpel though he live and die during the publick tranquelity of it, but he may privately be brought to that plunge, that either he muſt hazard his life, or elſe in ſome fearful horrible manner againſt his Conſcience diſhonour Chriſt; as ſuppoſe a *Ruffian* that had no Religion of his own ſhould pull any one of us into a corner, and with a naked blade, either make us forſwear our Religion, or loſe our Life. 4. As the Prophet *Ezekiel* forwarned the Jews, *We have had miſchief upon miſchief, rumour upon rumour*, and if miſchief and rumours continue and multiply upon as faſt as they have done of late, the days may be ſooner upon us than we Eze. 7. 26. are aware, when there may be too much occaſion to Practice this point of *Self-denial*, and not time to Preach it; howſoever let us ſeek of God for

the habit or diſpoſition of it, for that is fundamental.

5. Maintain a godly jealouſie and fear of our own hearts; for want of this, all the Diſciples fainted (eſpecially *Peter*) and ſhamefully denied Chriſt. Memorable is that ſtory of *Pendleton* and *Sanders*; *Sanders* as fearful he ſhould not endure the fire; *Pendleton* ſeemed reſolute, *Be not fearful* (ſaith he to *Sanders*) *for thou ſhalt ſee me and this fat fleſh of mine fry in the fire before I will yield.* Yet he that was ſo ſtrong in his own ſtrength fell away, and the other ſo fearful was enabled by God to burn for his truth. To fear Martyrdom, and to pray againſt it with ſubmiſſion to God's Will, is warranted by our Saviour's own example, *He prayed earneſtly that if it were poſſible the Cup might paſs away from him*; but ſtill with ſubmiſſion to his Father's Pleaſure. That place concerning our Saviour is very remakable, Heb. 5. 7. *Who in the days of his fleſh, when he had offered up prayers and ſupplication, with ſtrong cries and tears unto him that was able to ſave him from Death, and was heard in that he feared.* Heard? How was he heard? Not in removing the cup from him; but in ſtrengthening him to drink it with victory. If we pray as Chriſt prayed, the cup ſhall be moved from us, or ſweetned unto us.

6. Reſiſt wherein we can fleſhly impediments; for the fleſh will be ready by all means to hinder us from offering this Sacrifice to God. As 1. By diſtinctions. Is a man reſolved to hold his Eſtate, Liberty, Life, come on what will? Such a one never wants a diſtinction to mock God withal: So Gal. 6. 12. the Teachers of Circumciſion at *Galatia*, *as many as deſire to make a fair ſhew in the fleſh, theſe conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.* They did not ſee, but to avoid perſecution they might preach Circumciſion, being they did it *pro abundanti cautela,* not to overthrow the faith of Chriſt crucified, but for their ſecurity. Such diſtinctions many uſe at theſe times. 2. By Perſwaſions. Thus carnal reaſon pleads the caſe, *give a little to the time, ſave thy ſelf and thine.* Or thus: *What, are you the only quickſighted men, wiſer than a Church, than a State? May there not, will there not a Law come out in a moment, whereby you may be defranchized or exiled, or baniſhed,* Matt. 6. 23. *or Burned?* But to anſwer theſe reaſonings, remember Chriſt's anſwer to *Peter*, *Get the behind me Satan, for thou ſavoureſt not the things of God, but of men.* A certain perſon perſwading another to recant the truth, told him that he ſpake to him out of love, *O yes* (ſaid the Martyr) *I confeſs it, but there is ſomething in you that is mine enemy, meaning the fleſh.* And it is ſaid of Maſter *Hooper*, that when a Box was brought, and laid before him upon a Stool with his Pardon from the Queen in it, if he would recant; he being now at the Stake, at the very ſight of it cried out, *If you love my Soul, away with it away with it.* 3. By Terrours. Thus when the Spirit of God had ſuggeſted unto *Spira* to ſuffer, or if he doubted of the iſſue to go away, though never ſo far, rather than deny the Lord of life, preſently the fleſh begun in this manner, *Be well adviſed fond man, conſider reaſons on both ſides, and then judge.——— Doſt thou not forſee what miſery this raſhneſs will bring upon thee? Thou ſhalt loſe thy ſubſtance, thou ſhalt undergo the moſt exquiſite torments that malice can deviſe, thou ſhalt be counted an Heretick of all, and thou ſhalt did ſhamefully. What thinkeſt thou of the ſtinking dungeon, the bloody axe, the burning faggot?———Wilt thou bring thy friends into danger? Thou haſt begotten Children, wilt thou now cut their throats?* It concerns us in this caſe to outwit the fleſh if it tell us of Priſons, let us tell it how much more terrible is the Priſon of Hell; if it preſent to us the Condemnation of Tribunals, do we preſent to it that great Condemnation of the great Tribunals; if it threaten us with Diſpleaſure of Friends, preſent to it the Diſpleaſure of God, and of Glorified Spirits.

7. Conſider, and peruſe the *Acts and Monuments of the Church* in the caſe of *Martyrdom.* Others Sufferings cannot but beget ſome reſolutions in us. And herein if we begin with the beginning of the World; As ſoon as we hear of any work of Religion, we hear of the Perſecution of *Abel.* *Noah*'s Ark on the waters was a type of the condition of the Church of Chriſt in afflictions; What hard things did *Abraham,* and the reſt of the Patriarahs endure in their Generations? Hiſtories tells us, that *Iſaiah* was ſawn aſunder with a wooden Saw; *Jeremy* was put into a dungeon, ſticking in the mire (as ſome ſtories ſay) even up to the ears, and afterwards was ſtoned to death; *Ezekiel* was ſlain in *Babylon*; *Micah* was thrown down from a ſteep place, and his neck broke; *Amos* was ſmitten with a club, and ſo brained. The Story of the Perſecutions of the *Machabees*, propheſied *Dan.* 11. 36. and recorded by the Dan. 11. 36. Apoſtle *Heb.* 11. 35. is exceeding lamentable; Heb. 11. 35. to the end. The text ſays that *they were tortured, mocked, ſcourged, impriſoned, ſtoned, ſawen aſunder, ſlain with the Sword, wandred up and down in Sheep-skins, and Goat-skins, being deſtitue, afflicted, tormented, they wandred in Deſarts, and Mountains, and Dens, and Caves in the Earth.* And for the Chriſtian Church, we know what Chriſt himſelf the great Leader of his people ſuffered: When *Stephen*, the firſt Chriſtian Martyr was ſtoned, *Dorotheus* witneſſeth that two thouſand of others which believed in Chriſt were put to Death the ſame day. That many ſuffered in thoſe very times, is plain to me from theſe very Texts, *And* Saul *made havock of the Church.*———*And* Herod Acts 8. 3. *vexed the Church.*——— Acts 12. 1. *Elſe what ſhall they do which are* 1 Cor. 15. 29. *baptized for the dead, if the dead riſe not at all? Why then are they baptized for the dead?* This place is difficult, and many interpretations are given of it; but this I prefer as moſt agreeable to the ſcope of the Apoſtle; *Elſe what ſhall they do,* (what ſhall become of them, in what miſerable condition were they?) *who are baptized* (with their own blood, not only ſuffering grievous torments, but even death it ſelf;) *for the dead* (for the cauſe and quarrels of the dead, for the faith of them that now are dead, and in ſpecial for maintaining this very Article of the Reſurrection of the Dead?) The force of this Argument is very evident, and it well agreeth with the Argument of the Apoſtle that enſueth, *Why ſtand* Verſe 30, 31, 32. *we in jeopardy every hour? I proteſt by our rejoycing which I have in Chriſt, I die daily. And if I have fought with Beaſts of Epheſus after the manner of men, what advantageth it me, if the dead riſe not at all?* As for the word *baptizing*, it is not only ſo taken moſt frequently by the Fathers and Schoolmen, who uſually diſtinguiſh Baptiſm into *Baptiſma flaminis, fluminis, & ſanguinis*; *Of the Spirit, Water, and Blood*; but alſo in ſundry places of Scripture, as *Mat.* 20. 22. *Mar.* 10. 38, 39. *Luke* 12. 50. Luke 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* All the Apoſtles after many ſore and grievous afflictions, ſuffered many violent deaths, *John* only excepted, who yet was baniſhed into *Patmos*, and by *Domitian* thrown into a Tun of ſcalding Lead, though by a miracle delivered. *Brightman* ſpeaking of the Stories of thoſe times, ſays, that every page and leaf is as it were all read-coloured in blood: The Covenant of Grace is a bloody Covenant, both in regard of the blood of Chriſt firſt ſealing it, and the blood of the bleſſed Martyrs adding likewiſe their ſeals in confirming of it.

It is a moſt heart-breaking Meditation to conſider the ragings, madneſs, and fury of the Heathen againſt the Chriſtians in thoſe times. *Hierom* in an Epiſtle to *Cromatius* ſays, that there was no day in a whole year, unto which the number of five thouſand Martyrs cannot be aſcribed, except only the firſt day of *January*. All the policy, wit, ſtrength, and invention of Men and Devils were exerciſed and ſtretched out to the utmoſt, for deviſing the moſt miſerable torments, and exquiſite tortures; as Plates of Iron burning hot, laid upon their naked fleſh; Pincers red-hot pulling of the fleſh from the bones; Bodkins pricking and thruſting all over their bodies; caſting into Limekilnes, and into caldrons of ſcalding Lead; whipping, until almoſt all the fleſh was torn off their bodies and their bones and bowels appeared, and then laid flat upon ſharp ſhells and knives; their skins were flea'd off alive, and then their raw fleſh was rubbed with ſalt and vinegar, their bodies were beaten all over with clubs until their bones and joints were beaten aſunder; they were laid upon gridirons, roſted and and baſted with ſalt and vinegar; one member was pulled from another; by faſtning them to the boughs of trees, they rent their bodies aſunder; they were toſſed upon the horns of Bulls, with their Bowels hanging out; they were caſt among Dogs to be devoured; they were put under the Ice naked into Rivers: They were tortured on the Rack, on the Wheel, and on the Gibbet with flaming fire under them; they made it their ſports to ſee them devoured by wild Beaſts; and in the night inſtead of Torches they burnt the Bodies of the Saints to give them light for their Paſtimes.—— In after-times Antichriſt began to riſe, and to bring a fearful darkneſs over the Face of the Church; of which times the Holy Ghoſt propheſied, *the*
Rev.8.12. *Moon, and Sun, and Stars were ſmitten.* Never will be forgotten thoſe lamentable extremities that God's poor people then endured, large Volumes are extent, the reading whereof might cauſe the hardeſt Heart that lives to break. O let us warm our Hearts at theſe fires! Let us peruſe and conſider thoſe *Acts and Monuments of the Church* in the caſe of Martyrdom.

8. Be acquainted with the promiſes of *Self-denial*;
have always a word at hand to relieve our ſelves
withal in the worſt of Sufferings. Now theſe pro-
* Pſal.9.9. 18. miſes are of ſeveral ſorts. 1. * *Of aſſiſtance.* 2. * *Of*
acceptance. 3. *Of reward.* And again the promiſes
Pſal.37.24. *of reward* are 1. Of this life, *He that forſakes all for*
Pſal. 46.1. to the end. *Chriſt, ſhall receive an hundredfold,* ſaith *Matthew*:
* Exod.2. 24, 25. *Manifold more in this preſent time,* ſaith *Luke*; the
joy, the Peace he ſhall have in his Conſcience ſhall
Exod. 3.7. be many times, an hundred times better than the
1 Pet.2.20. comfort of all theſe outward things. O but (may
Mat.19.29. Luke 18. 30. ſome ſay) what will become of my Poſterity?
Peace of Conſcience, and Joy in the Holy Ghoſt
redounds only to my ſelf; but for my Children I
ſhall leave them Fatherleſs and Helpleſs? To this
by way of anſwer, God often ſtiles himſelf *the Fa-*
ther of the Fatherleſs, and if of any Fatherleſs, then
ſurely of thoſe whoſe Parents have loſt their lives
for Jeſus Chriſt. *Leave the Fatherleſs Children* (ſaith
Jer.49.11. the Lord) *I will preſerve them alive, and let thy widows*
Mat.19.29. Mark 10. 30. *truſt in me.* 2. Of eternal Life, ſuch *ſhall inherit*
eternal Life, Be of good comfort (ſaith *Bradford* to his
Luke 18. 30. fellow Martyr) *we ſhall have a merry ſupper with the*
Lord this Night. Chriſtians! What would we have?
The Soul indeed is of a large capacity, all things
here below can never ſatisfie it; but eternal Life,
the inheritance above, will fill the underſtanding
with knowledge, and the will with joy; and that
in ſo great a meaſure, that the expectation of the
Saints ſhall be exceeded? *For he ſhall be admired of* 2 Theſ. 1. 16.
them that believe,

9. Mind the Principle that muſt carry us through
Death, and make Death it ſelf honourable. We
read *Heb.* 11. That *by faith ſome quenched the* Heb. 11. 34, 35, 37.
violence of fire. —— *Others were tortured.* —— *They*
were ſtoned, they were ſawen aſunder, they were tempted,
they were ſlain with the ſword; and all this by faith.
Faith is the Grace that enables us to *deny our ſelves,*
yea *life it ſelf*; other Graces may do much, but
Faith hath the principle work in this. *By faith ye*
ſtand, ſaid the Apoſtle to his *Corinthians*; it is *Faith* 2 Cor. 1. 24.
that makes a man ſtand in his greateſt trials, and
therefore when Chriſt ſaw how *Peter* ſhould be
tempted, he tells him, that he had *prayed that his* Luke 22. 33.
faith ſhould not fail; noting that while his *Faith*
held all would be ſure; *Faith* in this caſe is like
the cork that is upon the net, though the lead on
the one ſide ſink it down, yet the cork on the
other ſide keeps it up in the water: *David profeſſed*
that he had fainted unleſs he had believed. Believing Pſal. 27.13.
keeps from fainting in the time of trouble.

10. When ſufferings come, then ſtir up, and put forth the Grace of *Faith* in the exerciſe of it! Look up to God for ſtrength and aſſiſtance, commit our ſelves and cauſe wholly to him, plead the promiſe, plead our call that he hath called us to this, plead the cauſe that it is his. Mr. *Tindal* in a Letter of his to Mr. *Fyth* who was then in priſon, hath four expreſſions of the work of *Faith* in the time of ſuffering; *If you give your ſelf, caſt your ſelf, yield your ſelf, commit your ſelf wholly and only to your loving Father, then ſhall his power be in you, and make you ſtrong, he ſhall ſet out his Truth by you wonderfully, and work for you above all your Heart can imagine.* But becauſe *Faith* is the root, or principle of *Self-denial* is this caſe of ſufferings, I ſhall therefore propound two queſtions in the following Paragraphs.

Sect. 1. *What are the differences betwixt Faith and Pride of the Heart in ſufferings.*

I Anſwer ——

1. If *Pride* be the principle, a man is ready to put forth himſelf though he be not called: It is true that in ſome extraordinary caſes, a man may have an inward calling by ſome extraordinary motion of God's Spirit, as ſome of the Martyrs had; but in an ordinary way a gracious Heart fears it ſelf, and dares not venture till God calls, it depends more on God's call, than any ſtrength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for God's name any further than he is intereſted in it; ſhould God uſe others to Honour his Name, and he no way come in, he regards it not.

3. If *Pride* be the principle, a man doth not ſo much ſtrengthen himſelf with the conſolations of God; or the ſweet of the promiſes, as he doth with his own ſelf-proud thoughts; the Heart is not ſo much taken up with the glorious reward of God in Heaven, as with ſome preſent ſelf-good here: Whereas *Faith* is altogether for ſpiritual and ſupernatural good, it carries the Soul beyond all preſent things.

4. If *Pride* be the principle, there is no good got by ſufferings, the Soul doth not thrive under them, it doth not grow in Grace by them, it grows not more Holy, more Heavenly, more Savoury in all the ways of it, the luſtre and beauty of Godlineſs does not encreaſe upon ſuch a one, he is not more Spiritual, he doth not cleave cloſer to God, he is not more frequent with God in ſecret, he doth not enjoy more inward Communion with

God than formerly; but if *Faith* be our principle in ſuffering, there is never ſuch thriving in Grace as then; Then *the Spirit of Glory, and of God uſeth to reſt upon God's Servants*; a Godly man's Service prepares him for ſufferings, and his ſufferings prepare him for Service: The Church never ſhined brighter in Holineſs than when it was under the greateſt perſecution.

5. If *Pride* be the principle, there is not that Calmneſs, Meekneſs, Quietneſs, Sweetneſs of Spirit in the carriage of the Soul in ſufferings, as where *Faith* is; *Pride* cauſes the Heart to ſwell, to be boyſterous and diſquiet, to be fierce and vexing, becauſe it is croſſed: but *Faith* brings in the Spirit of Jeſus Chriſt, and that was a quiet and meek Spirit in ſufferings, *as the ſheep before the ſhearer*; *When he was reviled, he reviled not again*: Where is reviling and giving ill Language, there is *Pride* ſtirring in that Heart, *Cyprian* ſpeaking of the Martyrs contemning Death, ſaith, *We ſee not that humble loftineſs, or that Humility is any, but in the Martyrs of Jeſus Chriſt.*

Acts 8. 32. 1 Pet. 2. 23.

Cyprian de dup. Martyr.

6. If *Pride* be the principle, there is joined with that man's ſufferings a deſire of revenge, he would if he could return *evil for evil*, and doth as far as he dares; but thoſe who have *Faith* to be their principle, they commit their cauſe to God; *though man curſe, they bleſs*; they can heartily *pray for their perſecutors*, as *Chriſt* and *Stephen* did for theirs: The *banner* over a gracious Heart in all the troubles that befal it, *is love*; and therefore whatſoever the wrongs be that are offered to ſuch there is ſtill a Spirit of Love preſerved in them.

Sect. 2. *Wherein lies the Power of Faith to carry us through ſuffering, and Death?*

I Anſwer

1. *Faith* diſcovers the reality of the beauty and excellency of Spiritual things, which before were but looked upon as notions, conceits, and imaginary things; hence *Faith* is deſcribed to be *the ſubſtance of things hoped for, and the evidence, or demonſtration of things not ſeen.* The things of Chriſt, of Grace, of Heaven, what poor empty notions were they to the Soul? What uncertain things before Faith came in? But *Faith* makes them to be glorious things: *Faith* diſcovers ſuch real certain excellencies in them, and is ſo ſure, that it will venture Soul and Body, it will bear an hardſhip, yea it will venture the infinite loſs of eternity upon them.

Heb. 11. 1.

2. *Faith* makes the future good of Spiritual and eternal things to be as preſent to the Soul, and works them upon the Heart, as if they did now appear. This comes to paſs becauſe Faith ſees things as the word makes them known, it pitches upon the word in that way that it reveals the mind of God; Now the word ſpeaks often of mercies that are to come as preſent things. *Break forth into joy, ſing together, ye waſte places, of* Jeruſalem, *for the Lord hath comforted his people, he hath redeemed Jeruſalem.* Thus the Prophet ſpeaks of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As ſoon as *Jehoſhaphat* had received the promiſe, he falls on praiſing the Lord, as if the mercy were already enjoyed, *Praiſe ye the Lord, for his mercy endureth for ever.* *Chriſt* ſaith of *Abraham* that *he ſaw, and rejoiced, and was glad*, Chriſt's day was unto him as if it had been then. And it is ſaid of the Godly who lived in former ages, that through the *promiſes were a far off*, to be fulfilled, yet *they embraced them.* The word in the Original ſignifies, *they Saluted them.* Now Salutations are not but betwixt friends when they meet together, *Faith takes hold upon eternal Life*; it takes preſent poſſeſſion of the Glorious things of the Kingdom of God; it makes the Soul to be in Heaven converſing with God, and Chriſt, his Saints, and Angels already: That which is promiſed, *faith* accounts it given, *And the Land which I gave to* Abraham, *to thee will I give it.* It was only promiſed to *Abraham*, but *Abraham's* Faith made it to him as given.

Iſa. 52. 9, 19.

2Chro. 20. 17, to 22.

John 8. 56.

Heb. 11. 13.

1 Tim. 6. 19.

Gal. 35. 12.

3. *Faith* makes uſe of things paſt as if they were preſent. 1. It makes uſe of *God's mercies* to our fore-fathers; thus the Church makes uſe of the mercy of God to *Jacob*, when he wreſtled with him and prevailed, as if it were a preſent mercy to themſelves. *He had power over the Angel and prevailed, he wept and made ſupplication unto him, he found him in Bethel, and there he ſpake with us*; not only with *Jacob*, but with us, *q. d.* whatſoever mercy God ſhewed to him, we make it ours. *God ſpake with us.* Thus *David* and his people did when he ſaid, *he turned the Sea into dry Land, they went through the flood on foot, there did we rejoice in him.* The comfort of the mercies of God for many years paſt to their fore-fathers they make as theirs, *there did we rejoice in him.* 2. *Faith* makes uſe of all *the promiſes* that God hath made to any of his people though never ſo long ago, yet it fetches out the comfort of thoſe promiſes, as if they were made now to us, Compare *Joſh.* 1. 5. with *Heb.* 13. 5. *God ſaith to* Joſhua, *I will be with thee, I will not fail thee, nor forſake thee.* This *Paul* applies to the Believers in his time, as if it had been made to them. Be content (ſaith he) *with ſuch things as you have, for he hath ſaid, I will not leave thee, nor forſake thee.* Upon this one inſtance, whatſoever promiſe God ever made to any of his people, ſince the beginning of the world for any good, if our condition comes to be the ſame, *faith* will make it her own, as if God had but now made it to us in particular. 3. *Faith* makes uſe of *God's former dealings* with our ſelves. When all ſenſe of God's mercies fails, that God ſeems to be as an enemy, *faith* will fetch life from his former mercies, as if they were now preſent. *I have conſidered the days of old* (ſaith *David*) *the years of ancient time, I call to remembrance my ſong in the Night.* —— *I ſaid, this is my infirmity, but I will remember the years of the right hand of the moſt High*; He checks himſelf for doubting of God's mercies becauſe of his former mercies, and he recovers himſelf by bringing to mind the former dealings of God with him. Now in this work of Faith what abundance of ſtrength doth it bring in from *former mercies, former promiſes, former dealings*? O this muſt needs wonderfully ſtrengthen the Heart to any ſuffering whatſoever.

Hoſ. 12. 4.

Pſal. 66. 6.

Joſh. 1. 5. Heb. 13. 5.

Pſal. 77. 5, 6, 10.

4. *Faith* carries the Soul on high, above ſenſe, above reaſon, above the world; when Faith is working, Oh how is the Soul raiſed above the fears and favours of men? *I care not* (ſaid *Ignatius* a little before his ſuffering) *for any thing viſible or inviſible, ſo that I may get Chriſt*; *Let Fire, the Croſs, the letting out of Beaſts, breaking of my Bones, tearing of my Members, the grinding of my whole Body, and the Torments of the Devils come upon me, ſo that I may get Chriſt.* *Faith* puts an holy magnanimity upon the Soul, to ſlight and to overlook with an holy contempt, whatſoever the world proffers or threatens: *Faith* raiſes the Soul to converſe with High and Glorious things, with the deep and eternal Counſels of God, with the Glorious myſteries of the Goſpel, with Communion with God and Jeſus Chriſt, with the great things of Heaven and eternal Life. Men, before *faith* comes into their Souls, have poor low Spirits, buſied about mean and con-

Euſeb. l. 3. c. 39.

temptible things, and therefore every offer of the world prevails with them, and every little danger of ſuffering ſcares them; but when *faith* comes, there is another manner of Spirit in a man, *a Princely Spirit* (as *Luther* calls it) that dares to adventure loſs of life for the name of Chriſt. When *Valens* the Emperor ſent his officers to *Baſil* to turn him from the Faith, they firſt offered him great preferment; But *Baſil* rejected them with ſcorn; *Offer theſe things* (ſays he) *to Children*; then they threatned him moſt grievouſly; Heb. 11. 43, 44. *Nay threaten* ſaid *Baſil*) *your Purple-gallants, that give themſelves to their Pleaſures.* What great Spirits did *Faith* put into thoſe Worthies, who *through faith ſubdued Kingdoms ſtopped the mouths of Lions,*——— *quenched the violence of the Fire, of weak were made ſtrong, &c.* Certainly *Faith* is as Glorious a Grace now as ever it was, and if it be put forth, it will enable the Soul to do great things; the raiſing of the Soul above reaſon and Rom. 4. 18. ſenſe, is as great a thing as any of theſe. *The Faith* of *Abraham* was moſt Glorious, for which he is ſtiled *the Father of the faithful*, and yet the chief thing for which he was commended, is, *that he believed againſt hope.* When the Soul is in ſome ſtrait, it looks up for ſome help, and ſenſe ſays, *it cannot be*; reaſon ſays, *it will not be*; wicked men ſay, *it ſhall not be*; Yea, it may be God in the ways of his Providence ſeems to go ſo croſs, as if *he would not have it to be*; yet if *Faith* have a word for it, it ſays, *it ſhall be*: Yea, when God ſeems to be angry, when there appears nothing to ſenſe and reaſon but wrath, yet even then *Faith* hath hold on God's Heart, that his hand cannot ſtrike.

5. *Faith* gives the Soul an intereſt in God, in Chriſt, in all thoſe Glorious things in the Goſpel, and in the things of eternal Life: *Faith* is an appropriating, an applying, an uniting Grace; It is a bleſſed thing to have the ſight of God, there is much power in it, *but to ſee God in his Glory, as my God; to ſee all the Majeſty, greatneſs and goodneſs of God, as theſe things that my Soul hath an intereſt in; to ſee how the eternal counſels of God wrought for me to make me happy; to ſee Chriſt in whom all fulneſs dwells, in whom the treaſures of all God's Riches are, and all theſe are mine; to ſee Chriſt coming from the Father for me, to be my Redeemer?* O what a bleſſed powerful thing is this! What is all the World now to ſuch a Soul? Where is all the bravery of it, or the malice and oppoſition of it? The loſs of outward things, liberty or life are great evils to thoſe who have no intereſt in better, but to ſuch as have intereſt in higher things, there is no great matter though they loſe all theſe.

6. *Faith* ſets all God's attributes on work for the good and relief of a believer; It is one thing to have intereſt in God and Chriſt, and another thing to have God and Chriſt working for us. I will not deny but God and Chriſt are working ſtill, yet when Faith lies ſtill and is not active, although we do not loſe our intereſts in God, yet we cannot expect ſuch ſenſible manifeſtations of God's workings for us. We have a notable expreſſion of God's ſtirring up his ſtrength and wiſdom for thoſe whoſe 2 Chro. 16. 9. hearts are right with him. *The eyes of the Lord run to an fro throughout the Earth to ſhow himſelf ſtrong for thoſe whoſe Heart is perfect towards him.* Although we be in the dark and know not how to order our ſteps, yet there is an infinite wiſdom working for us; although we have but a little ſtrength, yet if we have *Faith* to ſet God's ſtrength on work, Rev. 3. 8. *we ſhall* (as the Church of *Philadelphia*) *keep God's Word, and not deny his Name.* Thus much for *the denial of Natural-ſelf.*

Sect. 19. *Of the denial of religious, gracious, or renewed ſelf; and firſt of Cautions.*

I Muſt now direct in the laſt place how we are to *deny religious, gracious, or renewed ſelf*; as a man's own *duties, holineſs, righteouſneſs, the graces of the Spirit.* In proſecution of which (as in the former) I ſhall give ſome { Cautions. Directions.

The Cautions are theſe———

Joh. 1. 16. 1. That *graces, duties* are the ſpecial gifts and Eph. 1. 3. bleſſings of God. It is *of the fulneſs of Chriſt, that all we have received, even grace for grace.* And the Apoſtle tells us, that *God hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.* Methinks here I ſee the tranſcendent excellency of the Saints, the bitterneſs of their condition above all the men of the World; if God hath given a man *grace* he hath the beſt and chiefeſt of all that which God can give; God hath given us his Son, and God hath given us himſelf, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; theſe are the fineſt of the flower, and the honey out of the rock of mercy; they that have this gift need Eph. 1. 3. not to be diſcontented at their own, or envious at the condition of any other; they have the principal verb, the one neceſſary thing. *O bleſſed be the God, and Father of our Lord Jeſus Chriſt who hath thus bleſſed us*: How? *With all ſpiritual bleſſings in heavenly places.*

2. Notwithſtanding they are God's ſpecial gifts, yet we muſt *deny them* comparatively, and in ſome reſpects, as in the Caſes.———

1. In point of *Juſtification*, in relation to righteouſneſs, in compariſon of Chriſt, in the notion of a Covenant of Life and Salvation. It is a dangerous thing to hang the weight of a Soul upon any thing which hath any mixture of weakneſs, imperfection, or corruption in it, as the pureſt and beſt of all our *duties* have; it is a dangerous thing to teach, that Jer. 23. 6. *Faith*, or any other Evangelical *Grace*, as it is a work done by us, doth juſtifie us: there is nothing to be called our righteouſneſs, but *the Lord our righteouſneſs. Faith* it ſelf doth not juſtifie habitually, as a thing fixed in us, but inſtrumentally, as that which receives and lets in the righteouſneſs of Chriſt ſhining through it upon us; as the window enlightens by the Sun-beams which it lets in, or as the Cup feeds by the Wine which it conveys. So then in point of *juſtification* we are to renounce all our *duties and graces.*

2. In point of *Sanctification*; For ſo we are to attribute the ſtrength, the power, and the glory of all our *graces and duties* unto Jeſus Chriſt, and nothing to our ſelves. And yet underſtand we aright, though every believer is thus to *deny himſelf* in ſpiritual things, even in the point of *Sanctification*, yet he is not to ſpeak evil of the *grace* of God within himſelf; he may not miſcall his *duties and graces*, ſaying, *theſe are nothing but the fruits of Hypocriſie*, for then he ſhould ſpeak evil of the Spirit, whoſe works they are; neither is he to trample or tread on theſe *graces* of God. A man tramples and treads upon the dirt, but he will not trample upon Gold or Silver; why? becauſe that is a precious Metal, and the Stamp or Image of the Prince is upon it; Now our *duties and graces, our righteouſneſs and holineſs*, as to the matter of *juſtification*, they are nothing worth, and ſo we trample upon all; but as to the matter of *Sanctification*, they are precious metal, and they have

the Image of Chriſt upon them; and therefore for a man to ſay, *all this is nothing but Hypocriſie*, that is not *Self-denial*; properly *Self-denial in ſpiritual things*, as to the matter of *Juſtification*, it is to renounce all; and as to the matter of Sanctification, it is to attribute the ſtrength, the power, and the glory of all unto Jeſus Chriſt, and nothing to ones *ſelf*. *This is true Self-denial*.

Sect. 20. *Of the manner of denying our religious, gracious, or renewed ſelf.*

THe directions of *Self-denial* in reſpect of our *religious, gracious, or renewed ſelf*, are theſe.—

1. Be we ſenſible of, and humbled for our pride in Spiritual things. There is nothing that a Chriſtian is more apt to be proud of than ſpiritual things. Before he takes up profeſſion, poſſibly he is proud of his Clothes, or Friends, or Honours, or Poſſeſſions; but afterwards there is nothing that he is more apt to be proud of than of his Parts, and Gifts, and Graces, and Spiritual things; for look where a man's Excellency lies, there his Pride grows; now the excellency of a Chriſtian lies in Spiritual things, and therefore there is Pride grows, and there he is moſt apt to be Proud. O be we ſenſible of this, and mourn for this! It was Mr. *Fox* his Speech. *As I get good by my Sins, ſo I get hurt by my Graces.* It is a dangerous thing to be Proud of man's *Duties and Spiritual Gifts*, we had better to be Proud of Clothes, or Friends, or Honours; for this Pride of *Spiritual things* is directly oppoſite to a man's Juſtification. The firſt ſtep to Humility is to ſee ones Pride; the firſt ſtep of *Self-Denial* is to be convinced of ones inclination or deſire after *Self exalting, Self-admiring, Self-advancing. Oh what a Proud Heart have I? what a Self-advancing Heart have I?* There is no believer but he hath ſomething of *Self*; be he never ſo humble, yet he hath ſomething ſtill that taſtes of the Cask; there was never any that was ſo Transformed, Melted, or Changed into the Mould of the Goſpel, but there was ſtill ſome ſavour of *Self* remaining in him: We had need therefore to be jealous of our ſelves, and to watch over our ſelves; and if at any time *Self* break out, if at any time the Soul begins to be advanced in regard of *Duty, or Spiritual things*, let us fall down before God, and humble our Selves for the Pride of our Hearts.

2. Look up, and conſider the Glory, Purity, and Holineſs of God. This conſideration will humble a Soul, and cauſe it to *deny it ſelf in Spiritual things*. See this in *Job*; no ſooner had he a great proſpect of the Glory of God, but he *denies himſelf* concerning his own righteouſneſs, which before he ſtood much upon to his Friends. *I know it is ſo of a truth; but how ſhould man be juſt with God? if he will contend with him, he cannot anſwer him one of a thouſand.* God's fulneſs will convince us abundantly of our Emptineſs, his Purity will ſhew us our ſpots, his All-ſufficiency our nothingneſs. When *Job* was brought a little nearer to God, he was more humbled before God. *I have heard of thee by the hearing of the Ear, but now mine Eye ſeeth thee.* (*i. e.*) I have a Clearer and moſt Glorious manifeſtation of thee to my Soul than ever: I now perceive thy Power, thy Holineſs, thy Wiſdom, thy Faithfulneſs, thy Goodneſs, as if I ſaw them with my Eye, *Wherefore I abhor my ſelf in duſt and aſhes.* He could not go lower in his thoughts of himſelf than this expreſſion laid him; *abhorrence* is a perturbation of the mind ariſing from vehement diſlike, or extreameſt diſeſteem; *abhorrence* ſtrictly taken is hatred wound up to the height; and to *abhor, repenting in duſt and aſhes*, is the deepeſt act of abhorrence; Thus low *Job* goes, not only to a diſlike, but to the fartheſt degree of it; *abhorrence of himſelf* when he ſaw the Lord. See this in *Iſaiah*, when God came near him, and he ſaw much of God, then he cried out, *Wo is me, for I am undone becauſe I am a man of unclean lips.* How knows he that? Why *mine eyes have ſeen the King, the Lord of Hoſts.* What? Did not *Iſaiah* know he was a man of polluted lips till then? Yes, but he was never ſo ſenſible of it as then; He ſaw his pollution more than ever by the light of the Glory of God that ſhone round about him; he never ſaw himſelf ſo clearly as when the Majeſty of God dazel'd his Eyes. When the Sun ſhines bright in the Room, we may ſee the leaſt moat in the Air; ſo, when the Glory of God irradiates the Soul, we ſee all the moats and atoms of Sin, the leaſt ſpot, and unevenneſs of our Hearts and Lives.

Job 6.2,3.

Job 42. 5, 6.

Iſa. 6. 5.

3. Have Chriſt in eye. The more we ſee an humble Chriſt, *a ſelf-denying Chriſt*, the more ſhall we learn Humility and *Self-denial*. Now Chriſt was the moſt eminent, tranſcendent example of *Self-denial* that ever was. *He thought it no Robbery to be equal with God, and he humbled himſelf and took upon him the form of a Servant.* O what *Self-denial* is here! Was there ever ſuch a *Self-denial* as this! Chriſtians! Conſider your Chriſt, and the more will you learn to deny your ſelves even in Spiritual things.

Phil. 2. 6, 7.

4. Acknowledge we our ſelves Debtors to Chriſt for all our Gifts, and for all our Graces. Poſſibly a man may wear brave apparel, but he owes for them at ſuch a Shop; whiles he is abroad he Swaggers, and is Proud of his Cloathes; but when he comes into the Shop, and looks upon the Book, and conſiders what he hath to pay, he ſtrikes Sail then: Thus the Goſpel is the great Shop, and from Chriſt in the Goſpel we have all our Gifts and Graces, and though I may be proud in Spirit at another time, yet if I come into the Goſpel, and ſee what an infinite debter I am to Chriſt, and to free Grace for all that ever I have, then I think, *What? Shall I be Proud? What? Shall I not deny my ſelf in Spiritual things?*

5. Study the Goſpel, and the way of the Goſpel. Where ſhall we ſee an humble Chriſt, but in the Goſpel? Where ſhall we ſee the rich and free Grace of God in Chriſt, but in the Goſpel? Where ſhall we get Faith in Chriſt, but in the Preaching of the Goſpel, and in the ſtudying of the Goſpel? Surely this Grace of *Self-denial in Spiritual things* grows only in the Garden of the Goſpel; I deny not but there is a common Field Humility, or *Self-denial*, as I may ſo ſpeak; ſuch a *Self-denial*, I mean, as grows among the Heathen, and among moral Men; but betwixt that and this we may obſerve theſe differences.

1. Take a moral, civil man, and though he may ſeem to be humble and to *deny himſelf*, yet he is proud of his humility. A Philoſopher coming into *Plato*'s Houſe, and ſeeing it very neat, *I trample upon* Plato*'s Pride*, ſaid he. *But* (ſaid *Plato*) *not without your own Pride.* Now a believer doth not only deny himſelf, but he is ſenſible of his own Pride in that very thing wherein he is humbled.

2. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet it is but in this or that particular thing; but a Believer *denies himſelf* in every thing. *I count all things but dung and droſs* (ſays the Apoſtle) *for Jeſus Chriſt.*

Phil. 3. 8.

3. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet it is but the artifice of his reaſon and reſolution; *If I go on in ſuch and ſuch a way* (ſays he) *I am undone.* Hence he denies this pleaſure, and that company. But now a believer de-

nies himſelf in ſpiritual things by the beholding of Jeſus Chriſt.

4. Take a moral, civil man, and though he may ſeem to *deny himſelf*, yet there is no myſtery in it; but there is ever a great miſtery of Grace in a Believer's *Self-denial.* As thus, he ever cries, *What ſhall I do to be ſaved?* And yet he profeſſeth that he doth not expect to be ſaved by his *doing*, here's a miſtery. Again, he counts himſelf *leſs than the leaſt of all God's Mercies*, and yet he thinks God hath done more for him than if he had given him all the World; here's a myſtery. Again he looks upon himſelf as *the greateſt Sinner*, and thinks of every one better than himſelf, and yet when he looks upon a Drunkard, or a Swearer or the like, he profeſſeth that he would not change his condition with ſuch a man for all the World; what a miſtery is this!

5. Take a moral, civil man, and though he may ſeem to *deny himſelf* in Temporal things, which Devils themſelves may do, yet he cannot, as the Believer, deny himſelf in Spiritual things. One makes mention of a certain Godly Man that was ſore Tempted by Satan in his time, the Godly man was much in Duty, to whom Satan ſaid, *Why takeſt thou this pains? Thou doſt Watch, and Faſt, and Pray and Abſtaineſt from the Sins of the times; but O man; what doſt thou more than I do? Art thou no Drunkard, no Adulterer*, ſays Satan? *No more am I. Doſt thou Watch, and Faſt*, ſays Satan? *I never Sleep, I never eat nor drank; what doſt thou more than I? I will tell thee*, ſaid the Godly Man, *I Pray, I ſerve the Lord, I walk Humbly, I deny my Self; Nay then*, ſays Satan, *thou goeſt beyond me, for I am Proud and I exalt my ſelf, and therefore thou goeſt beyond me.* And thus we may difference betwixt true *Self-denial* and falſe.

6. Reſt not on any thing below Jeſus Chriſt. Neither Grace, nor Duties, nor Holineſs are to be truſted upon. We muſt hold them faſt in Point of Practice and Obedience, but it is our ſin and danger to hold them faſt in reliance and confidence. I deſire to be rightly underſtood in this Truth. Some, becauſe they need not to rely on Duties, they let go their Duties, they let prayer, and repentance, and ſorrow for Sin go; they ſay *it is no matter for Duties, they need not to trouble themſelves, Chriſt hath done all.* This is to *turn the Grace of God into wantonneſs*: We muſt let go both our Graces and Duties in point of Juſtification, but hold them we muſt as our lives in the tenour and converſation of our lives; Prayer, Hearing, Faſting, Repenting muſt not die whilſt we live; do them we muſt, but Glory in them we muſt not: We muſt not reſt in any thing whatſoever below Jeſus Chriſt. I ſhall inſtance in theſe particulars.

1. We muſt not reſt upon our own preparations *for Duties.* It is a commendable thing to prepare our Hearts; we muſt pray that we may pray; we muſt have ſecret Communion with our God, before we come to ſeek Communion with him in a Sermon; but we muſt not reſt upon our own preparation when we have prepared; if we advance that into the throne of Jeſus Chriſt, and reſt upon that when we ſhould only reſt upon him, it is the way to make all our preparations miſcarry.

2. We muſt not reſt upon our enlargements *in Duties.* It may be we have a Spring-tide of aſſiſtance comes in; a Miniſter preaches with great preſence of the Spirit of God, and a Saint prays (as we find it) *in the Holy Ghoſt*: (*i.*) he finds the Holy Spirit of God ſending him from petition to petition, melting him with brokenneſs when he is confeſſing Sin, filling him with rejoycing when he is remembring mercy, raiſing him with an high wing (as it were) of importunity, when he is begging of Favour (as it was an admirable temper in Holy *Bradford*, that he was not content till he found God coming into his Spirit with ſeveral diſpenſations according to the ſeveral parts of his prayer) and now as ſoon as the Duty is done, it may be he goes away, and ſtroaks himſelf. * *Oh what an admirable prayer was here! ſurely I ſhall do well this day, I ſhall be able to wreſtle with all Temptations*, this is the very way to miſcarry; thouſands have found it; ſo that when he comes to pray again, it may be he prays moſt dully and flatly, the Spirit is grieved and gone, and he can ſay little or nothing.

* *In this caſe I may not only ſay, take heed of reſting in enlargements, but take heed of ſelf! What? are there any ſuch riſings within,* Oh what an admirable prayer, &c. *Take heed now of pride, ambition, ſelf-ſeeking! One obſerves, that many times the more excellent a Sermon is, the more carnal the heart of a Preacher may be; and the ſtronger invention a private Chriſtan hath in his prayers, the weaker his grace may be. And thoſe expreſſions which ſeem excellent to others, may come from a root very bitter to God; even as in a Meadow full of Graſs and pleaſant Flowers, if you dig to the bottom of them, there is nothing but noiſom earth; ſo if you go to the fountain from whence all theſe expreſſions, and vehement expoſtulations that are uſed in prayer do flow, you may ſee its a poiſoned fountain. As on the other ſide, an heart contrite, and full of grace before God, may not be ſo admirable in expreſſions; as they ſay, the ground full of mines of Gold is very barren for graſs.*

3. We muſt not reſt upon the comforts we have *in Duty*, or *after Duty.* It may be when we have been at duty, and have had ſome Soul raviſhments, * O, now we think our Neſt is built very high, and our Rock is firm, and we ſhall go on vigorouſly; *Chryſoſtom* hath a Saying to this purpoſe, *Methinks*, (ſaith he) *a Saint when he comes from a Sacrament, ſhould be able to fly in the face of a Devil, and though he walk in the midſt of ſnares, yet he ſhould be able to encounter with them all.* Comforts are very ſweet things, and indeed ſtrengthening things; *The joy of the Lord is our ſtrength*, ſaith *Nehemiah*; nothing more animates Souls than joy; only here is the danger, if we reſt on theſe joys and comforts, and the Spirit of God is a moſt choice and tender thing, it dwells in none but a clean pure Temple moſt cleanly ſwept, if any Pride ſpring up in our Hearts, we loſe our comfort.

* *Do not go away from a duty rejoycing, becauſe of thy affections or raviſhments meerly in duty; but conſider whether the ground upon which theſe are built be ſolid and enduring.*

Burges *of graces.*

Neh. 1.10.
Mat. 26.33.
Joh. 21.15, 16, 17.

4. We muſt not reſt upon Graces. This was *Peter*'s fault, he was full of conceit, and Self-confidence; he had Grace, and he wreſted on it, *Lord, though all forſake thee, yet will not I*; yet ſoon after *Peter* did forſake and deny his Maſter, and we do not find *Peter* ſo confident afterwards: When Chriſt ſaid to him, Simon Peter, *Loveſt thou me more than theſe*? No comparitive words now; no more than *Lord, thou knoweſt I love thee.* *Peter* was whipped with Self-confidence, and the woful Fruits of it, and now in a good degree it was purged out of him. Surely it was a leſſon well worth the Learning, though it coſt the whipping. We muſt not reſt on Graces, nor on any thing elſe on this ſide Jeſus Chriſt.

7. Be often putting forth new actings of Faith in Jeſus Chriſt. The more we believe, the more do we deny *Religious ſelf.* Hence it is that *Self-denial in Spiritual things* is not to be found in the Law, but in the Goſpel; the Law though it hath its uſe (and we dare not but make uſe of it) yet properly it will not make a man to deny himſelf; but rather to ſeek himſelf *in Spiritual things*; *Obey and live*, ſaith the Law, *but if thou faileſt in any one point, thou art loſt for ever*; in this caſe (if there were no other way) who would deny his own Righteouſneſs? Nay, who would not ſeek to ſave himſelf by his own Righteouſneſs? But now ſays the Goſpel, *by works thou canſt not live, but if thou wilt throw down all thy own*

Righteouſneſs at the feet of Chriſt, and believe on him, and reſt only on him, thou ſhalt be ſaved. O this will make a man to deny his own Righteouſneſs, and to deny *himſelf in Spiritual things*. Go we therefore to Chriſt, let us maintain believing apprehenſions of the Lord Jeſus Chriſt. He alone is the humble Self-denying Perſon that ſeeks Juſtification, not by Works, but by Faith only.

8. Let it be the joy of our Souls to exalt and ſet up Chriſt within our Souls. Though in order to juſtification we muſt deny our Graces, eye Chriſt without us; yet in order to Sanctification we muſt have a care to ſee and feel Chriſt's Kingdom within us, to ſet up Chriſt in our Hearts, and to diſcern him Ruling and Commanding there as a King in his 1 Sam. 11. 12. Throne. And there is true *Self-denial* in this, for wherever Chriſt Reigns, there Sin goes down. As the people would have all the men put to Death which would not have *Saul* to Reign over them; ſo doth a true believing Soul Mortifie whatſoever oppoſeth Chriſt's Kingdom, he removeth whatſoever may hinder Chriſt's Spiritual Dominion, he makes all vail and ſtoop for Chriſt's Exaltation within him. O then let Chriſt Reign over all within us, in our underſtandings as a Prophet inlightning us; in our wills as a King commanding us; in our affections as a Prieſt mortifying us; in our loves as a Husband marrying us; let the whole man be ſubject unto whole Chriſt. This is the Character of a true *Self-denier*; Chriſt Rules within him, he every way ſubjects himſelf to Chriſt, in his underſtanding to know Chriſt, in his will to chooſe and embrace Chriſt, in his thoughts to meditate upon Chriſt, in his fear to ſerve and honour Chriſt, in his Faith to truſt and depend upon Chriſt, in his love to affect Chriſt, in his joy to delight in Chriſt, in his deſire to long after Chriſt, in his endeavours to exalt Chriſt, in all his *Duties*, *Graces*, *Gifts*, *Abilities*, to make them ſerviceable unto Chriſt: Why this is to *attribute the Glory of all our Duties and Graces to Jeſus Chriſt, and nothing to our ſelves.* Now is Chriſt *all in all*; now we truly *deny our ſelves, our Sinful-Selves, our Natural ſelves, our Religious-ſelves.* Thus much of *Self-denial.*

CHAP. VI. SECT. I.

Of the Nature of Experiences.

E*Xperience* (ſays ſome) *is a knowledge and diſcovery of ſomething by ſenſe not evident in it ſelf but manifeſted by ſome event or effect.* This diſcription contains both Natural and Spiritual *Experiences*; but my purpoſe is to ſpeak only of the latter, and in that reſpect I look ſtrictly at *Experiences*, as *Real proofs of * Scripture-truths.* When I mark how true every part of God's Word is, how all the Doctrines, Threatnings and Promiſes contained therein; are daily verified in others, and in my own ſelf, and ſo improve or make uſe of them to my own Spiritual advantage, this I call *Experience.*

* *Experience is a ſenſible evidence of God's truth Callings.*

Sect. 2. *Of the gathering of Experiences.*

THat our *Experiences* may further us in the way to Heaven, we muſt learn, 1. To gather them: 2. To improve them.

1. For the gathering of them, the only way is,——

1. To mark things which fall out; To obſerve the beginnings and events of matters, to eye them every way, on every ſide, that they may ſtand us inſtead for the future: This obſervation and pondering of events, with the cauſes that went Iſa. 42. 23. Pſal. 107. 43. before, is the ripener of wit; *Who among you will give ear to this? Who will hearken for the time to come? Whoſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving kindneſs of the Lord.*

2. To treaſure up, and lay in theſe obſervations, to have ready in remembrance ſuch works of God as we have known and obſerved. The Philoſopher ſaith, that *Experience* is *multiplex memoria*, *A multiplied memory*, becauſe of the memory of the ſame thing often done, ariſeth *Experience*: *I remem-* Pſal. 143. 5. *ber the days of old*, ſaith *David*; I remember how thou didſt rebuke *Abimelech*, and overthrow *Nimrod*, and *Pharaoh*, and *Ahitophel*: And thus would we treaſure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we ſhould be; even as in Victories every former overthrow of an Enemy, helps to obtain a ſucceeding Victory. This is the uſe of a ſanctified memory, it will loſe nothing that may help in time of need, or in the evil day; it records all the breathings, movings, ſtirrings, workings of a Soul towards Chriſt, or of Chriſt towards a Soul.

3. To caſt theſe things thus marked and laid in under ſeveral Spiritual heads, of *Promiſes*, *Threats*, *Deceits of the Heart*, *Subtilties of Satan*, *Allurements of the World*, &c. I might enlarge the Heads into any thing that is *good* or *evil*: 1. Into any thing that is *good*, whether it be *God*, or the *things given us by God*; his Spirit, his Counſels, his Ordinances, his Work of Sanctification, and all the Fruits of the Spirit. 2. Into any thing that is *evil*, whether it be *Sin* or the *Fruits of Sin*; as Corruption, Inability to good, Vanity of all the Creatures, the Judgments of God.

Some have given us a Catalogue of the ſeveral ſorts of *Experiences*, thus; They are either,——

1. *Experiences* of God's anger and juſtice, and theſe are of notable uſe for inſtruction and caution: it was God's Command oft-times renewed in the Law, that when his wrath was executed upon Sinners, Deut. 13. 11. 17. 13. 19, 20. *all Iſrael ſhould ſee, and fear, and do no more ſo wickedly.*

2. *Experiences* of God's Goodneſs, and Love, and they are either,——

1. *Experiences* of God in a way of common Providence, evidencing what God is to his people in a way of bodily mercy, when they are in ſtraits, to deliver them, in afflictions, to help and ſuccour them, &c.

2. *Experiences* of God's ſpecial mercy in a way of ſaving Grace, or firſt Grace, evidencing how true God is in his Promiſes to poor, loſt, periſhing Creatures; how ready he is to Pardon ſcarlet Sins, &c.

3. *Experiences* of God's ſpecial mercies in a way of ſtrengthening Grace; evidencing what God is to poor Creatures labouring under, 1. Strong Corruptions, helping them to overcome them. 2. Strong Temptations, helping them to reſiſt them. 3. Hard and difficult Duties, helping them to go through with them.

4. *Experiences* of God's ſpecial mercy in a way of quickning Grace: 1. Shining upon the Soul in dark and low Conditions, and chearing it with the light of his Countenance. 2. Enlivening the Soul to ſerve him with alacrity and cheerfulneſs, &c. Thus we muſt ſort our *Experiences*, as the Apothecary ſorteth his Drugs.

Sect. 3. *Of the Improving of Experiences.*

2. For the improving of *Experiences*.

1. We muſt conſider what Scripture truth is verified thereby.

in { Others.
Our ſelves,

1. In *others*, as, if we conſider how God bleſſeth
and cheareth the Religious, wherein that Text
Iſa. 3. 10. is verified, *Bleſſed are the Righteous, for it ſhall be*
well with them, for they ſhall eat the Fruit of their
doings: Or, if we obſerve how God puniſheth the
Carnal and Hypocritical, wherein that Text is
Iſai. 3. 11. verified, *Wo unto the Wicked, it ſhall be ill with them,*
for the reward of their hands ſhall be given them.

2. In *our ſelves*, as, if by a Spiritual *Experience*
1 Pet. 2.3. We *taſte God to be good*; wherein that Text is verified,
If ſo be ye have taſted that the Lord is Gracious:
If we find *the things given us of God* to be *good*;
as that his Spirit is good, according to that Text,
Pſal 143. *It is good for me to draw near to God*;—— and *this*
10. *is my comfort in affliction, for thy word hath quickned*
Pſal.73.28. *me*: That Sanction, and the fruit of the Spirit are
Pſal. 119. *good*; according to that Text, *It is good that a man*
50. Lam 3.26. *ſhould both hope, and quietly wait for the Salvation of*
Pſal. 93.1. *the Lord*: —— *It is a good thing to give thanks unto*
Gal. 4. 18. *the Lord, and to ſing praiſes unto thy Name, O moſt*
Heb. 13.6. *High*: —— *It is good to be zealouſly affected always in*
a good thing: ——*It is a good thing that the Heart be*
eſtabliſhed with Grace; or if by *Experience* we diſcern
the *evil* of Sin it ſelf out of meaſure Sinful, according
Rom.7.23. to that Text, *Sin by the Commandment is become*
exceeding Sinful: If we find out the Corruption
of our own Nature, according to that Text, *Behold,*
Pſal.51.5. *I was ſhapen in iniquity, and in Sin did my Mother*
conceive me, If we diſcover the abomination of
our own Righteouſneſs, according to that Text,
Iſa. 64. 6. *We are all as an unclean thing, and all our Righteouſneſs*
are as filthy Rags: If we feel our own inabilities to do
any good, according to that Text, *To will is preſent*
2 Cor.3.5. *with me; but how to perform that which is good,*
Rom.7.18. *I find not*: — *Not that we are ſufficient of our ſelves,*
to think any thing as of our ſelves, but our ſufficiency
is of God: If we have trial of the vanity of
all Creatures, as of Riches, Honour, Wiſdom, according
Eccle. 1.2. to that Text, *Vanity of vanities, all is vanity*:
O! How will theſe bleſſed *Experiences*, backed by
Scripture-truths, kindle our affections: I deny not
Faith works more ſteadfaſtneſs, and firmneſs of adherence,
but *Experiences* uſually breed the greater
Pſal.116.1. ſtrength of affections: *I love the Lord* (ſaith *David*)
and why ſo? *Becauſe* (of this *Experience*) *he hath*
heard my voice, and my ſupplications.

2. We muſt endeavour to produce that fruit, that frame of Heart, which the Lord requires, directs and looks for in ſuch and ſuch caſes. Thus the Sanctification of *Experiences* is evidenced by the *diſpoſitions* anſwering God's mind, which are left upon the Heart, and brought forth in the life afterwards; namely, when Divine diſcoveries are the more ſtrongly believed; the Heart by threats more kindly awed; adherence to the Promiſes more ſtrongly confirmed; the deceitful Heart more narrowly watched; Satans ſuggeſtion more watchfully reſiſted; the bewitchings of the World kept at a greater diſtance from the Soul, in a word, when by this experimental application of God's Works to his Word, God is more advanced and Self more abaſed, the honour of the Lord is more ſtudied, and the edification of his people endeavoured, Holy love encreaſed, Service quickned, Faith ſtrengthned, Chriſt improved; then is this buſineſs Chriſtianly managed indeed. But of theſe more largely in the next Section.

Sect. 4. *Of the Sanctification of Experiences in their ſeveral Uſes.*

The Sanctification of *Experiences* is evidenced (as we ſaid) by ſuch *Diſpoſitions* as theſe: —

1. When Divine diſcoveries are more ſtrongly
believed; this is one fruit of *Experience*, it wonderfully
ſtrengthens our Faith: When the *Iſraelites* ſaw Exod. 14.
the *Egyptians* drowned, then *they believed the Lord,* 31.
and his Servant Moſes. When we find all things in
the event to be as we believed, this confirms our
Faith, as, *David knew that God favoured him by his* Pſal.41.11.
deliverances.

2. When the heart by threats is more kindly Pſal. 52.6.
awed: This is another Fruit of *Experience*, *The*
righteous alſo ſhall ſee and fear; firſt *ſee*, and then
fear: When the Primitive Chriſtians ſaw *Ananias* Acts 5. 5.
fall down and give up the Ghoſt, then *great fear came on*
them that heard thoſe things; this holy fear many a
time poſſeſſeth the Saints: *My fleſh trembled for fear* Pſal. 119.
of thee (ſaith *David*) *and I am afraid of thy judgements.* 120.
—— *When I heard, my belly trembled* Hab. 3.16.
(ſaith *Habakkuk*) *my lips quivered at the voice*;
rottenneſs entred into my bones, and I trembled in my
ſelf that I might reſt in the day of trouble: As the
Child quaketh when he ſeeth his Father correct
a Servant, ſo the Faithful tremble when they obſerve
the ſeverity of God's wrath againſt impenitent Sinners.

3. When the deceitful Heart is more narrowly watched: Hath it cozened us once and again? *Experience* hereof will breed in us a Godly jealouſie and ſuſpition over our Hearts; we are now conſcious of our own weakneſs, and of the ſnare that is in every Creature, to take and entangle us; and this will make waking Believers circumſpect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform, holy *Duties*, how their affections move towards that which is above, leſt they ſhould miſcarry upon the ſands.

4. When Satan's ſuggeſtions are more watchfully
reſiſted, this is the voice of *Experience* in ſuch a
caſe, *Doth Satan furiouſly aſſail us? Be not diſmayed;*
Are his Temptations moſt fierce? Be we moſt diligent
in the means of Grace, the Practice of Holineſs, the
Labours of an honeſt Calling; Pray earneſtly, Exerciſe
Faith, ſtick faſter to the word of Promiſe, ſtop our ears
againſt ſcruples and doubtings, Draw nigh to God, for
Satan will then ceaſe to vex thee with his Temptations
any more: *Reſiſt the Devil, and he will fly from you*: Jam. 4.7.
It is true, the Believer is too weak of himſelf to
withſtand the leaſt aſſault, but if we relie on the
Lord, we may through his power be made victorious
in the greateſt aſſaults whatſoever; and here
is the comfort of *Experience*, That a Soul having
once returned with victory, through the power
of his might, *He will abide in the ſecret place of the*
moſt high for ever.

5. When the bewitchings of the World are kept at a great diſtance from the Soul: This was *Solomon*'s caſe and cure, after all his Travels and great Delights, he no ſooner returns *as to himſelf*, but he fills the World with this news; What news; *Vanity.* And what more; *Vanity of vanities*; Eccleſ.1.2. And what more? *All is Vanity: Experience* of its *vanity* weans him from the Love of this Earth, it takes him off the Creature, and lifts him unto the Lord his Creator; ſo ſhould we (if ever we were charmed with ſuch *Syren* Songs) be more careful, leſt we be drawn away with the pleaſing delights of things tranſitory, and keep them at a greater diſtance from us.

6. When the Lord Jeſus is more ſtudied and advanced: The man that feels Chriſt's gracious Power and Vertue will be ſure to exalt Chriſt, and ſet him up on high; when *Iſrael* ſaw the mighty work of *David* in the overthrowing *Goliah*, then *David* was much ſet by: The Believers *experience* of Chriſt's mighty and gracious working, makes Chriſt very precious to him, then he 2 Sam. 18. 3. cries as the Souldiers of *David*, *Thou art worth ten Thouſands of us*: Hence it is that God's people value him above all their profits, friends, eaſe, credit and lives. *Matthew* left the Recept of Cuſtom, *James* and *John* their Ships, and Nets, and Father, Rev.12.11. *and followed him*; Yea *many for his ſake loved not their lives unto Death*; no wonder, for they had many ſweet *experiences* of Chriſt: Chriſt to their apprehenſion was *the faireſt of ten Thouſand*; none but Chriſt, none but Chriſt.

7. When the peoples edification is endeavoured: Have we taſted of the goodneſs of God? Let us then provoke others to believe, and to ſerve the Lord together with us; this is one end of *Experience*, and that uſe we ſhould make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worſhipped, and turned into the Hoſt of *Iſrael*; and ſaid, Judg.7.15. *Ariſe, for the Lord hath delivered the Hoſt of Midian into your hands.*

8. When a man's own ſelf is more abaſed: Do we live the life of Grace and true Holineſs? This Luk. 9.23. will teach us to deny our ſelves wholly: *If any man* (ſaith *Chriſt*) *will come after me, let him deny himſelf*; *q. d.* If any man will come after me in the knowledge of my Will, in the belief of my promiſes, in the love of my Truth, in the obedience of my Precepts, let him deny himſelf, let him lay aſide his own wiſdom, his own will, his own imagination, his own affections, his own ends, as baſe and unworthy marks to be aimed at: *Let him deny himſelf*; whatſoever is of himſelf, or belonging to himſelf, as a corrupt and carnal man; let him go out of himſelf, that he may come to me; let him empty himſelf of himſelf, that he may be capable of me, that I may rule and reign in him, and that he may wholly ſubject himſelf to me and my ſervice: This the Apoſtle ſtiles, *A living not unto our ſelves,* 2Cor.5.15. *but unto him that died for us*; he alone underſtands, and hath *experience* of the end of Chriſt's death, that makes Chriſt's Glory the end of his life, and lives not to himſelf, but to Chriſt.

9. When holy love is more encreaſed: *I love the Lord becauſe he hath heard my voice and my ſup-* Pſa.116.1. *plication*: We cannot taſte of the Lord, but we Pſa. 34. 8. muſt have an hearty love to the Lord: Will you Cant. 2. 5. hear the voice of Experience? 'Tis this, *O taſte, and ſee how good the Lord is*; and then, *O ſtay me with flaggons, and comfort me with Apples, for I am ſick of Love*, ſuch a one truly affects Chriſt and all that follow Chriſt; ſuch a one loves the perſon of Chriſt, without his Priviledges, a naked Chriſt, as well as a Chriſt cloathed with all his Robes, in all his Glory and reſplendent Beauty, Chriſt in a Priſon, as well as Chriſt in a Throne: Thus *John* (after all his *Experiences* of Chriſt's Love to him) could love Chriſt on the Croſs, when other forſook him, as well as in the Temple, when he was working miracles.

10. When hope is quickned, ſuch times may come, that death and darkneſs may ſurround us; and we may grovel in the duſt; But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope*: Rom. 5. 4. Have we any *Experience* of God's gracious dealings with us in former times? Have we ſometimes been refreſhed by his hand? Hath he ſometimes helped us? Was he found of us when we ſought him? Nay, often unſought for? Hath he come to our Souls, and renewed our ſtock, and filled our becalmed Spirits with freſh gales of Grace? How ſhould we then but hope: *As it was in this* reſpect, *it is and ever ſhall be?* If new Temptations ariſe, and new Luſts break in and ſpoil, it is the voyage of *Experince.* 2 Tim. 4. 17, 18. *I was delivered out of the mouth of the Lion, and the Lord ſhall deliver me from every evil work, and will preſerve me unto his Heavenly Kingdom, to whom be Glory and Dominion for ever and ever*—— and *We had the* 2 Cor. 1. 9, 20. *ſentence of Death in our ſelves, that we ſhould not truſt in our ſelves but in God which raiſeth the Dead, who delivered us from ſo great a Death, and doth deliver us, in whom we truſt he will yet deliver us.*

11. When joys of the Spirit are raiſed and ſtirred up: Who is he that hath not been delivered out of ſome miſerable exigents? And if we have, we may well ſay with *David*, *Thou haſt ſhewed me* Pſal. 71. 10, 21. *great troubles and adverſities, but thou wilt return and receive me, and wilt come again and take me up from the depth of the Earth, and comfort me*: Former comforts are as a bill obligatory under God's hand, to aſſure us that he will not forſake us: *Whom God* John13.1. *loves, he loves unto the end.* —— *Becauſe thou haſt* Pſal. 63.7. *been my help, therefore in the ſhaddow of thy wings will I rejoice.*

12. When Faith is more and more ſtrengthened, *Experiences* ſhould be turned into *Confidences*: Thus *David* improved his *Experiences*, *The Lord that* 1 Sam. 17. 36, 37. *delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtine*: In like manner ſhould we take notice of God's dealings, and after we have once tried him and his truth, let us truſt him for the future; *Tried Truth, and tried Faith unto it, ſweetly agree, and anſwer one another.* Hence it is that *Experience* of God's love, ſhould refreſh our Faith upon any freſh onſet; *So let all thine enemies periſh* (ſaid *Deborah*, the heart of that bleſſed woman was enlarged, Judg 5.31. as it were Prophetically) *when one falls, they ſhall all fall*; there is the like reaſon, *So let all thine Enemies periſh, O Lord.* *Experience* in our ſelves or others, will inlarge our Faith to look for greater matters ſtill from our gracious powerful God: *Hath the Lord given us a victory over the Philiſtines*? then *Awake, awake* Deborah, *awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and ſhould fit us for new encounters: I deny not but we ought to truſt God upon other grounds, though we had never tried him; but when he helps our Faith by former *Experiences*, this ſhould ſtrengthen our confidence and ſhore up our Spirits, and put us on to go more cheerfully to God, as to a tried Friend. It was the Speech of one eminent in holineſs, upon occaſion of the accompliſhment of a great requeſt made to God by him, *I have tried God often, now I will truſt him indeed.* If we were read in the Story of our own lives, we might

have a Divinity of our own, drawn out of the obſervation of God's particular dealings towards us: 2 Tim. 1. 12. we might ſay, *This and this truth I dare venture upon, I have found it true, I dare build all my happineſs upon it*; as *Paul*, *I know whom I have truſted, and I am perſwaded he is able to keep that which I have committed unto him againſt that day*; *q. d.* I have tried him, he never yet failed me, I am now to ſeek how faithful he is to all thoſe that are his.

13. When ſcruples and doubts are removed, O (cries the ſoul) how may I know that my *Experiences* of God's goodneſs are true *Experiences*. 1. If thy *Experiences* be but the counterpares to promi- Pſal 48. 8. ſes, it is a ſign they are true *Experiences*. *As we have heard, ſo have we ſeen in the City of our God*. *Experiences* are falſe when they do not anſwer promiſes, *as face anſwers face in a glaſs*; whoſoever hath an *Experience* of God's goodneſs, hath alſo an *Experience* of God's truth: *Experiences* of this ſort, are but the fulfillings of promiſes; it is an ill thing, very ill hearing, to hear wretches talk of *Experiences*, how much of God they have found in this or that way, ſince they left ordinances, and gaped for revelations, *&c.* When as poſſibly the perſons are ſo notoriouſly vile and licentious, that they plainly evidence, never did any promiſe belong to them: and as promiſes were never made to ſuch perſons, ſo they were never made to ſuch ways; but now if thy *Experiences* anſwer thy promiſes; if thou haſt found, after long ſeeking and waiting, that *God is good to thoſe that ſeek him*, this now is a ſweet, and probably a true *Experience*, otherwiſe not.

2. *Soul-Experiences* manifeſted in inward diſpenſations, are rather to be truſted to, and builded upon for true *Experiences*, than outward *Experiences* manifeſted in external providences; the reaſon is plain, becauſe outward mercies may come, and ordinarily do come in a way of common providence, and there muſt muſt be many notable circumſtances to evince a ſpecial love in the diſpenſation of them. *Solomon* after a diligent obſervation of it, Eccl. 2,15. ſaw, that *as it hapned to the fool, ſo it hapned to him in this life*, and therefore determines that from outward events here, there could be no judgment made what the man was; therefore I ſay, inward Diſpenſations, and *Soul-Experiences* are more to be truſted to, than outward Providences, for *Experiences* of God's goodneſs; yet even in theſe there may be cheats; the Devil, and our own baſe hearts which are *deceitful above all things*, may cry *peace, peace, when there is no peace*, and ſo put off the ſoul with a cheat and deluſion, inſtead of a true peace. True *Experiences* of God's goodneſs are ſtrong foundations, they are rare things, and of very rare uſe, but they are rarely found: yet thou mayſt know further whether thy *Experiences* be true either by conſidering the way how thou gotteſt them, or by conſidering the fruit and effect of them.

For the firſt obſerve. 1. If by the application of ſome word to thy ſoul thou at any time procuredſt to thy ſelf peace, this was a true *Experience*, Pſal. 119. 18. Jerem. 15. 16. 2. If it hath been obtained after much prayer, this was a true *Experience*, 1 Sam. 1.

For the ſecond, obſerve. 1. If thy former *Experiences* have increaſed lively hope in thee, it is a ſign they have been true, *Rom.* 5. 4. 2. If thy *Experiences* have increaſed thy Faith and confidence in God, they were true *Experiences*, Pſal. 27. 2, 3. 4. If after an *Experience* of the goodneſs of God towards thee, thou feeleſt thy heart warmed with more love to God and thy ſelf more quickned to an holy and cloſe Converſation, this looks like a *David*'s *Experience*, Pſalm 116. 1, 9, 12, 14, 18.

O but (cries the Soul) I have had, I ſuppoſe, many of theſe *Experiences*, but no comfort as yet. Thus *David* after the *remembrance of his Songs in the Night*, left his Soul ſtill in doubt; and he goes on to ſay, *Will the Lord caſt off for ever? And will* Pſal. 77.7. *he be favourable no more?* In this caſe it is the duty of Chriſtians, to call to mind their former *Experiences* of *Faith* and *Joy* again and again; for though they comfort not at one time, yet they may at another. Have we found a Promiſe (which is a *breaſt of Conſolation*) milkleſs? Yet again ſuck, Comfort may come in the end: If after we have impannell'd a Jury and Grand-Inqueſt to ſearch, and our firſt Verdict Condemns, or they bring in an *Ignoramus*; yet do, as wiſe Judges often do, ſend them about it again, they may find it the next time: *Jonah* Jonah 2.4. look'd once, it ſeems, and found no comfort, for he ſaid, *I will look again towards thine Holy Temple*: So ſome have look'd over their Hearts by ſigns at one time, and have to their thinking found nothing but Hypocriſie, Unbelief, Hardneſs, Self-ſeeking, *&c.* but not long after, examining their Hearts again by the ſame ſigns, they have eſpied the Image of God drawn fairly upon the Tables of their Hearts, and ſo found a world of comfort.

O but (cries the Soul!) *I have toſſed and tumbled over my Heart; I have ſearched into the Regiſters and Records of God's dealings, and methinks, I can call nothing into remembrance betwixt God and me*: What nothing? Look again: Did God never ſpeak peace to our Hearts? Did Chriſt never ſhed his love abroad into our Souls? Have we at no time found in our Heart pure ſtrains of Love to Chriſt; pure drops of Godly ſorrow for offending Chriſt? Have we never an old tried *Evidence*, which hath been acknowledged and confirmed again and again in open Court? What not one? Surely, if we can now call to mind but one, if in truth, it may ſupport us: If one promiſe do belong to us, all do: For every one conveys whole Chriſt, in whom all the promiſes are made, and who is the matter of them: As in the Sacrament, the Bread conveys whole Chriſt, and the Wine conveys whole Chriſt: So in the Word, every promiſe conveys whole Chriſt: If we can but ſay as the Church of *Epheſus*, Rev. 2. 3. *This thing I have, that I hate ſin*: We may plead this to God, yea though it be in leſſer degree, if in truth and ſincerity (ſee in the duty of *Self trial*) if it be true Gold, though never ſo little of it, it will paſs current with him: *He will not quench the ſmoaking flax*, Iſai. 42. 3. though it be but a ſmoak, not a flame; though it be but as a *week in the ſocket*, (as it is in the Original) likelier to die and go out than to continue, which we uſe to throw away, yet he will *not quench it*, but accept it. O let us comfort our ſelves with theſe words!

O but (cries the ſoul again!) *I have ſearched all creviſes for light, but Alas, I cannot ſee the leaſt beam of it: What help now remains?* If it be thus, poor Soul, *Be not faithleſs, but believing*. Chriſt helps ſome to live above Glorious Manifeſtations, ; ſometimes in abſence of theſe Manifeſtations Juſt ones may live and rejoice in the inviſible Eſſence of God: Chriſtians may live waiting on God, when his face is wholly hid from them; or Chriſtians may live depending on God, when all other ſubordinate ſtays or helps are loſt: In ſuch a Soul there may be this reſolution, Let God do what he will with me, I'le hang on him ſtill, *Though he kill me, yet will I truſt in him*, and there is comfort in this.

If ſo (ſaith the Soul) *then what need of Experiences, ſo long as I have the Promiſes, and may live by Faith?* O but for all this, be not careleſs of *Experiences*:

periences: For 1. It is the goodneſs of God, that beſides the Promiſes of good things to come, he is pleaſed to give us ſome preſent evidence and taſte of what we believe: This heightens his mercy, that beſides Faith, he ſhould train up his Children by daily renewed *Experiences* of his Fatherly care. 2. Though it be one thing to live *by Faith*, another thing to *live by ſight*, yet the more we ſee, and feel, and taſte of God, the more we ſhall be lead to relie on him, for that which as yet we neither ſee nor feel; This is the very meaning of God, that by that which we feel, we might be ſtrengthned in that we look for.

Sect. 5. *The conſideration of Experiences in a practical courſe, or ſome practical Rules to be obſerved.*

IT were good for Chriſtians, intending the practical part, to obſerve theſe or the like Rules.

{ Some Cautionary.
{ Some Directory.

1. The cautionary Rules may be theſe: ——

1. In gathering *Experiences*, *Beware of miſpriſion of God's Providences.* There are many miſtakes now adays, and therefore it is our beſt and only courſe, for our ſecurity, to interpret all God's works out of his Word: We muſt make the Scriptures [as we ſaid before] a conſtruing book to the Book of God's Providences: Judge neither better of proſperity, nor worſe of adverſity, than God's Word warrants us. This was the Pſalmiſt's cure, his *Experience* put a *Probatum eſt* to this preſcription, *When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then underſtood I their end*: God may proſper a wicked man, and he may conſtrue this as an Argument, and note it as an *Experience* of God's gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

Pſal. 17. 16, 37.

Iſa. 8. 20.

2. In improving *Experiences*, obſerve theſe cautionary Rules. 1. *Beware how we argue from one* Experience *to another*; Judgments threatned, are not always inflicted after one and the ſame manner; God meets with the wicked ſometimes in this life, and ſometimes he reſerves their plagues for another. In like manner the gracious Providences of God are not always diſpenſed after one and the ſame manner; indeed *David* could ſay, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtin*; and *Paul* could ſay, *I was delivered out of the mouth of the Lion, and the Lord ſhall deliver me from every evil work*: And ſo we may ſay, that *God many times hath delivered us, and doth deliver us, and therefore that he will deliver us ſtill*: But this, manner of arguing, as it is demonſtrative, ſo he hath ſome limitations, which we muſt carefully take notice of; as ——

1 Sam. 17. 36, 37.

2 Tim. 4. 17, 18.

1. That beſides a meer Providence, we take notice of ſome Promiſe of God on which we build: Thus *Paul*, delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promiſe, he hangs on God, *which* (ſaith he) *raiſeth the Dead.*

2 Cor. 1. 9. 10.

2. That we conſider the manner of the Promiſe; becauſe,

1. Some Promiſes are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of Commutation and Compenſation with Spiritual things. Thus a Chriſtian's *Experience works Hope*, but not always of the ſelf-ſame outward iſſue, and manner of deliverance out of his trouble, which he hath before-time found; No, we muſt *hope* according to the *word*, or according to the quality of the *Promiſe*: *Paul*'s hope (after *Experience* of many deliverances) was not expreſly or peremptorily, that *the prick in his fleſh ſhould be removed*, but that *God's grace ſhould be ſufficient*, and ſo he had the fruit of his former *Experience*, becauſe he obtained an equivalent ſupply, but not otherwiſe.

Rom. 5. 4.

2. Some Promiſes are conditional in reſpect of us; as when God promiſeth protection from Contagious Sickneſs, and from Trouble, and War: *If my people, which are called by my Name ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their Sin, and will heal their Land.* In theſe or the like promiſes, God may give us the *Experience* of his Word at one time, but deny it another; becauſe we fail in the condition of the Promiſe on our parts. Obſerve Chriſtians! Would we conclude a deliverance as formerly, be ſure then to look to the frame and diſpoſition of our Spirits: If we are in the way of the Promiſe, then we may conclude it for certain; if we meet God in the courſe of his Providence, or in the improvement of the means he hath appointed, then we may ſet it down, That God will do whatſoever he hath promiſed to give, in his own way, or otherwiſe not.

2 Chron. 7. 15.

3. Some Promiſes are indefinite; as (that in *Jam.* 5. 14, 15. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him*: ——*And the prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up*: In this caſe God may ſometimes, yet doth not always perform promiſe according to the letter, though a man may be truly qualified with the conditions ſpecified in that Promiſe, *toties quoties*, again and again. It only intends thus much; That God may, and ſometimes will ſave the Sick, and raiſe him up at the Churches prayers, but he will not ever do ſo. Now as God doth not always perform, ſo neither are we abſolutely, or infallibly, or univerſally to conclude! the Promiſe is not univerſal, but indefinite, and accordingly our Concluſions ſhould not be univerſal, but indefinite: We ſhould indeed, becauſe of the Promiſe, adventure our ſelves upon God in ſuch a condition, not knowing but in his outward diſpenſations he may make it good to us, yet with ſubmiſſion to his pleaſure, if otherwiſe he diſpoſe of us: And as this is all we muſt do, ſo this is all we can ſay, or conclude in ſuch a caſe as this is.

Jam. 5. 14. 15.

2. *Beware how we receive comfort in an evil day from our own or others Experiences.* No queſtion comfort is the iſſue of bleſſed *Experiences* which ariſe from God's love or goodneſs; but how far I may take comfort is a queſtion: And concerning the Latitude of the comfort of *Experiences*, we had need to enter a Caveat; For ——

1. If thou art not a Saint, thou canſt not take Comfort from a Saint's *Experiences*, there is no ſtrength in this Argument; *God did thus once to his own Children, and therefore he will do thus to me that am a Child of the Devil.* You cannot thus argue amongſt men, *ſuch a Father gave his Children a Portion, therefore he will give mine a Portion*; there is no reaſon for it.

2. If thou beeſt a Saint, one that fears the Lord, yet thou canſt not ſtretch ſuch *Experiences*, as were, 1. Miraculous: 2. Or, Such as the Servants of God have had upon particular engagements: Or, 3. Any other *Experience* in reſpect of circumſtances, to build up comfort to thy ſelf from the hope of the like: As, ſuppoſe thou wert condemned by Perſecutors to a Den of Lions, or to a fiery Furnace, here

thou haſt *Daniel's* and the three Childrens *Experience* to Comfort thee, but thou canſt not comfort thy ſelf thus: Or, ſuppoſe thou art *ſick unto the death*, and a Phyſitian or a Prophet tells thee, *ſet thy houſe in order for thou ſhall die and not live*; here thou haſt *Hezekiah's Experience* to comfort thee, to whom a particular promiſe was made; but thou canſt not comfort thy ſelf thus: Or, ſuppoſe at ſuch a time thou waſt in affliction, and thou criedſt unto the Lord, and within ſo many days he delivered thee, or in ſuch a manner he delivered thee; Here is an *Experience* of ſuch and ſuch circumſtances to comfort thee, but thou canſt not comfort thy ſelf thus; The reaſon is plain, becauſe God is no where tied to circumſtances; God hath ſeveral wiſe ends why he delivers one Chriſtian this way, another that way; why ſome of his Saints have but an hour, others a year of Temptation; ſome but a nights Darkneſs, others many nights *lie amongſt the pots*.

In what manner then may I draw comfort from theſe bleſſed *Experiences*?

I anſwer thus, and thus far.———

1. Thou mayſt from theſe *Experiences* gather this knowledge, that in ſuch, or the like ſtraits, God taketh care for his people, God will not give thee up to an affliction; and for this thou haſt general promiſes, *He careth for you.* 1 Pet. 5.7.

2. Thou mayeſt from theſe *Experiences* learn this for thy comfort, that God will do good for his ſervants in an evil day; his care ſhall not be an idle care; he will not only caſt a providential eye upon them, but he will do good unto them, *all things ſhall work together for the good of them that love God.* Rom. 8.28.

3. Thou mayeſt from theſe *Experiences* take this comfort to thy ſelf, that the ſame God that before hath ſhewed thee, or others mercy in delivering thee, or them out of a trial of affliction, will alſo one way or other deliver thee, or them out of affliction, or from the evil of affliction, either by Life or by Death, and this is all we can ſay, or conclude in this caſe.

2. The Directory-rules may be theſe.———

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourſe unto him. *Bring my Soul out of Priſon, that I may praiſe thy Name, then ſhall the Righteous compaſs me about when thou ſhalt deal bountifully with me.* Conceal not within our boſoms thoſe things, the communicating whereof may tend to publick profit; ſurely it were a courſe much tending to the quickning of the Faith of all, if we would impart to one another our mutual *Experiences*.

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in deſertion hath recourſe to God's gracious dealings with his forefathers, *Our fathers truſted in thee; they truſted, and thou didſt deliver them; they cryed unto thee, and were delivered; they truſted in thee, and were not confounded.* Pſal. 22.4, 5. What favour God ſhewed to any one, he will vouchſafe to every one that ſeeketh him diligently, if it may be for his good. Thus we find in Scripture that ſometimes a perſonal *Experience* was improved to an univerſal advantage, *James* 5. 11. *Heb.* 13. 5, 6.

Let us above all mind the *Experiences* of God's ſpecial Mercy in a way of Saving Grace; and from thence we may for our comfort fetch concluſions for the conferring of all Grace. If we can ſay, *the Lord hath called us out of darkneſs into marvelous light*, then we may conclude that *the Lord will ſanctifie us, and ſtrengthen, and quicken, and eſtabliſh us, and keep us to the end*: for this we have a warrant from the Apoſtle. *But God commends his love to us-ward, in that while we were yet ſinners, Chriſt died for us, much more now being juſtified by his blood we ſhall be ſaved from wrath through him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his Life*, Rom. 5. 8, 9.

4. Let us caſt our *Experiences* under ſeveral heads, and make the *word and works* face one another, and anſwer one to another; or to make the work compleat, it were not amiſs to diſtribute the frame into three Columns; and in the firſt to ſet down *Experiences*, in the ſecond the *Texts*, in the third *Diſpoſitions* anſwering God's Mind, in ſuch and ſuch a caſe, to be left on the heart afterwards.

5. Let us pray with fervency (whenever we ſet a time apart to view over our *Experiences*) that thoſe *Diſpoſitions* anſwering God's mind in every particular *Experiences* may be written in our hearts, and brought forth in our life afterwards. This will be the chief uſe and choice comfort of the Soul in this duty. And this Method a poor Creature and Servant of Chriſt hath followed in his own particular practice; whereof I ſhall give you a taſte in the following Section.

SECT. VI.

The Experiences of a weak Chriſtian, caſt into the Method propounded.

SECT. 1. *God's anger and juſtice againſt ſinners.*

Experiences.	Texts.	*Diſpoſitions required in this caſe, and to be prayed for.*
1643. F*Eb.* 6. *Preſton* was taken by the Parliaments Forces, ſeveral Papiſts Slain in it, ſome naturally of a good diſpoſition; and therefore many mourned for their untimely death, but rejoyced in the accompliſhment of the Promiſe.	Rev. 16. 6, 7. *They have ſhed the blood of Saints, and thou haſt given them blood to Drink. Even ſo Lord God Almighty, true and righteous are thy judgments.* Rev. 19. 2. *He hath judged the great Whore, which did corrupt the earth with her Fornication*, &c.	*Rev.* 18. 4. Come out of her my People that ye be not partakers of her ſins, and that ye receive not of her plagues. *Rev.* 18. 20. Rejoyce over her thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.

1648. Octob.

1648.	Texts.	Diſpoſitions, &c.
Octo. 29. This day a Souldier was ſlain in *Preſton*, in the open Fair, and not long after, another Souldier was ſlain in the very act of drunkenneſs; it is reported that he was drunk the night before, and that he threatned that very Morning before Night, either to kill or to be killed.	Gal. 5. 19, 20, 21. *Now the works of the fleſh are manifeſt, which are theſe; Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like.* Rom. 1. 29, 30. *God gave them over to a reprobate mind, to do things which are not convenient.— Being full of Envy, Murther, Debate.*	*Gal.* 5. 16. Walk in the Spirit, and ye ſhall not fulfill the luſts of fleſh. *Gal.* 5. 24. They that are Chriſts have crucified the fleſh, with the affections and luſts. 1 *Cor.* 6. 20. Ye are bought with a price, therefore glorifie God in your Body, and in your Spirit, which are Gods.

SECT. 2. *God's love to the Saints.*

Experiences. 1641.	Texts.	*Diſpoſitions required in this caſe, and to be prayed for.*
MAy 20. This day the Lord caſt one into a ſpiritual, heavenly, raviſhing love-trance; he taſted the goodneſs of God, the very ſweetneſs of Chriſt, and was filled with the joyes of the Spirit above meaſure. O it was a good day, a bleſſed foretaſte of Heaven, a love token of Chriſt to the Soul, *a kiſs of his mouth whoſe love is better than Wine.*	Cant. 2. 3. *I ſat down under his ſhadow with great delight, and his fruit was ſweet to my taſte.* 2 Cor. 7. 4. *I am fill'd with comfort, I am exceeding joyful in all our tribulation.* Acts 13. 52. *And they were fill'd with joy, and with the Holy Ghoſt.* Rev. 2. 17. *I will give him to eat of the hidden Manna, and I will give him a white ſtone, and in the ſtone a new name written, which none knoweth but he that receiveth.*	1 *Pet.* 1. 8. Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing ye rejoyce with joy unſpeakable, and full of glory. *Rev.* 22. 17, 20. And the Spirit and the Bride ſay, come; and let him that heareth ſay, come; and let him that is a thirſt, come: —— He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

1647.	Texts.	Diſpoſitions, &c.
July 1. This day R. M. lying on his deaths-bed was filled with the comforts of the Spirit, and ſweet aſſurance of faith; at laſt drawing nearer his end, he proclaimed *God's goodneſs, and ſweetneſs, and mercy,* which were his laſt words; and after in the midſt of our Prayers, he gave up the Ghoſt.	Pſal. 116. 15. *Precious in the ſight of the Lord is the death of his Saints.* Revel. 14. 13. *And I heard a voice from Heaven, ſaying unto me, write, Bleſſed are the dead which dye in the Lord from henceforth, yea ſaith the Spirit, that they may reſt from their labours, and their works do follow them.*	*Deut.* 32. 29. O that they were wiſe, that they underſtooſt this, that they would conſider their latter end. *Job* 14. 14. All the days of my appointed time will I wait, till my change come. *Revel.* 22. 20. Surely I come quickly, Amen. Even ſo come Lord Jeſus.

SECT. 3. *Several Chaſtiſements or Afflictions on my Self and others.*

Experiences. 1648.	Texts.	Diſpoſitions, &c.
JAn. 24. One had a grieved and troubled Heart, by reaſon of ſome oppoſition of wicked people: At night he read a feeling paſſage of Mr. Rogers on *Judges* 13. thus; ——*I have often thought it God's mercy to keep the knowledge of ſuch diſcouragements from them that are to enter into the Miniſtry, leſt they ſhould be deterred wholly from it, till by Experience they be armed againſt it.*	John 15. 20. *Remember the word that I have ſaid unto you, The Servant is not greater than the Lord, if they have perſecuted me, they will alſo perſecute you.* 1 Cor. 4. 13. *We are made as the filth of the World, and are as the off ſcouring of all things unto this day.* Pſal. 69. 20. *Reproach hath broken my Heart, and I am full of Heavineſs, &c.*	*Mat.* 5. 12. Rejoyce and be exceeding glad, for great is your reward in Heaven: For ſo perſecuted they the Prophets which were before you. *Mat.* 5. 44. Pray for them which deſpitefully uſe you, and perſecute you. *Rom.* 8. 35. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation or diſtreſs, or perſecution? &c. *Rom.* 12. 14. Bleſs them which perſecute you: Bleſs and curſe not.

SECT. 4. *Performances of gracious Promiſes to my ſelf and others.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1642. JAn. 6. This day a private Faſt being obſerved, the Lord gave ſome that Exerciſed, the very Spirit and power of Prayer, to the raviſhment of hearers: Surely it was the Spirit ſpake in them; Chriſt manifeſting his preſence in thoſe very inlargements; To him only be the Glory.	Zech. 12. 10. *And I will pour upon the houſe of* David, *and upon the inhabitants of* Jeruſalem *the Spirit of Grace and of Supplications.* Rom. 8. 26. *Likewiſe the Spirit alſo helpeth our infirmities, — it maketh interceſſion for us, with groanings which cannot be uttered.*	*Jer.* 29. 12, 13. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you; and ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your Heart. *Jer.* 31. 9. They ſhall come with weeping, and with ſupplications will I lead them.

SECT. 5. *The Temptations of the World enſnaring, of Sin prevailing, of Satan cheating.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1647. MArch 27. Ones heart was over-powered, and exceedingly troubled with the cares of this Life. O baſe world, how doſt thou vex them that intermeddle with thee?	Eccleſ. 1. 2, 14. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity; —— Behold, all is vanity and vexation of Spirit.* Mat. 13. 22. *The care of this World, and the deceitfulneſs of Riches choak the Word.*	*Luke* 21. 34. Take heed to your ſelves, leſt at any time your Hearts be overcharged with — the cares of this Life. 1 *John* 5. 4. This is the victory that overcometh the World; even our Faith.

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. *April* 4. and 17. A poor creature in the night was fearfully troubled in his dreams with Devils and Torments and Satan's power over his Soul; he apprehended ſtrongly that Satan was with him, and very buſie to enſnare him, which at his very firſt awaking ſtruck him with trembling and horror of heart.	2 Cor. 2. 11. *We are not ignorant of his devices.* Epheſ. 6. 11. — *Of the wiles of the devil:* —— Revel. 2. 14. *Of the depths of Satan.* —— 1 Theſ. 3. 5. *By ſome means the tempter hath tempted you.* 1 Pet. 5. 8. *Your adverſary the Devil as a roaring Lyon, walketh about, ſeeking whom to devour.*	*Eph.* 6. 11. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil. *Jam.* 4. 7. Reſiſt the Devil, and he will flee from you. 1 *Pet.* 5. 9. Whom reſiſt ſtedfaſt in the faith. 2 *Pet.* 2. 9. The Lord knoweth how to deliver the godly out of temptations. *Eph.* 6. 16. Above all take the ſhield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

SECT. 6. *Victories of the World, Luſts, Temptations, Corruptions, Satan.*

Experiencies.	Texts.	*Diſpoſitions, &c.*
1647. MArch 27. A poor ſoul being mightily inſnared with the world, and finding by experience its vanity and vexation, he reſolved againſt it; deſiring thenceforth piouſly to make his ſoul to rejoyce in God's bleſſings and his own labours, and to give himſelf to the Lord wholly for the remainder of his days: This deſire he makes at the feet of Chriſt.	Eccleſ. 2. 14. & 3. 22. & 5. 19. *There is nothing better, than that a man ſhould rejoyce in his own works, for that is his portion. Every man alſo to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Surely he will not much remember the days of his life, becauſe God anſwereth the joy of his Heart.*	*Philip.* 4. 11. I have learned in whatſoever ſtate I am, therewith to be content. 1 *Tim.* 6. 8. And having food and raiment, let us be therewith content. 1 *Tim.* 6. 17, 18, 19. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, —— that they be rich in good works, ready to diſtribute.

Experencies.

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. *March* 6. This night in his ſleep a troubled ſoul was by Satan tempted to ſin, but the Lord ſtood by him, put prayers into him though aſleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satan's approach and buſie temptations; it ſtruck him into fears, but praſing *God* for his aſſiſtance he received boldneſs, and then ſlept again.	2 Cor. 12. 7, 8, 9. *There was given to me a thorn in the fleſh:—— for this thing I beſought the Lord thrice that it might depart from me; and he ſaid unto me, my grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* Rom. 7. 24, 25. *O wretched man that I am, who ſhall deliver me from the body of this death. I thank God through Jeſus Chriſt our Lord.*	*1 Cor.* 15. 57. But thanks be to God, which giveth us the Victory through our Lord Jeſus Chriſt. *2 Cor.* 12. 9. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. *Jam.* 4. 5, 6. The ſpirit that dwelleth in us luſteth to envy: but he giveth more grace.

SECT. 7. *Obſervations of God's Providences.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. MArch 1. This day one muſing on God's Providences, he occaſionally took up a Book, and read in it, that *the Recording of Providences is not the leaſt portion of God's Praiſe, of our Duty, of Poſterity's patrimony.*	Job 5. 27. *Lo, this we have ſearched, ſo it is, hear thou it, and know it for thy good.* Job 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee.* Iſai. 40. 28. *Knoweſt thou not, or haſt thou not heard that the everlaſting God, the Lord hath created the ends of the earth?* &c.	*Pſal.* 34. 8, 9. O taſte and ſee that the Lord is good; bleſſed is the man that truſteth in him: fear the Lord ye his Saints. *Pſal.* 48. 8, 9. As we have heard, ſo have we ſeen in the city of the Lord:—— we have thought of thy loving kindneſs, O God.

SECT. 8. *The breathings of the Spirit in others and my own Soul.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. MAy 7. This day one felt many ſweet impreſſions of God's Spirit in his heart, ſometimes melting, and ſometimes chearing his ſoul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Chriſt.	Cant. 1. 5. *I am come into my garden, my ſiſter, my ſpouſe I have gathered my mirrhe with my ſpice; I have eaten my honey-comb with my honey, I have drunken my wine with my milk.* Pſal. 19. 9, 10. *The judgments of the Lord are truth —more to be deſired than gold, yea than fine gold, ſweeter alſo than honey and the honey-comb.*	*Pſal.* 89. 12. Bleſſed is the people that know the joyful ſound, they ſhall walk, O Lord, in the light of thy countenance. *Cant.* 5. 1. Eat, O friends, drink, yea drink abundantly, O beloved. *Jer.* 15. 16. Thy word was unto me the joy, and rejoycing of my heart.

SECT. 9. *The withdrawings of Chriſt from the Soul.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. JUly 1. or thereabouts. One gave me a Relation of her ſad deſertion, thus:——That one night as ſhe ſate by the fire, ſhe thought ſhe ſaw the ground open, and a gulf of fire appearing; whereupon ſhe cryed, *I am damned, I am damned:* If at any time ſhe ſaw any fire, ſhe ſuppoſed that ſhe muſt go into it, and that the devils would fetch her into it. Once wringing her hands, ſhe cried out, *O what was I born into the World, for?* one ſtanding by, anſwer'd *to glorifie God*; to whom ſhe reply'd, *you ſay true, for God ſhall be glorified in my damnation:* If any offered to pray, or to read, ſhe uſually cryed out, *it was too late to pray for her; and they ſhould not read that pure Word of God by her, for it belonged not to her.* At laſt God appeared and ſhe felt marvelous comforts.	Job. 13. 24, 26. *Wherefore hideſt thou thy face, and holdeſt me for thy enemy? Thou writeſt bitter things againſt me.* Pſal. 88. 14, 15, 16, 18. *Lord, why caſteſt thou off my Soul? Why hideſt thou thy face from me? I am afflicted and ready to die.—While I ſuffer thy terrors I am diſtracted, thy fierce wrath goeth over me, thy terrors have cut me off.——Lover and friend haſt thou put far from me, and mine acquaintance into darkneſs.* Prov. 11. 14. *The Spirit of a man will ſuſtain his infirmity, but a wounded Spirit who can bear?* Iſai. 54. 8. *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer.*	*Pſal.* 77. 5, 6, 7, 10. I have conſidered the days of old, the years of ancient times: I call to remembrance my Song in the night, I commune with my own Heart, and my Spirit makes diligent ſearch; will the Lord caſt off for ever, and will he be favourable no more? And I ſaid, This is my Infirmity. *Iſai.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his Servant that walketh in darkneſs and hath no light? Let him truſt in the Name of the Lord and ſtay upon his God. 2 *Cor.* 12. 8, 9. For this thing I beſought the Lord thrice that it might depart from me, and he ſaid unto me, My Grace is ſufficient for thee.

SECT. 10. *Deceits of the heart beguiling.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648. *Octob.* 24. One thus took notice of the ſlipperineſs of his heart in the very act of performance: *Sometimes it ſlily ſteals away after idle and wandring imaginations: ſometimes it lets in baſe thoughts of praiſe, vain-glory,* &c. *ſometimes it raiſeth up many good and holy motions, meditations, deſires and affections, which yet are nothing to the preſent performance; and therefore come not from the Spirit of Grace, but from Satan.* O cheating cozening heart.	Jer. 17. 9. *The heart is deceitful above all things, and deſperately wicked, who can know it?* Rom. 7. 21, 22, 23. *I find then a Law, that when I would do good evil is preſent with me: for I delight in the law of God after the inward man; but I ſee another law in my Members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.*	*Gen.* 15. 11. And when the fowls came down upon the carkaſſes, *Abraham* drove them away. *Mat.* 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing but the fleſh is weak. *Rom.* 7. 24, 25. O wretched man that I am! who ſhall deliver me from the body of this death? I thank God through Jeſus Chriſt our Lord: So then, with my mind I my ſelf ſerve the Law of God, but with my fleſh the law of ſin. 1 *Pet.* 4. 7. Be ye therefore ſober and watch unto Prayer.

I had gathered many more Experiences, *but that all offence (though but taken,) may be removed, let theſe ſuffice. Onely for his own private uſe let the Chriſtian Reader add theſe, which I look upon as the moſt conſiderable of all the reſt.*

SECT. 11. *Saving grace, or firſt grace to poor periſhing Creatures.*

SECT. 12. *Quickning grace, either ſhining on the Soul in a dark condition, or enlivening the ſoul to ſerve God cheerfully.*

SECT. 13. *Strengthning grace, either overcoming corruptions, or reſiſting temptations, or going through hard and difficult duties.*

CHAP. VII. SECT. I.

Of the Nature of Evidences.

THE Scriptures ſet out the ways of diſcovering things Spiritual, by *ſight* and by taſte, By *taſte, Experience* is meant; and by ſight, Faith and *aſſurance of faith is intended: Peter* ſpeaks of *taſting* that *the Lord is gracious*; and Moſes *by faith ſaw him which is inviſible*: *David* joins both together, *O taſte and ſee that the Lord is good: Bleſſed is the man that truſteth in him.* (1 Pet. 2. 3. Heb. 11. 27. Pſal. 34. 8.) We have done with *taſting*, the next is *ſeeing*, which I call *Aſſurance*, or *Evidence*: Would we know what theſe *Evidences* are? (1 Joh. 2 3.) I look at them as *inherent and habitual obſervations of the Spirits actings in the Soul*; or as *gracious acts within us, declaring our intereſts to pardon and life, and yet ſo as they manifeſt this only by the Light of the Spirit*; of which the beloved Apoſtle ſpeaks ſo often, *Hereby we know that we know him, if we keep his Commandments.——We know that we have paſſed from Death unto Life, becauſe we love the Brethren:—— By this we know that ye love the Children of God, when ye love God and keep his Commandments.—Theſe things have I written unto you that ye believe on the Name of the Son of God, that ye may know that ye have eternal life*; (1 John 3. 14. and 5. 2. and 5. 13.) and the Apoſtle *Paul, Now we have received not the Spirit of the World; but the Spirit which is of God, that we might know the things that are freely given to us of God.* (1 Cor. 2. 12.)

Sect. II. *Of the gathering of Evidences.*

NOw for *Evidences*, it is our duty
- 1. To gather them.
- 2. To keep them.
- 3. To improve them.

1. For the gathering of them, obſerve we
- 1. A right ſeaſon.
- 2. The right way.

1. Seaſons muſt be obſerved; for when thick miſts ſurround us, and black clouds cover us, we cannot ſo well judge either of our ſelves, or of our own concernments. *David* in deſertion *refuſed to be comforted*; (Pſal. 77. 2.) he ſpilt all the cordials and phyſick that was brought him, he was not only void of comfort, but *refuſeth* it: *What? Bring me promiſes* (will a Soul then ſay) *you may as well carry them to one in Hell; What? Are theſe the evidences of God's love? I ſee no ſuch thing, here's nothing but ſcruples, and doubts, add flaws*: O how apt is ſuch a one *at ſuch a* * *time*, to *forſake his own mercy*, (Jonah 2. 8.) to take Satan's part, to plead againſt his own title, his own intereſt, in the beſt things he can have intereſt in: Now therefore, if we will draw a Book of *Evidences*, it is good to obſerve times, and ſuch precious opportunities of comforts and refreſhings as God vouchſafeth unto us.

* *At ſuch a time the proper duty of a godly man is to throw himſelf boldly upon the promiſe, as in exigences Job ſaid, (though he kill me yet will I truſt in him,) David called upon his Soul to truſt in God, and to wait on God: It was no time for Evidences.*

2. The right way muſt be obſerved, and that conſiſts.——

In eying
- 1. The precious promiſes of Chriſt.
- 2. The inward graces unto which thoſe promiſes are made.
- 3. The truth of thoſe graces written in our Hearts.
- 4. The teſtimony of the *Spirit witneſſing with our ſpirits that we are the Children of God.*

1. We muſt eye the precious Promiſes, and yet not ſo as that we muſt cloſe with them, or reſt on them alone, without ſeeking for, or cloſing with Chriſt in thoſe promiſes; the Promiſe is but the Casket, and Chriſt the Jewel in it; the Promiſe is but the field, and Chriſt the Pearl hid in it, and to be chiefly look'd at; the Promiſes are the means by which we are aſſured, not the things on which we are to reſt; it were folly for a man to think he hath an intereſt in an Heireſs Lands, becauſe by ſome means or other he hath got the writings of her Eſtate into his hands; all know that the intereſt of the Lands goes with her perſon, and with relation of marriage to her, otherwiſe without a title to her ſelf, all the writings may juſtly be fetched out of his hands again; ſo it is with the *Promiſes*, they hang all upon Chriſt, and without him there is no intereſt to be had in them.

2. We muſt eye the inward graces to which the promiſes are made, not that we muſt be too much carried away with the ſigns of Chriſt in our hearts, and not after Chriſt himſelf; as pleaſures that are lawful in themſelves may be unlawfully uſed, when our thoughts and intentions are too long, or too frequent, or to vehement in them, ſo as to dead the Heart either to the preſent delighting in God, or purſuing after him with the joint ſtrength of our Souls, as our only chiefeſt good; ſo an immoderate recourſe unto ſigns (barely conſidered as ſuch) is as unwarrantable, when thereby we are diverted, and taken off from a more conſtant actual exerciſe of daily thoughts of Faith towards Chriſt immediately, as he is ſet forth to be our Righteouſneſs and yet the minds of many are ſo wholly taken up with their own Hearts, that, as the Pſalmiſt ſays of God, *Chriſt is ſcarce in all their thoughts*: Let theſe conſider, what diſhonour this will be to Chriſt, that his train and favourites (our Graces) ſhould have a fuller court, and more frequent attendance for our Hearts than himſelf, who is the King of Glory: Now to rectifie this error, the way is not wholly to reject all uſes of ſuch *Evidences*, but to order them rightly, as thus, ———

1. Let not the uſe of Graces go before, but follow after an addreſs of Faith renewed, and acts of Faith firſt put forth upon Chriſt himſelf: Thus, whereſoever we would go down into our own Hearts, and take a view of our Graces, let us be ſure firſt to look wholly out of our ſelves unto Chriſt, as our Juſtification, and to cloſe with him immediately, as if we had no preſent or by paſt Grace to evidence our being in him; and if then (whiles Faith is thus immediately claſping about Chriſt) we find either preſent or fore-paſt Graces coming in, as handmaids, to attend and witneſs to the truth of this adherence unto Chriſt, this will derogate nothing from Chriſt's honour, or the Doctrine of *Free-grace*.

2. Let us in the cloſure of all, begin a freſh to act Faith upon Chriſt immediately, with redoubled ſtrength; as Faith ſhould give a leading to the uſe of Graces, ſo the ſight of our Graces ſhould be as a back-door to let Faith in again, to converſe with Chriſt: Even as at the Sacrament, the Elements of Bread and Wine, are but outward ſigns to bring Chriſt and the Heart together, and then Faith lets the outward Elements go, and cloſeth and treats immediately with Chriſt: So Grace is an inward ſign, and whiles men make uſe of it, only as of a bare ſign to let them come into Chriſt, and their rejoycing is not in it originally, but in Chriſt; There confidence is not upon it, but upon Chriſt; There is no danger at all in making ſuch uſe of ſigns, for thus we make our Graces ſubordinate and ſubſervient to Faith, whileſt it makes Chriſt its *Alpha* and *Omega*, *The beginning and the end of all.* I know it is ſtrongly objected againſt Chriſtians, That many forget, and ſeldom uſe an intire, immediate cloſe with Chriſt, whileſt in the mean time the ſtream of their moſt conſtant thoughts and deepeſt intentions are ever running upon their Graces, and the gracious workings thereof in Duties towards Chriſt: Others on the contrary run all on Chriſt, deſpiſing the Graces of the Spirit, becauſe (ſay they) *Chriſt is all in all to them*, ſo that if we ask ſuch, Have you any Grace, change of Heart, &c? Tuſh, what do you tell them of Repentance, Holineſs, &c? They have Chriſt, and that is ſufficient; they have the ſubſtance, and what ſhall they now do with ſhadows of Ordinances, Duties, Graces? They have all in Chriſt, what ſhould they look for *Evidences*, from any Graces inherent in themſelves? O let thoſe mourn over themſelves, that have with much affection been ſeeking after Chriſt's Benefits, peace of Conſcience, holineſs of Heart and Life, but have not ſought firſt and laſt to embrace, and have the perſon of the Lord Jeſus Chriſt himſelf; and let ſuch tremble, who in advancing Chriſt himſelf, and *Free-grace*, will needs aboliſh and deſpiſe thoſe Heavenly Graces which flow from him unto all the Elect; *The Law of God is written on the Heart of Chriſt*, Heb. 10. 7. and if ever he wraps us up in the Covenant of Grace, *He will not write his Law in our Hearts alſo*, Heb. 8. 10. The right way for both, is to order their *Evidences* aright, and by this courſe Graces will have their due, and the life of Faith will ſtill be actually maintained and kept upon wing, in it's full ure and exerciſe towards Chriſt alone for Juſtification.

Heb. 10 7. *with* Pſal. 40. 8.

Heb. 8. 10.

Queſt. *Why would not ſome men have* Grace *or Sanctification an* Evidence?

Anſw. In ſome it ariſeth from their luſts, which they have a mind to live quietly in, deſirous to keep their peace, and yet unwilling to forſake their luſts; and hence they exclude this *Witneſs of water* or Sanctification, to teſtifie in the Court of Conſcience; in others, I think, it doth not ariſe for want of Grace, but becauſe the Spirit of Grace and Sanctification runs very low in them; it can ſpeak little, and that little very darkly and obſcurely for them, therefore they have no great mind that it ſhould be brought in as any witneſs for them; others I think may have much Grace, yet for a time they caſt it by, as an *Evidence* unto them, becauſe they have *Experience* how difficult and troubleſome it is to find this *Evidence*, and when 'tis found, how troubleſome to read it, and keep it fair, and thereby to have conſtant peace and quietneſs. And hence ariſe thoſe ſpeeches, *Why do you look to your Sanctification? It is a blotted Evidence, you may have it to day, and loſe it to morrow, and then where is your peace?* Theſe men, becauſe they feel not that meaſure of Sanctification they would, do therefore vilifie and deny that they have, becauſe they *feel a Law of ſin in their members, leading them away captive*, therefore they will not take notice of the Law of their minds, whereby that *inner man delights in the Law of God*, and mourns bitterly under *the Body of Death*; by which they might ſee with *Paul*, That *there is no Condemnation to ſuch*, Rom. 8. 1. But I ſhall propoſe one thing to Conſcience; Suppoſe thou wert now lying on thy Death-bed, comforting thy ſelf in thy elected and juſtified eſtate: Suppoſe the Spirit of God ſhould now grapple with thy Conſcience, and tell thee, *If thou art juſtified, then art thou ſanctified*, ſee thoſe

Rom. 8. 1.
2 Theſ. 2. 13.
Pſal. 103. 3.
Iſa. 4. 4.
Pſal. 32. 2.
Rom. 8. 1.
1 Cor. 6. 11.

Texts in the margent. *Is it thus with thee*? What wilt thou anſwer? If thou ſayeſt, *Thou art not ſanctified*, the Word and Spirit will bear witneſs againſt thee, and ſay, *Thou art not then juſtified*: If thou ſayeſt. *Thou kneweſt not, thou lookeſt not to Sanctification, or the fruits of the Spirit*; they will reply, *How then canſt thou know or ſay thou art elected or juſtified*? For it is a truth as clear as the Sun, *None are juſtified, but they are ſanctified, and if they are not ſanctified, they are not juſtified*: O bleſs God for any little meaſure of Sanctification, ſo it be in ſincerity: Do not ſcorn or ſecretly deſpiſe this Spirit of Grace, knowing that without it thou ſhalt periſh, but if thou haſt it, thou haſt an *Evidence* of thy part in Chriſt; ſurely Grace is *the Image of Chriſt ſtamped upon the Soul*, and they, who reflecting upon the Souls ſee the Image of Chriſt there, may be ſure that Chriſt is theirs, Chriſt hath given all himſelf to thoſe, to whom he hath given this part of himſelf; upon the view of thy *Evidences* ſay, *all theſe great and Heavenly things could not be in my Soul were not Chriſt and his Spirit there: This rich and glorious furniture could not be in my Soul, were not the King of Glory there: The Flowers of this Garden would not ſmell ſo ſweetly, did not the wind blow upon them.*

Acts 26.10.
Tit. 3.5,7.

3. We muſt eye the truth of thoſe Graces thus written in our Hearts: There is a great deal of counterfeit Grace in the World; a true Chriſtian can have nothing, as diſcernable to others, but an Hypocrite may have and do for the outward ſemblance as much as he; it is good therefore to try the truth of our Graces, and herein the riſe, manner, and end of our Motions carry much manifeſtation in them. But of this more largely in the *Duties of Self-Examination*, and *Receiving of the Lord's Supper.* —— Only in this place, I think it moſt ſuitable to add a little further, concerning this *truth of Graces*, As ——

1. There is, and may be *truth* of Grace, though not perfection of Grace; and hence it is that we may have infallible aſſurance, but for any perfect certainty in degree, it cannot be attained in this life, one arguing againſt *univerſal obedience* as an *Evidence*, becauſe no man could perform it, or if it ſhould be limited to purpoſe of Heart, yet none hath ſuch a conſtant purpoſe, becauſe of many corrupt ſuggeſtions and concuſſions within, by luſts; herein he ſhewed his error; for we look not for perfection of Grace, but only for truth; the leaſt Grace diſcovered in the Soul that is ſincere and upright, though it be not Grace to ſatisfie the deſire of a Chriſtian, yet it ought to be a ſure *Evidence* to confirm his judgment of his intereſt in Chriſt. It is obſerved, that many of God's Children make many ſad wounds for themſelves, in it diſtinguiſhing between the truth and Eſſence of Grace, and the degrees of Grace; whereas the Scripture makes them bleſſed that *hunger and thirſt*; yea, it doth often deſcribe the Godly by their deſires, and *ſeeking of his face*; now this error is the more faſtned upon them, becauſe when they read in Books of the nature and property of any Grace, they are not able to find it in ſuch a vigorous and powerful manner in themſelves, whereas they ought to know, it is one thing to ſpeak of Grace in *Idea*, *in ſe*, in it's own nature and definition, another thing to ſpeak of it as in *ſubjecto*, as the ſubject partakes of it; for ſo it is much debilitated. We do not argue aſſurance from perfection of Grace, from a full and perfect obedience unto God's Law; but only from the truth and ſincerity of Grace, with many defects that are waſhed away by Chriſt's Blood.

Dr. Criſp in his Sermon of inherent qualifications.

2. The Scripture attributes Bleſſedneſs and Salvation to ſeveral Graces; and we cannot deny, but that all the Graces to which thoſe Promiſes are annexed, are good and proper *Evidences*; Thus ſometimes *fear of God*, ſometimes *poverty of Spirit*, ſometimes *hungering and thirſting after Righteouſneſs*, ſometimes *Repentance*, ſometimes *Love*, ſometimes *Patience*, ſometimes *Faith*, is a ſign or *Evidehce*. And if a Godly man can find any one of theſe, or the like in himſelf in truth or ſincerity, he may conclude of his Salvation and Juſtification, though he cannot ſee all theſe in himſelf, and many times the people of God perceive one *Evidence* in themſelves, when they cannot ſee another; in this caſe ſuppoſe Doubts and Temptations ariſe about the truth of this or that *Evidence*, yet I may argue from that which is more known, to that which is leſs known; I may proceed from thoſe that are more facile, to thoſe that are more difficult: If I can but ſay, here is one *Evidence in truth* and ſincerity, I may aſſuredly gather all the reſt are there, becauſe of the harmony and connexion of Graces.

3. As Faith is the root of all other Graces, and ſo in ſome ſenſe more hidden than they are, as the root of the Tree is more hidden in the Earth than the Body or the Branches; yet if we conſider Faith as an inward Grace planted in our Hearts, as well as any other Sanctifying Grace which Springs therefrom; and as the condition of the Covenant expreſſed directly in the conditional promiſes, all other Graces being only brought in as accompanying Faith, and flowing from Faith, Faith ſhewing it ſelf by them; in theſe reſpects there cannot be a more direct, certain, and infallible *Evidence* than Faith. This is ſo ſure away of trial, that the Apoſtle himſelf directs us thereunto, *prove your ſelves whether ye be in the Faith.* If we would know our ſelves to be ſuch as are not ἀδόκιμοι, to be diſallowed or rejected, there is no better way to know it than by our Faith; a weak believer inquiring how he may know that he ſhall be ſaved, the Apoſtle anſwers his doubt, not by aſcending or deſcending hither or thither, but by looking to his Faith, *for if thou believeſt with thine heart in the Lord Jeſus, thou ſhalt be ſaved.*

2 Cor. 13. 5.
Rom. 10. 9.

Object. But the eſpecial Act of Faith is to look wholly out of our ſelves unto Chriſt, as if we had no Grace within us: And the reaſon why ſome miſlike *Evidences* is, becauſe Chriſt without us is no more looked upon.

Anſw. The Soul of Man hath two kinds of acts or workings; the former are direct acts, ſuch as go immediately to their object; as when by Faith I take Chriſt, and adhere to him; the latter are reflex acts, which are only in reaſonable Subjects; and this is when a man doth perceive or diſcern thoſe direct acts in him, as when I perceive that I do thus adhere to Chriſt; now our *Evidence*, Certainty, or aſſurance is properly in this latter way, when we know that we believe, and therefore this aſſurance is called by ſome *ſenſus fidei*, *the feeling or perceiving of Faith.*

Object. But what is this reflex act but an humane Teſtimony which is ſubject to falſhoods and deluſions? And how incongruous is that to witneſs the things of God?

Anſw. 1. An humane Teſtimony may be an introductory preparation to believe that which is Divine. 2. The feeling of Faith is efficiently from the Spirit of God, and ſo it is not a meer humane Senſe or diſcerning, but Divine and infallible, even as Faith is; in this reſpect we fear no deluſion: for as the Spirit of God cannot externally witneſs any thing that is falſe, ſo neither can it inwardly in the Soul of a man perſwade that which is falſe.

How

Object. How is it then that the Saints are uſually ſo full of Doubtings?

Anſw. Becauſe there is nothing in us perfect in this life; in all our Honey there is ſome Gall. Such an aſſurance as excludes all doubting is only proper to the glorified: Not, but that God is able to give us perfect Grace, and perfect Aſſurance, but he may do what he pleaſeth with his own, and accordingly he hath thought good in this life to exalt imputed Righteouſneſs, rather than inherent.

Object. To what purpoſe then is aſſurance by the Senſe and *Evidence* of imperfect Grace? Doth not this derogate from that relying Act of Faith, and from the Promiſe of Grace, as if they were not enough?

Anſw. No, in no wiſe; we prefer Faith of dependance, and adherence, and belief in the promiſe, as a more noble, and excellent way, and yet the *Evidence* of Graces in us, is not in vain; for it hath pleaſed God to multiply thoſe things which may confirm our Faith. Thus, although every Word of God hath immutable verity in it, yet he confirmed it alſo with an Oath, after the manner of men, to end all thoſe Controverſies, which diffidence and diſtruſt may raiſe between God and us, *Heb.* 6. 6. and although God hath given us his Promiſe, and nothing can be ſurer than that, yet he added Oaths to ſeal and confirm his Promiſe to us; ſo although we doe well, chiefly to depend and relie immediately on Chriſt; yet there is great uſefulneſs of the reflex Act of Faith, and of all other *Evidences*. For,

Rom.8.16. 4. We muſt eye *the Teſtimony of the Spirit, witneſſing with our Spirit, that we are the Children of God:* As God hath ſet up a frame of Holineſs in every 2 Cor.5.5. Believer, ſo *he hath given unto us the earneſt of the Spirit:* The Graces of the Spirit are a *real earneſt* of the Spirit, yet they are not always *an Evidential earneſt*; therefore an *earneſt* is often ſuperadded to our Graces.

There is a threefold work of this Spirit.

1. To convey and plant Grace in the Soul.
2. To act and help us to exerciſe the Graces which are planted there.
3. To ſhine upon and enlighten thoſe Graces, or to give an *earneſt* of thoſe Graces.

This laſt work the Spirit fulfils two ways:

1. By Arguments and Inferences, which is a mediate work.
2. By Preſence and Influence, which is an immediate work.

Theſe the Apoſtle calls *Witneſs-bearing*; the Spirit 1 Joh.5.8. *brings in the witneſs of the Water, and of the Blood,* which is his mediate work; but beſides and above theſe, he gives a diſtinct witneſs of his own, which is his immediate work, and is in a way of peculiarity and tranſcendency, called, *The witneſs of the Spirit:* Concerning both is that of the Apoſtle, *We* 1 Cor. 2. 12. *have received, not the Spirit of the World, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our farther Conſolation, doth (as it were) put his Hand and Seal to our receipts; whence he is ſaid, *To Seal* Eph.4.30. *us up unto the day of Redemption.*

Queſt. *But how may a man diſcern between the Teſtimony of the Spirit, and the illuſion of Satan.*

Anſw. I Anſwer, there is ever an harmony and ſweet accord between the inward and outward Teſtimony, between the Spirit of God, and the Word of God; and therefore we may diſcern the Teſtimony of the Spirit *by the Word.* Thus in the Old Teſtament, all Revelations were to be examined by the Word, *Deut.* 13. 1. *Iſa.* 8. 20. And in the New Teſtament our Saviour tells us, That *the Spirit ſhall lead you into all Truth:* How ſo? *For he ſhall not ſpeak of himſelf, but what he ſhall hear, that ſhall he ſpeak:* John 16. 13. And what is that which the Spirit heareth? Is it not that which is already contained in the Scriptures?

Object. Dr. Criſp's aſſurance of Faith. *Nay then* (ſay ſome) *the credit of the voice of the Spirit muſt depend upon the Word, but this muſt not be allowed, that any thing ſhould be of ſuch credit, as to give credit to the Spirit.*

Sol. I anſwer, why not? The Scripture we know is already known and received as the Word of God, and therefore what cometh after it, muſt needs borrow credit from it: Indeed, *the truth of* what the Spirit ſpeaketh doth not depend upon the Word, yet *the credit* of it doth.

Object. Dr. Criſp. ibid. *But there is no more* Evidences (ſay they) *ſave only the* revealing Evidence, *the Spirit of Chriſt, and the* receiving Evidence, *which is Faith; the Spirit within thee ſaith,* Thy Sin is forgiven thee, *and Faith receiveth it, and ſits down ſatisfied; now here is thy* Evidence, *if thou haſt only theſe two, thou haſt thy Portion, thou needeſt no more.*

Sol. I anſwer: 1. In this way, what profane perſon is there in this World, which may not conclude for himſelf, if he will but force upon himſelf this perſuaſion, *That the Spirit ſaith it, and I believe it?* 2. *The revealing and receiving Evidence* (*i.*) the Word of the Spirit, and the ſubſcription of Faith, do not lay the ground of perfect Peace, except there come in alſo the *Evidence* of inherent qualifications. For the better underſtanding of this, obſerve, That the Evidence of the Spirit is either mediate, when it enables the Soul to frame a Syllogiſm, wherein the *minor*, *ſc.* the dictate of the conſcience, ſo far maketh to this Evidence as our graces are witneſſed unto by the Spirit, 1 *Cor.* 2. 12. Or immediate, which is indeed without any ſuch diſcourſe of our conſcience, and wherein our Spirit is meerly paſſive or receptive: *it is* an act of irradiation or impreſſion of God's Love, or (as ſome call it) a tranſcript of the degree of God's Election ſet upon the Conſcience; the Scripture calls this eſpecially, *A Seal of the Spirit,* which imports the meer paſſiveneſs of the Heart to it, as of the Wax to the Seal; and this Evidence is Solitary, without reference to inherent Graces; yet howſoever, it excludes them not, nor cometh in till that mediate Evidence precede, *Eph,* 1. 13. Hence I infer, the mediate Teſtimony of the Spirit, that ordinarily concludes for *hic & ille*; doth not ſpeak according to the Word but where a Text of Scripture hath a *Quicunque* for the Propoſition, and a Work of the Sanctifying Spirit for the aſſumption; as thus; the Scripture ſaith, *They that repent and believe:* ——— *They that are led by the Spirit of God, are the Sons of God,* Mark 1. 15. Rom. 8. 14. Hereupon the Renewed and Sanctified Conſcience ſaith, *I do repent and believe, I am led by the Spirit: Therefore I am a Child of God:* Now this concluſion deduced, if afterwards the immediate Teſtimony of the Spirit (manifeſted by an Heavenly impreſſion and irradiation upon the Soul (comes in with his atteſtation to confirm it, we may not doubt either of this or of the former Teſtimony, becauſe now they both ſpeak according to the *word and work of Grace* in the Heart; the ground of all this is in the nature of this Teſtimony of the Spirit, which is rather an atteſtation, than a teſtimony, a ſecondary, not firſt deponent: Is not this rightly concluded (ſo far as it implies the immediate Teſtimony from

Rom.8.16. from that of * *Rom.* 8. 16. *The Spirit witneſſeth with our Spirit* ?] Where we have two witneſſes joining together their Teſtimonies to aſſert this truth, *That we are the Sons of God*; Two, I ſay, *viz. our Spirit*, and the *Spirit of God*: The witneſs of our Spirit (*i.*) of our renewed Conſcience, is the firſt, the Spirit of God is the ſecond: His Work is not μαρτυρεῖν but συμμαρτυρεῖν, *to witneſs together with our Spirit*; (*i.*) To confirm and ratifie what that hath aſſerted; ſo that indeed the evidencing of this Teſtimony of the Spirit, is after the Teſtimony of our own Conſcience; if this do not firſt ſpeak and conclude, that other of the Spirit ſpeaks not all: Now the Teſtimony of our Conſcience is the concluſion of the practical Syllogiſm, and the certainty of this concluſion depends upon the verity of the aſſumption which mentioneth the Work of Grace in the Heart: So then let it be the care of the Chriſtian, to make good the verity of the aſſumption, that he may truly ſay, *I do repent*, *I do believe*, *I am led by the Spirit*; and this ſhall not only ford him comfort by the Concluſion, but alſo (when the immediate Teſtimony of the Spirit comes in with his atteſtations to confirm it) it will aſſure him, that he is not miſled by the ſuggeſtion of Satan, but guided by the Spirit in this point of aſſurance: *Surely* (will he ſay) *this is the Spirit of God, for now he ſpeaks according to the Word of God, and according to the Work of his own Grace within me.*

Sect. 3. *Of the keeping of Evidences.*

IF, in *eyeing the Promiſes, and Graces, and truth of thoſe Graces written in our Hearts*, the Spirit ſhall come in, and ſhine upon our *Graces*, either mediately by way of Argument from Sanctification, or more immediately by way of Preſence, then labour to keep our *Evidences* clear and fair, maintain that which we have gotten, and keep it as the beſt Treaſure under Heaven. Chriſtians! We had need to preſerve our *Evidences* clear and bright, that they may be ſeen and read upon all occaſions.

Queſt. But how ſhould we keep thus our *Evidences*?

Anſw. 1. Hearken to the Word, and hearken to our own Conſciences, and hearken to the Spirit: What ſay all theſe to our ſouls? *Ex. gr.* The Word ſaith thus, *Whoſoever loves the Brethren, he is tranſlated from Death to Life*; 1 John 3. 14. now doth thy Conſcience tell thee, that *ſo do I, in truth and ſincerity*? Then here is the Word and thy Conſcience for thee; and doth the Spirit come in, and witneſs with thy Conſcience that *it is ſo indeed*? Then it is well with thy Soul, thou keepeſt thy *Evidence* to purpoſe.

2. Be daily renewing our Faith in Chriſt, eſpecially that act of Faith, by which our Souls knit, or tie themſelves to Chriſt for Salvation: Cauſe our Souls every day in ſolemn manner to act that Part: put forth this Primitive act of Faith in our Souls: The daily exerciſe of this will encreaſe and ſtrengthen the Divine habit of Faith in the Soul, and make the Soul ſenſible of every act of it. By frequent believing we ſhall feel at our very Heart's-root that we do believe, and ſo *we ſhall have the witneſs in our ſelves, that we are in Chriſt*, 1 Joh.5.10. we ſhall knowingly carry in our Hearts the Counterpart of all the Promiſes.

3. Perform all thoſe duties and exerciſes of Religion which God hath ordained for this very purpoſe: As 1. Reading the Word; *Theſe things write we unto you, that your joy may be full.* 1 Joh. 1. 4. 2. Hearing the Word; for therefore is the Miniſtry of Chriſt Luk. 1. 17. *to give Knowledge of Salvation to his People by the remiſſion of their Sins.* 3. The Sacraments; for they Rom. 4. 11. are *the Seals of the Righteouſneſs of Faith.* 4. Prayer; Joh. 16. 24. *Ask and you ſhall receive that your joy may be full.* To this is God's Promiſe, Eſay 56. 7. *I will bring my people to my Holy mountain, and make them joyful in my houſe of Prayer.*

4. Maintain Holineſs and purity of Life; *The effect of Righteouſneſs is quietneſs and aſſurance for ever*, Eſay 32. 17. and *to him that ordereth his Converſation aright will I ſhew the Salvation of God.* Pſal 50. 23. The Saints while they keep their ſincerity enjoy aſſurance, for the Spirit of God, which is in them, *ſheds abroad the Love of God in their Hearts, inabling them to cry Abba father: And bears witneſs with their Spirits that they are the Children of God.* Rom. 8. 15, 16. But when they fall into wilful tranſgreſſions, and *grieve the Spirit of God*, aſſurance is gone. This made *David* after his foul ſins, to cry out ſo vehemently, *Make me to hear joy and gladneſs. Reſtore me to the joy of thy Salvation.* O take heed of ſpotting our *Evidences*, of defiling our *Evidences* by any ſinful acts.

5. Take heed of yielding to any baſe doubts, or fears, or objections of Satan and our own Hearts; deny not the Work of Grace in us, leſt we *grieve the Spirit of God*; if any ſhall yield ſo ſlaviſhly to the miſgivings of their own Hearts, or to the Temptations of Satan, that they ſhall conclude againſt themſelves, *they have no Faith*, *no Love*, though all other Chriſtians can ſee theſe in them; what diſhonour is it to God, and to the Spirit of God? What! hath God Written thy name in Heaven, and wilt thou attempt to raiſe it out, and to write thy name on the doors of Hell? Fie upon theſe injurious (if not Blaſphemous) thoughts! What! ſhall a dark humour, a melancholy thought prevail on thy Soul more than the Word, and more than the Teſtimony of thy own Conſcience enlightened by the Spirit? Take heed of this as of a great Pride in thy Heart: What! to yield more to a ſturdy, dark, unſubdued humour, than to *Evidence* it ſelf. O take heed! O hearken not to what fear ſays, or to what humour ſays, or to what Satan ſays, or to what the World ſays, but hearken to what Truth it ſelf ſays, and hearken to what Conſcience ſays, when it is enlightned by the Spirit, as in good times, when we are at the beſt! * Hearken to theſe, and ſo get our Hearts and Wills over-powered with the *Evidence*, and yield and ſubject our ſelves to it.

6. Keep the Graces of the Spirit in continual exerciſe upon all occaſions: Habits are not felt immediately, but by the freeneſs and facility of their acts: The fire that lieth ſtill in the flint is neither ſeen nor felt; but when you ſmite it and force it into act, it is diſcerned: Many queſtion their *Evidences*; they know not whether they have *Repentance*, *or Faith*, *or Love*, *or Joy*; but if they were more in the acting of theſe, they would eaſily know: Chriſtians! Draw forth an object for Godly ſorrow, or Faith, or Love, or Joy, and lay your Hearts flat unto it, and take pains to provoke it into ſuitable action. Sometimes grief for ſin is in us when we think

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* *I know ſome by our Spirit underſtand the Gift of regeneration, and that God's Spirit by or in that Gift which he beſtowed on us, witneſſeth with or to our Spirits.* q. d. *the Spirit of God. Beareth witneſs unto us with theſe Gifts and Graces that are the fruit of the ſame Spirit: So that in this Senſe he ſpeaks not immediately, but mediately by and with our Spirits being inlightened and ſanctified: For my part I ſhall not contend againſt this expoſition: And the rather, becauſe I grant that the Teſtimony which is by the effects and fruits of God's Spirit, is the ordinary, ſafe and ſure way: Yet as I dare not deny the immediate Teſtimony, ſo neither dare I exclude it out of his Text.*

Get alone, and queſtion with thy ſelf, bring thy heart to the bar of trial, force it to anſwer the interrogatories put to it: Set the conditions of the Goſpel and qualifications of the Saints on one ſide, and thy performance of thoſe conditions, and the qualifications of thy Soul on the other ſide, and then judge how near they reſemble. Baxter's *Everlaſting Reſt.*

there is none, it wants but ſtirring up by ſome quickning Word; the like we may ſay of Love, and of every Grace, how can we doubt whether we love God in the very act of Loving? Or whether we believe in the very act of believing? If we be not aſſured, whether this ſacred fire be kindled in our Hearts, blow it up, get it into a flame, and then we ſhall know: Believe till we feel that we believe, and Love tell we feel that we love, for Grace exerciſed, both brings and maintains certain comfort; it may be with a Chriſtian in his feelings, as with the worſt man living, but he may thank his own negligence, his own dulneſs, his not ſtirring up of the Graces of God's Spirit in him; O therefore it is, that he hangs the wing upon every petty Croſs, upon every petty Occaſion! Labour to have an Heart ready to exerciſe Grace ſuitable to every condition, for then Grace will reflect ſweetly, then we ſhall maintain and continue our Comforts. The ſoul that is beſt furniſhed with Grace, when it is not in action, is like a Lute well ſtringed and tuned, which while it lieth ſtill doth make no more muſick than a common piece of Wood, but when it is taken up and handled by a skilful Lutaniſt the Melody is moſt delightful.

Sect. 4. *Of the improving of Evidences.*

FOr the improving of *Evidences*, we muſt endeavour to produce that fruit, that frame, that diſpoſition of Heart which the Lord requires, directs and looks for in ſuch a caſe; as, the admiring of God's unſearchable Grace in Chriſt Jeſus; a ſober, moderate and Self-denying uſe of our *Evidence-comforts*; a fiducial pleading of all the precious Promiſes of the Goſpel; a cheerful bearing of Croſſes; a holy contempt of Creature-comforts; a bold approaching to the Throne of Grace upon all occaſions; a valiant adventuring for Chriſt; longings for the appearings of the Lord Jeſus; a confident conteſt with Sin; a courageous reſiſting of Temptations; I may add Humility, Love to God, fear of offending, zealous labours to advance Chriſt in the Power of Grace, &c. all which are the fruits of legible *Evidences* in true Chriſtian Hearts: And our *Evidences* thus improved, then is the whole buſineſs Chriſtianly managed indeed. But of theſe in the next Section.

Sect. 5. *Of the Sanctification of Evidences in their ſeveral uſes.*

THe Sanctification of *Evidences* is manifeſted (as we ſaid) by ſeveral *Diſpoſitions*: To inlarge my ſelf; No ſooner is the Soul ſetled in its Scripture-perſuaſions, and Spirit-perſuaſions, that God hath tranſlated it unto Chriſt, but immediately there follows.———

1. A deep admiring of God's unſearchable Grace in the Lord Jeſus Chriſt: *Hath the Lord aſſured me that I am his? O my Soul! ſtand amazed at this endleſs boundleſs Love of the Lord; it is of his Grace that ever I did bethink my ſelf of the danger of my ſinful courſe I was formerly in; it is of his meer Grace that the Lord Chriſt died for my ſins, and roſe again for my Juſtification; it is of his ſpecial Grace, that the Spirit of Chriſt ſhould thus whiſper to my Spirit, Thy ſins are forgiven thee. O the Bountifulneſs and Love of God to Man! O I am ſwallowed up in this depth! It is a myſtery which may aſtoniſh Angels, and Orient Pearl which out ſhines all the Sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King *Cyrus*, by which they were ſet free from their long and tedious Captivity, they were rapt with Joy, they were like to men that rather *dreamed*, than poſſeſſed the thing that their Souls longed after! Pſal. 126. 1. How much more will *Aſſurance* that we are ſet free from the perpetual bondage of Sin, and reſtored to the everlaſting freedom of Righteouſneſs and Life, make us wonder at the infinite Wiſdom, and unſpeakable goodneſs of our Heavenly Father? The Saints conſidering the goodneſs of God towards man in his Creation, break forth into Holy admiration, *Lord, what is* Pſal. 8, 4, 6. *man, that thou art mindful of him*? The Prophet calling to mind long after, what God had done for his Soul, cannot paſs it over without fervent praiſe, *What ſhall I render to the Lord for all his benefits towards me*? Pſal. 116. 12. How much more ought and will that man that is aſſured of God's Favour and Love towards him, for ever admire the mighty Power, unſpeakable Goodneſs, and rich Mercy of God, who hath delivered him from the Pit of Hell, from the Power of Satan, from the Curſe of the Law, and from the waiting for of all the Wicked Devils, and Damned Spirits; and withal, hath tranſlated him into the Kingdom of his deareſt Son? O, Needs muſt his Heart be inflamed with Love, and inlarged in Praiſes!

2. A ſober, moderate, and Self-denying uſe of *Evidence comforts*; I ſpeak not herein againſt the frequent actings of Graces, or againſt the ſimply looking on them, or comforting our ſelves in them, eſpecially under ſad hours, but againſt the exceſſive, over-flowing, over-loving way of *Evidence-comforts*, againſt the abuſes thereof: Which may be in theſe particulars; As, 1. When we pore more frequently upon the Comforts of our own gracious actings, than upon Jeſus Chriſt and his Death; when we live too much on the ſight of a New-created Birth in our ſelves, and the image of the ſecond *Adam*, though indeed we have Chriſt himſelf to live on. 2. When we wonder ſo much at what is done in our ſelves by the Grace of Chriſt, that we begin to make a mixture of *ſelf* therewith, *and immediately we ſit down and write of our ſelves an hundred inſtead of fifty.* 3. When we think Graces and comforts ſo rooted in our ſelves, that we neglect God and Chriſt for the upholding, encreaſe and exerciſe of them. 4. When we reſt upon, and too much confide in the power of inherent Grace, former revelations, and witneſſes of God's Spirit which are all but Creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent Grace, and put that truſt in it, which we ſhould repoſe in the Lord alone; And ſo, as the Lord ſpeaketh, *We* Numb. 15. 39. *go a whoring after our own Hearts.* Now all theſe flow from the Corruption of our Nature, and not from *the Nature of Aſſurance*; the product of true *Evidences*, is a praiſing of God for them, and a comforting our ſelves in them, as in the Fruit of his eternal and unchangeable Love: *Our rejoycing is this,* 2 Cor. 1. 12. *even the Teſtimony of our Conſcience, that in ſimplicity and Godly ſincerity, we have had our Converſation in the World*; but not a making of them the only or chief grounds of our Hope and Comforts, for God in this caſe may leave us to our ſelves, *That no fleſh* 1 Cor. 1. 19. *ſhould rejoyce in his preſence.*

3. A fiducial pleading of all the precious promiſes of the Goſpel; *And hath the Lord indeed given me a kiſs of his mouth, a ſure ſign of his love? Why then, O my Soul, ariſe, and lay hold on all the Promiſes, which God of his mercy in Chriſt doth offer in the Goſpel! Be not diſmaid by reaſon of thy unworthineſs, for the Promiſe is of Grace, freely offered, and freely given to them that be moſt unworthy in their own eyes: Thou art unworthy of the leaſt crum of Mercy, but of the Riches of his Grace God hath given thee the Promiſes of*

Rom. 8.16. from that of * *Rom.* 8. 16. *The Spirit witneſſeth with our Spirit*?] Where we have two witneſſes joining together their Teſtimonies to aſſert this truth, *That we are the Sons of God*; Two, I ſay, *viz. our Spirit*, and the *Spirit of God*: The witneſs of our Spirit (*i.*) of our renewed Conſcience, is the firſt, the Spirit of God is the ſecond: His Work is not μαρτυρεῖν but συμμαρτυρεῖν, *to witneſs together with our Spirit*; *(i.)* To confirm and ratifie what that hath aſſerted; ſo that indeed the evidencing of this Teſtimony of the Spirit, is after the Teſtimony of our own Conſcience; if this do not firſt ſpeak and conclude, that other of the Spirit ſpeaks not all: Now the Teſtimony of our Conſcience is the concluſion of the practical Syllogiſm, and the certainty of this concluſion depends upon the verity of the aſſumption which mentioneth the Work of Grace in the Heart: So then let it be the care of the Chriſtian, to make good the verity of the aſſumption, that he may truly ſay, *I do repent*, *I do believe*, *I am led by the Spirit*; and this ſhall not only ford him comfort by the Concluſion, but alſo (when the immediate Teſtimony of the Spirit comes in with his atteſtations to confirm it) it will aſſure him, that he is not miſled by the ſuggeſtion of Satan, but guided by the Spirit in this point of aſſurance: *Surely* (will he ſay) *this is the Spirit of God, for now he ſpeaks according to the Word of God, and according to the Work of his own Grace within me.*

Sect. 3. *Of the keeping of Evidences.*

IF in *eyeing the Promiſes, and Graces, and truth of thoſe Graces written in our Hearts*, the Spirit ſhall come in, and ſhine upon our *Graces*, either mediately by way of Argument from Sanctification, or more immediately by way of Preſence, then labour to keep our *Evidences* clear and fair, maintain that which we have gotten, and keep it as the beſt Treaſure under Heaven. Chriſtians! We had need to preſerve our *Evidences* clear and bright, that they may be ſeen and read upon all occaſions.

Queſt. But how ſhould we keep thus our *Evidences*?

Anſw. 1. Hearken to the Word, and hearken to our own Conſciences, and hearken to the Spirit: What ſay all theſe to our ſouls? *Ex. gr.* The Word ſaith thus, *Whoſoever loves the Brethren, he is tranſlated from Death to Life*; (1 John 3. 14.) now doth thy Conſcience tell thee, that *ſo do I, in truth and ſincerity*? Then here is the Word and thy Conſcience for thee; and doth the Spirit come in, and witneſs with thy Conſcience that *it is ſo indeed*? Then it is well with thy Soul, thou keepeſt thy *Evidence* to purpoſe.

2. Be daily renewing our Faith in Chriſt, eſpecially that act of Faith, by which our Souls knit, or tie themſelves to Chriſt for Salvation: Cauſe our Souls every day in ſolemn manner to act that Part: put forth this Primitive act of Faith in our Souls: The daily exerciſe of this will encreaſe and ſtrengthen the Divine habit of Faith in the Soul, and make the Soul ſenſible of every act of it. By frequent believing we ſhall feel at our very Heart's-root that we do believe, and ſo *we ſhall have the* 1 Joh. 5.10. *witneſs in our ſelves, that we are in Chriſt*, we ſhall knowingly carry in our Hearts the Counterpart of all the Promiſes.

3. Perform all thoſe duties and exerciſes of Religion which God hath ordained for this very purpoſe: As 1. Reading the Word; *Theſe things write we unto you, that your joy may be full.* 1 Joh. 1.4. 2. Hearing the Word; Luk. 1.17. for therefore is the Miniſtry of Chriſt *to give Knowledge of Salvation to his People by the remiſſion of their Sins.* 3. The Sacraments; for they are *the Seals of the Righteouſneſs of Faith.* Rom. 4.11. 4. Prayer; *Ask and you ſhall receive that your joy may be full.* Joh. 16.24. To this is God's Promiſe, *I will bring my people to my Holy mountain, and make them joyful in my houſe of Prayer.* Eſay 56.7.

4. Maintain Holineſs and purity of Life; *The effect of Righteouſneſs is quietneſs and aſſurance for ever*, Eſay 32. 17. and *to him that ordereth his Converſation aright will I ſhew the Salvation of God.* Pſal 50.23. The Saints while they keep their ſincerity enjoy aſſurance, for the Spirit of God, which is in them, *ſheds abroad the Love of God in their Hearts, inabling them to cry Abba father: And bears witneſs with their Spirits that they are the Children of God.* Rom. 8.15, 16. But when they fall into wilful tranſgreſſions, and *grieve the Spirit of God*, aſſurance is gone. This made *David* after his foul ſins, to cry out ſo vehemently, *Make me to hear joy and gladneſs. Reſtore me to the joy of thy Salvation.* O take heed of ſpotting our *Evidences*, of defiling our *Evidences* by any ſinful acts.

5. Take heed of yielding to any baſe doubts, or fears, or objections of Satan and our own Hearts; deny not the Work of Grace in us, leſt we *grieve the Spirit of God*; if any ſhall yield ſo ſlaviſhly to the miſgivings of their own Hearts, or to the Temptations of Satan, that they ſhall conclude againſt themſelves, *they have no Faith*, *no Love*, though all other Chriſtians can ſee theſe in them; what diſhonour is it to God, and to the Spirit of God? What! hath God Written thy name in Heaven, and wilt thou attempt to raiſe it out, and to write thy name on the doors of Hell? Fie upon theſe injurious (if not Blaſphemous) thoughts! What! ſhall a dark humour, a melancholy thought prevail on thy Soul more than the Word, and more than the Teſtimony of thy own Conſcience enlightened by the Spirit? Take heed of this as of a great Pride in thy Heart: What! to yield more to a ſturdy, dark, unſubdued humour, than to *Evidence* it ſelf. O take heed! O hearken not to what fear ſays, or to what humour ſays, or to what Satan ſays, or to what the World ſays, but hearken to what Truth it ſelf ſays, and hearken to what Conſcience ſays, when it is enlightned by the Spirit, as in good times, when we are at the beſt! * Hearken to theſe, and ſo get our Hearts and Wills over-powered with the *Evidence*, and yield and ſubject our ſelves to it.

6. Keep the Graces of the Spirit in continual exerciſe upon all occaſions: Habits are not felt immediately, but by the freeneſs and facility of their acts: The fire that lieth ſtill in the flint is neither ſeen nor felt; but when you ſmite it and force it into act, it is diſcerned: Many queſtion their *Evidences*; they know not whether they have *Repentance, or Faith, or Love, or Joy*; but if they were more in the acting of theſe, they would eaſily know: Chriſtians! Draw forth an object for Godly ſorrow, or Faith, or Love, or Joy, and lay your Hearts flat unto it, and take pains to provoke it into ſuitable action. Sometimes grief for ſin is in us when we think

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* *I know ſome by our Spirit underſtand the Gift of regeneration, and that God's Spirit by or in that Gift which he beſtowed on us, witneſſeth with or to our Spirits.* q. d. *the Spirit of God. Beareth witneſs unto us with theſe Gifts and Graces that are the fruit of the ſame Spirit: So that in this Senſe he ſpeaks not immediately, but mediately by and with our Spirits being inlightened and ſanctified: For my part I ſhall not contend againſt this expoſition: And the rather, becauſe I grant that the Teſtimony which is by the effects and fruits of God's Spirit, is the ordinary, ſafe and ſure way: Yet as I dare not deny the immediate Teſtimony, ſo neither dare I exclude it out of his Text.*

* *Get alone, and queſtion with thy ſelf, bring thy heart to the bar of trial, force it to anſwer the interrogatories put to it: Set the conditions of the Goſpel and qualifications of the Saints on one ſide, and thy performance of thoſe conditions, and the qualifications of thy Soul on the other ſide, and then judge how near they reſemble.* Baxter's *Everlaſting Reſt.*

there is none, it wants but ſtirring up by ſome quickning Word; the like we may ſay of Love, and of every Grace, how can we doubt whether we love God in the very act of Loving? Or whether we believe in the very act of believing? If we be not aſſured, whether this ſacred fire be kindled in our Hearts, blow it up, get it into a flame, and then we ſhall know: Believe till we feel that we believe, and Love tell we feel that we love, for Grace exerciſed, both brings and maintains certain comfort; it may be with a Chriſtian in his feelings, as with the worſt man living, but he may thank his own negligence, his own dulneſs, his not ſtirring up of the Graces of God's Spirit in him; O therefore it is, that he hangs the wing upon every petty Croſs, upon every petty Occaſion! Labour to have an Heart ready to exerciſe Grace ſuitable to every condition, for then Grace will reflect ſweetly, then we ſhall maintain and continue our Comforts. The ſoul that is beſt furniſhed with Grace, when it is not in action, is like a Lute well ſtringed and tuned, which while it lieth ſtill doth make no more muſick than a common piece of Wood, but when it is taken up and handled by a skilful Lutaniſt the Melody is moſt delightful.

Sect. 4. *Of the improving of Evidences.*

FOr the improving of *Evidences*, we muſt endeavour to produce that fruit, that frame, that diſpoſition of Heart which the Lord requires, directs and looks for in ſuch a caſe; as, the admiring of God's unſearchable Grace in Chriſt Jeſus; a ſober, moderate and Self-denying uſe of our *Evidence-comforts*; a fiducial pleading of all the precious Promiſes of the Goſpel; a cheerful bearing of Croſſes; a holy contempt of Creature-comforts; a bold approaching to the Throne of Grace upon all occaſions; a valiant adventuring for Chriſt; longings for the appearings of the Lord Jeſus; a confident conteſt with Sin; a courageous reſiſting of Temptations; I may add Humility, Love to God, fear of offending, zealous labours to advance Chriſt in the Power of Grace, *&c.* all which are the fruits of legible *Evidences* in true Chriſtian Hearts: And our *Evidences* thus improved, then is the whole buſineſs Chriſtianly managed indeed. But of theſe in the next Section.

Sect. 5. *Of the Sanctification of Evidences in their ſeveral uſes.*

THe Sanctification of *Evidences* is manifeſted (as we ſaid) by ſeveral *Diſpoſitions:* To inlarge my ſelf; No ſooner is the Soul ſetled in its Scripture-perſuaſions, and Spirit-perſuaſions, that God hath tranſlated it unto Chriſt, but immediately there follows.———

1. A deep admiring of God's unſearchable Grace in the Lord Jeſus Chriſt: *Hath the Lord aſſured me that I am his? O my Soul! ſtand amazed at this endleſs boundleſs Love of the Lord; it is of his Grace that ever I did bethink my ſelf of the danger of my ſinful courſe I was formerly in; it is of his meer Grace that the Lord Chriſt died for my ſins, and roſe again for my Juſtification; it is of his ſpecial Grace, that the Spirit of Chriſt ſhould thus whiſper to my Spirit, Thy ſins are forgiven thee. O the Bountifulneſs and Love of God to Man! O I am ſwallowed up in this depth! It is a myſtery which may aſtoniſh Angels, and Orient Pearl which out ſhines all the Sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King *Cyrus*, by which they were ſet free from their long and tedious Captivity, they were rapt with Joy, they were like to men that rather *dreamed*, than poſſeſſed the thing that their Souls longed after! How much more will *Aſſurance* Pſal. 126. 1. that we are ſet free from the perpetual bondage of Sin, and reſtored to the everlaſting freedom of Righteouſneſs and Life, make us wonder at the infinite Wiſdom, and unſpeakable goodneſs of our Heavenly Father? The Saints conſidering the goodneſs of God towards man in his Creation, break forth into Holy admiration, *Lord, what is* Pſal. 8. 4, 6. *man, that thou art mindful of him?* The Prophet calling to mind long after, what God had done for his Soul, cannot paſs it over without fervent praiſe, *What ſhall I render to the Lord for all his be-* Pſal. 116. 12. *nefits towards me?* How much more ought and will that man that is aſſured of God's Favour and Love towards him, for ever admire the mighty Power, unſpeakable Goodneſs, and rich Mercy of God, who hath delivered him from the Pit of Hell, from the Power of Satan, from the Curſe of the Law, and from the waiting for of all the Wicked Devils, and Damned Spirits; and withal, hath tranſlated him into the Kingdom of his deareſt Son? O, Needs muſt his Heart be inflamed with Love, and inlarged in Praiſes!

2. A ſober, moderate, and Self-denying uſe of *Evidence comforts*; I ſpeak not herein againſt the frequent actings of Graces, or againſt the ſimply looking on them, or comforting our ſelves in them, eſpecially under ſad hours, but againſt the exceſſive, over-flowing, over-loving way of *Evidence-comforts*, againſt the abuſes thereof: Which may be in theſe particulars; As, 1. When we pore more frequently upon the Comforts of our own gracious actings, than upon Jeſus Chriſt and his Death; when we live too much on the ſight of a New-created Birth in our ſelves, and the image of the ſecond *Adam*, though indeed we have Chriſt himſelf to live on. 2. When we wonder ſo much at what is done in our ſelves by the Grace of Chriſt, that we begin to make a mixture of *ſelf* therewith, *and immediately we ſit down and write of our ſelves an hundred inſtead of fifty.* 3. When we think Graces and comforts ſo rooted in our ſelves, that we neglect God and Chriſt for the upholding, encreaſe and exerciſe of them. 4. When we reſt upon, and too much confide in the power of inherent Grace, former revelations, and witneſſes of God's Spirit which are all but Creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent Grace, and put that truſt in it, which we ſhould repoſe in the Lord alone; And ſo, as the Lord ſpeaketh, *We* Numb. 15. 39. *go a whoring after our own Hearts.* Now all theſe flow from the Corruption of our Nature, and not from *the Nature of Aſſurance*; the product of true *Evidences*, is a praiſing of God for them, and a comforting our ſelves in them, as in the Fruit of his eternal and unchangeable Love: *Our rejoycing is this,* 2 Cor. 1. 12. *even the Teſtimony of our Conſcience, that in ſimplicity and Godly ſincerity, we have had our Converſation in the World*; but not a making of them the only or chief grounds of our Hope and Comforts, for God in this caſe may leave us to our ſelves, *That no fleſh* 1 Cor. 1. 19. *ſhould rejoyce in his preſence.*

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higheſt advancement, if thou wilt but embrace them, I will be a Father unto you, and ye ſhall be my Sons and 2 Cor. 6. 28. *Daughters, ſaith the Lord Almighty:— And it ſhall be in the place where it was ſaid unto them, Ye are not my people, that there they ſhall be called, The Children of the* Rom 9.16. *Living God:—He that overcometh ſhall inherit all things,* Rev. 21. 7. *and I will be his God, and he ſhall be my Son. Surely, Lord, I will lay hold on theſe Promiſes, I will yet draw nigher to thee, and put my truſt in thy Mercy; I will henceforth flie to the Throne of Grace, to get my Title made ſurer and ſurer unto my Conſcience. O Lord, I believe, help thou my unbelief.* Thus the Soul pleads with God, and God is well-pleaſed with ſuch pleadings; the Soul is aſſured of Salvation, and yet prayeth in the midſt of aſſurance, 2 Sam. 7. 25. *Who am I, Lord, that thou ſhouldeſt make ſuch ample and free Promiſes unto thy poor Servant? Of thy free Mercy, and according to thine own Heart haſt thou ſpoken all theſe great things, to make thy Servant know them; and now O Lord God, eſtabliſh, I beſeech thee, the word that thou haſt ſpoken concerning thy Servant.*

4. A chearful bearing of Croſſes: Hence *Paul* eyeing that object of aſſurance, that *weight of Glo-* 2 Cor. 4. 17. *ry*, he counts all *his affliction light, momentany*; he ſung in the dungeon, and reckoned it a ſpecial favour to be a ſufferer for Chriſt: The fire of Divine Love ſo inflames Chriſtians in this condition, that much water of Perſecution cannot quench it; Yea, ſuch is the Nature of this fire, that it feeds on thoſe waters, and grows more fervent by that which ſhould quench it: No wonder: It is but *a light affliction, but it cauſeth unto us a more excellent and eternal weight of Glory*; and parts of this *Glory*, the Chriſtian now receiveth aforehand, as earneſts of the whole: This makes him to rejoyce (even in the midſt of Croſſes and Loſſes) with a joy unſpeakable and Glorious: And hence it is that a Chriſtian deſpiſeth the ſufferings for the joys, yea, the ſufferings are overcome by the joys, that the ſufferings do not turn his joys into ſadneſs; but this aſſurance turns the ſadneſs of his Phil. 2. 17. ſufferings into joys, *for he rejoyceth in his ſufferings.*

5. An holy contempt of Creature-comforts: This is another fruit of Aſſurance, it will make a man endeavour to rid himſelf from ſuch feculent matters here, to contemn them, to trample them under his feet, and out of the greatneſs and goodneſs of his Spirit, ambitiouſly to long after the preſence of the Lamb. Do I ſpeak or write to the denizons of Heaven? *Tell me then you that carry the Evidences of Heaven in your hands and hearts, Is it not thus with you? Hath not God wrought your hearts to this frame divine Diſpoſition?* If not, he will do it firſt or laſt; for Citizens of Heaven ſet not much by the beſt things on Earth, when they are themſelves, and act like their Saviour. It was a good Speech of an Emperor, whatſoever he himſelf was, *You* (ſaid he) *gaze on my purple Robes, and Golden Crown, but did you know what cares are under them, you would not take them up from the ground for them*; but ſuppoſe there had been no cares, but pleaſures in them; yet *Moſes* when he Heb. 24. 25, 26. had this aſſurance of Faith, *He refuſed to be called the Son of Pharaoh, chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of Sin for a Seaſon; eſteeming the reproach of Chriſt greater Riches than the Treaſures of Ægypt, for he had reſpect unto the recompence of reward.*

6. A bold approaching unto the throne of Grace upon all occaſions: Becauſe we are aſſured therefore we beg any thing of God with greater Joh. 10.28. and 17.11. affiance; *Prayer is nothing elſe but the Stream and River of Faith, and an iſſue of the deſire of that which we joyfully believe.* Our Saviour Chriſt knew that *his Sheep ſhould never periſh*, and yet he prayeth, *Holy Father keep them in thy Name*: *Paul* knew aſſuredly, that the Lord would deliver him from every evil work, yet without ceaſing he prayeth to be *delivered from evil.* 2 Tim. 4. 18. Aſſurance adds fervency to prayer; the firmer our Faith, the more free is our acceſs with boldneſs and confidence to the Throne of Grace; the more fervently and boldly can we pray, *Abba Father*: Aſſurance hearkeneth what the Lord ſpeaketh, and ſpeaketh back again in fervent groans and deſires; it hath the promiſe of God, and therefore is bold to pray, and will not keep ſilence, *Thou, O Lord of Hoſts, God of Iſrael, haſt re-* 2 Sam. 7. 27. *vealed to thy Servant, ſaying, I will build thee an houſe, therefore hath thy Servant found in his Heart to pray this prayer unto thee*: Nay aſſurance puts on the Soul to ask any thing it wants; theſe be the times when the Spirit moveth the Waters, therefore *Now* (ſaith Aſſurance) *caſt in your petition, and whatſoever grief it hath in it, you ſhall be cured of it.* Now the King holds out his *Golden Scepter, and therefore* (ſaith Aſſurance) *let the Queen come in boldly with her requeſt, though it be for a Kingdom*; Yea, this King likes it beſt, if *firſt we ſeek a Kingdom, and the* Mat. 6. 33. *Righteouſneſs* inſeparably annexed to it, for then we ſhall have *all other things with it.*

7. A valiant adventuring for Chriſt: Is a man aſſured of God's Love in Chriſt? Such a one fears not any troubles, he knows all comes through his Father's hands, and that Man and Devil cannot doe what they would, and therefore he goes on comfortably *to day, to morrow, and to the end*; he is like one of *David*'s Worthies, or like *David* himſelf, that having got experience, fears nothing; he walks up and down the World like a Gyant, higher by head and ſhoulders than moſt men; he holds in his hand a ſtrong *ſhield*, that the Devil himſelf cannot pierce, but it *quencheth his fiery Darts*; he gets a victory againſt the World by his *Faith*, and, *Samſon*-like, breaks all bands of Temptations as ſtraw; he *leaps over a wall, breaks a bow of ſteel, lays heaps upon heaps.*

8. An earneſt longing for the *appearing of the Lord Jeſus*: As he Adventures and Conquers in life, ſo he can think of Death, without any prevailing fear; he can ſay with *Paul*, *I deſire to be diſſolved, and to be with Chriſt*; and with *Stephen*, *Lord Jeſus receive my Spirit*; and with the Spouſe in the *Canticles*, *Come away, my beloved, and be thou like a Roe, or to young Hart upon the mountains of Spices.* It is the voice of Aſſurance, *My life is hid with thee, O Chriſt, and therefore appear quickly, my Life, my Jeſus, that I may quickly appear with thee in Glory; let the day of gladneſs quickly come, wherein both Soul and Body, even my whole ſelf, may eternally enjoy thee: I cannot be ſtill put off with theſe taſtes and earneſts, my love and longing is rather enflamed by them to the fruition of thee*: The very voice of theſe earneſts is, *Come*; Yea, they ſcarce know any other Language but *Come*, therefore again and again they ſay, *Come*; Yea, after they have have ſaid, *Come*, as if that were not enough, they ſay, *Come quickly*; and now, what can the Soul ſay more to her Lord? Only as before ſhe ſtill ſaid, *Come*, ſo now will ſhe ſtill ſay, *Amen, even ſo, Amen and Amen.*

9. A loathing of Sin, indignation for Sin, conteſt with Sin, and a continual watch againſt the baits and allurements of Sin: How can it be conceived that a man ſhould be aſſured of the pardon and forgiveneſs of many Sins, but it will work a greater loathing and deteſtation of Sin, unfeigned abaſement for former weakneſs, and continual watchfulneſs, to keep himſelf pure for the future that he loſe not his comfort, nor diſhonour God,

who hath done ſo great things for him? It is Satan's cavil againſt the Saints, That *Aſſurance beget ſecurity:* Aſſuredly, if it be true Aſſurance, it will through Chriſt mortifie our luſt, and quicken us to more ſincere, ſetled, and conſtant obedience; nor is it poſſible that a Chriſtian ſhould hold his aſſurance any longer, than while he follows, cheriſhes, and feeds in himſelf this Heavenly affection.

Object. *But ſome may object, if we ſay we have no Sin, we deceive our ſelves: — Who can ſay his Heart is clean? — There is no man juſt, that ſinneth not: — And how can theſe two ſtand together, Sin and Aſſurance?* 1 Joh. 1. 8. Prov. 20. 9. Eccl. 7. 20.

Sol. I anſwer: Groſs ſins, Grievous ſins, are not compatible with the Hope and Aſſurance of a Chriſtian, eſpecially reigning ſins committed with delight, or indulgence: And yet ſuch ſins, as we call infirmities, blemiſhes, remainders of Original Corruption, under which the Regenerate muſt labour ſo long as they live: Theſe are not altogether incompatible with aſſurance, nor do they hinder the lively workings of Faith, in receiving the Promiſes; it is good therefore to diſtinguiſh betwixt ſins, which adminiſter matter of Humiliation, and ſuch as may give occaſion to the Soul to queſtion its Regenerate eſtate: As, — 1. There are ſins of ſimple ignorance, unavoidable infirmity, ſins of forgetfulneſs, inconſideration, paſſion, pettiſhneſs, inordinate fear, whereto there is no adviſed conſent, and theſe may ſtand with Aſſurance. But, 2. There are foul ſins, enormous crimes (not to ſpeak of ſins wilfully committed with full conſent, delight, and contentment, to the utter extinguiſhing of the Spirit of Grace, which ſhall never befall them that are called according to the purpoſe of God) and thoſe ſins hinder aſſurance, ſo that the Sinner cannot for the preſent lay actual claim to any one Privilege of Grace formerly enjoyed: I deny not but he may ſtill retain his Right and Title to eternal Life, but he is in this condition ſuſpended from actual claim, until he riſe again by Repentance, and ſo recover, not a new Right and Title, but, a new claim by vertue of the old Title.

10. A couragious reſiſting of * Doubts, Scruples, Temptations; not but that Doubts will come after Aſſurance: We ſee the Sun is one day bright, and the next day is covered; *Evidences* may be loſt though intereſt be continued: Yet *Aſſurance* and *Evidences* rightly improved and ſanctified to us, may help us againſt all the ſhakings, and ſhiverings, and doubtings of the Soul, and of their own nature they do reſiſt them: Hence the beſt cure and remedy of doubtings, is to perfect and ſtrengthen our Aſſurance; the more purely the fire burns, the leſs ſmoak it hath; when the light and heat of the Sun are greateſt, then the Clouds and miſty Vapours are feweſt: *Aſſurance* and *Doubting* are like a pair of Scales, where the weight of the one bears away the other.

1. *Queſt.* *But how ſhould Aſſurance be ſtrengthned?*

Anſw. 1. Go we to God, for God who gave it can ſtrengthen it: Every Grace depends upon him, not only for Birth, but alſo for Complement; his ſtrength muſt lead us on from ſtrength to ſtrength, and therefore if we would have ſtrong Aſſurance, we muſt go to a ſtrong God, and beg of him for it: *O Lord* (ſay) *my knowledge is dim; lighten that candle, open mine eyes yet more and more that I may ſee thy Truth; my aſſents many times ſhake, but do thou eſtabliſh and confirm my Heart in thy Truth; my embracings, applications, are very trembling, and broken, and interrupted; but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodneſs of thy ſelf, of thy Chriſt, of thy Word; my Faith is but weak, but Lord, I would have more Faith, even full Aſſurance of Faith, and thou canſt work it, O do it for thy weak Servant!*

2. Be in the way of ſtrength: There are ways in which God doth reveal his arm (*i. e*) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his Faith. *One thing* (could *David* ſay) *have I deſired of the Lord, that I* Pſal. 27. 4. *may dwell in the houſe of the Lord all the days of my Life:* And to what end? *That I may behold the Beauty* Pſal. 48. 9. *of the Lord, and viſit his Temple:* What this beauty is, he himſelf expounds, *We thought of thy loving kindneſs in the midſt of thy Temple:* The loving kindneſs of God, his Mercy and Countenance upon his own Servants, that is the Lord's beauty, that is it which makes him amiable in his own people.

3. Let Aſſurance know its Privileges, and then it will grow ſtronger. *Ye are a choſen Generation,* 1 Pet. 2. 3. *a royal Prieſthood, an holy Nation, a peculiar People:* They who deſcended from the Blood of *Abraham* had more privileges than others, and have not they greater, who come of the Blood of *Chriſt?* The Prieſts of the Law had ſingular exemptions, and Kings of all men are moſt highly privileged; and do believers come ſhort, who are not Prophane, Civil, Typical Prieſts, but *Royal Prieſts?* Who are not Prieſts only, nor Kings only, but both *Kings and Prieſts: A Royal Prieſthood, an Holy Nation, a Peculiar People.* If we did once throughly know our Privileges, the grants of Favour, the free Acceſs, the ſingular acceptance we have with God, in and through the Lord Jeſus Chriſt, how might we keep down our fears, and our doubtings, and with fulleſt eagerneſs embrace our God, our Chriſt, our Promiſes?

4. Obſerve, and call to mind our former *Experiences* of God's Favour and Love: *I will re-* Pſal. 77. 10. *member* (ſaith *David*) *the years of the right hand of the moſt high* (*i. e.*) the years and times of my life, wherein I had ſweet Experiences of God's Mercies and Love: Why, what of that? He tells you, *Becauſe thou haſt been my help, therefore* Pſal. 63. 7. *in the ſhadow of thy wings will I Rejoyce.* But of this point in the laſt Chap.

2. *Queſt.* *But what if after all theſe means uſed, no Sun appears, our Evidences are quite loſt, God ſuſpends all comforts?*

Anſw. In ſuch a caſe we muſt endeavour to live above *Evidences,* by working the Soul to cloſe with, and depend upon an abſolute Promiſe: To this purpoſe it pleaſeth the Father of Mercies, ſometimes to convince and perſuade the Soul that he will *ſupply what is wanting, heal back-ſlidings freely, work both Will and Deed fully,* whereby he ſuſtains the Soul in Life, and raiſeth it up, as it were, from the Grave of deſpair and diſmal diſtreſs. Thus *David* expected to receive his *Aſſurance* when he cryed, Pſal. 41. 5, 12. *Why art thou caſt down, O my Soul? — Hope thou in God, for I ſhall yet praiſe him for the help of his Countenance:* And if at our firſt Converſion, when we had nothing but the offer of Free-grace to look upon, we caſt our ſelves on God, why not now, when our *Aſſurances* wholly fail?

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* It is a queſtion whether any Chriſtian in this Life, can attain to ſuch an Aſſurance, as excludeth all doubtings; *Paul* indeed ſpeaks of full Aſſurance, but that (ſay ſome) is in compariſon of lower degrees, and not becauſe it is perfect: But howſoever Aſſurance may be ſo great in ſome, that it may overcome all ſenſible doubting or ſenſible ſtirrings of unbelief, by reaſon of the ſweet and powerful acts and effects of that Aſſurance, which is all I contend for. *Baxters Everlaſting Reſt.* There may be an infallible certainty which hath many degrees, and yet not a perfect or undoubting certainty. While we are here we but know in part, and believe but in part, and yet as our Faith is prevailing, and our Aſſurance doth tread down and ſubdue our Doubtings, though not quite expel them, we may walk in Comfort, and maintain our Peace. *Idem Ibidem.*

Sect. 6. *The Evidences of a weak unworthy Servant of Chriſt, laid down according to the Rules aforementioned.*

THe Life of all we have ſaid, is *Practice*: Hence I make bold to lay down the *Evidences* of a poor Creature, not worthy to be named, much leſs to have his name written in the Book of Life.——He gives them thus:——Wherein howſoever he ſpeaks in the firſt perſon, as intending them for his own uſe; yet he deſires to correct himſelf therein as *Paul* did, *nevertheleſs I live, yet not I, but Chriſt liveth in me.* On every Evidence he deſires this to be written, and thus to be underſtood, *I live, yet not I.*] Gal. 1. 20.

1. *The Texts containing Promiſes.*	2. *The Graces to which Promiſes are made; or my particular Evidences.*	3. *The truth of theſe graces examined.*	4. *The teſtimony of the Spirit.*
	After Acts of Faith firſt put forth upon *Chriſt* himſelf, and cloſing with him immediately, as if I had no preſent or by-paſt Grace to Evidence my being in him: I now bring in theſe Graces or workings of the Spirit of *Chriſt* in me as handmaids to attend, and to witneſs to the truth of this adherence unto *Chriſt*: Which I call my Evidences.	*See in the duty of Self-trial and Receiving of the Lord's-Supper;*	*Which is either by Arguments and inferences from the word and work of Grace in the Heart, or by preſence and influence of the Spirit manifeſted by an Heavenly impreſſion and irradiation upon the Soul, by a ſweet motion and feeling of God's goodneſs, and pardon, and mercy, and ſaving preſence to me, without any reference to inherent graces.*
1. John 3.5.8. 1 Pet. 1. 23.	1. *My Converſion from Corruption to Chriſtianity, the time whereof (I bleſs God) I remember.*		
2. John 1. 11. 12. 2 Pet. 1. 3, 4.	2. *My deſire and endeavour to rely on the Promiſes of Chriſt, both for this life and that to come.*		
3. Gal. 2. 20.	3. *My Experience that I could act Faith, and lay hold, and reſt upon the Promiſes of God in divers caſes and conditions.*		
4. Pſal. 11. 9, 6, 7.	4. *The chief aim and bent of my Heart, which for the main is God-ward and Chriſt-ward.*		
5. Pſal. 119. 5. 128.	5. *My reſpect to all God's Commandments, deſiring that I could give up my ſelf wholly to God to doe all his Will.*		
6. 2 Cor. 7. 10	6. *My renewed Repentance for my often failings, and ſins committed againſt God.*		
7. Ezek. 9. 4, 6. Pſal. 119. 136. 2 Pet. 2. 7, 8.	7. *My grief for the Sins of the times and places where I lived.*		
8. Rom. 10. 1.	8. *My earneſt deſire and prayer to God for Iſrael, and for all I know, that they might be ſaved.*		
9. 1 Joh. 4. 19. Pſal. 119. 165. 1 Jo. 3. 10, 14. 1 John 4. 7.	9. *My Love to God in Chriſt, to his Word, Service, Saints, and all things that belong to him.*		
10. Rom. 7. 23. Gal. 5. 17.	10. *My ſence and feeling of the ſight and combate between the Fleſh and the Spirit.*		
11. Pſal. 19. 12. 2 Cor. 7. 1. 2 Cor. 10. 5.	11. *My watch to ſtrive againſt ſecret Sins, or evil Thoughts, which no eye ſees, as well as againſt publick, notorious, Scandalous Sins.*		
12. 1 Joh. 3. 3. Rev. 15. 3.	12. *My deſire after Chriſt for his Holineſs, as happineſs; taking him for my King and Husband; as for my Jeſus and Saviour.*		
13. Mat. 10. 39. Mar. 10. 21. Luk. 9. 23, 24.	13. *My willingneſs on right grounds, and pure ends (which of neceſſity muſt qualify this Evidence) to ſuffer ſhame and diſgrace, and (if my heart deceive me not) Perſecution and Death for Chriſt my Saviour.*		
14. Pſa. 89. 15 Iſa. 12. 3. Joh. 15. 11. Rom. 14. 17. Gal. 5. 22. 1 Pet. 1. 8.	14. *The unſpeakable joy of God's Spirit, which ſometimes I have felt in and after Ordinances; and eſpecially once, when for the ſpace of two days I was carried away into ecſtaſie and raviſhment. This was when I began to ſee Spiritual things; and (that which makes it my Evidence) upon which followed more deſire and endeavours after Grace.*		
15. Mal. 4. 2. Eph. 4. 15. 2 Pet. 3. 18.	15. *My ſenſible growth in the meaſure of God's ſanctifying Graces, as in knowledge and Faith, and Hope, and patient expectation of God's Preſence and Aſſiſtance in all things to come.*		
16. Pſal. 119. 67. Heb. 12. 7, 8. 11.	16. *My patience under infirmities and afflictions, with an earneſt deſire that I may be bettered by my afflictions.*		
17. Col. 2. 2. Heb. 6. 11. 19. Heb. 10. 22. 2 Cor. 5. 17. Gal. 5. 22. Rom. 8. 15, 16.	17. *My Aſſurance of Faith, and of my Spiritual ſafety; which is,* 1. *Both by the Evidences of internal viſion or reflection, for I know that I believe, as certainly as I know that I live: And,* 2. *By application of the Promiſes of the Goſpel: And,* 3. *By the effects and fruits growing from the root of Grace: And,* 4. *By the Teſtimony of God's Spirit, which Sometimes (after prayer eſpecially) hath ſuggeſted to my Spirit that I am God's Child.*		
18. Pſal. 27. 14 Pſal. 40. 1.	18. *A deſire to wait upon God, if at any time he delay to hear prayers.*		
19. Pſal. 28. 6 Pſal. 66. 18, 19. Pſal. 116. 1, 2.	19. *The return of my prayers which many a time God hath graciouſly made ſenſible and known to my Soul.*		
20. 2 Tim. 4. 8. Rev. 22. 20.	20. *My ſincere and hearty longing for the time of reſtoring, and for the appearing of Chriſt, who is my chiefeſt Treaſure, and my All in All.*		
21. Phil. 1. 10, 11.	21. *My Conſcience hath born witneſs with me, that my Heart was ſincere towards God.*		
22. Pſal. 139. 23. 24.	22. *I reſt not in the Approbation of men, unleſs I can approve my Heart unto God.*		
23. Rom. 7. 24. Rom. 8. 13.	23. *Beſides theſe and the like, I may fetch (ſay ſome Divines) as good if not better Evidences from Mortification, in denying my Self, in overcoming my paſſion, in crucifying*		

1. *The Texts containing Promiſes.*	2. *The Graces to which Promiſes are made, or my particular Evidences.*	3. *The truth of theſe graces examined.*	4. *The teſtimony of the Spirit.*
Gal. 5. 17. Col. 3. 4, 5, 8, 9. Tit. 2. 11, 12.	*cifying my Corruption, as from any Graces whatſoever. But Evidence laid down in the Duty of Self-trial may be inſtead of all theſe.* *But O my Soul, reſt not on theſe inward Graces of the Spirit; now when all is done begin again to act Faith upon Chriſt immediately with a redoubled ſtrength.*	*See in the duty of Self-trial and Receiving of the Lord's-Supper;*	*Which is either by Arguments and inferences from the word and work of Grace in the Heart, or by preſence and influence of the, &c,*

His *Evidences* thus gathered in, the prime and eſpecial work of the Soul is, the keeping, and improving of *Evidences* in their ſeveral uſes. But of that before, *Sect.* 3, 4, 5. And thus much of *Evidences.*

CHAP. VIII. SECT. I.

Of the Nature and Kinds of Meditation.

MEdiation *is a deep and earneſt muſing upon ſome point of Chriſtian inſtruction, to the ſtrengthening of us againſt the fleſh, world, and devil; and to the leading us forward toward the Kingdom of Heaven!* Or, Meditation *is a ſtedfaſt bending of the mind to ſome Spiritual matter, diſcourſing of it with our ſelves, till we bring the ſame to ſome profitable iſſue.* Or, Meditation *is a ſeparating of our thoughts and affections from the World; a drawing forth of all our Graces in their Order, and an exerciſing of each of them on its proper object, and holding them to this, till we perceive ſucceſs, and till the work doth thrive, and proſper in our hands.*

Now this *Meditation* is either *ſudden*, or *ſet*; *occaſional*, or *ſolemn*; *extemporal*, or *deliberate*.

1. *Sudden, Occaſional,* or *Extemporal Meditation*, ariſeth from ſuch things as God by his Providence offers to our Eyes, Ears and Senſes. *When I conſider the Heavens, the Work of thy fingers, the Moon and Stars which thou haſt ordained: What is man that thou art mindful of him, or the ſon of men, that thou viſiteſt him.* This *Meditation of David's* was *occaſional.*

2. *Deliberate, ſet,* or *ſolemn Meditation*, ariſeth out of our own Hearts, when purpoſely we ſeparate our ſelves from all company, and go apart to perform this exerciſe more throughly, making choice of ſuch matter, time, and place, as are moſt requiſite thereunto: Now this *Meditation* is double, for it is either converſant about matters of knowledge for the finding out of ſome hidden truth, or about matters of affection, *for the enkindling of our love unto God*; or, if you will, *for the acting of all the powers of our Soul on ſome Spiritual object.* The former of theſe two we leave to the Schools and Prophets; the latter we ſhall ſearch after, which is both of larger uſe, and ſuch as no Chriſtian can reject, as either unneceſſary, or over difficult.

Sect. 2. *The circumſtantials of Meditation.*

THe circumſtantials of our *Meditation*, are time and place; I ſhall add to theſe, (though I cannot call them circumſtances) the *ſubject matter*, and the frame of our Spirit, which by way of preparation to the duty we may take notice of.

1. For the *time*: No time can be preſcribed to all men; for neither is God bound to hours, neither doth the contrary diſpoſition of men agree in one choice of opportunities; ſome find their hearts moſt in frame in the morning; others learn wiſdom of their reins in the night-ſeaſon; others find *Iſaac's* Gen. 24. 63. time the fitteſt time, *who went out in the evening to meditate*: No practice of others can preſcribe to us in this circumſtance; it is enough that we ſet apart that time wherein we are apteſt for that ſervice. Only I like not their opinion who ſay, that we ſhould then only meditate, or then only pray when we find the Spirit provoking us to it; if the Spirit in Scripture bid me meditate, I dare not forbear it, becauſe I find not the Spirit within me to ſecond the command; if I find not incitation to duty before, yet I may find aſſiſtance while I wait in performance? but I approve their advice who wiſh us to chooſe the moſt ſeaſonable time, and when we find our Spirits moſt active and fit for contemplation, then to pitch on that time. It is a choice part of a Chriſtian's skill to obſerve the temper of his own Spirit, and if beſides he do obſerve the gales of Grace, and the Spirit of Chriſt moving on his Spirit, it is good then to be doing, and the rather, becauſe at that time a little labour will ſet our Hearts a going.

2. For *place*: We judge ſolitarineſs and ſolitary places, fitteſt for *Meditation*, eſpecially for *ſet and ſolitary Meditation*: Thus we found Jeſus Meditating alone in the Mount, *John Baptiſt* in the deſert, *David* on his bed, *Daniel* in his houſe, *Iſaac* in the field. *The Bridegroom of our Soul, The Lord Jeſus* Cant. 7. 11, 12. *Chriſt, is baſhful* (ſaid *Bernard*) *and never comes to his Meditating Bride in the preſence of a multitude*: Hence was the Spouſes invitation, *come my beloved, let us go forth into the Field, let us lodge in the Villages, let us go up early to the Vineyards, let us ſee if the Vine flouriſh, whether the tender Grapes appear, and the Pomgranates put forth, there will I give thee my Love*: We muſt is this caſe abandon worldly ſociety, both outward and inward: Many ſequeſtre themſelves from the viſible company of men, which yet carry a World within them; Both theſe ſocieties are enemies to this *Meditation*.

3. For the *Matter of our Meditation*: It muſt be Divine and Spiritual; *viz.* God's Word, or ſome part thereof: It is woful to think how ſome meditate on Sin, contrary to God's Word, ſtudying to go to Hell with the leaſt noiſe of the World; others bend their thoughts only on the ſearch of natural things: As, The motion of the Heavens, the reaſon of the ebbing and flowing of the Seas, the kinds of Simples that grow out of the Earth, and the Creatures upon it, with all their qualities and operations;

rations; but in the mean while, the God that made them, the vileneſs of their nature, the danger of their Sin, the multitude of their imperfections, the Saviour that bought them, the Heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* muſt be ſomething Divine; *I remember thee on my bed, and meditate on thee: —— I will meditate of all thy Works, and talk of thy doings.* Pſal. 63 6, and 77,12.

4. For the frame of our Spirit: The ſucceſs of the work doth much depend on this: Now then when *thou ſetteſt on this Duty*, 1. *Get thy Heart as clear from the World as thou canſt*, wholly lay by the thoughts of thy buſineſs, of thy troubles, of thy enjoyments, and of every other thing that may take up any room in thy Soul. 2. Set upon this work with the greateſt ſeriouſneſs that poſſibly thou canſt; labour to have the deepeſt apprehenſions of the preſence of God; if ſome Angel from Heaven ſhould but appoint to meet thee, how dreadfully, how apprehenſively wouldeſt thou go to meet him? Why, conſider then with what a Spirit thou ſhouldſt meet the Lord, and with what ſeriouſneſs and dread thou ſhouldſt converſe with him.

Sect. 3. *Of occaſional Meditation.*

OCcaſional Meditation ariſeth from ſuch things as God by his Providence offers to ours Eyes, Ears, or Senſe: Examples of this ſort are infinite; for a taſte take theſe few.

1. Upon our firſt awaking in the Morning, meditate how the Lord can at the laſt day as eaſily raiſe up our dead bodies from the duſt, as he hath now awaked us out of ſleep; and as now we riſe from the *Grave our bed*, ſo then we muſt ariſe from that *bed our Grave.*

2. Upon ſight of the Morning Sky, *Meditate*, That if one Sun make ſo bright a Morning, what a ſhining Morning will that be, when Chriſt (*the Sun of Righteouſneſs*) ſhall appear attended with all his Bright Angels, Arch-Angels, Cherubims, Seraphims, Bodies and Souls of Saints! When there ſhall be as many Suns on a day, as there are Stars on a bright Winter's Night! ——

3. Upon the view of Graſs, or Flowers in the Field or Garden, *meditate*: O here's a goodly ſhew or paintry! But, Alas! Theſe things are only for a ſeaſon, they will ſoon fade away of their own accord; but *if the Sun ariſe with a burning heat*, Jam. 1. 11. (or as it is in the Original, *with a burn-wind) they will wither ſooner.* By this *Graſs and Flowers* are reſembled earthly Riches, and by *the Sun or burning Wind*, the hand of Providence that ſometimes is ſtretched out againſt thoſe Riches: Certainly there is a time of publick deſolation; there is a time when God is overturning all; there is a time when God goes forth to blaſt all worldly Glory. *And, O my Soul! if this be the time, if now the glowing burning Eaſt-wind be on all theſe things, O conſider now the vanity, the tranſitorineſs of earthly Riches? O Sin not againſt Providence in ſeeking great things for thy ſelf*, Jer. 45. 4, 5. *What! wouldſt thou have a proſperous condition in a time of publick deſolation? Why this is as if a man ſhould be planting Flowers, when there is a glowing burnin Eaſt-wind gone forth to blaſt them.*

4. Upon the occaſions of the day, *meditate*, how the Lord ſeeth thee, and underſtandeth all thy thoughts, and is acquainted with all thy ways: *The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them, whoſe heart is perfect towards him*, and therefore thou ſhouldſt doe all things as in the awful preſence of thy God. 2 Chron. 16. 9.

5. Upon our particular callings we may accordingly meditate; as, ——

1. A Magiſtrate, thus: *As I judge others, ſo will the Lord judge me; it will not be long e're Death arreſt, and I muſt go without bail: Methinks I hear that ſound in mine ears, I have ſaid ye are* Gods; *but ye ſhall die like men.* Pſal. 82. 6.

2. A Miniſter, thus; *The time I have to ſpend is uot mine, but the peoples; Methinks while I idle it away, I hear them crying after me, to your Cloſet, and there pray for us that we periſh not; ſtudy for us, that we may learn of you how to walk in his paths; for if we periſh, and you will not give warning, then muſt our blood, be required at your hands.* Ezek. 3. 18.

3. A Tradeſman, thus; *What is that balance in my ſhop, but a* memento *of diſtributive and commutative Juſtice? If my dealings be not juſt to a point or pin, I ſhall then be weighed in God's Balance and be found too light:* A falſe Balance is an Abomination to the Lord, *and ſo is a true Balance, without true dealing with all men.* Prov. 11. 1.

4. An Husbandman, thus; *As I ſow in Spring, ſo I reap in Harveſt, and God hath ſaid,* He that ſoweth Iniquity, ſhall reap Vanity: *But* they that ſow in Tears, ſhall reap in Joy: *Lord, while I ſow in Tears, give me* April-*ſhowers of Repentance, that when the Harveſt comes, and the Angels muſt reap, they may gather me into thy Barn of Heaven.* Prov. 22. 8. Pſal. 126. 5.

5. A Soldier, thus: *What trade is this I follow? What devices are theſe I carry about me to murther a far off? Whoſe Image do I bear in this killing diſpoſition, but his whoſe true Title is,* The Deſtroyer? *I had need look about me that I be in a Righteous cauſe; I am ſure, all the Titles of God ſound of mercy and gracious Reſpects to man; God the Father is his Maker and Preſerver, God the Son his Saviour and Redeemer, God the Holy Ghoſt his Sanctifier and Comforter: O Lord, that my Enemies may be thy Enemies, and my Cauſe thy Cauſe, or that I may leave this calling!*

6. Upon Night approaching, meditate, That *ſeeing our days are determined, and the number of our months, are with the Lord, and our bounds are appointed which we cannot paſs; that one day more of our limited time is gone and paſt, and we are now nearer to our end by a day than we were in the Morning.* Job. 14. 1.

7. Upon occaſion of Lights brought in, meditate; *If the Light of a poor candle be ſo comfortable, which is nothing but a little enflamed Air, gathered about a moiſtened Snuff, What is the Light of that Glorious Sun, the great Lamp of Heaven? But much more, what is the Light of that infinitely reſplendent Sun of Righteouſneſs, who gave that Light to the Sun, and that Sun to the World?*

8. Upon the ſight of a bright Sky full of Stars, meditate; *How worthy a Science it is to ſee and obſerve thoſe goodly ſpangles of Light above our heads, their places, qualities, motions! But the imployment of a Chriſtian is far more Noble; Heaven is open unto him, and he can look beyond the veil, aud ſee farther above thoſe ſtars, than it is thither, and there diſcern thoſe Glories, that may anſwer to ſo rich a pavement, I ſee indeed thoſe glittering glorious Stars, with my bodily eyes; but I ſee withal by the Eyes of my Faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious Tabernacle: I ſee within that incomprehenſible Light, which none can ſee and not be bleſſed: How many are theſe Stars before my eyes! But Oh! What millions of pure and Mageſtical Angels! What millions of happy and glorified Souls! How many manſions of my Father (one of them being my own) do I ſee by Faith! Come down no more (O my Soul) after thou haſt once pitched upon this Heavenly Glory; or if this fleſh force thy deſcent, be unquiet till thou art let looſe to immortality.*

Thus from our up-riſing to our down-lying, we may upon every object preſented to our Senſes, frame a ſudden or *occaſional Meditation*.

Sect. 4. *Of deliberate Meditation, and the parts thereof.*

DEliberate *Meditations* ariſe, and are wrought out of our own Hearts: Now every ſuch Meditation conſiſts of theſe parts.

The { Entrance.
Proceedings.
Concluſions.

1. The entrance is either { Common.
Proper.

1. The common entrance in ſome ſhort, yet pithy prayer, that God may guide and direct us therein, by the gracious aſſiſtance of his Holy Spirit.

2. The proper and particular entrance, is the choice of ſome theme or matter, and a ſetling of our ſelves on that which we have choſen.

2. The proceedings of our *Meditation* are in this * Method:

** Cōtemplationis aceſſus duo ſunt; unus in intellectu, alter in affectu; unus in lumine, alter in fervore. Bernard. in Cant. 5.46.*

1. To begin in the Underſtanding.
2. To end in the Affections.

1. Concerning that part which is in the Underſtanding: It is good to keep that courſe which the common places of Natural and Artificial reaſon do lead us unto: As to conſider the matter of our *Meditation*, 1. In its deſcription: 2. In its diſtribution: 3. In its cauſes: 4. In its effect: 5. In its *ubi*: 6. In its properties: 7. In its oppoſites: 8. In its comparates: 9. In its Scriptural Teſtimonies, only in theſe heads obſerve theſe Cautions.

1. That we be not too curious in proſecution of theſe Logical places; the end of this *Duty* is not to practiſe Logick, but to exerciſe Religion, and to kindle Piety and Devotion: Beſides, every theme will not afford all theſe places; as when we *meditate* of God, there is no room for *Cauſes and Compariſons*: It will therefore be ſufficient, if we take the moſt pregnant and voluntary places.

2. That if we ſtick in the diſpoſition of any of theſe places (as, if meditating of *Sin*, we cannot readily meet with material and formal cauſes) we rack not our minds too much with the inquiry thereof, but quietly paſs over to the next.

2. Concerning that part which is in the affection, it is good to follow that courſe which the common places of Rhetorick do lead us unto: Theſe are ſix.

** This reliſh is the acting of our affections, as of our love, hope, joy, deſire, &c. or of hatred of ſin filial fear, godly ſhame, holy indignation, unfeigned repentance, &c.*

viz. {
1. * A reliſh of what we have meditated on.
2. A complaint, bewailing our wants of this reliſh.
3. A wiſh of the Soul for what it complaineth to want.
4. A confeſſion of our inabilities, to effect what we wiſh.
5. A petition for the ſupply of our inabilities.
6. A confidence of obtaining what we petition for.

3. The concluſion of the work contains theſe parts.

1. A thankſgiving.
2. A recommendation of our Souls and ways to God.

I ſhall add no more, but only wiſh the Soul thus concluding, to lift up the Heart and Voice to God, in ſinging a Pſalm anſwerable to its diſpoſition, and matter meditated on; and by this means ſhall the Soul cloſe up it ſelf with much ſweetneſs and ſpiritual contentment.

Sect. 5. *An Example of the Soul's love to Chriſt.*

AFter entrance by Prayer, and choice of this theme, the Soul may proceed thus:

1. *Deſcription.*

O my Soul! what is this Soul's *love to Chriſt*, whereof thou ſtudieſt? *It is a ſpiritual fire kindled from above in the Hearts of his darlings, towards their Bridegroom the Lord Jeſus Chriſt. Or, it is a ſparkle of that fire of the Holy Ghoſt, ſtruck into the tinder of our Souls, which immediately ſmoaks, and ſends up the flame thitherward, whence it firſt had its riſe*: Or, *it is the Soul's reſt or repoſal of it ſelf in the boſome of Chriſt, with content unſpeakable and glorious, being perſuaded of her intereſt in that Song of the Spouſe, I am my well-beloved's, and my well-beloved is mine.* Cant. 6.3. This, O my Soul is the nature of thy *love to Chriſt*.

2. *Diſtribution.*

There is a twofold *love*, one of *deſire*, which is an earneſt longing after that which we believe would doe us much good, if we could attain to it; another of *complacency*, when having attained that which we deſire, we hug and embrace it, and ſolace our ſelves in the fruition of it: Now the firſt of theſe *loves* is an Introduction to the ſecond, and both of them (in relation to Chriſt) iſſue from a proportionable act of Faith precedent: 1. That affectionate longing and thirſty *love*, wherewith we pant and gaſp after Chriſt, proceeds from the firſt acts of Faith whereby we aſſent to all Goſpel-promiſes, as true and good in themſelves, and better unto us than any thing in the World, could we but once be aſſured that they belong unto us. 2. That other love of complacency, when (with the Pſalmiſt) *we return unto our reſt, becauſe the Lord hath dealt bountifully with us*, Pſal. 116.7. when ſweetly we repoſe our ſelves in the lap of our Saviour with content unſpeakable, and full of Glory, it proceeds from the laſt act of Faith; whereby we are actually perſuaded by thoſe welcome whiſpers of the Spirit of Adoption, that certainly Chriſt is our Saviour, and that our debts are cancelled to the very laſt mite; only obſerve (O my Soul!) theſe two things of this love: 1. That 'tis ſubject to all variations or changes, ebbings and flowings of that perſuaſion; ſometimes in a violent Temptation, or in a ſenſible deſertion, our perſuaſion fails, and ſo this *love of complacency* is either ſtupified, or it falls back into that thirſty anxious *love of deſire*. 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our perſuaſions; if that be clear and ſtrong, this love is more chearful and pleaſant; if that be weak and obſcure, this love is more cold, with many fears and jealouſies,—— *Whence this love of complacency* may not unfitly be ſubdivided into an *Ordinary* and *Heroical love*; ordinary love proceeds from a weak degree of that laſt act of Faith; *heroical love* ſpringeth from a more eminent and tranſcendent pitch of perſuaſion, concerning our own reconciliation in particular: It is called *Ordinary*, becauſe moſt Chriſtians (though effectually called) do ordinarily feel but ſuch a timerous love in themſelves; it is called *Heroical* becauſe it is conſtantly only in ſuch as either beſides the *Evidence* of the Word and Spirit, have had ſome ſpecial Revelation to put them out of all doubt concerning their eſtate to God-ward; or in ſuch as by a certain cloſe walking with God, have been long exerciſed in a Chriſtian courſe, have often entertained Chriſt Jeſus at Supper in their Hearts, and habituated themſelves into a more familiar acquaintance with that Holy Spirit, which brings all the good news from Heaven, to thoſe diligent Souls which carefully wait for it.

3. *Cauſes.*

But whence is this *love*, O my Soul? The Apostle Joh. 4.13. is plain, *We love him, becauſe he firſt loved us*; When the Spirit of God in the Promiſes *lets in* ſome intimations of God's Love into the Soul, then ſhe loves him again: That expreſſion of the Pſalmiſt, Pſal. 42. 8. *The Lord will command his loving kindneſſes in the day-time*, is pertinent to this; it is a phraſe taken from Kings and Princes, and great Commanders in the Field, whoſe words of Command ſtand for Laws; ſo the Lord ſends out his *loving kindneſs*, ſaying, *Go out my Everlaſting Love and Kindneſs, take a Commiſſion from me, go to that humble, thirſty, hungry Soul; go and proſper, and prevail, and ſettle my love effectually upon him; I command thee doe it*: It may be at the firſt viſit, the poor Soul cries out, *What! I love? What! I mercy? Will Chriſt Jeſus accept of me*? Oh, I am the worſt of Sinners! could I Pray, or perform Duties as ſome others do, I might have ſome hopes of Mercy; but what! Is it poſſible that the Lord of Heaven ſhould love me? *Yes, thee, even thee, ſaith the Lord: Go out my Loving kindneſs to that poor Soul: break open the doors of that weary weltring Heart; knock off thoſe bolts of carnal reaſon, and all baſe arguments, and clear and warm that broken, bruiſed, humbled Soul; and tell him from me, That his Sins are pardoned, his ſighs and prayers are heard, and he ſhall be ſaved; I charge thee doe all the work before thou comeſt in again.* Here, O my Soul! is the immediate cauſe, God's *Love* thus affecting the Heart, Hoſea 1.4. it breeds a *love* in the Heart to God again: *I drew them* (ſaith God) *with the cords of a man, even with the bands of love.*

4. *Effects.*

And what are the Effects (O my ſoul!) of this *love*? O this *love* hath many holy gracious effects! it will make the ſoul to rejoice in Chriſt's preſence, to grieve in his abſence, to pleaſe Chriſt in all things, to deſire Union with Chriſt, though it never ſee good day, though it have no other wages, to beſtow readily and freely any thing it hath on the Lord Jeſus Chriſt, to deny it ſelf, or any thing that may come in competition with Chriſt, to part Phil. 3. 8. with her *Iſaac*'s, her deareſt things, *To account all things as dung and loſs, that ſhe may win Chriſt*; to be content with nothing, but love again from the party beloved; to be ever and anon thinking and muſing on the Lord Jeſus Chriſt; to be ordinarily and frequently ſpeaking of Chriſt: Love is full of eloquence in the praiſes of her beloved, ſo is the ſoul's love to the Lord Jeſus Chriſt. O how that Spouſe of Chriſt runs on in a deſcription of his rarities and tranſcendencies! *My beloved is white and ruddy, the chiefeſt among ten thouſand* (or as it is more elegantly in the Original, *He is an Enſign-bearer among* Cant. 5.10, 16. *ten thouſand*) ——— *He is altogether lovely, or he is all entire, he is all compoſed of loves*: Betwixt thoſe *verſes* [10. and 16.] there's a deſcription of Chriſt, ſo ſtuffed with choiceſt delicacies of expreſſion, that thou canſt not match it (O my ſoul! out of any of thoſe Poets which have flown higheſt in amorous inventions: at laſt ſhe concludes with a triumphant Epiphonema; *This is my beloved, and this is my friend, O daughters of Jeruſalem!* Nay, *love* will make the ſoul not only ſpeak, but doe any thing for the Lord Jeſus Chriſt, O then ſhe cries, *How may I pleaſe Chriſt better? What duty muſt I doe? And what ſins muſt I avoid? If there be any of the bed-chamber of the Bridegroom, tell me I beſeech you, how many I hear, and pray and walk, and approve my heart to my Chriſt and King, that nothing may diſpleaſe him?* Laſtly, *love* will make the ſoul ſuffer for Chriſt, and to *rejoyce in ſuch ſufferings*; Acts 5.41. it is *a fire that much water of perſecution cannot quench*; nay, it feeds on thoſe waters, and grows hotter by them: As oppoſition riſeth againſt it, ſo it riſeth againſt oppoſition; yea, it riſeth by it, until it riſe above it.

5. *Oppoſites.*

Now what are the contraries to this love of *Chriſt*, but an *hatred of Chriſt*? One would wonder there ſhould be ſuch a thing in the world, as *hatred of Chriſt*: But why then ſhould the Apoſtle threaten, *If any man love not the Lord Jeſus Chriſt,* 1 Cor. 16. *let him be Anathema, Maranatha*; (*i.*) If any man 22. hate Chriſt, let him be accurſed with all manner of Execrations or Curſes in the moſt deſperate manner, expecting *due vengeance from the Lord, when he cometh with his holy millions, to execute judgment upon all, and to convince all that are ungodly*: Jude 5.14. No queſtion there is a world of wicked men, that 15. are under this Curſe; I ſpeak not of poor *Indians*, and other Savages of the unchriſtian World, whoſe Souls are over-clouded with the blackeſt miſts of Irreligion, that the Prince of Darkneſs can poſſibly inwrap them in; who come into the World, not knowing wherefore, and go out of the World, not knowing whither; an heavy caſe, which cannot ſufficiently be bewailed with an Ocean of Tears and Blood; but of thoſe that live within the Paradiſe of the Chriſtian Church, that have nothing to diſtinguiſh them from thoſe *Indian* Miſcreants, but an outward conformity, outward formalities, the charity of other men, and their own ſlight imaginations: As, 1. All open enemies, groſs, hainous and grievous ſinners, ſwearers, blaſphemers, drunkards, railers againſt God, his Miniſters, his People; theſe and the like *love* ſin more than Chriſt, they love the Devil more than Chriſt. 2. All fawning Hypocrites, that profeſs (it may be) a marvellous affectionate *love* unto the Lord Jeſus Chriſt, but they are inward haters of Chriſt.

6. *Compariſons.*

But to inflame thy *love* (O my ſoul!) upon Chriſt, conſider whereunto it is like, or to what it may be compared: The Scripture hath deſcribed the out-goings of ſuch a ſoul: 1. By the *parched ground: My ſoul thirſteth for thee, my fleſh longeth for* Pſal. 63.1. *thee in a dry and thirſty Land, where no water is.* 2. *By the pantings of a chaſed Hart: As the Hart panteth* Pſal. 42 1, 2. *after the water-brooks, ſo panteth my ſoul after thee, O God.* 3. By the longings of a teeming Woman: *I have longed for thy ſalvation, O Lord, and thy Law is my delight.* Pſal. 119. 4. By the fainting and 174. ſwouning of one that is in good earneſt ſick of love: *I charge you, O daughters of Jeruſalem, if you find my Beloved, that ye tell him I am ſick of love*: Cant. 5. 8. Such ſouls are commonly caſt into an agony, into pangs of *love*, that *love* Chriſt indeed.

7. *Teſtimony.*

And doth not the Scriptures expreſs theſe loves of the ſoul to the Lord Jeſus? *If God be your Father* John 8.42. (ſaid Chriſt to the Jews) *then will ye love me*: ——— Cant. 1.3. and, *Thy name is as an ointment poured forth, there-* Cant. 1.4. *fore do the Virgins love thee*: ——— and, *We will re-* 1 John 4. *member thy love more than wine; the upright love thee*: *We*

We love him (ſaith the Apoſtle) *becauſe he loved us* Pſal. 18. 1. *firſt: I will love thee* (ſaith *David*) O *Lord my* Prov. 8. 21. *ſtrength:*—*I will cauſe thoſe that love me* (ſaith Wiſ- Joh. 14. 21. dom) *to inherit ſubſtance:*—*He that hath my Com-* Pſal. 119. 132. *mandments and keepeth them, he it is that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and I will manifeſt my love unto him:*———*Look upon me* (ſaith *David*) *and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.*

Thus for information of Judgment; now for the ſtirring up (O my ſoul!) of thy Affections.

1. *Reliſh.*

And herein, O my ſoul! 1. Think on the act. 2. On the Object. 1. The act is *love*: O divine *love!* O the pleaſures, O the joys of this *love*! O honey and ſweetneſs it ſelf! it is *love* that ſets a price on all other Duties; the leaſt ſervice (even a cup of cold water, or a widow's mite if it have but a grain of this *love* in it, is a moſt acceptable ſacrifice to God; it is *love* that hath the Promiſes Prov. 8. 21. of this life, and that which is to come: *I will cauſe thoſe that love me, to inherit ſubſtance, and I* Jam. 1. 12. *will fill their treaſures,*——*yea, there is a crown of life, which the Lord hath promiſed to them that love him*; it is *love* that by Chriſt aſſures to us all the glorious privileges flowing *from Chriſt*, as Reconciliation, Adoption, Forgiveneſs of Sins, Juſtification, Righteouſneſs, Wiſdom, Sanctification, Redemp- 1 Cor. 3. 22, 23. tion, Poſſeſſion of all things. *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours, and you are Chriſt's, and Chriſt is God's.* 2. The Object is *Chriſt*: and oh who can think of this *love of Chriſt*, and not be raviſhed therewith! Had I a thouſand hearts to beſtow on *Chriſt*, they were all too little, they were never able to *love* him ſufficiently; it is *the Lord Jeſus*, that is all ſtrength, and all wiſdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatſoever grace or vertue, or quality is in us, they are but ſo many rayes that come Pſal. 45. 2. from this *Sun of Righteouſneſs*; *he is fairer than the* Cant. 5. 10. *children of men, and grace* eminently *is poured into his* 11, 12, 13. *lips.*——*He is white and ruddy, the chiefeſt among ten thouſands, his head is as the moſt fine gold, his locks are buſhy, and black as a raven; his eyes are as the eyes of doves by the rivers of waters, waſhed with milk and fitly ſet; his cheeks are as a bed of ſpices, as ſweet flowers, his lips like lilies dropping down ſweet ſmelling* 14, 15, 16. *mirrh;*—— *his hands are as gold-rings ſet with beril; his belly is as bright Ivory, overlaid with Saphires; his legs are as pillars of marble, ſet upon ſockets of fine gold; his countenance is as* Lebanon, *excellent as the Cedars; his mouth is moſt ſweet, yea he is altogether lovely.*

Here! O here is an object (my ſoul) well worthy of thy *love!* here thou mayſt be ſure thou canſt not *love* too much; come and ſee, this is he whoſe name is *wonderful, counſeller, the mighty God,* Iſa. 66. *the everlaſting Father, the Prince of peace,* this is he; who *is the firſt and the laſt, who is, and was, and is to* Rev. 1. 17, 18, *come; who liveth, and was dead, and behold he liveth for evermore*: this is he who hath made thy peace; his voice now to thee is the voice of peace: draw near, and behold him; doſt thou not hear his voice? he that called *Thomas* to come near, and to ſee the print of the Nails, and to put his finger in- Joh. 7. 27. to his wounds, he it is that calls thee; *come near and view the Lord thy Saviour, and be not faithleſs, but believing; peace be unto thee, fear not, it is I:* Iſa. 59. 1. he that calleth, *Behold me, behold me, to a rebellious people that calleth not on his name,* doth call out to thee a believer to behold him; he that calls to them to *behold his ſorrow* in a day of humiliation, doth call now to thee to behold his glory in the day of his exaltation: look well upon him, O my ſoul! doſt thou not know him? why! it is he that brought thee up from the pit of hell; it is he that reverſed the ſentence of thy damnation, that bore the curſe which thou ſhouldſt have born, and reſtored thee to the bleſſing which thou hadſt forfeited and loſt, and purchaſed the advancement which thou muſt inherit for ever; and yet doſt thou not know him? why, his hands were pierced, his head was pierced, his ſides were pierced, his heart was pierced with the ſting of thy ſins, that by theſe marks thou mighteſt always know him: doſt thou not remember when he *found thee* Ezek. 16. 6, 7, 8, 9. *lying in thy blood, and took pity on thee, and dreſſed thy wounds, and brought thee home, and ſaid unto thee, live?* haſt thou forgotten ſince he wounded himſelf to cure thy wounds, and let out his own blood to ſtop thy bleeding? is not the paſſage to his heart, yet ſtanding open? if thou know him not by the face, the voice, the hands; if thou know him not by the tears, and bloody ſweat, yet look nearer, thou mayſt know him by the heart; that broken-healed heart is his, that dead revived heart is his, that ſoul-pitying, melting heart is his, doubtleſs it can be none's but his; love and compaſſion are its certain ſignature; this is he, even this is he, who would rather dye than thou ſhouldſt dye, who choſe thy life before his own, who pleads this blood before his father, and makes continual interceſſion for thee; if he had not ſuffered, oh what hadſt thou ſuffered! what hadſt thou been if he had not redeemed thee! there was but a ſtep between thee and hell, when he ſtept in, and bore the ſtroak; he ſlew the bear, and reſcued the prey, he delivered thy ſoul from the roaring lion. And is not here yet fuel enough for *love* to feed on? doth not this loadſtone ſnatch thy heart unto it, and almoſt draw it forth of thy breaſt? canſt thou read the *Hiſtory of love* any farther at once? doth not thy throbbing heart here ſtop to eaſe it ſelf? and doſt thou not as *Joſeph*, ſeek for a place to weep in? or do not the tears of thy *love* bedew theſe lines? go on then, for the field of *love* is large, it will yield thee freſh contents for ever, and be thine eternal work for behold, and *love*; thou needeſt not to want work for thy preſent meditation, hadſt thou forgotten the time, nay the many, very many times, when he found thee in ſecret all in tears, when he heard thy dolourous ſighs and groans, and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his arms, and asked thee, *poor ſoul, what doth ail thee? doſt thou weep, when I have wept ſo much? be of good chear, thy wounds are ſaving, and not dearly; it is I that have made them who mean thee no hurt: though I let out thy blood, I will not let out thy life?* O me thinks I remember yet his voice, and feel thoſe embracing armes, that took me up! how gently did he handle me! how carefully did he dreſs my wounds, and bind them up! me thinks I hear him ſtill ſaying to me, *poor ſinner, though thou haſt dealt unkindly with me, and caſt me off, yet will not I do ſo by thee, thou haſt ſet light by me and all my mercies, yet both I, and all are thine; what wouldſt thou have that I can give thee? wouldſt thou have my ſelf? why, behold I am thine, thy friend, thy Lord, thy brother, thy husband, and thy head; wouldſt thou have the Father? why, I will bring thee to him, and thou ſhalt have him in me, and by me.*——Theſe, O theſe were the bleſſed words, which his Spirit from his Goſpel ſpake unto me, till he made me caſt my ſelf at his feet, yea, into his armes, and to cry out, *my Saviour and my Lord!* And now, O my ſoul rouze up! can thy heart be cold when thou thinkeſt of this? what! art thou not yet tranſported, and raviſhed with *love*? is it poſſible that thy heart ſhould hold, when it remembers thoſe boundleſs compaſſions? O my ſoul! if this will not reliſh, what can I ſay? Come ſtudy, ſtudy yet more Chriſt's excellencies; ſtudy yet more Chriſt's mercies to thy ſelf, both ſpecial and common; ſtudy yet more, how often Chriſt hath met thee in publick and in private, in the Congregation, and in thy houſe, and in the chamber, and in the field, and in thy waking nights, and in thy deepeſt dangers; ſtudy yet more all his ſweet, and near relations to thee; and ſtudy (if thou wilt) whither he is gone, and how thou ſhalt follow him, and what ſhall be the happineſs of thy perpetual abode with him hereafter.

2. *Complaint.*

But alas, where is my *ſoul?* how dull is my underſtanding, my affection! how careleſs, how peeviſh is my ſoul, in a buſineſs which concerns it ſo much! how prejudicate is my opinion! how vain are my conceits! O my ſoul! how ignorant art thou of the incomparable worth, and delightful ſweetneſs that is in the Lord Jeſus! how ſecure, and ſleepy, and ſenſeleſs art thou! O this hard heart of mine! Thou canſt mourn for loſſes and croſſes of this life, but for the loſs of Chriſt, thou canſt not mourn one jot: Didſt thou, O my Soul! truly affect Chriſt, the pillow would be waſhed with thy tears for thy want of Chriſt, and for thy want of Aſſurance: Woe, and alas, that my mind is taken up with a confluence of worldly luſts, worldly cares, and worldly deſires! O it is this that quencheth the *Conjugal love* of my Soul to her Bridegroom! my loves are now become very Adulterous loves! Woe, and alas, 1 John 2. 15. That *I have loved the World, and the things that are in this World*; that I have followed my baſe luſts, and adulteries, and abominations; that inſtead of loving Chriſt, I have loathed him, and Whipt him, and Scourged him, and Crucified him, and preferred the vileſt luſt (any ſin whatſoever) before the Lord Jeſus! And now I am muſing of this *love of Chriſt*; Alas! I feel it not, or if I feel a little, little *love* of *deſire*, yet I have no ſenſe, no taſte, no reliſh of that *love of complacency*; there is no ſuch fire, no flames in my breaſt towards the Lord Jeſus.

3. *Wiſhing.*

And yet, O that I could *love the Lord Jeſus!* O that he had my Heart! O that now I could bid adieu to all other Lovers! O that the *Father of love* and the *Spirit of love* would ſtrike one ſpark of *love* from the Promiſe, to kindle it in the Heart of his poor Creature! O that I felt a dilatation of my deſires after Chriſt! That God would ſtretch them, and widen them to the utmoſt, that I might *love Chriſt* with all my Heart, Soul and Might! O that I were *even ſick of love!* O that I were caſt into the melting pangs of a Divine Chriſtian *love!* O that I could feelingly ſay I love thee, even as I feel I love my ſelf. O my Soul, conſider the want of Chriſt, and the worth of Chriſt! O conſider the benefits of Chriſt's Death, the ſweetneſs of Chriſt's Promiſes, the pleaſantneſs of his Commands, the pretiouſneſs of his Graces, and above all the infiniteneſs of his Love, and thou canſt not but love him! Conſider that Soul-raviſhing Text, Eph. 2. 4, 5, 6. *God who is Rich in Mercy for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus; that in ages to come he might ſhew the exceeding Riches of his Grace, in his kindneſs towards us through Chriſt Jeſus:* And thou canſt not but cry out with the ardency of affection, with the ſtrength, the zeal of *love*, O! *To him, unto* Rev. 1. 5, 6. *him that loved and waſhed us from our ſins in his own Bloud, and hath made us Kings and Prieſts unto God, and his Father, To him be Glory and Dominion for ever and ever,* Amen.

4. *Confeſſion.*

O my Soul! theſe are ſweet motives: But Alas, how dull is thy underſtanding! How dead thy affections! I clearly ſee there is no ſtrength at all in thee. O how cold, and weak, and faint, and heartleſs are theſe thy wiſhes! O *Chriſt!* I would *love* thee, but I cannot; I find no ability in my ſelf to love thee; I am no more able to *love* thee, than cold water is able to heat it ſelf. O where be thoſe ſcalding affections to Chriſt Jeſus, which holy men have felt in all ages, and ſtriven to expreſs in their *Soliloquies!* O where is this holy, conſtant, conjugal *Love!* O where are thoſe ſwellings, and throwings, and wreſtlings, which others have felt in their Bowels! O where be thoſe holy fits, thoſe pangs of *love*, thoſe *love-trances*, thoſe Seraphical flames of conjugal affection, which made the Spouſe cry out, *I am ſick of love!* Alas! I feel a diſtemper in Cant. 2. 5. my affections; I find it not ſo eaſie to love *Chriſt*, as many men think; ſurely it is a very hard and difficult thing to love the Lord Jeſus.

5. *Petition.*

Come then bleſſed Lord, and ſhew thy own ſelf to me, *I beſeech thee if I have found Grace in thy* Exod. 33. 13. 18. *ſight, ſhew me the way that I may know thee:* —— *I beſeech thee ſhew me thy Glory;* ——— *give me the Spirit of wiſdom and revelation in the knowledge of Chriſt;* let me ſee thy beauties and glorious excellencies, and by this means blow my love into a pure flame; yea, advance it to a degree of Angelical ſublimity. Surely, Lord, I cannot *love* what Eph. 1. 17. I ſee not, and therefore anoint mine eyes with thy eye-ſalve, that I may ſee thy lovelineſs, and love thee with my beſt loves: O kindle, inflame, and inlarge my love, that it may reſt largely in thee; inlarge the crany which the Spirit hath bored through the fleſh into my Spirit, that I may largely ſee thee, and ſo largely love thee; inlarge the arteries and conduit-pipes, by which thou the head and fountain of love floweſt into thy members, that being abundantly quickened and watered with the Spirit of Love, I may abundantly love thee: And do not only come much, but come often into me, and let my Spirit often be one Spirit with thee, in communicative and fruitive unions, for ſuch often unions with thy Spirit, will make my Spirit more Spiritual, and the more Spiritual ſhe is, the more will ſhe love thee, the God of all Spirits. Bleſſed Lord! wilt thou love the image, and ſhall not the image much more love the pattern? *O that I were ſick of love!* that my underſtanding, will and affections were all over-flown, overcome and amazed, that my faintings were inflamed towards thee, and even melted into thee! O ſweet Jeſu, touch my Soul with thy Spirit, that vertue may go out of thee into me, and draw me unto thee; let the Savour of thy Ointments (whoſe very breath is Love) be ever in my noſtrils: *Give me the flaggons of the new Wine of the Kingdom,* which may lift up my Soul above my ſelf in my loves; give me to forget the low and baſe loves of this

World, and by an Heavenly exceſs, tranſport me into an Heavenly *love*, that I may embrace Chriſt, who is the Lord from Heaven, with a love like himſelf: O give me to believe, for *Faith* and *Love* grow together, and the ſtronger my *Faith*, the greater will be my *Love*!

6. *Confidence.*

And this (ſweet Jeſu) I am fully perſuaded Cant. 1.4. thou wilt do: *I believe, Lord help my unbelief*; ſurely thou art God, who canſt not lie, and thou haſt promiſed, that the *upright ſhall love thee*. O how ſhould I but believe thee! And now thou haſt in ſome ſweet meaſure convinc'd me, now thou beginn'ſt to warm my Heart, and to caſt me into a *Love-trance*; now that my Spirit is ſomewhat raiſed, my Heart in ſome ſort inlarged, my mind in ſome meaſure fixed upon thee: I make bold (Lord) to conclude with this Spiritual *Epithalamium*; *Bleſſed Lord*, I am thine, only thine, ever thine, all that I am is at thy Command, and all that I have is at thy Diſpoſing; be pleaſed to command both it and me: I know whatſoever I adventure or loſe for thy ſake, I ſhall receive with infinite advantage in thy bleſſed Self. I dare truſt my Lord with the beſt thing that ever he gave me, my precious Soul. O my bleeding Heart and broken Spirit doth languiſh in a thirſty *love*, panting and gaſping after thee, my bleſſed Saviour: O let me taſte how gracious thou art, by ſome real experiments in my own Heart; ſmile upon me from Heaven; anſwer me with ſome aſſuring Cant. 1. 1. whiſpers of the Spirit of Adoption; *Kiſs me with the kiſſes of thy mouth, for thy Love is better than Wine*. O let me bath my Soul in the delicious intimacies of a Spiritual Communion with thee, my God, that I may for ever adhere unto thee, with a ſincere conſtancy, and reſt in thee with *a love of complacency*! For I feel, I find my Soul caſt into a longing ſweat for thee, and nothing can ſatisfie the importunate longing of my perplexed Soul; and thou art altogether lovely, O my dear Jeſu! O my deareſt Husband! O theſe holy fits! O theſe ſweet pangs of *love* grow upon me a pace! Upon a ſudden my King, my Saviour, *I am even ſick of love*!

Concluſion.

And now, O my Soul! *return unto thy reſt, for the Lord hath been beneficial unto thee*; The reaſon of thy *love* is Chriſt's *Love*; *Thou loveſt him, becauſe* Pſal,116.7. *he firſt loved thee*. Is it thus, O my Soul? Hath the Lord Chriſt indeed diſcovered his Will, to take thee for his Spouſe? What! he that is ſo holy to marry ſuch an impure wretch as thou art? O how ſhould this but melt thee into a flame of *love*! What ſtirrings of love ſhouldſt thou now feel in thy Bowels! How ſhouldſt thou now value him, and prize him, and praiſe him! How ſhould thy *Glory now ſing praiſes to him, and not be ſilent*! How ſhouldſt thou admire and wonder, that thou couldſt endure to be without Chriſt ſo long! That thou could'ſt ſo ſlightly think of Chriſt heretofore! O my Soul! henceforward cling to thy Saviour, go out of thy ſelf, and creep to him, and affect not only union, but very unity with him; bath thy ſelf hereafter again and again, many and many a time in thoſe delicious intimacies of thy Spiritual marriage: And to that purpoſe (O my Soul!) if ſometimes thy love to thy Saviour ſhall cool, O then ſweet Saviour look upon me in Mercy! one look of thine will awaken my *love*, and make me weep bitterly, that I have *loved* thee ſo little, whom to *love* ſufficiently, my beſt and mightieſt *loves* are moſt inſufficient: Prevent my ſeeking with thy ſeeking; be thou preſent with me in thy Providence and Power, when thou ſeemeſt to be far off me, in the taſte of thy ſweetneſs and fruition of thy loves; and then when I have regained thee I will hold more hardly, and keep more faſtly, and love thee more vehemently, by thy power aſſiſting: and Provide a ſtock of *love* in the ſummer, againſt winter, if it return any more: Come Lord Jeſus, and be *as the Roe on the Mountains*; my life is hid with thee, O appear quickly, that I may quickly appear with thee in Glory, and in the happineſs of a conſummate Marriage! *Even ſo, come Lord Jeſus, come quickly*, Amen, Amen, Rev. 22. 20. Pſal. 18. *to verſe* 7.

Sect. 6. *Another Example of the Eternity of Hell.*

AFter entrance by prayer and choice of this theme, the Soul may proceed thus:——

1. *Deſcription.*

O my Soul! what is this Eternity of hell, whereof thou ſtudieſt? *It is the entire and perfect poſſeſſion of a Life in Death, and Death in Life miſerable ever. It is a circle of pain running back into it ſelf, whoſe centre is always, and circumference without all end; it is a duration of Torment always preſent; it is one perpetual night of utter darkneſs, which is not divided into hours or watches, time paſt or time to come: It is an age of living in death's pangs, never expiring, or giving up the Ghoſt; it is a beginning of Torment, never ending, but after a Thouſand, Thouſand years, inſtead of ending, ſtill beginning.* Why this, O my Soul! is the Eternity of Hell.

2. *Diſtribution.*

There is a twofold *Eternity of hell, A parte ante*, and *à parte poſt*; In reſpect of beginning, if we look on hell in God's decree, it was from eternity; when a queſtion was propounded by one to an antient author, *what God was a doing before he made the World*; He returned anſwer, *that God was preparing Hell for ſuch curious queſtioniſts*. Indeed the actual Creation of Hell, was not from all eternity; for Hell is a Creature, and there was no Creature before the World was; yet probably Hell was one of the firſt Creatures that God after Heaven did make: *Tophet is ordained of old*, ſaith *Iſaiah*, and Hell probably Iſa. 30.33. was Created the firſt day, becauſe the Angels fell the firſt day: When God made Heaven, he made the Angels in Heaven; now God made Heaven the firſt day, and the Angels fell the firſt day: It is clear enough that on the ſixth day there was a Devil to Tempt *Adam*, and Devils could not be without an Hell. But O my Soul! ſtay not too long on this Curioſity; in reſpect of ending, Hell is indeed and really to all eternity: *The worm ſhall not die, the fire never ſhall be quenched*. Iſa. 66.24. After a thouſand thouſand millions of years, there are ſtill as many more to come, and when thoſe many more are come and gone, the Torments are yet as far from the laſt as they were at the firſt; It is now almoſt ſix thouſand years ſince *Lucifer, ſon of the Morning, fell from Heaven to Hell*: Iſa. 14. 12. It is now above four Thouſand years ſince *Eſau*, who hated *Jacob*, was caſt into this pit of Hell, and yet the number of their years, of Torments, are as many ſtill, as they were the firſt day of their entrance into Hell: *Eternity* is of that nature, that no time can meaſure it, or diminiſh it; take from it what you will, it is ſtill the ſame; it is neither increaſed by addition, nor leſſened by ſubtraction. And of this eternity of Hell without any end, is that more eſpecially, of which, O my Soul! thou art now to meditate.

3. *Cauſes.*

The cauſes of this *Eternity of Hell*, are 1. The Greg. eternity of ſin, *Men ſin in their eternity, and therefore God will puniſh them in his eternity.* Man ſins as long as he can, and therefore God will puniſh as long as he can: Again, men would ſin eternally in this World, if God would but leave them to themſelves; and therefore God hath proportioned this eternity of ſuffering to the eternities of men's deſires and delights in ſinning. Again, when wicked men come to Hell, they will ſin there to all eternity, and therefore their Torments muſt be eternal: As long as there is ſin in a man, the Lord will Torment that man, for ſin and puniſhment cannot be ſevered; Sin is like Oil, and God's Wrath like Fire, as long as you caſt Oil upon Fire, the fire cannot ceaſe burning; as long as ſin is in a man's nature, a man cannot be free from ſuffering; we read that in Hell there is Revel. 16. 9, 11, 21. great *Blaſphemy of God, becauſe of their plagues*; They Blaſpheme his Juſtice, becauſe he judged them, they Blaſpheme his Mercy, becauſe he forſook them; they Blaſpheme the Blood of Chriſt, becauſe that Blood which ſaveth Thouſands, ſaved not them: Hell is made up of nothing but of Sins, and Blaſphemies, and Torments. 1. Being curſed of God, they curſe God; and their ſin conti- Revel. 14. 11. nuing to all eternity, therefore *the ſmoak of their Torments, aſcendeth up for ever and ever.* 2. The Juſtice of God that ſtill remains unſatiſfied as for their ſin. There is a ſtory of *Tiberius Cæſar*, that being incenſed againſt an offender in his Court, the offender petitioned the Emperor, that his death and puniſhment might be haſtened, but the Emperor returns his anſwer; *O man, I am not yet friends*: wicked men they wrong God's juſtice, and they expect their torments ſhould ſoon be at an end, *no*, ſaith God, as *Tiberius* anſwered Mark 12. 59. his malefactor, *you and I are not yet friends*; *you have not yet ſatiſfied my juſtice for all your treſpaſſes, and you ſhall not depart thence till you have paid the very laſt mite.* Why alas! this can never be done by a man's own ſufferings. God is infinite, and juſtice is infinite, and there is no infinity in a reprobates ſuffering, but onely in reſpect of durance; and therefore as long as God is God, and as God is a juſt God, ſo long muſt there be an Hell for the damned to ſuffer in. Oh who can ſtand before theſe Iſaiah 33. 14. everlaſting burnings! *who can dwell with the devouring fire! who amongſt us can dwell with the everlaſting burning!*

4. *Effects.*

What are the effects, O my ſoul! of this *Eternity of hell*? ſurely many ſad and miſerable effects: as ſhrieking, howling, weeping, wailing, and gnaſhing of teeth for evermore. The Apoſtle tells us *of thoughts between themſelves accuſing them-* Romans 2. 15. *ſelves.* Inſiſt, O my ſoul! on that one effect, when the damned ſhall conſider their dooms, *go ye into everlaſting fire*, then ſhall they caſt their deep thoughts on { time paſt: eternity to come.

5. *Oppoſites.*

Why then, O my ſoul! doſt thou ſet up thy reſt on this ſide *Jordan*? what are thoſe few ſhort pleaſures thou here enjoyeſt? what is this brittle life, on which depends eternal woe? what is earth to hell? what a minute to this *eternity of hell.* If any thing be contrary to this eternity, what is it but this punctilio of time we have here to ſpend? this little brittle life, what is it but an ell, a ſpan, an inch, a point? O dear penny-worth, to buy the merry madneſs of one hour, with ages of pangs, infinite and eternal! O deareſt bargain that ever was, to ſell away heaven (our everlaſting inheritance) with *Eſau*, for a ſip of momentary pleaſure; I ſee this world and the other are mere oppoſites; my life is ſo little, and this eternity ſo long, that I cannot tell what is more contrary than theſe two: My life is nothing but a *Now*, this inſtant is properly my own, I cannot promiſe to my ſelf any thing future, and therefore my life and this eternity are as contrary as may be.

6. *Compariſons.*

But to what ſhall I compare this Eternity? *as a drop of water is unto the ſea, and a gravel ſtone in compariſon of the ſand, ſo are a thouſand years to the day of eternity*: Nay, if we multiply a thouſand Eccleſ. 1 years a thouſand times, it would not amount to the leaſt fraction of the numberleſs number of eternity. They ſay, that the eighth cœleſtial Orb or Sphere, is moved wonderful leiſurely, for though it be daily wheeled about by the rapid motion of the *primum mobile*, yet it finiſheth not its own proper circuit but once in thirty ſix thouſand years; and this ſpace of time they call the great year, or *Plato*'s year: but compare this with eternity, and it will appear but as a moment, a very nothing at all; to what then mayſt thou compare this eternity? O my ſoul it is like an Orb, every way round, and like it ſelf, or like a wheel of fire, that ſo long as it hath fire turns, and turns, doth never ceaſe turning; but alas! there is no compariſon apt for this; there is nothing miſerable, and eternally miſerable but hell it-ſelf, and the things and perſons contained in hell.

7. *Teſtimonies.*

Is not the Scripture (O my ſoul!) frequent in the mention of this Eternity? much of it we read not in the Old-Teſtament, but how often in the New? how then is this called legal preaching? were the Evangeliſts and Apoſtles legal Preachers? was Jeſus Chriſt himſelf a legal preacher? ſurely 'tis the great policy of Satan to muzzle men in their ſecurity to have all ſoul-ſearching, and ſin-reproving, and conſcience-awaking, and duty-preſſing preaching, called legal preaching: Oh! it is a great policy of the devil to put ſo bad a name upon ſo good a work. Come! leave theſe trifles, and look about thee, *To* Iſaiah 8. 20. *the Law, and to the teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.* *John* the *Prodromus* deſcribes Chriſt thus; *His fan is in his hand, he will throughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire*; it is Mat. 3. 12. *fire*, and fire *unquenchable*, both in an active and paſſive ſenſe; for neither of it ſelf ſhall it ever be quenched, nor ſhall the bodies that are in it be extinguiſhed. And Chriſt himſelf adviſeth thus, *if thy hand or foot offend thee cut them off, and caſt* Mat. 18. 8. *them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet to be caſt into everlaſting fire.* This everlaſting fire is the hell of hells; call any miſery, *everlaſting*, and there is miſery in perfection. O the fearful ſentence, *depart from me ye curſed into everlaſting fire!* and oh that direful execution, *theſe ſhall go* Matth. 25. 31. v. 26. *away into everlaſting puniſhment!* Chriſt elſewhere tells us, that *the fire never ſhall be quenched*, and he repeats it three times over in one chapter, that *their worm dyeth not, and the fire is not quenched*, Mar. 9. 43, 44, 46, 48. Mark. 9. 44, 46, 48. The Apoſtle ſpeaks the ſame doctrine, and tells us that they *that know not God*, 2 Theſ. 1. 8, 9. *God, and that obey not the Goſpel of our Lord Jeſus Chriſt, ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* 2 Pet. 2. 17. Jude 13. *Peter* tells us of *a miſt of darkneſs reſerved for the wicked for ever:* And *Jude* tells us of *the blackneſs of darkneſs reſerved for the wicked for ever:* Rev. 14. 11. 19. 3. And *John* tells us of *a dark ſmoak, which aſcends up out of that pit of fire for ever and ever.* A ſtrange fire it is, that hath no light, but is all dark, yea, darkneſs it ſelf, yea blackneſs of darkneſs; ſuch a darkneſs both fire and ſmoak, that it may be felt; as being a thouſand times thicker than the darkneſs of *Egypt:* indeed that darkneſs was but for three days, but this darkneſs is for ever and ever: that darkneſs had ſome liberty, for even then *Pharoah* could ſend for *Moſes*, but this darkneſs is a very chain; 2 Pet. 2. 4. Jude 6. *they are reſerved in chains of darkneſs; in everlaſting chains under darkneſs:* it is called *chains* to ſhew that a man ſhall be as unable to get out of hell, if once he be there, as a man fettered with chains in darkneſs is unable to free himſelf, or to find the way out of that dark place. Nay a ſtrange Rev. 19. 20. fire it is in an other reſpect; the Apoſtle calls it a *lake of fire*, or a pool of fire, or if thou wilt, a river of fire; to note the abundance of torments that are in hell; that as in rivers and lakes the water is plentiful; ſo plentiful torments ſhall be for them, that ſhall be caſt into this direful place: Revel. 20. 10. it is not onely fire; *but a lake of fire*, nor onely a lake of fire; *but a lake of fire and brimſtone too; where the Beaſt and the falſe Prophet ſhall be tormented day and night for ever and ever.* O here is a new *Acheldama*, and vale of *Hinnom*, places no leſſor of terror than of torment, where the fury of the great Judge burns in a fiery brimſtone, and his revenge boils in a fiery torrent, limitleſs and unquenchable. In all theſe texts conſider the horrible threatenings of the Goſpel, the ſevere intermination of eternal pains. This is not legal preaching, the law never threatened thus; Some maintain ſtrongly, that the terrors of the law did end in a temporal death, for they could affright no farther; but in the Goſpel heaven and hell were opened, and laid before the ſons of men. In ſome reſpects the law is indeed more terrible than the Goſpel, becauſe it allowed no mercy to the repenting ſinner in greater inſtances, as the Goſpel does: But then if we compare the ſtate of thoſe men who fell under the evils of the law, with thoſe who fall under the evils threatened in the goſpel, we ſhall find theſe to be in a far worſe condition than thoſe were, as much as hell is worſe then being ſtoned to death, or being thruſt through with a ſword: to which purpoſe, ſaith the Heb. 10. 28, 29. Apoſtle, *He that deſpiſed* Moſes*'s law dyed without mercy under two or three witneſſes; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpight unto the Spirit of grace?* they were puniſhed by death that ——tranſgreſſed *Moſes*'s law; but of how much ſorer puniſhments are they worthy, who tranſgreſs the Goſpel of Jeſus Chriſt? Oh let none miſtake the mercies of the new Covenant, nor turn the grace of God into wantonneſs; for the mercies of the Goſpel neither allow us to ſin, nor inflict an eaſier puniſhment for ſin, but rather they oblige us to more holineſs under a greater penalty! Thus far O my ſoul! for the information of thy judgment, now for the ſtirring up of thy affections.

1. *Reliſh.*

O *Eternity of hell!* O that thou wert ever in my mind when pleaſure fawneth, when luſt provoketh, when the fleſh rebelleth, when the Spirit faileth! the very thoughts of this *Eternity*, if ſanctified to me, might be to my ſoul's eternal advantage; thoughts of hell driving me to Jeſus Chriſt are queſtionleſs to be cheriſhed, and to be kept alive. And therefore, O my ſoul! go on, conſider of this *Eternity of hell*; till thou feeleſt ſome reliſh of it's bitterneſs, and beginneſt to fear and tremble, to deteſt thy ſin, to grieve and to be aſhamed for thy ſin, to maintain an holy jealouſie, anger and indignation againſt thy ſelf for ſin; to pity thoſe that by their ſin are in danger of this *Eternity*, and to love thy Jeſus with a ſincere love, who by his death, hath delivered thy ſoul from the nethermoſt hell. And to that purpoſe.——

1. Conſider the Eternity of that which divines call *the pain of loſs:* O that ſad word, *depart ye curſed into everlaſting fire!* that word *depart* comprehends Matth. 25. 41. in it the loſs of all: as 1. The loſs of God: this is the great torment of a damned man, that he is without God; the preſence of God makes heaven to be heaven, and the abſence of God makes hell more hell; If *Abſolon* counted it ſo great miſery, that *he was weary of his life*, becauſe he might not ſee his father for a while, what a wearineſs will it be to be damned, that they ſhall not ſee God to be their father, not only for a while, but for ever and ever! It is our complaint uſually in damps, dejections, deſertions, *God is gone:* but oh what complaints are thoſe of the damned in hell, that *God is gone for ever!* they are not baniſhed out of God's preſence only for a day, or a month, or a year, or during the time of this life, but for ever and ever; they muſt never ſee his face again: 2. This *Depart* comprehends the loſs of Chriſt: though they may own him at the laſt day as an huſband, and him as their own, and come and ſpeak good words to him in a complemental way, *we have eat and drank in thy preſence, we have been baptized in thy name, we have been often at thy table, we have been kind to our Miniſters, and we have done theſe things for the publick:* O! but ſaith Chriſt, *I know ye not, depart from me ye that work iniquity;* Oh what a loſs is this, to be forced even to turn the back upon Jeſus Chriſt, to be out of all hopes, or poſſibility of God's Mercy in Chriſt, and to be ſent packing into Hell, and there chained up! 3. This *depart*, comprehends the loſs of that Glorious company of Saints and Angels for ever: whilſt they were on Earth, they enjoyed the company of the Saints of God, but the time of their being in Hell, is the time of their Separation, Mat. 13. 30. *let both grow together until the harveſt, but in the time of harveſt I will ſay to the Reaper, gather ye together firſt the Tares, and bind them in bundles to burn them, but gather the Wheat into my barn.* 4. This *depart* comprehends the loſs of Heaven, the place of Bleſſedneſs; *there is a great gulf* (ſaith *Abraham*) *between us and you,* Luke 16. 26. *ſo that they which would paſs from hence to you cannot, neither can they paſs to us that would come from thence.* If *Tully* did ſo bewail his baniſhment, that every time he looked towards *Italy* he fell a weeping; and if *Demoſthenes* did ſo bewail his baniſhment, that every time he looked towards *Athens* he fell a weeping; how will the thoughts of this loſs of Heaven grieve the Damned? And eſpecially if this be conſidered, that all this loſs is without all hope of any recovery at all: We ſay uſually, *if it were not for hope the heart would break;* but here is no hope; and yet the heart muſt hold.

O loſs never to be redeemed! Never to be reſtored, or recovered!

2. Conſider the *Eternity* of that which Divines call the pain of ſenſe; not that thou canſt conſider it fully, but that in ſome brief diſcovery thou mayſt think over the greatneſs of thoſe fiery Torments that are in Hell. As 1. there is variety of Torments; on Earth thou mayſt be ſick of a ſtone, or gout, or plague, or feavour; but in Hell there is not one of theſe kinds, but variety of Torments, there is fire to burn, and Brimſtone to choke, and chains to bind; and darkneſs to affright; all the diſeaſes under Heaven are in Hell; there is the ſtone, and the cholick, and ſtrangury, and toothache, and pangs of Travail: Who knows what to call thoſe Torments, we may give them ſuch names as theſe, as being things moſt Terrible and Tormenting in this World, but certainly all theſe are nothing to thoſe Helliſh Tortures, which the Bodies and Souls of the damned do endure. 2. There is not only variety, but univerſality of Torments: (*i. e.*) In reſpect of the ſubjects that muſt endure; all the parts of the Body, and all the powers of the Soul ſhall be Tormented at once: And this makes the Torments of Hell more dreadful; the eye ſhall be Tormented with the ſight of Devils; the ears with the hideous yellings and outcries of the Damned in flames, the noſtrils ſhall be ſmothered (as it were with Brimſtone; the hand, the foot, the tongue, and every part ſhalt fry in flames of fire: Not only the Body, but the Soul ſhall be tormented: Yea, the Soul-torments ſhall exceed all the Torments of the Body; it was chief in ſinning, and therefore muſt be chief in ſuffering; it is of a more ſpiritual and excellent nature than the Body, and therefore it is capable of more ſpiritual and more exquiſite torments; as the joys of the Soul do far ſurpaſs all ſenſual pleaſures, and corporal contentments, ſo the pains of the Soul do ſo far ſurpaſs thoſe corporal pains, which either we have named, or poſſibly can name. 3. There is not only variety, and univerſality, but extremity of Torments; the fire of Hell burns ſo violently, that all the waters of the Sea are not able to quench it. Suppoſe a man had a diſtemper upon all the parts of his Body, and powers of his Soul, yet if his pain were not extreme, he would better endure it: But ſhould a man have his Body afflicted, and his Mind troubled, and all this is the higheſt extremity that may be, to this man Death is far better. Certainly Hell-torments are to the utmoſt extremity; the fire is an hundred times hotter than the fire of *Nebuchadnezzar*; that was heat ſeven times hotter than at uſual times; the damned lie under as heavy a weight of God's wrath as their natures can bear. O the fierceneſs of this fire! O my Soul! if lying under the guilt of thy ſin but for an hour or two, was ſo extreme to Chriſt, that it made him ſweat drops, even great drops of Blood; what will the extremity of thoſe Torments in Hell make the reprobates doe? 4. There is not only variety, and univerſality, and extremity, but a continuity of Torments; Hell-torments are without any intermiſſion; when the Damned have drunken down whole draughts of Brimſtone one Day, they muſt do ſo another day; when they have lain under the fury of an incenſed God one day, they muſt lie again under the ſame weight of his Divine and Almighty wrath another day; in Hell there is not ſo much as one minute's eaſe: *They ſhall have no reſt day nor night*: It is comfort to a ſick man though he cannot ſleep in the night, if he may have eaſe in the Morning; but in Hell there is no reſt, night, nor morning: *In the Morning they ſhall ſay, would God it were evening, and at evening they ſay, would God it were morning.* Deut. 28. 67. And the reaſon of their continual ſuffering, is becauſe of their continual ſinning; the very Language of Hell is Curſing, Swearing, Blaſpheming, and therefore there is no ceſſation of Pain, nor intermiſſion of Torment, nor permiſſion of Comfort; *the Wrath of God abides on them*, ſaith Chriſt; Joh. 3.36. it doth not light on them for a turn, but it abides on them for ever.

3. Conſider the eternity of that worm of Conſcience within the Damned; not only pain without, but a flaming Conſcience is within: There is *a worm* (as Chriſt inculcates) *which never dies*; Mar. 9.44, 46, 48. when *Caligula* heard but the voice of thunder, he was ſo terrified within, that he ran under a bed: as the Damned are in Hell, ſo there is an Hell in them: And this is that *worm* Chriſt ſpeaks of which will gnaw them, and feed on them to all eternity. The gnawings of this worm are thoſe ſeveral conſiderations, that their underſtandings, conſciences, memories ſhall bring into them: As for Example. 1. They ſhall conſider of the greatneſs of that Glory which they have loſt; What! 'Tis not a piece of Earth, a Crown, a Diademe of Gold, but an *exceeding eternal weight of Glory*: Oh they have loſt God and Chriſt, they have loſt Heaven, and all the Inhabitants of Heaven! Oh they have loſt God, the Viſions of God, and fruitions of God to all eternity! And at this conſideration the worm gives one deadly bite. 2. They ſhall conſider of the poſſibility that once they were in of obtaining Heaven; is not this their Language: *Once I lived under ſuch a Miniſter, and many a time he ſet before me Life and Death; many a time he called on me, return, return, O* Shulamite*! return, return; many a time he prayed over me, wept over me; beſought me with tears to conſider whither I was a going, and had I but embraced the tenders, offers, and motions of Grace he made, now I might have had poſſeſſion of the inheritance, I might have been amongſt yond bleſſed Saints, who am now Tormented with thoſe Damned fiends*: And at this conſideration the worm gives him another deadly bite. 3. They ſhall conſider of the great probability that once they were in of obtaining Heaven; and this is more: *Oh I had once the gales of the Spirit to aſſiſt me; I was ſometimes full purpoſed to have been another man, to have cleaved to Chriſt, and to have forſook the World; I was almoſt reſolved to have been wholly for God; I was once even turning from my baſe ſeducing luſts, and I was purpoſed never to take them up again: I had even caſt off my old companions, and was reſolved to have aſſociated my ſelf with the dear people of God; and yet I returned back, and loſt my hold, and broke my promiſes, and ſlacked my purpoſes, and now where am I! O woe is me, that once I was ſo fair for Heaven, and am now in Hell! If I had followed on to ſeek the Lord, and brought thoſe beginnings to maturity, I might now have been ſinging with the Saints, inſtead of houling with theſe reprobates.* And at this conſideration the worm gives him another deadly bite. 4. They ſhall conſider of the Golden time and opportunity for Heaven which God afforded them whilſt they were living, and now is gone. *Oh*, will they ſay, *I had once time enough to have wrought out my Salvation with fear and trembling, yea I had ſo much time that I knew not what to doe with it; I was fain to deviſe mirths, fooleries, paſtimes, to paſs away the time; O the Golden hours I did enjoy! Oh the bleſſed ſeaſons of Grace I ſometimes had! but now it's gone, it's gone, it's gone; Oh my days are cut off, my glaſs is run, my ſun is ſet, and it will never, never, never riſe again! Time was that God himſelf held me the candle that I might doe his work, but Alas! Alas! I loytered till all was burnt out: Oh that*

I had but one of thoſe years to live over again! Oh that I had but one week, one day, one hour of that precious time I once enjoyed! Oh that God would turn me into the World, and try me once again, how I would ſpend my life on Earth! how would I repent and faſt, and pray, and watch, and hear, and read, and doe all Duties! But Oh! Oh! Oh! It's now too late: The pits mouth wherein I am, is ſealed up, and there is no Redemption hence; here I am, and here I muſt lie in theſe ſcorching flames for ever, and ever, and ever. And at this conſideration the worm bites again: Oh who can tell the many conſiderations, and conſequently the many deadly bites of this worm of Conſcience of Damned Souls in Hell!

4. Conſider the Eternity of that ſpace and duration through which the damned muſt endure all thoſe loſſes, torments, ſtings of conſcience, why this is *Eternity* it ſelf, this is that *Eternity* indeed which we call *the Eternity of Hell*; Nay, this is Hell in Hell. O the roarings in Hell at the very conſideration; *If I might but endure all the pains of Hell ſo many millions of years as there are ſands on the Sea-ſhore, or graſs-piles on the Earth, or motes in the Air, or ſtars in the Firmament, or Creatures both in Heaven and Earth: I ſhould comfort my ſelf incredibly with this thought, my miſery will at laſt have an end! But oh, this Word Eternity even rends my Heart in pieces with much rage, and hideous roaring! this word Eternity gives ſtill new Life to thoſe unſufferable ſorrows, which infinitely exceed all expreſſion, or imagination.* Oh my Soul doſt thou not now begin to reliſh the bitterneſs of Sin, and bitterneſs of Hell! Conſider it throughly: Thoſe Damned Souls that are in Hell muſt not be there only for a day, month, a year, an age, no, no; when a thouſand millions of ages are gone and paſt, their Torments are as freſh to begin as at the firſt day: They were never weary of ſinning, nor ever would have been, if they had lived Eternally upon Earth, and now God will never be weary of plaguing; they never heartily repented of their ſin, and God will never repent him of their ſuffering: They broke the Law of the Eternal God and therefore they muſt ſuffer eternal puniſhment: They knew it was an Everlaſting Kingdom which they refuſed when it was offered them, and therefore what wonder if they be everlaſtingly ſhut out of the ſame; their Souls are immortal, and therefore Hell is immortal. *O Eternity of Hell!* How ſhould I apprehend thee? O my Soul! Where art thou? Where is thy ſtanding? Which way doſt thou caſt thine eyes? If on the Earth, thou ſeeſt (eſpecially in ſummer time) many graſs piles grow thereon; ſuppoſe at the end of every thouſand years a Damned Soul might have the liberty to pluck up one graſs, and then to Hell and to ſufferings again; and at the end of another thouſand years he might pluck up another graſs, and ſo on till every graſs pile on the Earth were gone, how many thouſands thouſands of thouſands of years would be before this work were done? Or, if thou art on the Sea, and travelleſt on the Ocean, thou ſeeſt many drops of Water therein, ſuppoſe at the end of every thouſand years a Damned Soul might have the liberty to put his little finger into the Sea, and to let one drop fall off into Hell, where that fire might dry it up; how many thouſands, thouſands of thouſands of years would be before all the Ocean were removed and took away by one drop only in one thouſand years? Here I know thou art at a ſtand, if thou wert the beſt Arithmetician in the world, thou wouldſt never reckon up the numberleſs number of thoſe multiplied thouſands; and yet, woe and alas! When the Damned have been ſo many years in that fiery lake, as all thoſe thouſands would amount unto, they are no nearer coming out, than the very firſt hour they entred in. O my Soul, thou art afraid of Death, and of thy departure from the Body, but now think with thy ſelf, what a mercy would it be for the Damned Souls if they might Die? How do they call and cry out for it: *O death whither art thou gone? O come, come, come, and cut off this doleful life of mine! O that theſe pains would quite break my Heart and end my being! O that I might die at laſt:* Theſe groans will the thoughts of *Eternity* wring from their Hearts; They were wont to think Sermons long, and prayers long, but how long now will they think thoſe endleſs Torments? O the bitterneſs of this Eternity! Methinks I ſee into Hell; there's a man in the fire, and a worm at his Heart; the fire burns him, and the worm bites him, yet neither of theſe make an end of him; there he roars, and yells, and houls, and cries; *O woe is me for ever!* A man ſaid I! Alas! Broad is the way, and many there are that walk Hell-ward: It were enough indeed to make all tremble, though there were but one amongſt all the Sons of *Adam* to ſuffer Eternally, but that *Hell ſhould enlarge her ſelf, and open her mouth without meaſure, and their Glory, and their Multitude, and their Pomp ſhould deſcend into it!* Iſa. 5. That there ſhould be millions of men of the ſame fleſh and blood that I am chained together in Hell, when one roars, and another anſwers, and all bear the burthen, *woe and alaſs for ever*, in one nook of Hell there's a lamentable ſhriek, *woe for ever!* in another corner far remote, there's another fearful ſhriek; *woe for ever*; in all the corners of thoſe ſmoaky vaults there's a cry, or an eccho of this cry, *for ever! for ever, for ever, for ever*, O my Soul how is it thou canſt ſleep in the Night, or be merry in the Day, whilſt thou thinkeſt attentively, or conſidereſt throughly of this Meditation? Leſs matters have ſometimes beſtraught men of their wits, and bereaved them of their lives. But O what hatred deteſtation of ſin? What grief for ſin? What Godly ſhame? What unfeigned Repentance? What holy anger and indignation againſt thy ſelf for thy miſcarriages? What zeal, and jealouſie over thy Heart? What pitty in thee towards thoſe who are ignorantly walking on towards this *Eternity*, ſhould this *Meditation* work? And withal, O what pangs of Love ſhould this work in thee to thy Saviour! Conſider O my Soul! Hell was thy native right, this damnable *Eternity* thy deſerved Portion, thoſe ſhould have been (if free Grace had not been) thy hideous cries, thy doleful groans, thy eaſeleſs pains, thy endleſs Torments; thoſe unquenchable flames ſhould'ſt thou have lain in; that never-dying worm ſhould have fed upon thee; ſay, didſt thou not ſlight thy Redeemer a long, a very long time? Didſt thou not for many days, and months, and years forget thy God, and ſelf, as well as yonder damned ſuffering Souls? And oh who made thee to differ! Was thy Heart naturally any readier for Chriſt than theirs? Would'ſt thou ever have begun to love, if God and Chriſt had not begun to love thee? Would'ſt thou ever have been willing, if he had not made thee willing? Nay had thou not now been in thoſe flames, if thou hadſt had thine one way and will? Didſt thou not reſiſt as powerful means, and loſe as fair advantages as thoſe that are now in Hell? And would'ſt thou not have lingred in *Sodom* till the flames had ſeized on thee, if God had not in Mercy carried thee out? Oh how free was all this Love! And oh what pangs of Love ſhould this beget in thee!

2. *Complaint.*

But alas! Where is my reliſh of theſe things? Oh where is my Spiritual Senſe and taſte? If I put gall into my mouth, I ſpit it out again; it is ſo very bitter that I cannot endure to take a taſte; but is not Sin and Hell a thouſand times better? Oh then where is my hatred, grief and ſhame? Where is my zeal, angry and holy jealouſie? Where is my repentance not to be repented of? Where is Dan. 5.41. my pity? Where is my love? Where is my fear? When *Belſhazzar ſaw but the hand-writing upon the wall, his joints trembled, and his knees ſmote one upon* Pſal. 119. 120. *the other.* When holy *David* conſidered of God's Judgments, he ſaid, *My fleſh trembleth for fear of thee,* Matt. 10. 28. *I am afraid of thy Judgments:* It is Chriſt's own precept, *fear not them which kill the Body, but are not able to kill the Soul, but rather fear him which is able to deſtroy both Soul and Body in Hell.* When little Children ſee their Fathers angry, and go like a Lyon about the houſe in Puniſhing their Servants, or bond-ſlaves, the Children tremble and are exceedingly afraid; O my Soul! If thou art a Child of God, and knoweſt theſe things though for thine own part thou art freed from Hell, for *there is no condemnation to them which are in Chriſt Jeſus, who walk not af-* Rom. 8.1. *ter the fleſh, but after the Spirit, yet in this caſe how is it* that thou doſt not tremble? How is it that the Judgments of God upon the damned do not make thee fear, But eſpecially how is that thou art not afraid of ſin, which if truly underſtood, is a thouſand times worſe than very Hell? *It is a more woe-* Chry. *hom.* 27. *in* Mat. *ful thing* (ſaith Chryſoſtom) *to diſhonour Jeſus Chriſt, than to be vexed with the Torments of the damned.* And if *ſin were on the one hand* (ſaith *Anſelme*) *and hell on the other, I had rather go into Hell than run into ſin,* Anſel. *de ſimilit.* c. 190. *in marg.* yea, *I would rather leap into the fiery lake* (ſaith *Edmund* his ſucceſſour) *than knowingly to commit any ſin againſt the Lord,* O the fiery zealous ſentences that could come from theſe ancient holy men! But alas! Such a dulneſs, drowzineſs, ſenſleſneſs, benumbedneſs of Spirit hath ſeized on my Spirit, that I feel not ſuch fire, my affections are not in ſuch a flame, either of hatred of ſin, or fear of God, or love of Chriſt, or trembling at God's Judgments.

3. *Wiſh.*

And yet, O that I could reliſh ſavingly the bitterneſs of this *eternity of hell!* It is a ſavory ſpeech of *Bernard, let us go down to hell while we are alive, that we may not go down to hell when we are dead.* O that in this meditation I may ſo go down to hell, as that I may feel my bowels ſtir within me, both to compaſſionate the wicked, and to be careful and fearful of my own poor ſoul! O that I may for ever take heed that I run not the hazards of eternal torments! I cannot but expect while I am upon earth, that Satan will tempt, and ſet before me this and that ſnare of ſin: But O that a thought of hell may even then check my heart! and that I may tell Satan, *I intend not to buy pleaſure at ſo dear a rate; I intend not to ſuffer eternally for a momentary ſin;* O that I may put off temptations, with reſolutions! O that whilſt I am on this ſide death, I may make conſcience of every duty, and of every opportunity to gain heaven's eternity, and to eſcape this eternal wrath to come! O that I may throughly conſider the evil and abominable nature of ſin! ſurely if it were not an abominable evil, It would never have ſuch an intolerable eternal puniſhment! O that I may never look upon ſin with ſlight thoughts! O that I may really and feelingly underſtand that ſin is worſe than Hell; becauſe it made hell to be hell! O that I may ſee ſin rather in a multiplying, than a diminiſhing glaſs; that I may ſee it attended with that variety, univerſality, extremity, and perpetuity of torments? that I may ſee it with deteſtation, grief, and ſhame; that I may ſee it with zeal, anger, and holy jealouſie; that I may ſee it with loathing, and with a repentance not to be repented of! O my God, how fain would I ſhake hands with ſin and Hell, and bid adieu for ever! Surely thou madeſt me for thy ſelf; O let me never undo my ſelf eternally by my own miſcarriages?

4. *Confeſſion.*

Thus I wiſh; but did not *Balaam* wiſh as well as I? It is not a cold, faint wiſh, that will keep a ſoul out of eternal flames; if wiſhes would deliver them that now are in priſon, I believe there would be no want of wiſhes; it is uſually ſaid, *hell is full of good wiſhes, and heaven is full of good works;* if I wiſh to purpoſe, I muſt put to endeavours, I muſt watch, and pray, and labour, and love the Lord with all my ſoul and ſtrength. But alas Lord! without thee I cannot doe this; O I find it an hard work to climb up the hill! but the deſcent of hell is very eaſie, and ſuitable to nature: in every puddle of ſin I am ready to ſink, why, *Lord ſave me, or I periſh.*

5. *Petition.*

O my God! the price of my ſoul is in this Petition; and therefore whilſt I live I beg, and I will beg at thy hands, *O ſave me that I periſh not.* Is not my ſoul thy darling? was not a great price laid down for the purchaſe of it? did not the eternal ſon of God come down from heaven, and die that curſed death of the Croſs, to deliver my ſoul from eternal flames? Is not my Jeſus now interceeding for me in heaven, that I may not ſuffer eternally in hell? O let the blood of Chriſt, the merits of Chriſt, and interceſſions of Chriſt be effectual for me! O ſave my ſoul from this eternity; O deliver my ſoul from the nethermoſt hell! And not only from hell, but Lord ſave me from my ſins; it is ſaid of Chriſt, *that his name is Jeſus, for he ſhall ſave his people from* Matth. 1. 21. *their ſins;* Surely ſin is the worſt of evils, there is no hell, but for ſin; ſin firſt kindled the fire of hell, ſin fuels it; take away ſin, and that tormenting flame goes out; O then deliver me as from hell, ſo from ſin! good Lord I pray as Chriſt hath taught me, *O lead me not into temptation, but deliver me from evil,* from the evil of ſin, and from the evil of eternal ſufferings!

6. *Confidence.*

And this, O my God! I am perſuaded thou wilt doe; for thou haſt given me a ſhare in the blood of Chriſt. *Pliny* tells us, that *nothing in the world will ſo ſoon quench fire as ſalt and blood;* and therefore in many Countries where they can get blood, they uſe it rather than water, to quench their. O my Lord! what if eternal fire be in hell; yet the blood of Chriſt will quench thoſe flames, that none of them ſhall ſcorch my ſoul; and haſt thou not ſaid, that the blood of Chriſt was ſhed for me, and for the remiſſion of my ſins? haſt thou not aſſured me of it in the Sacrament? And have I not received that blood, and drunk that blood, and bathed my ſoul in that bloody fountain, that takes away all ſin, and all uncleanneſs? Why Lord I *believe, help thou my unbelief.* Some evidences thou haſt given me of thy Spirit, and of holineſs, and of the graces of thy Spirit: is there not a light in my mind? is there not ſome meaſure of life in my will and affections? have I not ſometimes ſeen the loathſomneſs of ſin, and the excellency of grace? have I not ſometimes felt the burthen of my own corruption, and thirſted after more and more grace, that I might be enabled in every thing to pleaſe my God? and haſt thou not ſaid, *there is no con-* Rom. 8. 1. *demnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit*? I have read of a godly miniſter, who having been under a ſpirit of bondage for many years, and now even ready to dye in that condition; when the eighth chapter of the Romans was read a little before his laſt gaſp, ſtopping at the firſt verſe, *now there is no condemnation to them that are in Chriſt Jeſus*, &c. *Stay* (ſaid he) *I never ſaw ſo much in thoſe words, in my days as now, though I read them often.* Methinks I am of his mind, upon a ſerious review, I would not part with this one text of Scripture for a world of gold: Methinks after all my tremblings in this meditation of *the eternity of hell*, I can now with an holy comfort, and humble triumph think upon death, judgment, hell, and thoſe endleſs torments; and why? if I am but in Chriſt, and am guided by the Spirit of grace and ſanctification, there is no condemnation can ſeize on me; I have the witneſs both of *blood and water, and therefore I ſhall not be damned.*

Concluſion.

Pſal. 116. 7. In this confidence, *return O my ſoul unto thy reſt, for the Lord hath been beneficial unto thee!* But for ever hereafter hate ſin more than hell it ſelf: when all comes to all, ſin is a greater ill than the eternal damnation of a man, nay than the deſtruction of all the creatures in the world. *Although many doe think that hell is the chiefeſt and the greateſt* Chryſ. *in* Mar. *hom.* 37. *v.* 233. *of all evils, yet I think* (ſaith Chriſoſtom) *that it is much bitterer to offend Chriſt, than to be tormented eternally in hell*; and *I would rather have hell, being in-* De vita Anſel. *l.* 2. *in op.* Anſelm. *nocent and free from ſin* (ſaith Anſelme) *than polluted with the filth thereof to poſſeſs the kingdom of heaven.* I know theſe were extraordinary elevations of holy, divine, and heroical ſpirits; yet imitate them, O my ſoul! and hate ſin, as knowing ſin to be the only object of God's extreme hatred: ——and as knowing ſin to be the only meritorious cauſe of *this eternity of hell.* And now in the cloſe of all remember Jeſus Chriſt: it was his ſufferings that prevents thy ſufferings of hell-flames! ſo dear was his love to thee, that he underwent God's heavy wrath that thou might'ſt eſcape it: Remember that text, 1 Theſ. 1. 10. it was Jeſus, *even Jeſus who delivered thee from the wrath to come.* O mind thy Jeſus, and love thy Jeſus, and live to thy Jeſus; and whil'ſt thou liveſt, ſing praiſes to thy redemption! Say as the Pſalmiſt in this caſe, *I will praiſe thee O Lord my God with all my heart, and I will glorifie thy name for evermore, for great is thy mercy toward me, and thou haſt delivered my ſoul from the loweſt hell.* Pſal. 86. 12. *ad finem.*

Sect. 7. *Another Example of the Eternity of heaven.*

O My ſoul! what is this *Eternity of heaven* whereof thou ſtudieſt? *It is the entire and perfect poſſeſſion of a life, together, and at once, that never ſhall have end; it is a circle of joy running back into it, ſelf whoſe center is always, and circumference without all end; it is a duration of pleaſure always pre-* Pſal. 116. 1, 2. *ſent; in thy preſence there is fulneſs of joy, and at thy right hand are pleaſures evermore; it is one perpetual day, which is not divided into that which is paſt, and that which is to come; it is an age of ages, ever flouriſhing, never expiring; it is a beginning of glory, never ending, always beginning*; why this, O my ſoul! is the *eternity of heaven.*

2. *Diſtribution.*

There is a twofold *Eternity of heaven, à parte ante*, and *à parte poſt.* In reſpect of beginning, if we look on heaven in God's decree, it was from eternity; or if in reſpect of exiſtence, it was not till the creation; onely it was the firſt creature that ever God made. *In the beginning God created* Gen. 1. 1. *heaven and earth: By heaven*; ſome underſtand the Empyreal heaven, excluding all inferiour Orbs, though others otherwiſe: howſoever this heaven which is the place of God's Glory; and of the Angels habitation, who were created together with it, was the firſt in order of the firſt day's work; but let that go; in reſpect of ending, heaven is indeed eternal, and without all end. In heaven is no corruption, nor old age; but ſolemn glory, and continual ſolemnity; there is an everlaſting ſpring, there is always the flower and grace of youth, and perfect health, *with thee is the fountain of life; and* Pſal. 36. 9. *in thy light ſhall we ſee light.*

3. *Cauſes.*

The Cauſe of this Eternity is God's reſolution from eternity: it is reſolved from eternity that heaven it ſelf ſhould be eternal without all end; or elſe, why hath God given us immortal ſouls? if the Lord intended not eternal proviſions for his Saints, to what purpoſe ſhould they have ſouls capable of eternity? *God and nature* (ſaith the Philoſopher) never dce any thing in vain. Surely God, and grace, and his infinite wiſdom cannot work in vain. Again, Jeſus Chriſt hath purchaſed an eternal manſion for us: So he calls the purchaſed inheritance; *In my father's houſe are many manſions:* now Joh. 14. 2. manſions are not tabernacles, but durable houſes: 2 Cor. 5. 1. *We know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe, not made with hands, eternal in the heaven.*

4. *Effects.*

And what are the Effects, O my Soul! of this Eternity? O many Glorious, Bleſſed, Comfortable effects! I ſhall inſtance only in thoſe rouzing, raiſing, and moſt raviſhing thoughts; when the bleſſed ſhall conſider their doom, *Come ye Bleſſed of my Father, inherit the Kingdom:* Then ſhall they

caſt their thoughts on { Time paſt.
Eternity to come.

1. For time paſt; they ſhall remember, that ſometimes they were in troubles, in ſorrows, in ſickneſſes, in contempt of others, in dangers by Sea and Land; that ſometimes they were ready to periſh, and to caſt away their Souls by this or that ſin, but that God ſtill held his ſpecial hand over them, and gave them Grace, and now hath brought them into the Port and Haven of ſecurity, where is no ſhadow of miſeries: O what raviſhing of Spirit will the Souls of the juſt be caſt into, at this recalling of time paſt! And that the memory of things here below, remains ſtill with all the Spirits of the juſt made perfect, is manifeſt: *Remember me when* Luke 23. 42. *thou comeſt into thy Kingdom*, ſaid the good thief to Chriſt.

2. For Eternity to come, they ſhall conſider, that the joy they enjoy, they ſhall enjoy for ever: *They that be wiſe ſhall ſhine as the brightneſs of the fir-* Dan. 12. 3. *mament; and they that turn many to Righteouſneſs, as the ſtars for ever and ever, they ſhall ſhine*, how? *As* Mat. 13. 45. *the firmament, as the ſtars, or as the ſun*, ſaith our Saviour: *Not ſo* (ſaith Chryſoſtom) *as that they*

ſhould

ſhould not ſurpaſs the brightneſs of the Sun, but the Sun being the moſt glittering thing in the World, he takes a reſemblance towards the expreſſing of their incomparable Glory: But to heighten this Glory, obſerve the auxeſes, it ſhall be for ever (*i.e.*) for eternity, or for ever and ever (*i.e.*) for eternity and eternity; or as the latins, *in perpetuas æternitates*, for perpetual eternities. If one eternity be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end! What a Glory is this that never fadeth! What a love is this that never cooleth! What a joy is this that never ceaſeth!

5. *Oppoſites, and Compariſons.*

As to that *Eternity of Hell*, ſo to this *Eternity of Heaven*, thou mayſt conſider the ſame oppoſites, and compariſons; nothing is more oppoſite to Heaven than this brittle little life we live on Earth: And for compariſon we know nothing at all points fit to be compared with it: It is a fountain of living water ever running, whither the waters after many turnings flow back again, that they may always flow.

6. *Teſtimonies.*

For a farther conformation of this *Eternity*, ſearch the Scriptures, for they teſtifie of this:
Dan. 12.3. *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and that turn many to righteouſneſs as the ſtars*
Mat. 19. 29. *for ever and ever.* —— *And every one that hath forſaken houſes, or brethren, or ſiſters, or father, ſhall*
Mat. 25. 46. *receive an hundred fold, and ſhall inherit Everlaſting life.* —— *And theſe ſhall go away into Everlaſting pu-*
Joh. 3.16. *niſhment, but the Righteous into life Eternal; for God ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but*
Joh. 4.14. *have Everlaſting life.* —— *Whoſoever drinketh of the water that I ſhall give him ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of*
John 6.40. *water ſpringing up into Everlaſting life.* —— *And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him may have Everlaſt-*
2 Cor. 5.2. *ing life.* —— *We know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands Eternal in the Heavens.* —— *And there ſhall be no night there, and*
Rom. 22.5. *they need no Candle, neither light of the Sun, for the Lord God giveth them light, and they ſhall reign for ever and ever.*

Thus far, O my Soul, for the information of thy Judgment; now for the ſtirring up of thy Affections.

1. *Reliſh.*

Job. 19.23. 14. O Eternity of Joys! O that thou *wert written in a book, that thou wert graven with an Iron Pen and Lead in the Rock for ever!* O that my heart were the *Book*! That my Meditation were the *Iron Pen and Lead*! And that this word *Eternity* were imprinted and engraven in me! O my Soul, be
Pſal. 37.7. eſtabliſhed, and ſay with *David*, *my Heart is fixed, O God, my heart is fixed*: Set thy ſelf in a ſure place, and ſtand a while; and ſtanding admire at this *Eternity*, which always ſtands, and never paſſeth away; and that thou mayſt taſte and reliſh, that thou mayſt be affected and moved with this *Eternity*, go up into Heaven and ſee thoſe inviſible ſights of Glory. Oh what happineſs is here of Saints! I ſhall reduce all to theſe heads,

their { *Duty.*
Glory.
Eternity.

1. They are exerciſed in the higheſt imployments that any Creature can be exerciſed in; *Hearken! The high praiſes of God are in their mouths: Behold the high Contemplations of God and of the Trinity are in their minds: They are always ſinging praiſes to God and to him that ſits upon the Throne.* Surely this is the higheſt employment, for this is the higheſt Glory that God hath, not only from his works here, but from all the Counſels of his wiſdom about the great myſtery of Redemption, from all his works in Heaven, and from all the Communications of himſelf to the Saints in Heaven; the end of all that Gods does in the World is for his Glory, and the end of all that God does in Heaven, is for the actual working of the Souls of his Saints upon himſelf. Pſal. 1.9,6.

2. The Hearts of Saints are always up and fit for theſe *high praiſes of God*, they are not ſometimes enlarged and ſometimes ſtraitned; no, no, their Souls are always up, always upon the higheſt pin, inflamed with heat continually.

3. There is no intermiſſion of theſe *high praiſes of God*; the Saints continue *day and night*; they go not to duty, and break off again; and go again, and break off again; no, no, there is no other employment here, there is nothing elſe in Heaven to ſpend one moment of time into all Eternity.

4 There is no wearineſs in theſe Saints, though they are praiſing of God millions of years, yet they are as freſh at the end of them as at the firſt moment; *O Eternity! O Eternal duty!*

2. *The Glory* of theſe Saints is both in their *Souls and Bodies*, but becauſe their *Bodies* are not yet in Heaven, let paſs O my Soul that *Glory*, and conſider the *Glory* of theſe *Souls of Saints*; in each *Soul* there is *the underſtanding, will, and affections*: For the *affections* conſider only their *joy*, for the *underſtanding and will*, conſider their object they ſee, which is *the Viſion of God*; and the object they enjoy, which is the *fruition of God*: That relates to the *underſtanding*, this to the *will*.

1. For *the joy* of Saints, it is *a pure joy* without any mixture of ſorrow or ſin; it is *a ſpiritual joy*, flowing eſpecially from this, that God is their portion; it is *a full joy*, for they joy in God, they joy in the Glory of God, they joy in the Communication of God to them, they joy in the Glory of one another; look, how many Saints are in Heaven, ſo many joys have the Saints; for they rejoyce in every ones happineſs as in their own; this doubles and trebles, and multiplies their *joys*; O it is *a full joy*! But that which is more than all the reſt, it is *a Divine joy*, for it comes *from God*; and it is *in God*; and it is *with God*; it is the ſame *joy* that God himſelf hath; Carnal hearts rejoyce in ſenſual things, but God rejoyceth not in theſe things they rejoyce in; now the Saints in Heaven are exerciſed in the ſame joy that God himſelf hath; the beams of their joy are mingled with the beams of God's Joy. O Glorious *joy*! And yet the happineſs of Saints conſiſts not in this joy, for the enjoyment of God is above the joy of this enjoyment; proceed then O my Soul, wade farther and bathe thy ſelf in theſe delicious Rivers of their Heavenly Paradiſe.

2. For *the Viſion of God*, the *underſtanding* or the mind of Saints *ſee God*; in this happineſs of Heaven are incloſed theſe particulars.

1. The Saints know God, for *ſeeing* is put for *knowing*; *Now we ſee through a Glaſs darkly, but then face to face; now we know in part, but then ſhall we know as we are known.* Every Saint in Heaven underſtands all things, and knows all perſons ſo far as it may any way conduce to his happineſs: There 1 Cor. 13. 11.

is no ſimplicity, no ſhallowneſs in Heaven, all the Saints there have ſharpneſs of wit, conformity with God in knowledge, which is indeed the very image of God.

2. The Saints underſtand ſo clearly as that they need no help of Faith, no help of means to ſee thoſe Glorious things of Heaven, except that means we call the *light of Glory.* Indeed there is *a light* in Heaven above all the brightneſs of this World, *a light* that would dazle the eye of man and dim it; hence in this frail condition *no man can ſee God and live*; when God, or but an Angel appeared, how were men affrighted? But in Heaven the Souls of the juſt are elevated, and inabled to ſee with joy thoſe things that there are manifeſted; Pſal. 36. 9. *In thy light ſhall we ſee light*: It is called Col. 1. 12. *the Inheritance of the Saints in light.*

3. The Saints in *this light* ſee not only the attributes of God, his Mercy, Juſtice, Truth, and Wiſdom; but the very ſimple pure eſſence of God (which yet is not ſeparated from his attributes) there is a clear viſion on their part, and a clear Manifeſtation on God's part; both are from God, to make them able to ſee him, and to be willing to be ſeen of them! And thus God ſhews himſelf not darkly as to the Patriarchs of old, not terrible as on Mount *Sinai*, not a far off as to *Balaam*, not for a ſhort time as in the transfiguration; the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it ſelf.*

3. For the *Fruition of God, the will* of the Saints *enjoys God*; In this happineſs of Heaven are envolved theſe things.

1. The Saints have God, and they know they have God by a reflex act.

2. As they know they have God, ſo they make what uſe they will of all the attributes of God, and of all that is in God; they have as much uſe as they will of the wiſdom of God, and of the power of God, and of the Mercy in God, as one friend uſually ſays to another, *make uſe of all I have as your own*; ſo God bids the Saints make uſe of all his riches, and glory and excellency, as they will.

3. As they make uſe of God, ſo they have the ſweet and comfort of what they uſe; hence God 2 Tim. 6. 17. is ſaid *to give us all things richly to enjoy*: He gives the things, and he gives the comfort with it; He gives himſelf to the Saints in glory, the uſe of himſelf, and the comfort of himſelf in the uſe thereof.

4. As they enjoy God, ſo they enjoy themſelves in God, they live in God continually, the fiſh doth not more truly live in the water, and move in the water, than the Souls of Saints do Col. 3. 3. live in God, and move in God: *your life is hid with Chriſt in God.* The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God, and enjoyed in God. Such a ſpeech is that of Mat. 25. 23. Chriſt, *enter into your Maſter's joy*; it enters not into you, but you muſt enter into it; and what is it? *Your Maſter's joy*: not only that joy that your Maſter gives, but the ſame joy that your Maſter has; it is your Maſter's own joy that you muſt Rev. 1, 20. enter into, and that you ſhall live in. So *I was in the ſpirit on the Lord's day*, ſaith *John*, it is not ſaid, *the ſpirit was in him*, but *he was in the ſpirit*; ſurely that was a beginning of the glorious condition of the Saints of God; they are in the Spirit of God, not only *God in them*, but *they in God.* ——And this, O my ſoul is the ſpiritual part of Heaven! doth it not *reliſh*? *O taſte and ſee that the Lord is good!* O here is the pure, ſpiritual, quinteſſential joys of Heaven! the Saints are ſo ſwallowed up in God, as that they cannot any farther mind themſelves, but altogether God; nay *their minds, and wills, and affections*, are all ſet on God, and nothing elſe. 1. Their *minds* are ſo immediately ſet on God, as if they were wholly emptied of the Creature, and had nothing to doe but with an uncreated good, even God himſelf. 2. They will not any thing to themſelves nor to any Creature, but all to God; O! their will is wholly taken up with God. 3. Their affections Pſa'. 4. 4; Mat. 22. 37. are wholly ſet on God, they *rejoyce in the Lord always, and again rejoyce in the Lord*; they *love the Lord with all their heart, and with all their ſoul, and with all their mind*; and though they love themſelves; yet ſo, as that they love themſelves for God; in this world we love God for our ſelves, which is but a natural love, or for himſelf, which is a gracious love; but in Heaven the Saints love themſelves for God, which is a glorious love. And in this kind of love of God, and enjoyment of themſelves in God, the Saints are raviſhed with God and are in a kind of ecſtaſie eternally.

3. The *Eternity* of Saints remains, and this *Eternity* is the crown of their crown, the glory of their glory: Without this *Eternity* all the former were comparatively little or nothing; the very thought of once leaving it, would even imbitter all the joys of Saints; yea the more would it pierce them, becauſe of the ſingular excellencies which they muſt forſake; it would be an hell in heaven, to think of once loſing heaven; but O bleſſed *Eternity!* where the lives of Saints are perplexed with no ſuch thoughts, nor their joys interrupted with any ſuch fears! where they are pillars in God's temple, and ſhall go out no more! *O Eternity*! O my ſoul! what is this, to be ſo bleſſed, and to be *Eternally* bleſſed? Why, ſurely this, if any thing, is the reſemblance of God. *Eternity* is a piece of infiniteneſs. Now, *O death where is thy ſting? O grave where is thy victory*? days, and nights, and years, and time, and end, and death, are words which there have no ſignification, nor are uſed, except perhaps to extol *Eternity*, as the mention of hell to extol heaven. No more uſe of our Calenders, or Chronologies all the years of our Lord, and the years of our Lives are loſt and ſwallowed up in this *Eternity*: while we are Servants, we hold by leaſe, and that but for the term of a tranſitory life, but the *Son abideth in the houſe for ever.* Gal. 6. 8. O then my Soul, let go thy dreams of pleaſant pleaſures, fear not to enter that eſtate, where thou ſhalt ever after ceaſe thy fears. Sit down, and ſadly once a day bethink thy ſelf of this *Eternity*: Amongſt all thy Arithmetical numbers, ſtudy the value of this infinite Cypher, which though it ſtand for nothing in the vulgar account, doth yet contain all our millions; O fix thine eye on this *Eternity*? Study throughly, ſtudy this one word *Eternity*; but to ſtudy it only is not enough; Come, roul up thy affections; awake, awake, be enlarged, *love, joy, deſire*; What? O my Soul, *live and never die! Rejoyce and ever rejoyce*? O what ſweet words are thoſe, *never and ever*? O this word Everlaſting contains the accompliſhed perfections of Heavens Glory. O my Soul that thou would'ſt believingly weigh this word *Everlaſting*! Methinks it ſhould revive thee in the deepeſt agony; *Why, muſt I Lord, thus live for ever, then will I alſo love for ever; muſt my joys be immortal; then ſhall my thanks alſo be immortal; ſurely if I ſhall never loſe my Glory, I will alſo never ceaſe thy praiſes.* O this ſweetneſs of this *Eternity*! How ſhould I but reliſh the ſweetneſs

of it? O bleſſed *Eternity!* O bleſſed eſtate of Saints in the Kingdom of Heaven! O Glory not to be expreſſed; even by thoſe who are glorified! There is that perpetual ſpring, which through the freſh and ſweet breathings of the Spirit of God, ſhall flouriſh ever; there is time (if it be time always after one ſort, not diſtinguiſhed into Evening and Morning but continued with a ſimple *Eternity.* O *Eternity of joys,* worthy of continual ſongs of Saints and Angels to celebrate thy praiſe! O *Eternity of joys!* How ſhould I extol thee, deſire thee, love thee, and hate all this World for thee? O *Eternity of joys!* how ſhould my Graces be acted, my affections be raiſed, my thoughts be refreſhed with the Delights and Meditations of thee? O my Soul, bring forth thy ſtrongeſt burning *Love*: Here's matter for it to work upon, here's ſomething truly worth thy loving; O my Soul bring forth thy *deſire, hope, reſolution, joy*; here's matter for them all to work upon; O my Soul look upwards! Yonder far above yonder, ſhalt thou be encircled with *Eternity,* and come forth no more; yonder thou ſhalt live, and ever live, and praiſe the Lord, and ever, ever, ever praiſe him: When *this Mortal ſhall put on Immortality, and this Corruptible Incorruption,* the date of thy Leaſe ſhall no more expire, nor ſhalt thou trouble thy ſelf with thoughts of Death, nor loſe thy joys for fear of loſing them: When millions of ages are paſt, it is no nearer ending: Every day is all noontide: And every month is *May,* or harveſt: And every year is there a Jubilee: and all this is one *Eternity.* O bleſſed *Eternity!* The Glory of my Glory; the Perfection of my Perfection.

2. *Complaint.*

But alas! where is my love, my longing after this *Eternity?* What little taſte and ſavour have I of this ſweetneſs? My Soul! what dulneſs and heavineſs is this that hangs upon thee? My judgment, O alas! is confounded, how then ſhould my affections be enlarged? It is the abundance and exceſs of light hath ſtruck me blind; now my thoughts are in Heaven, which way ſoever I look, I loſe my ſight, in ſeeing an infinity round about me; Oh here's length without points, breadth without lines, depth without any ſurface; all content, all pleaſure, all reſt, all delight, all an Ecſtaſie of fruitions; who can ſtrengthen my eyes to endure Eagle-wiſe this glorious and reſplendent Sun? But O my Soul! lay not all the fault on the weakneſs of thy Judgment: Say, is there not ſome other cauſe? O how hath the World bewitched thee, that thou art become ſo Carnal, ſo Corporal, ſo Senſeleſs of Spiritual things! Thy thoughts run after Riches, and they are uncertain; thou art ambitious after Honours, and they are ſlippery; thou art in love with pleaſures, and their end is ſudden; and there is bitterneſs in the end; thou art daily converſing with men, but death ſhall diſſolve all knots of Friendſhip with others. O prepoſterous care! What, all on the World! And now that *Eternity* is thy *Meditation* (on which thou ſhouldſt taſte largely, and be affected deeply) art thou now all *Amort*; O what dulneſs, what drowſineſs, what ſecurity is this! If thou haſt in thee any ſparks of that Heavenly fire, firſt breathed into thee by the Spirit of God; *awake, awak, O my Soul!* away, away with this dull ſenſleſs ſecurity, and conſider there's but a ſtep betwixt thee and *Eternity of joys!* What! *haſt thou not ſeen? Haſt thou not heard?* And when all is done, art thou ſo careleſs of thy home, ſo ſenſleſs of Spiritual delights? A Gracious heart takes not the things of Heaven as gueſſes and imaginary things, but looks upon them as certain ſubſtantial realities, and this is a ſign of Grace (O my Soul!) if thou art able to look at the things of Heaven as the only real, ſubſtantial excellent things, and ſo as to darken all the things of the World. Carnal men look upon theſe Heavenly things as conceits and imaginations, they have not faith, nor do they *know within themſelves* that there are ſuch things, but the Saints *know within themſelves, that they have a better and an enduring ſubſtance,* Heb. 10. 34. the Kingdom of Heaven is *within them,* Luke 17. 21. and therefore they are uſually quick, and active, and lively, and chearful in their ſervices or ſufferings. O my Soul! how ſhould I bewail thy wants? Doſt thou doubt whether there be an Heaven, or whether thou haſt a God and a Saviour there? Oh far be from thee this Atheiſm, woe to thee if thou believeſt not; but O *thou of little Faith,* doſt thou believe there is ſuch an happineſs, and an happineſs for thee, and yet thou deſireſt it not, and yet thou delighteſt not in it? Alas! how weak, and unbelieving is thy belief? How cold and faint are thy deſires? Tell me, what ſuch goodly entertainment haſt thou met withal here on Earth, that was worthy to withdraw thee from theſe Heavenly *Joys*? Or what cauſe of diſlike findeſt thou above? Oh none! My Soul, it is only thy miſerable drowſineſs, only thy ſecurity. Oh what ſhall I ſay? What ails thee O my Soul? As *Jonathan* ſaid to *Amnon,* 2 Sam. 13. 4. *why art thou lean from day to day being the King's Son?* So why art thou heavy O my Soul, and why walkeſt thou ſo dumpiſhly in the ways of God being the King of Heaven's Son?

3. *Wiſh.*

O that I could *mind* this *Eternity!* that I could taſte or reliſh this *Eternity!* that I were fitted and prepared for *Eternity!* O *that I were wiſe, that I underſtood this, that I conſidered my latter end!* Deut. 32. 29. O *that now while it is called to day, while it is the accepted time, and the day of Salvation,* 2 Cor. 6.2. I had a diligent and intent eye upon this *Eternity!* O that I could ſtill reaſon thus, What if I endure hunger and thirſt, emptineſs an injuries, ſickneſs and poverty? *What if I were beaten with Rods, or ſuffered Shipwrack? What if I were ſtoned to Death?* 2 Cor. 11. 23, 25. All theſe are nothing to that *Eternity of woes*; on the contrary, What if I had *Creſus*'s Riches, *Solomon*'s Wardrope, *Belſhazzar*'s Cup-board, *Sampſon*'s Strength, *Abſolom*'s Beauty? What if an Angel *ſhould take take me up into an exceeding high Mountain, and ſhew me all the Kingdoms of the World, and the Glory of them, and ſay unto me, All theſe will I give thee*? All theſe are nothing to *Eternity of Glory*: O Lord, that I could *wait and long for thy Salvation*! O that I could mind the things above! O that my eyes, like the eyes of thy firſt Martyr, could by the light of Faith ſee but a glimpſe of Heaven! O that my Heart could be rapt up thither in deſire! O that I could ſee Heaven with a diſcerning, experimental, ſpiritual, fixed believing eye! O that my mind were raiſed to look after that Communication of God that I ſhall have hereafter! O that my Converſation were in Heaven! O that I were drowned in this preſent thought of *Eternity,* and that I might never wake again, but into the injoying of it! O that my Soul were opened at this very time and moment, to receive the influence of Heavens Joy into it! How then ſhould I trample upon theſe poor Vanities of the Earth! How willingly ſhould I endure all Sorrows, all Torments! How ſcornfully ſhould I paſs by all Pleaſures, all Pomps! How ſhould I be in travail of my diſſolution! O when ſhall this day come, that I ſhall perform that *Duty,* and partake of the Glory of the Saints? When ſhall this day come, that I ſhall poſſeſs that Pure, and Spiritual, and Full, and Divine joy which comes *from God*, and is *in God*, and is *with God*? When ſhall this day come that I ſhall have *the Viſion of God, and the Fruition of God*, when I ſhall ſee God, and enjoy God, and enjoy my ſelf in God? O when ſhall this day come, that I ſhall enter into theſe confines of *Eternity*, and ſolace my ſelf in my God? Pſal. 42.1, 2. *As the Hart panteth after the water-brooks, ſo panteth my Soul after thee, O God: My Soul thirſteth for God, for the living God: O when ſhall I come and appear before God?*

4. *Confeſſion.*

I deſire Lord, but alas! how weakly, how dully, how heartleſly? 2 Cor. 3.5. I am not able, *Not ſufficient of my ſelf to think any thing as of my ſelf, but my ſufficiency is of God*: It is nature that pulls me from this holy *Meditation*; nature favours it ſelf, loves the world, abhors Death and *Eternity* in another world: It is my miſery that I dote on nothing, or on ſin that's worſe than nothing; Jer. 4.14. How long ſhall theſe Vanities thus beſot me? *How long ſhall theſe vain thoughts lodge within me?* Why Lord? There is no ſtrength in me, I can neither will nor doe; Phil. 2.13. *It is thou only muſt work in me both to will and to doe* (both to meditate on, and to prepare for, both to *deſire* after, and to *love*, and *hope*, and *joy* in this *Eternity*) *of thy good Will and Pleaſure.*

5. *Petition.*

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my ſoul: O give me a taſte and reliſh of this *Eternity*! O give me *this water, that I need thirſt no more!* O give me ſuch a taſte or reliſh of this water, *that it may be in me a well of water ſpringing up into eternal life!* O inflame my ſoul with a love of theſe thoughts, with a longing deſire after this *Eternity of joys!* O let me not always be thus dull and brutiſh, but thou that haſt prepared *Eternity* for me, prepare my ſoul for *Eternity*! teach me ſo to carry on this earth, that I be not ſhut out of thoſe *Eternal Manſions* in Heaven; open mine eyes that I may ſee; draw aſide this veil that I may know what *Eternity* is; give me ſo to live as one that labours for *Eternity*, contends for *Eternity*, ſuffers for *Eternity*; let me never be ſo fooliſh as to ſettle my ſelf on vanity, and to neglect this *Eternity* that never ſhall have end.— Eph. 2.17. 18. *Oh Father of glory, give me the ſpirit of Wiſdom and Revelation in the knowledge of Chriſt, that the eyes of my underſtanding being illightned, I may know what is the hope of thy calling, and what the Riches of the glory of thy inheritance is the Saints*; Lord here is the ſummary of my ſuit, *that I may know*, not only the inheritance of the Saints, but *the inheritance in the Saints*, and *the glory* of the inheritance, and the *riches* of the Glory; nor would I have a common underſtanding to *know* this, but I deſire that *the eyes of my underſtanding may be illightned*; and let this come from *the Knowledge of Chriſt*, from *the Spirit of Wiſdom and Revelation*, and from *the Father of Glory*. O Lord, my meaning is and my prayer is, that I may find ſome experimental, ſweet and Spiritual good in my ſelf, as the beginning of that *Eternal good* which I expect; others may know what this *Eternity* is in Sermons, in Books in the written Word; but the Saints only Heb. 10. 34. *know in themſelves that they have a better and enduring ſubſtance.* O Lord that I may *know in my ſelf* what this *Eternity* is, that I may know it by that experimental ſweetneſs of the beginning of Glory, that I find *in my ſelf, and what is Glory begun but Grace and Holineſs?* Thou ſeeſt, Lord, that it is no ſtrange favour that I beg of thee, it is no other than that which thou haſt richly beſtowed upon all thy valiant Martyrs, Confeſſors, Servants, from the beginning, who never could ſo chearfully have embraced Death and Torments, if through the midſt of their flames, and pains they had not ſeen their Crown of Glory. 2 Cor. 4. 16. *We faint not in Sufferings, becauſe we look at things that are not ſeen.* Why Lord, *one drop of Heaven within me would darken all the Glory of the World without me*; O let me ſee Heaven in the reality of it with a clear, ſpiritual, fixed eye; let into my Heart one ſweet and ſaving thought of *Eternity*, and then when thou wilt, *Lord, let thy Servant depart in Peace.* My times are in thy hand, I am no better than my Father; my life is a bubble, a ſmoak, a ſhadow, a thought, I know there is no abiding in this through-fare; Oh ſuffer me not to be ſo mad, as while I paſs on the way, to forget the end; it is that other life that I muſt look after; with thee it is that I muſt continue; Oh let me never be ſo ſpiritually fooliſh as to ſettle my ſelf on what I muſt leave, and to neglect *Eternity*. I have ſeen enough of this Earth, and yet I love it too much, Oh let me ſee Heaven another while, and love it ſo much more than the Earth, by how much the things there are more worthy to be beloved. Oh God look down on me, and teach me to look up to thee, and to ſee thy goodneſs in the Land of the Living; thou that boughteſt Heaven for me, guide me thither; and for thy mercies ſake, in ſpight of all Temptations, enlighten thou my Soul direct it, crown it, that ſo at laſt I may doe that *Duty* and receive that *Glory* of thy Saints, in *joying, ſeeing, and enjoying God to all Eternity.*

6. *Confidence.*

Behold, O *my ſoul!* and do not meerly crave, but challenge this favour of God, as that which he owes thee; he owes it, becauſe he hath promiſed it, and by his mercy he hath made his gifts his debt: Is there not a promiſe made? Pſal. 89.15. *Bleſſed is the people that know the joyful ſound, they ſhall walk in the light of thy countenance, O Lord:* ——— 1 Joh. 2.25. *this is the promiſe that he hath promiſed us, even eternal life.*——— 1 Jo. 5.13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life:* and is it not an experience tryed? Cant. 2.3. *I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſte*: O what is this but *the taſte of eternity*? What is this but a glimpſe of unſpeakable joy? O Lord, let me *taſte* this ſweetneſs by ſome real experiments in my own heart! *give me Lord: what wilt thou give?* give me a ſpiritual eye, that I may look at this *Eternity* as a ſpiritual thing; a carnal heart looks at it carnally, *Oh the flaſhes of joy to have a Crown and a Kingdom!* but a ſpiritual heart looks at *Eternity* ſpiritually: O give me to look to heaven with a right eye, and in a right manner, to look at the ſpiritual part, and ſpiritual excellency in heaven, which conſiſts in *the viſion of God, and fruition of God, in the Image of God, and Communion with God*: O give me thus to ſee, and to know the reality of this *Eternity! Give me Lord, what wilt thou give*? Give me an heavenly principle that will carry me heaven-ward: Cant. 3.6. the Church is compared to *pillars of ſmoke that aſcend upwards to Heaven*: though the Church be black and dark in regard of her infirmities, yet ſhe hath a principle to carry her *upward to Heaven*: and the Saints are compared to *Eagles* that flie aloft towards heaven, though their bodies are not there, yet their hearts and ſouls are there: Why Lord, *my treaſure is in heaven, O let my heart be there!* Oh, where ſhould it be but there? is not heaven the place and center of my heart? and have not all things in nature a principle to carry them to their proper place? experience tells me that as the place of fire is on high, ſo fire hath a principle to carry it on high; and as the place of earth is below, ſo earth hath a principle to carry it below: and if the place and center of my heart be in heaven, muſt it not have a principle to move naturally thither? O the conſciences of many tell them their ſouls work downward to vanity and ſenſuality! but O Lord! let my ſoul work heaven-ward: O Chriſt! let my ſoul move towards thee; though I have weights of corruption that would weigh me down; yet give me, and aſſure me of that principle that doth work to heaven. *Give me Lord, what wilt thou give?* give me ſome beginnings of eternal life wrought in me here, Rom.8.30. give me the firſt fruits of heaven. The ſcripture ſaith, that *whom he hath juſtified, them he hath glorified.* (*i.*) they have the glory of heaven begun in them: why Lord, give me this earneſt; give me an heart enlarged with God's image; now is the image of God begun, and in heaven the image of Eph. 4.24. God ſhall be renewed: Oh give me this image! give me *righteouſneſs and holineſs*, for that is the image of God; give me thy preſence; give me *the viſions of God, and fruitions of God*; ſuch things are in heaven; and as the earneſt of my inheritance give me the firſt-fruits, give me ſome acquaintance of thy bleſſed ſelf in every ordinance, let there be a ſtronger union betwixt God and my ſoul: let me enjoy God in the creature, and God in the ordinances, and God in all things; yea, let me enjoy God in my ſelf, and my ſelf in God: O let the Sabbaths be my delight, as a beginning of that *Eternal Sabbath* that I ſhall keep in heaven! and thus before I go *into heaven*, let heaven come *into me*; let me taſte of *Eternity* by theſe real experiments in my own ſoul. And now Lord, that thou haſt in ſome ſweet meaſure aſſured me, in that thou beginneſt to warm my heart, and to perſuade my ſoul that I have a right and intereſt to this *Eternity*; what elſe means this, *he that believeth on the Son of God, hath* 1 Joh.5.10. 11. *the witneſs in himſelf —— and this is the record that God hath Given to us eternal life*? O then how ſhould I but grow bold and confident! chear up O my ſoul, chear up *my love, Chriſt's fair one, for loe the winter is almoſt paſt, and the time of the ſinging of birds is almoſt come.* It is but a while, and I ſhall be free from the body of ſin and of death; it is but a while, and the image of God ſhall be made perfect in me: it is but a while and I ſhall behold the bleſſed face of God; and ſhall live to the praiſe of that bleſſed God without any intermiſſion; and ſhall joyn with thoſe bleſſed creatures, that are *eternally* bleſſing and praiſing God; thoſe taſtes I have formerly had aſſure me of this. *Believe it, believe on the Son, believe the promiſes*; be content to venture all thoſe great things of *Eternity*, upon that bare word of God, *Pſal.* 89. 15. 1 *Joh.* 2. 25. 1 *Joh.* 5. 13. Cant. 2. 3.——3. 6. *Rom.* 8: 30. *Eph.* 4. 24. 1 *Joh.* 6. 10, 11. What? doſt thou *believe*? ſurely this one work of God, *to make thee cloſe with the Promiſe, and to venture all on the Promiſe*, doth of it ſelf intereſt thee in this *Eternity*; for this is a work of the Spirit, it is from a Divine principle to be able to doe this: O believe! and do not only *believe* a taſte, but a hearty draught of *Eternity*: theſe taſtes are but earneſts, but there John.3.16. Heb. 9.15. Dan. 9.24. 1 Pet. 1.4. is a Promiſe of everlaſting fruition: Hath he not given thee his word for *Eternal life*, for an *Eternal inheritance*, for *everlaſting righteouſneſs*, for an inheritance *incorruptible, undefiled, and that fadeth not away*? Awake, ariſe, O my ſoul, and lay hold on the promiſes of this bleſſed *Eternity*; be not diſmay'd by reaſon of thy unworthineſs, for the Promiſe is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Chriſt hath purchaſed righteouſneſs and everlaſting life, *believe in him, and live to all Eternity*, O my ſoul! why art thou dull and ſluggiſh, wherefore doſt thou not put forth thy ſelf to embrace and receive this promiſe of *Eternity*? God's promiſes are ever certain, never leſs, but rather more in accompliſhment than in tender; why doſt thou not caſt thy ſelf upon this bleſſed iſſue, *If God be merciful, I am eternally happy*? It is the ſure promiſe of God, John.3.36. *that he that believeth hath eternal life*; therefore if *I believe*, I am already a free denizion in the new *Jeruſalem*; *Eternity of joys* is already reſerved for me: Why Lord? *I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.*

Concluſion.

Pſal.116.7. *Return unto thy reſt, O my ſoul, for the Lord hath been beneficial unto thee:* And yet before *thy reſt*, ſtay a little, one word more; what? can a proſpect of heaven be too tedious? can a diſcourſe of *Eternity* be too long? Oh no. 1. Dwell a little in admiring at the goodneſs of God, at the infinite treaſures of the riches of the glory of the grace of God towards the children of men. Rom.8.30. 31. After the Apoſtle had ſpoken of *glorification* he cries out, *What ſhall we ſay to theſe things?* And now, O my ſoul! thou haſt been diſcourſing of *Eternity, What doſt thou ſay to theſe things?* O the height and depth, and length, and breadth of the loving kindneſs of the Lord! Pſal.31.19. How unſearchable are his mercies! and his grace paſt finding out! *Oh how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought before the ſons of men!* If ever God *wrought* about any thing, it was about the Communication of his goodneſs to man: this was the work of God, and great deſign of God from all *Eternity*; Nay the chief of the deep, infinite counſels of God, and the works of the wiſdom of God have been, and yet are exerciſed about this O my ſoul admire, admire, if in any part of this *Meditation*, thou haſt had a true ſpiritual ſight of the riches of the goodneſs of God, in the way of his Communication of happineſs and glory to the children of men; if thou haſt ſeen into the great deſign of God, into the deep counſels of the wiſdom of God, if the Lord hath in ſome ſweet meaſure laid open his heart to thee, and brought thee into the treaſure of his riches, and given thee a view of them, admire at this! 2. Break forth into praiſes; join with thoſe bleſſed Elders that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who ſung, Rev.6.8,9. *worthy art thou, who waſt ſlain, and haſt redeemed us unto God by thy blood, to receive honour, and bleſſing, and glory*; make melody with all thoſe creatures in heaven, and on earth, and under the earth, and in the ſea; who ſay, *bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever*; Rev. 5.13. be raiſed, be enlarged, O my ſoul! is there not cauſe? why, Chriſt was *the Lamb ſlain for thee*, and Chriſt *by his blood hath redeemed thee unto God.* O the incomparable love and favours of the Lord! was it ever found that any King or Potentate ſhould adopt the blind, the lame, the deaf, the dumb, to ſucceed him in his inheritance? And ſhall ſuch a one as I (the vileſt, the worſt of Sinners) inherit Everlaſting

verlaſting life, a Crown that never withereth, a durable treaſure, which can never fade? O what ſhall I give unto the Lord for this *Eternity*? *My Soul, Rejoyce thou in the Lord, and bleſs his holy Name*: Now begin that *Hallelujah* on Earth, which in Heaven thou ſhalt ſing more ſwettly to all *Eternity, Hallelujah*! And again *Hallelujah*! Amen *Hallelujah*?

And now (O my Soul!) give up thy ſelf to God, and repoſe thy ſelf wholly on thy Maker and Redeemer; be abundant in Service, there ſhall not be one tear, nor one ſigh, nor one prayer loſt. Wait patiently on God, for the full poſſeſſion of this *Eternity*, and walk chearfully in the way that he leads thee thereunto: Say at the parting of this Meditation, O *Lord!* O Eternity *it ſelf!* O *thou* Firſt *and* Laſt, Alpha *and* Omega! *without beginning, and without all end, I recommend my Soul, my ways to thee; take me to thy keeping, and prepare me for this* Eternity, *through Chriſt thy only Son, my only Saviour*. Pſal. 16. beginning at *Verſe* 7. *ad finem*.

CHAP. IX. SECT. I.

Of the Nature of the Life of Faith.

To *live by Faith, is by Faith in Chriſt to aſſent and adhere unto, and to poſſeſs the whole Word of God as our own in all ſtates and conditions, reſting quietly upon his gracious and faithful promiſe, and yielding our ſelves unto his good pleaſure, in ſincere, univerſal and conſtant obedience*: Or, *to live by Faith, is to feed upon the ſeveral Promiſes of God made in his Word, and to apply them to our own ſelves, according to our needs, and ſo to uphold, comfort and incourage our ſelves againſt all Temptations, and unto every good Duty.* This *Life of Faith* is a very Heaven upon Earth, a ſweet Sanctuary to any hunted Soul; hereby our Hearts will be cheared, our life will be ſweet to us, God will be glorified, and the Glory of his truth will be mightily advanced. O bleſſed duty!

Sect. 2. *Of the manner of this Life of Faith in general.*

Our Directions for this life of Faith are { General. Particular.

In general, that we may *live by Faith*, we muſt endeavour two things.

1. To get matter for our Faith to work upon.
2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we muſt obſerve three things: 1, That we ſtore up all the good * *Promiſes* of God, and our own experiences ſeaſonably: It is good to lay up in a good time aforehand.

* *Are not theſe the ſtars in the firmament of the Scripture? The moſt golden lines in that Book of God? of all the Bible methinks, we ſhould not part with one of thoſe promiſes, no, not for a World.*

2. That we lay in *Promiſes* of all kinds! We had better leave than lack; it is the wiſdom of a man, that he may not live feebly and poorly, but to have ſomewhat to ſpare.

3. That we ſo lay them up, that we may have them at hand: It is a folly to ſay; *I have as good Proviſion as can be, but I have it not here: Let the Word of God dwell in you plentiouſly and richly in all Wiſdom.* Col. 3. 16.

2. That we may order our Faith aright in the work, obſerve theſe Directions:

1. Take poſſeſſion of *the Promiſes*, and value them as our own. The Prophet recording a *Promiſe* in *Eſay* 54. 17. adds thus, *This is the Heritage of the Servants of the Lord.*] So that there's no Godly man or woman but is a great heir. Whenſoever they look into God's Book, and find there any *Promiſe*, they make it their own: Juſt as an heir that rides over divers fields and meadows, he ſaith, *this meadow is my Heritage, and this Corn field is my Heritage*: And then he ſees a fair houſe, and ſaith, *this fair houſe is my Heritage*: And he looks upon them with another manner of eye then a ſtranger that ſhall ride over thoſe fields: So a Carnal Heart reads thoſe *Promiſes*, but merely as ſtories, not as having any intereſt in them; but a Godly man every time he reads the Scriptures (*remember this note when you are reading the Scriptures*) and there meets with a *Promiſe*, he ought to lay his hand upon it, and ſay, *this is a part of my Heritage; it's mine, and I am to live upon it.*

2. Expect nothing from the *Promiſe*, but that which is ſuitable to the nature of it: To this purpoſe ſome *Promiſes* are abſolute, which God hath ſimply determined to accompliſh, as the Promiſe of the Meſſiah, *Iſa.* 7. 14. and of the calling of the Gentiles, *Rom.* 11. 26. Some *Promiſes* are conditional, which God will accompliſh in his own order, in his own time, and in his own manner and meaſure; in a word, they are no farther promiſed, than God ſeeth in wiſdom to be moſt meet for his Glory, and our good; as, all temporal bleſſings, leſs principal Graces, and the meaſure of all ſanctifying Graces: Now in all theſe expect nothing from them, but that which is ſuitable to the nature thereof.

3. That done, then eye that particular good in the *Promiſe* which we ſtand in need of, and ſet God's Power, and Faithfulneſs, and Wiſdom a work, to bring it about; for inſtance, thou art in Perſecution, and either thou would'ſt have deliverance out of it, or comfort and refreſhment in it: In this caſe ſee all this in the *Promiſe* (referring the order, and time, and manner to God) and then ſet God's power and faithfulneſs a work that can doe it, and his wiſdom a work to contrive it, which way he knows beſt: This is the meaning of that Text, *Commit thy ways unto the Lord, truſt in him, and he ſhall bring it to paſs; and hurl your care upon the Lord, for he careth for you.* Pſal. 37. 5. 1 Pet. 5. 7.

4. By Faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we muſt uſe the means, and meet God in the courſe of his Providence, otherwiſe we *live not by Faith*, but tempt God, and throw away his *promiſes* and all.

5. Set it down and conclude, that God will doe whatſoever he hath promiſed, and we ſhall receive it in the ways of his Providence: This is the very

ry work of Faith it ſelf, thus it draws ſap and vertue from the *promiſe*, when it concludes, That according to the good in the *promiſe*, it is ſure to be done.

6. But imagine the Lord delays and doth not ſuddenly accompliſh, then muſt faith take up its Iſa. 28.16. ſtand, and ſtay till it come: *He that believeth, maketh not haſt, the Viſion is for an appointed time, and* Pſal.133.2. *therefore wait for it.* So the Pſalmiſt, *As the eyes of a Servant look to the hands of his Maſter, and the eyes of a Maiden to her Miſtriſs, ſo our eyes wait upon the Lord our God, until he have mercy upon us:* Not *until we will*, or until we ſee it fit, but *until he will have mercy upon us.*

7. Imagine the Lord not only delays, but ſeems to frown, and to ſay, *He will not hear*: In this caſe, labour with an holy humility to contend with our God, and by ſtrong hand to overcome him, for the Gen. 32. 26. Lord loves to be overcome thus. When *Jacob* wreſtled with God, *Let me go*, ſaith the Lord; *I will not let thee go*, ſaith *Jacob*: So do we catch the Lord Jeſus, and ſtrive with him, and leave him not, till we have thoſe comforts he hath promiſed, and which we have begged: Surely this is the Glory, and Victory, and Triumph of Faith, when the Lord is fain to lay down his weapons, and to yield himſelf as Conquered: *Thy Name ſhall be no more called* Jacob, 28. *but* Iſrael: *becauſe thou haſt prevailed with God.*

Two Cautions concerning *promiſes*, and *the life of Faith*, are mainly to be obſerved in the general.

1. That not barely the *promiſes*, but the perſon of Chriſt, is the object of Faith: We are not to reſt on the *promiſes* alone, but to cloſe with Chriſt in thoſe *promiſes*; *promiſes* are the Pillars of the Soul, Chriſt is the ſubſtantial Pillar of the Soul; the *promiſes* are declarative Pillars, and therefore in receiving of, or having recourſe unto a *promiſe*, we are firſt to ſeek out for Chriſt in it, as being the foundation of it, and ſo to take hold of the *promiſe* in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jeſus*: The *promiſe* is but the Caſket, and Chriſt the Jewel in it; the *promiſe* but the Field, Chriſt is the Pearl hid in it, and to be chiefly look'd Acts 8.31. at: Thus it is ſaid, that *promiſes* of Pardon, are not as Pardons of a Prince, which meerly contain an expreſſion of his Royal word for Pardon; but God's *promiſes* are made in his Son, and are as if a Prince ſhould offer to Pardon a Traytor, upon Marriage with his Child, whom in and with that Pardon he tenders: The reaſon hereof is, becauſe Chriſt is the grand *promiſe*, in whom all the *pro-* 2Cor.1.29. *miſes* are *Yea, and* Amen.

2. That *promiſes* in things Temporal and Spiritual (not abſolutely neceſſary to Salvation) are not univerſal, but indefinite, (*i. e.*) he makes ſuch *promiſes*, becauſe ſometimes (though not always) he grants Jam.5.15. accordingly. For inſtance, that *promiſe of healing the Sick* cannot be univerſal, for it might then be ſuppoſed that ſick men ſhould never die, ſeeing *the Elders* may at all ſuch times of danger of Death, ſtill come and pray with them, but we all know *it is ap-* Heb. 9.17. *pointed for all men once to die*; the meaning thereof is, that prayer is an Ordinance to which God hath made ſuch a gracious *promiſe*, and he often doth reſtore the ſick at their Prayers; and therefore upon every ſuch particular occaſion, we are to relie upon God for the performance of it by an act of recumbency, though we cannot with an act of full aſſurance, *the promiſe* not being univerſal, but indefinite: Of like nature are all other *promiſes* of things Temporal or things Spiritual, not abſolutely neceſſary to Salvation; as long Life, Riches, Honour, *Aſſurance of Evideuce* to them that fear him, the tenor and purport of which *promiſe*, is not as if abſolutely, infallibly, and univerſally; God doth always perform theſe to thoſe that are truly qualified, with the conditions ſpecified in thoſe *promiſes*; the contrary both Scripture, Inſtances, and common Experience ſhews; they are therefore indefinitely meant, and ſo to be underſtood by us; becauſe when ever God doth diſpence any ſuch mercies to any of his he would do it by *promiſe*: And he requires anſwerably an act of Faith, ſuitable to that his meaning in the *promiſe*; that as he intended not in ſuch *promiſes*; an abſolute, infallible, univerſal obligation of himſelf, to the performance of them to all that fear him; ſo the act of Faith which a man is to put forth toward this *promiſe*, in the application of it for his own particular, is not required to be an abſolute, infallible perſuaſion and aſſurance, that God will beſtow theſe outward things upon him, having theſe qualifications in him, but only an indefinite act (as I may call it) of recumbency and ſubmiſſion, caſting and adventuring our ſelves upon him for the performance of it to us, not knowing but he may in his outward diſpenſations make it good to us; yet with ſubmiſſion to his good pleaſure, if otherwiſe he diſpoſe it; and if he grant, to conſider then, That whatſoever we have, it is not *by a mere Providence*, but *by virtue of a Promiſe*.

Sect. 3. *Of the manner of this Life of Faith in particular, as in Temporal evils.*

IN particular that we may live by faith, obſerve we,——

1. The *Promiſes*.

2. The exerciſe of faith concerning the *Promiſes*.

And both theſe are conſiderable, either in regard of { Our ſelves. / Others.

1. In regard of our ſelves; and therein we ſhall conſider matters { *Temporal.* / *Spiritual.* / *Eternal.*

Things temporal are either { *Evil.* / *Good.*

We ſhall begin firſt with *Temporal Evils*; and concerning them, firſt give you the *Promiſes*; and ſecondly, the exerciſe of faith in the reſpect of thoſe *Promiſes*.

1. The *Promiſes* that concern *Temporal Evils* have reference to thoſe evils,

in { *General.* / *Special.*

1. Evils general, are afflictions and dangers, concerning which we have *Promiſes*.

ſome to { Prevent, / Qualifie, / Remove thoſe afflictions,

1. The *Promiſes* to prevent Afflictions, you may read in the Word, and they are theſe and the like: *Pſal.* 91. 10. *Pſal.* 121. 7. *Job.* 5. 19. *Zech.* 2. 5. where the Lord promiſeth *to be a wall of fire to his people*; (not of ſtone, or braſs, ſaith *Theodoret*) that it may both fray a far off, and keep off too at hand; protect them, and deſtroy their enemies.

2. The *Promiſes* to qualifie Evils, are theſe and the like. *Pſal.* 103, 13, 14. *Iſa.* 49. 13, 14, 15. *Hoſ.* 11. 8, 9. In this laſt promiſe, God imitates Parents (ſaith *Theodoret*) when any miſery is upon their Child, their Bowels yern more; never ſits the Child ſo much on the Mother's lap, never lies ſo much in her boſome, as when he is ſick: So the Spouſe being ſick of Love (*i. e.*) in ſome miſery, *Chriſt ſtayeth her with flaggons, comforts her with apples*; *his left hand is under her head, and his right hand doth* Cant. 2. 5, 6. *embrace her*: Pſal. 56. 8. where we may read God's Compaſſion to his Children in their Calamities,

that he narrowly obſerves every one of them; *Thou telleſt my wandrings*] yea, he makes ſo precious a reckoning of their griefs and ſorrows, that not a tear falls to the ground, but he keeps it, preſerves it as precious liquor) in his bottle; *Put my tears into thy bottle*] yea he keeps them in memory, he notes them and writes them in his Book, as if he would chronicle our tears for everlaſting remembrance; *Are they not in thy book?*] 2 Cor. 4. 17. Is there or can there be any richer or fuller expreſſion of *Tully* than there is in the Greek, where there is both an elegant *Antitheſis*, and double *Hyperbole*, beyond *Engliſhing*, Καθ' ὑπερβολὴν εἰς ὑπερβολὴν, for *affliction*, *glory*, for *light affliction*, *heavy*, maſſie, ſubſtantial glory, *a weight of glory*, for *momentary affliction*, *eternal glory*: Nay, the Apoſtle adds degrees of compariſon, yea goes beyond all degrees, calling it *more excellent*, *far more excellent*, an Hyperbole, Hyperbole, *exceeding*, *exceſſive*, *eternal weight of glory*?

3. The *Promiſes* to bear them, or in due time to remove them, are theſe and the like: *Pſal.* 37. 24. *Jer.* 29. 11. *Mic.* 7. 8, 9. *Pſal.* 97. 11. as ſure as harveſt follows a ſeeding, ſo to the righteous comfort follows mourning, *Job* 16. 20. 1 *Cor.* 10. 13.

2. Evils ſpecial, are Sickneſs, Poverty, Famine, War, Captivity, Witchcraft, Poſſeſſion, Oppreſſion.

1. For ſickneſs, we have *Promiſes* ſome to { Prevent,
Qualifie,
Remove ſickneſs.

1. The *Promiſes* to prevent, are theſe and the like: *Exod.* 15. 26. *Deut.* 7. 15. *Pſal.* 91. 10.

2. *Promiſes* to qualifie ſickneſs, are theſe and the like: *Pſal.* 41. 3. *Heb.* 12. 6, 7, 8.

3. *Promiſes* to remove ſickneſs are theſe and the like: *Exod.* 23. 25. *Deut.* 7. 15. *Iſa.* 40. 31.

2. For *Poverty*, we may ſtore up theſe promiſes, *Pſal.* 23. throughout, *Pſal.* 34. 9, 10. *Pſal.* 37. 25. *Heb.* 13. 15. The wicked indeed may have more abundance than the Chriſtian, but here's the difference, the wicked hath all *by a Providence*, the Chriſtian hath all *by a promiſe*: And this diſtinction the poor Chriſtian would not part with for a world of Gold.

3. For *Famine*, we may ſtore up theſe promiſes, *Job* 5. 19, 20. *Pſal.* 33. 18, 19. *Prov.* 10. 2, 3. *Pſal.* 37. 18, 19. *Iſa* 41. 17, 18. Some *Martyrs* being caſt into Priſon, and denyed neceſſary food, they had faith to return this anſwer, *If men will give us no meat, we believe God will give us no ſtomach.* When Chriſt was an hungred, and Satan tempts him to *command ſtones to be made bread*, he anſwered, *Man ſhall not live by bread alone, but by every word that proceeds out of the mouth of God*; *q. d.* a man may feed on a promiſe, he muſt depend on God's Allowance, and when proviſion fails, then not to diſtruſt the Proviſion of God, is a notable trial of Faith.

Mat. 4. 4.

4. For *War*, we may gather up theſe promiſes, and the like, *Job* 5. 20. *Prov.* 3. 24, 25, 26. *Jer.* 39. 17, 18.

5. For *Captivity*, gather in theſe promiſes and the like, *Deut.* 30. 3, 4. which very promiſe *Nehemiah* ſueth out, *Neh.* 1. 9. *Pſal.* 106. 46. *Ezek.* 11. 16.

6. For *Witchcraft* or poſſeſſion, conſider that promiſe, *Numb.* 23. 23.

7. For *Oppreſſion*, we have theſe promiſes, *Pſal.* 12. 5. *Pſal.* 68. 5. *Pſal.* 146. 7, 8, 9.

2. For *the exerciſe of Faith*, concerning theſe *promiſes*, that we may live by them,

to go { *Meditation,*
Prayer.

1. For *Meditation*, and the matter of it, conſider theſe things, and let your Faith chew on them.

1. That all affliction comes from God: *Shall there be evil in a City, and the Lord hath not done it? I form the light, and I create darkneſs; I make peace, and create evil: I the Lord doe all theſe things. I know, O Lord,* (ſaith *David*) *that thy judgments are right, and that thou in thy faithfulneſs haſt afflicted me.*

Amos 3. 6.
Iſa. 45. 7.
Pſal. 119. 75.

2. That as God ſends it, ſo none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might againſt this great company that cometh againſt us, neither know we what to doe, but our eyes are upon thee.* This Meditation draws the heart from carnal repoſe, in means or friends; it expels vexations and diſtracting cares, and eſtrangeth from the uſe of unlawful means of deliverance: *The horſe is prepared againſt the day of Battel, but ſafety is of the Lord.*

2Cron. 20. 12.

3. The cauſe of all miſeries and ſorrow is ſin, and therefore it's time for us to examine our ways, to humble our ſelves, and to ſet upon Reformation: *I thought on my ways* (ſaid *David*) *and turned my feet unto thy Teſtimonies*: When *Manaſſes* was in affliction, *He beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers: Surely it is meet to be ſaid unto God, I have born chaſtiſement I will not offend any more: That which I ſee not teach thou me; if I have done iniquity, I will doe no more:* The end of chaſtiſement is amendent of life, whence it receives the name of *Correction*, which ſignifieth, *to ſet aright* or *ſtreight*.

Pſal. 119. 59.
2 Cron. 33. 12.

4. That now God trieth our Faith, Patience, Contentation, and meekneſs of Spirit, He hath ſaid unto *Croſſes, Go ye to ſuch a man, not to weaken his Faith, or to waſte any Grace of the Spirit, but to purge him, refine him, try him, exerciſe him, to breed the quiet fruits of Righteouſneſs, to confirm his Patience, ſupport his hope, &c.* —— Hence God's Servants by their Faith have been enabled to ſay, *I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me:* And if he ſays thus, *I have no pleaſure in thee: Behold, here am I, let him doe to me as ſeemeth good to him.* This Meditation makes the Heart willingly, freely, and conſtantly to reſign it ſelf to the good pleaſure of God in all things.

Micah. 7. 9.
2 Sam. 5. 1. 25.

5. That 'tis God's Will, after we have gone to the promiſe, to uſe all lawful means of help which God in his Providence affords; but in point of *dependance*, that we ſolely reſt on God's *promiſes*: Faith coupleth the means and the end, but looketh to the promiſer (whoſe truth, and wiſdom, and power, and mercy, never fails) and not to the probability of the thing promiſed: *Abraham againſt hope, believed in hope,* —— *That what God hath promiſed, he was able to perform.*

Rom. 4. 18, 21.

6. That the *Promiſes* are in Chriſt, *Yea* and *Amen*, and therefore ſet it down and conclude, that God will doe whatſoever he hath promiſed, and we ſhall receive it in the ways of his Providence; it may be not yet, what then? *He that believes will not make haſt*, *Daniel* waited ſeventy years for deliverance out of captivity in *Babylon*, and may not we wait ſeventy weeks, ſeventy days.

Iſa. 28. 26.

2. For prayer, and the parts and manner of it, obſerve this method:

1. Lay open our ſorrow before the Lord, pour out our complaints into his boſome; *I am the man that have ſeen affliction by the rod of thine anger, thou haſt brought me into darkneſs but not into light:* —— *Lord how am I beſet with miſeries? how do my ſorrows encreaſe daily? how are they encreaſed that trouble me?*

Lam 3. 2.
Pſal. 3. 1.
Pſal. 38. 18.

2. Confeſs our ſins with hatred and godly Sorrow: *I will declare my iniquity; I will be ſorry for my Sins:* For want of this God threatened the Iſraelites, Hoſ. 5. 15. *I will go and return to my place, till they acknowledge their offences, and ſeek my face, in their affliction they will ſeek me early.*

3. Importune the Lord, and direct we our ſupplications to our God: *Lord, how long wilt thou look on?* Pſal. 35. 17. *O reſcue my Soul from their deſtruction, my darling from the Lyons; look upon mine affliction and my tears, for I am brought very low!*

4. Then preſs we the Lord with his promiſes: Pſal. 125. 3. Lord, thou haſt ſaid, *The rod of the wicked ſhall not reſt upon the lot of the Righteous:* Thou haſt ſaid, Iſa. 10. 25. *Yet a little while, and the indignation ſhall ceaſe:* Thou Iſa. 54. 8. haſt ſaid, *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer:* O theſe are thy *promiſes*, Lord, make them effectual to my poor Soul.

5. For concluſion, tell we the Lord, whatever Job 13. 18. becomes of us we will truſt in him: *Though thou* Pſal. 56. 2. *ſhouldſt ſlay me, yet will I truſt in thee:* —— *For what time I am afraid, I will truſt in thee.*

Theſe are the acts of Faith by which it puts forth, and exerciſeth it ſelf in time of affliction.

Sect. 4. *Of the manner of this Life of Faith in temporal Bleſſings.*

CONcerning temporal Bleſſings, or good things, conſider we.

1. The *Promiſes.*

2. The exerciſe of Faith in thoſe *promiſes.*

1. *Promiſes* that concern temporal Bleſſings have reference to thoſe Bleſſings,

in { General.
  { Special.

1. The general *promiſes* are theſe, and the like, 1 *Tim.* 4. 8. *Pſal.* 34. 8, 9. *Pſal.* 84. 11. *Phil.* 4. 19. 1 *Cor.* 3. 21. all things are yours, we are heirs of all the World.

2. The ſpecial *promiſes* have a relation, ſome to our name, ſome to our bodies, ſome to our eſtates, ſome to our callings.

1. Thoſe Promiſes that have a relation to *our good name*; are ſuch as theſe, 1 *Sam.* 2. 30. *Prov.* 3. 16. *Prov.* 4. 8. *Prov.* 14. 19. *Iſa.* 56. 3, 4, 5.

2. Thoſe promiſes that have a relation to our bodies, are either for *long life*, concerning which, *Deut.* 5. 16, 33. *Prov.* 3. 1, 2. or for *health*, concerning which, *Prov.* 3. 8. *Pſal.* 103. 3, 4, 5. or for *ſafety*, concerning which, *Prov.* 1. 33. *Job* 11. 18. *Hoſ.* 2. 18. *Job* 5. 23. or for *peace*, concerning which, *Lev.* 26. 6. *Pſal.* 29. 11. *Pſal.* 37. 11. *Prov.* 16. 16. or for *ſleep*, concerning which, *Job* 11. 19. *Prov.* 3. 24. or for *food*, concerning which, *Pſal.* 37. 3. *Pſal.* 111. 5. *Joel* 2. 26. or for *raiment*, concerning which, *Deut.* 10. 18. *Mat.* 6. 25, 30, 32. or for *Poſterity*, the fruit of the body, concerning which, *Deut.* 7. 12, 13, 14.

3. Thoſe promiſes that have relation to our eſtates, are theſe, *Job* 22. 24, 25. *Prov.* 8. 18, 19. *Pſal.* 37. 5.

4. Thoſe promiſes that have a relation to our calling, are either for *plenty*, concerning which, *Prov.* 10. 4. and 12. 11. and 13. 4. and 28. 19. —— or for *protection*, concerning which, *Pſal.* 91. 11. —— or for *promotion*, concerning which, *Prov.* 12. 24. and 22. 29. —— or for *good ſucceſs*, concerning which, *Prov.* 12. 14. *Iſa.* 65. 21, 23. I deny not but the wicked may enjoy all theſe Temporal bleſſings by a *general Providence*, but only the juſt may have a ſpiritual right to them; they only have them as rewards of their righteouſneſs, as teſtimonies of God's love and care over them, and by *vertue of a Promiſe.* ——

2. For the exerciſe of Faith concerning theſe *promiſes*, obſerve that we may live by them, either

in the { want } of theſe Temporal mercies.
  { enjoyment }

1. In the want of them, go we to { *Meditation.*
  { *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things.

1. That faith in this caſe doth ranſack, and fan the ſoul narrowly to find out and remove whatſoever doth offend: *If thou return to the Almighty thou ſhalt be built up, thou ſhalt put iniquity far* Job 22. 23, 25. *from thy Tabernacles: then ſhalt thou lay up gold as duſt, and the Gold of Ophir as the ſtones of the brooks.* This advice faith digeſts, and labours the reformation of what is amiſs, and whatſoever hinders the *promiſes.*

2. That faith is painful, provident, and frugal; it ſhakes of idleneſs, takes the opportunity, husbands thriftily, and obſerves God's providence in all affairs, otherwiſe we *live not by faith*, but tempt God, and throw away his *promiſes*, and all.

3. That faith preſerves from the uſe of all unlawful means: The believer conſults ever what is juſt; not what is gainful, or what may be compaſſed by honeſt courſes, not what may be gained by fraud, deceit, couzenage, or the like carnal Prov. 16. 8. dealings: *Better is a little with righteouſneſs, than great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us but what is hurtful and pernicious: Here's a ſweet act of faith, it ſubmits to God's wiſdom, and reſts on his Providence, after the uſe of all lawful means; and this maintains a Chriſtian in ſome meaſure of contentment.

2. For *Prayer*, and the parts or manner of it, obſerve this method.

1. Confeſs our ſins, eſpecially thoſe ſins which upon ſearch we are perſuaded hinders proſperity; *O Lord I have thought on my ways, and I find (this or that) ſin in my boſome, this or that Corruption hath gotten head, and hinders thy bleſſings: O Lord how ſhould I expect needful things? What have I to do with thy promiſes, that have committed ſuch and ſuch ſins.*

2. Importune the Lord for his Temporal bleſſings, at leaſt, ſo far as he ſeeth them to be for our good, and for the Glory of his great name: Thus *Bildad* tells *Job*, *If thou wouldſt ſeek unto God* Job 8. 5, 6, 7. *betimes, and make thy ſupplication to the Almighty, ſurely now he would awake for the, and make the habitation of thy Righteouſneſs proſperous: Though thy beginning was ſmall, yet thy latter end ſhould greatly encreaſe.* Thus *Jabez* prayed, *O that thou wouldſt bleſs me indeed, and enlarge my coaſts, &c.* And God granted 1 Chron. 4. 13. him that which he requeſted. In like manner was *Jacob*'s Prayer, *If God will be with me, and will* Gen. 28. 20, 21. *keep me in this way that I go, and will give me bread to eat, and raiment to put on, ſo that I come again to my Fathers houſe in peace, Then ſhall the Lord be my God:* And thus may we importune the Lord, and and make our ſupplication to the Almighty.

3. Then preſs the Lord with his promiſes, as with ſo many Arguments: Lord, thou haſt ſaid, *Godlineſs hath the promiſe of the life that now is, as well as that which is to come:* Thou haſt ſaid, *Fear the Lord, ye his Saints, for there is no want to them that fear him, &c.* O theſe are thy *promiſes*, make them good to us as it ſtands beſt with thy Wiſdom.

2. In the enjoyment of theſe Temporal bleſſings, go we to — { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things,

1. Faith in proſperity, keeps the Heart in a holy temper and diſpoſition (*i. e.*) in humility, meekneſs, tenderneſs and compaſſion towards others, in thankfulneſs, obedience, and in the fear of the Job 1. 10. Lord: Satan himſelf could reply to the Lord, *Doth Job fear God for nought? Haſt thou not made a hedge about him?* In this caſe Faith will remember man of his Duty, and perſuade him to be ſo much the more ſerviceable, as God's Mercies are more plentiful upon him.

2. That Faith makes a man Heavenly-minded in the uſe and poſſeſſion of a proſperous eſtate; as it receives all earthly bleſſings from God, ſo it winds and pulls up the Soul to God again: And if it be rightly conſidered, proſperity is the fitteſt ſeaſon for Heavenly contemplation; the leſs trouble lies upon our eſtate, the more liberty we have to think of Heavenly things: Howſoever, Faith conſiders theſe things as pledges of God's Love, as parts of our Child's Portion, and ſo it makes us look at the better part, thoſe never-fading Riches which God hath reſerved in Heaven for all that fear him.

3. That Faith breeds a Godly jealouſie and ſuſpition, leſt the Heart ſhould be drawn away with the pleaſing delights of things tranſitory; for by Grace it is that we are made conſcious of our own weakneſs, and of the ſnare that is in every creature, to take and entangle us: Proſperity is pleaſing, but dangerous; as man may quickly ſurfeit of ſweet meats. This makes the waking believer circumſpect an watchfull, and jealous; and ſuſpitious of his own Heart, leſt he miſcarry in proſperity, conſidering there is a ſnare in it.

4. That faith minds a change even when our Job. 3.25. mountains ſeems ſtrongeſt: *The thing I greatly feared* (ſaid Job) *is come upon me, and that which I was afraid of, is come unto me*; by this it appears, that *Job* Prov.23.5. always thought upon a change; *There is no wind* (ſaith the Proverb) *which may not blow rain, if God ſo pleaſe. Riches have their wings, and take their flight like an Eagle*: Now faith minds this, and pre- Prov. 27. 12. pares for this; *The prudent man foreſeeth evil, and hideth himſelf.*

2. For prayer, and the manner of it, obſerve this method:

1. Confeſs and acknowledge God's Mercy both in his Promiſes and Performances; ſay, *Lord, thou haſt promiſed, That no good thing wilt thou withhold from them that walk uprightly; and ſurely thou art true in thy ſayings, I believe by vertue of thy promiſe I enjoy this land, and thoſe goods,* &c. *I have nothing, Lord, but merely of Free-grace, and by virtue of a promiſe.*

2. Pray, importune the Lord for ſanctification of proſperity, and for God's Bleſſings upon the means: The more we proſper, the more earneſt ſhould the Prayers of Faith be; for of our ſelves we have no power to wield a good eſtate well, no ability to preſerve or keep it: In greateſt wealth we lie open to many Temptations, and if we pray not earneſtly that God may ſanctifie all his Temporal bleſſings to us, we ſhall cool in Grace.

3. Praiſe God for his Mercies, and dovote our ſelves unto him from whom we have received all: Pſal. 116. 12, 13. *What ſhall I render unto the Lord* (ſaith David) *for all his mercies towards me? I will take the cup of* Pſal.103,1. *Salvation, and call upon the name of the Lord.* Men look for thanks for a ſmall kindneſs, and ſhall not we magnifie God for all his favours and loving kindneſs toward us? O praiſe the Lord, bleſs the Lord, O my Soul!

Sect. 5. *Of the manner of this Life of Faith in Spiritual evils.*

THings Spiritual, are { *Evil.* / *Good.*

We ſhall begin with Spiritual evils: and concerning them, firſt give you the *promiſes*, and ſecondly the exerciſe of faith in reſpect of thoſe *promiſes.*

Evils Spiritual ariſe either from the Devil, or the Fleſh, or the World, or from Man, or God, or from our own ſelves.

1. Thoſe evils that ariſe from *the Devil*, are temptations of ſeveral ſorts; and the man whoſe heart is upright, ſhall find ſtrength enough againſt every temptation: To that purpoſe conſider theſe Promiſes, *Matth.* 16. 18. 1 *Cor.* 10. 13. 1 *Joh.* 5. 18.

2. Thoſe evils that ariſe from *the fleſh*, are luſts or temptations of Uncleanneſs; and for ſtrength and ability againſt ſuch a temptation, conſider theſe Promiſes, *Prov.* 2. 10, 11, 16. *Eccleſ.* 7. 26. 1 *Theſ.* 5. 23, 24.

3. Thoſe evils that ariſe from *the World*, are covetouſneſs, cares, evil company, &c. and for ſtrength againſt ſuch, conſider theſe Promiſes, 2 *Cor.* 6. 14, 17, 18. *Gal.* 1. 4. 1 *John* 5. 4. *Heb.* 13. 5. ȣ μή σε ἀνῶ, ȣ̓δ' ȣ μή σε ἐγκαταλίπω. there are five Negatives together in the Original that ſtrongly affirm; *q. d.* I tell thee, I will never, never, never, never, never forſake thee.

4. Thoſe evils that ariſe *from men*, are either oppoſitions againſt truth, concerning which, *Matth.* 10. 19. *Acts* 18. 9, 10. or oppoſitions againſt goodneſs, *Matth.* 5. 10. 1 *Pet.* 3. 14. —— or oppoſitions againſt both, and ſo they fall either on our good name, concerning which, *Pſal.* 37. 6. where howſoever thy *innocency* be at ſome times covered (as it were) with a thick and dark miſt of ſlander and oppreſſion, yet the Lord will in his good time ſcatter and diſſolve the miſt, and ſo make thy *innocency* apparent to the world; yea, he will make thy righteouſneſs as evident as the Sun when it ariſeth; yea, as noon day, when it is at higheſt, and ſhines brighteſt, *Pſal.* 68. 13. *Mat.* 5. 11, 12. 1 *Pet.* 4. 14. &c. — or they may fall on us in reſpect of our liberty, concerning which, *Pſal.* 69. 32, 33. and 102. 19, 20. *Rev.* 2. 10. — or they may deprive us of our goods, concerning which, 2 *Chron.* 25. 9. *Mat.* 19. 29. *Hab.* 3. 17, 18. —— or they may take away life, concerning which, *Matth.* 10. 39. *John* 12. 25. *Rev.* 14. 13.

5. Thoſe evils which ariſe *from God*, are deſertions: and for comforts againſt them, conſider theſe promiſes, *Iſa.* 49. 14, 15, 16. and 54. 7, 8. and 50. 10.

6. Thoſe evils that ariſe *from our ſelves* are ſins and infirmities, and they are either ſpiritual blindneſs, concerning which, *Luke* 4. 18. 1 *John* 2. 27. *Iſa.* 35. 4, 5. — or *ſpiritual lameneſs*, concerning which, *Iſa.* 35. 6. and 40. 31. — or heavineſs of mind, concerning which, *Iſa.* 35. 1, 2. *Jer.* 66. 12, 13, 14. —— or weakneſs of memory, concerning which, *Joh.* 14. 26, or fears of loſing God's love, concerning which, *Iſa.* 49. 15. and 54. 10. *Jer.* 33. 20. *Pſal.* 89. 33, 34, 35. *John* 13. 1. *Rom.* 11. 29. —— or fear of falling away from God, concerning which ſee the impoſſibility in regard of God, 2 *Tim.* 2. 19. in regard of Chriſt, *Luke* 22. 32. in regard of the Holy Ghoſt, *John* 14. 16. *Eph.* 4. 30. in regard of the promiſes, *Pſal.* 94. 14. 1 *Cor.* 1. 8, 9. —— or indiſpoſition, diſtraction,

defects in our beſt performances, concerning which, *Numb.* 23. 21. *Cant.* 2. 14.—— or particular falls, daily frailties and infirmities, concerning which, *Iſa.* 55. 7. *Jer.* 3. 1. *Pſal.* 37. 24. and 145. 14. *Hoſea* 14. 4. 1 *John* 1. 9.

2. For the exerciſing of faith, concerning theſe *promiſes* that we may *live by them*, go we

to { *Meditation.*
Prayer.

1. For *Meditation*, and the matter of it, conſider theſe things.

1. That of our ſelves we cannot reſiſt theſe ſpiritual evils; all our comfort is, that neither the Devil, nor the world, nor the fleſh, nor ſin, can oppoſe any farther than God will give them leave; not the Devil himſelf can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all theſe he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene* Hog, till Chriſt had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God on his power, who hath all our enemies in a chain; as for our ſelves we have no ability to reſiſt any of theſe evils.

2. That faith fortifies the ſoul againſt all oppoſitions, the more they rage, the more faith heartens the ſoul to believe, and to keep cloſe under the ſhadow of the Lord's wings: as the child affrighted, clings faſter to the mother; ſo the poor ſoul purſued by the Devil, or World, or Fleſh, or Man, or God, or our own Corruptions, it runs to Chriſt, the everlaſting Rock, and in his name reſiſts all theſe evils, and in his name gets the victory.

3. That in the moſt forcible tempeſt, which God, Devil, or Man raiſeth againſt us (when to preſent ſenſe and feeling all ſight and hope of the grace and goodneſs in Chriſt Jeſus is loſt) then faith tells the heart, that a calm is at hand. The laſt temptation wherewith Satan ſet upon Chriſt was the moſt furious, and when he could not prevail thereby, *he departed for a ſeaſon*: The Lord will not ſuffer us to be tempted above meaſure. This faith aſſures us of, and perſuades us quietly to wait for the iſſue.

2. For Prayer, and the manner of it, obſerve this method:

1. Confeſs our ſins of former ignorance, vanity of mind, ſelf-confidence, ſolitary muſings on the temptations of Satan, miſ-interpreting of the Lord's doings, &c. which ſet open the ſoul to all other ſpiritual evils —— *O my God! I have diſ-eſteemed thy mercy, diſtruſted thy promiſes, harboured thoughts of unbelief,* &c. *and ſo have expoſed my ſoul to the moſt violent, horrible and fiery temptations of the world, fleſh, Devil, and my own luſts: my ſoul, which ſhould have been raviſhed with the joys of Heaven, and with the kiſſes of Chriſt, is continually peſtered and aſſailed with the black and helliſh thoughts of Atheiſm, Blaſphemy, and ſoul-vexing fears; my heart trembleth, my ſtrength faileth, my life is ſpent with grief, my ſpirit within me is over-whelmed, and prevailing fears ſo tyrannize over me, that I cannot ſpeak, I am ſore wounded and broken, I go mourning and deſolate all the day long.*

2. Importune the Lord for pardon of ſin, and for help againſt all oppoſitions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Fleſh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedneſs, infirmities, and carnal exceſſive fears of thy poor ſervant; and for the future deliver my ſoul from the ſnares: ſtrengthen me in the Combate againſt all my enemies: Ariſe, O Lord, diſappoint Satan, caſt him down, deliver my ſoul from the wicked one; O be thou my ſtrength in my trouble, for I flee unto thee for help and for ſuccour.*

3. Then preſs the Lord with his Promiſes, as with ſo many arguments: *Lord, thou haſt ſaid, That the gates of hell ſhall not prevail againſt us: That who ſo pleaſeth God, ſhall eſcape the ſtrange woman: That whoſoever is born of God overcometh the world: That if we ſuffer for righteouſneſs ſake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy upon thee: That a good man though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand. O theſe are thy golden ſweet precious Promiſes! now Lord make them good to my ſoul, let me draw the ſweet, and juice, and virtue from every of theſe promiſes; let not a word of theſe promiſes fall to the ground; let me have a ſhare, and part, and portion in theſe comfortable promiſes, through the Lord Jeſus.*

Sect. *An Appendix of the manner of this Life of Faith, in oppoſition againſt truth and goodneſs, and more particularly againſt our good Name, whereby an unworthy ſervant of Chriſt ſometimes found abundance of Spiritual comfort.*

HIs Innocency being ſometimes overſhadowed with a thick and dark miſt of Slanders, Reproaches and defamations, he endeavoured, 1. to review the *promiſes*; and, 2. to act his faith on them.

2. The *promiſes* were theſe: *Pſal.* 37. 5, 6. *Mat.* 5. 10, 11, 12. 1 *Pet.* 3. 14. 1 *Pet.* 4. 14. *Pſal.* 68. 13. *Though you have lain among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold*; *q. d.* though hitherto you have been as ſo many abjects, caſt into the ends of the earth, as thrown amongſt black and ſmoaky pots, oppreſſed with mighty calamities, yet the time is at hand that ye ſhall be made white as doves; your innocency and happineſs ſhall apppear, and your white ſhall be intermixt with the colour of pure and yellow gold, (*i. e.*) you ſhall come to the top of the higheſt felicity, and be freed from ſlanders, and obtain illuſtrious glory.

2. In the acting of his faith, he endeavoured; 1. To meditate; 2. To pray.

1. His Meditations were theſe:——

1. That we know not how to prevent it. Men may ſlander, and men will ſlander, ſo long as the world laſts; onely we have theſe *Promiſes* for comforts, and it is the Lord who promiſeth, and if he pleaſe, he can hide us from the ſcourge of tongues; or if he pleaſe, he is able to reſtore us double to our ſhame. Job. 5. 21. Iſa. 10. 7.

2. That true faith will fortifie the ſoul againſt all Reproaches: There is an encouraging voice of the Lord to this end, *Hearken unto me, ye that know righteouſneſs, the people in whoſe heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.* Iſa. 51. 7.

3. That if the wicked reproach more and more, yet it is the duty of Chriſtians to exerciſe patience. Experience of their vanities, and God's gracious dealings with us, will fortifie our hearts: *Fear not thou worm* (thou poor deſpicable thing) *I will help thee, ſaith the Lord thy Redeemer*; and as for thy reproachers, their doom is before, *Behold, all they that are incenſed againſt thee ſhall be aſhamed and confounded; they ſhall be as nothing, and they that ſtrive with thee ſhall periſh.* Iſa. 41. 14. 11.

4. That faith makes the ſoul circumſpect, and in this caſe doth ranſack and fan the ſoul narrowly, to find out what is the matter and riſe of thoſe ſlanders and reproaches: *If ye ſuffer for righteouſneſs ſake,* 1 Pet. 3. 14.

ſake, happy are ye; it muſt be for righteouſneſs ſake or there is no bleſſing upon it: And ſo the Apoſtle adds, 16. *You muſt have a good conſcience, that whereas they ſpeak evil of you as of evil doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt:* 17. *for it is better if the will of God be ſo, that, ye ſuffer for well-doing, than for evil-doing.* We are ordinarily more impatient at undeſerved than deſerved ſufferings; but it is better (ſaith the Apoſtle) ſo to ſuffer, than otherwiſe. *Let none of you ſuffer as a* 1 Pet. 4.15, 16. *murtherer, a thief, and evil doer, but if a man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.*

5. That true faith eſteems all ſuch ſlanders as the moſt honourable badges of innocency that poſſibly can be. *If mine adverſary ſhould write a book againſt* Job 31.35, 36. *me, ſurely I would take it upon my ſhoulder, and bind it as a crown to me. I rejoice* (ſaid *Luther*) *that Satan ſo rages and blaſphemes, it is likely that I doe him and his Kingdom the more miſchief. And they that reproach me* (ſaid *Auſtin*) *doe agai*[illegible] *there wills increaſe mine honour both with* God *and g*[illegible]*d men.* The more the dirty feet of men tread and rub on the figure graven in gold, the more luſtre they give it: ſo the more cauſeleſs aſperſions the wicked caſt on the godly, the more bright do they rub their glory. And Heb. 11. 25, 26. hence was that choice of *Moſes, rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt.*

2. For Prayer, his method was,

1. To complain to the Lord, as ſometimes *David* did, Pſal. 69. 19, 20. *Thou O Lord, haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries are all before thee. Reproach hath broken my heart, and I am full of heavineſs: and I looked for ſome to take pity, but there was none; and for comforters, but I found none.*

2. To petition to the Lord as other whiles *David* did, Pſal. 31. 17. *Let me not be aſhamed, O Lord, for I have called upon thee, let the wicked be aſhamed, let them be* 18, *ſilent in the grave; let the lying lips be put to ſilence,* 19. *which ſpeak grievous things proudly and contemptuouſly againſt the righteous. O how great is thy goodneſs, which thou haſt laid up for them that truſt in thee before the ſons of men! Thou ſhalt hide them in the ſecret of thy preſence, from the pride of men, thou ſhalt keep them* 20. *ſecretly in a pavilion from the ſtrife of tongues.* Thus 2 Sam. 16. 11, 12. Lord I beg at thy hands, or if otherwiſe, thou knoweſt it beſt in thy wiſdom: *Let them alone, and let them curſe, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their curſing this day.*

3. To preſs the Lord with his gracious *Promiſes*: Mat. 5.11. as thus, Thou haſt ſaid, *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my names ſake: And if* 1 Pet. 3.14. & 4. 14. *ye ſuffer for righteouſneſs ſake, happy are ye: And if ye be reproached for the name of Chriſt, happy are ye:* Theſe are thy golden *promiſes*, now Lord make them good to my ſoul, let me draw the juice, and ſweet, and virtue from every of theſe *promiſes*; let not a word of theſe *promiſes* fall to the ground, but let me have my part, and ſhare, and portion in them.

4. To pray to the Lord to forgive all his Enemies Mat. 6.12. Mark 23. 34. that treſpaſſed againſt him, as ſometimes Chriſt did, *Father forgive them, for they know not what they doe:* Surely in theſe two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our ſelves, and pray for the authors of all the reproaches and ſlanders that are unjuſtly caſt on us.

Sect. 6. *Of the manner of this life of faith in ſpiritual bleſſings, as derived to us from God and Chriſt, and the Spirit of Chriſt.*

Concerning *ſpiritual bleſſings*, or good things, conſider we ——
- 1. The *Promiſes*.
- 2. The exerciſe of faith in reſpect of thoſe *Promiſes*.

1. The *Promiſes* are of ſuch bleſſings as ariſe from
- God.
- Chriſt.
- The Spirit of Chriſt.

1 From God proceeds his
- Love of us.
- Preſence with us.
- Providence over us.

1. Concerning his *love of us*, we have theſe promiſes, *Deut.* 7. 7, 8, 13. *Iſa.* 54. 8. *Jer.* 31. 3. *Hoſea* 2. 19. and 14. 4. *John* 3. 16. *Eph.* 2. 4. 1 *John* 4. 19.

2. Concerning his *preſence with us*, we have theſe promiſes, *Gen.* 26. 24. and 28. 15. *Exod.* 3. 12. *Joſhuah* 1. 5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Iſaiah* 41. 10. *Matth.* 28. 20. *Rev.* 2. 1.

3. Concerning his *providence over us*, we have theſe promiſes, *Pſal.* 34. 7. and 91. 11, 12. *Job* 36. 7. *Zach.* 2. 8. whence (*He that toucheth you, toucheth the apple of mine eye*) obſerve, That the Lord to expreſs the tenderneſs of his love, names the tendereſt part of the body; nay the tendereſt piece of the tendereſt part, *the Chryſtal humour*, as the Philoſophers call it.

2. From Chriſt we have *promiſes*,
- 1. Of the perſon of Chriſt.
- 2. Of the benefits that flow from Chriſt.

1. *Of the perſon of Chriſt*, in Geneſis. 3. 15. where was the firſt *promiſe*, and the foundation of all other *promiſes*, becauſe God intended to make good every *promiſe* in Chriſt.

2. Of the benefits that flow from Chriſt, whether
- *Redemption.*
- *Vocation.*
- *Juſtification.*
- *Reconciliation.*
- *Adoption.*

1. Concerning *Redemption*, we have theſe *promiſes*, *Tit.* 2. 14. *Eph.* 1. 7. *Gal.* 3. 13. *Heb.* 9. 12.

2. Concerning *Vocation*, we have theſe *promiſes*, *Acts* 2. 39. *Rom.* 8. 30.

3. Concerning *Juſtification*, we have theſe *promiſes*, *Iſaiah* 53. 11. *Acts* 13. 39. *Rom.* 8. 33.

Now this *Juſtification* conſiſts of two parts, in
- 1. *Not imputing ſin.*
- 2. *Imputing righteouſneſs.*

1. For *Not imputing* (or forgiving) ſin, we have theſe *promiſes*, *Pſal.* 32. 2. *Jer.* 31. 34. *Iſaiah* 55. 7. *Jer.* 33. 8. hither tend all thoſe Metaphors, *Iſaiah* 43. 25. and 44. 22. and 38. 17. *Micah.* 7. 19.

2. For *Imputing Righteouſneſs*, we have theſe *promiſes*, *Rom.* 5. 19. 1 *Cor.* 1. 30. *Rom.* 10. 4. *Iſaiah* 16. 10. *Gal.* 3. 6. this phraſe is uſed ten times in one Chapter, *Rom.* 4. 3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation*, we have theſe *promiſes*, 2 *Cor.* 5. 18, 19. *Eph.* 2. 14, 16. *Col.* 1. 21, 22.

5. Concerning *Adoption*, we have theſe *promiſes*, *Gal.* 3. 26. *John* 1. 12. *Rom.* 9. 26. *Gal.* 4. 4, 5, 7.

3. From *the Spirit of Chriſt*, we have *promiſes*,
- 1. Of the Spirit himſelf.
- 2. Of the operation of the Spirit.

1. Of the Spirit himſelf, in *Joel* 2. 28, 29. *Acts* 2. 17, 18. *John* 14. 16, 17. *Eph.* 1. 13. *Gal.* 3. 14.

2. Of the operation of the Spirit, and that
- 1. In general, as *Sanctification.*
- 2. In ſpecial, as
  - *Spiritual Graces.*
  - *Spiritual Duties.*

1. Concerning *Sanctification*, we have theſe *promiſes, Micah* 7. 19. *Jer.* 31. 33, 34. *Heb.* 8. 10. and 10. 16. 1 *Theſ.* 5. 23. 1 *John* 1. 7. *Rev.* 1. 5. ———

Concerning *Graces* and *Duties*, we ſhall handle them anon.

2. For the *exerciſe of Faith* concerning the *promiſes*, that we may *live by them*, go we to
- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That faith (conſidering the privileges of God's
Pſal. 31. 19. children) admires, and adores, *O how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in*
Pſal. 36. 7. *thee, before the ſons of men!* ——— *How excellent is thy loving kindneſs, O Lord! therefore the children of men put their truſt under the ſhadow of my wings.*

2. That faith (in conſideration hereof) reſts upon God, and Chriſt, and the Spirit of Chriſt, to receive whatſoever may be good and profitable to
Pſal. 23. 1. the Soul: *The Lord is my Shepherd, I ſhall not want:*
Iſa. 40. 11. ——— *He ſhall lead his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſome, and ſhall gently lead thoſe that are with young.* What can they want, who have God for their Father, Chriſt for their Saviour, the Spirit for their Sanctifier? *Thou* Iſrael, *art my Servant,* Jacob *whom*
Pſal. 41. 8, *I have choſen, the ſeed of* Abraham *my friend: Thou whom I have taken from the ends of the earth, and cal-*
9, *led thee from the chief men thereof, and ſaid unto thee, Thou art my Servant, I have choſen thee, and not caſt*
10. *thee away: Fear thou not, for I am with thee; be not diſmayed, for I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteouſneſs.*

3. That faith hereupon ſets an high price upon Chriſt, upon God in Chriſt, upon the Spirit of Chriſt! Theſe *promiſes* are more worth than Kingdoms, Empires, the whole World, which made holy *David* ſay, *In the multitude of my thoughts with-*
Pſal. 94. 19. *in me, thy comforts delight my ſoul*; *q. d.* I have multitudes of thoughts, ſome running this way, ſome running that way; ſome on this pleaſure, ſome on that profit: but my ſoul is onely comforted in the thoughts of thee: Pleaſures, profits, honours, all are vain and empty, and nothing is to be wreſted on, to be delighted in, but Jeſus Chriſt; yea there's a full content in Jeſus Chriſt; let the world be filled with trouble and ſorrow, even now faith carries a merry heart.

4. Faith in theſe *promiſes* doth greatly inlarge the heart towards God, and ſtirreth up to earneſt ſtudy of holineſs; if a Chriſtian be much in the Meditation of God's ſingular goodneſs in Chriſt, it will
Pſal. 26. 2, 3. even conſtrain him to yield up himſelf wholly to God, in all manner of godly converſation: *Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindneſs is before mine eyes, and I have walked in thy truth.*

5. Faith ever runs to theſe promiſes in all ſtraits,
Prov. 30. 26. and here it finds comforts: Nature teacheth man and beaſt in troubles and ſtorms to make to a ſhelter; the child runs to the armes of the mother, the birds to their neſts, *the conies to the rock*, ſo muſt the ſoul have a ſanctuary, an hiding place, when danger and trouble comes; now where can it take up a ſurer and ſafer refuge than with God and Chriſt, and the Spirit of Chriſt? indeed *God* it dares not look at, but in *Chriſt*; and the *Spirit* proceeds not but from *Chriſt*, to *Chriſt* therefore it runs immediately; it is Chriſt, *who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and re-*
demption. 1 Cor. 3. 30. *Come* (ſaith Faith) *let us out to Chriſt, and if he receive us not preſently, let us ſtay a little; he is full of bowels and tenderneſs towards poor ſinners, he keeps open houſe for all comers, he invites all, entertains all, old ſinners, young ſinners, great ſinners, leſs ſinners; his promiſe is ſure too: him that cometh unto me, I will in*
no wiſe caſt out. John 7. 37. Thus faith takes the believer off from ſelf, civil life, eſtate, friends, and hangs the ſoul alone upon that true friend, the Lord Jeſus Chriſt, who hath manifeſted the greatneſs of his love to poor ſinners *by dying for them*, and ſending his Spirit
to *ſanctifie and comfort them.* John 15. 13.

2. For Prayer, and the manner of it, obſerve this Method:

1. Confeſs and acknowledge God's mercies both in his *promiſes and performances*: Say, Lord thou haſt ſaid, *I will love thee freely*; ——— *And I will be with*
thee, even to the end of the World: ——— *He that* Hoſea 14. 4.
toucheth you, toucheth the apple of mine eye: ——— *And*
all is yours, and ye are Chriſt's, and Chriſt is God's: Mat. 28. 20.
——— *And I will pray the Father, and he ſhall give you* 1 Cor. 3. 22, 23.
another Comforter, that he may abide with you for ever,
&c. *Surely, Lord, thou art true in thy ſayings; I be-* John 14. 16.
lieve by virtue of this and that promiſe, I have the love, and promiſe, and providence of God; I am redeemed, called, juſtified, reconciled, adopted by Chriſt; I have the Spirit of Chriſt, I am ſanctified in ſome meaſure by that Spirit; I have all this of free grace, and by virtue of a promiſe.

2. Pray for this encreaſe of Faith, and for a farther and farther ſight of this belief; *Give me, gracious Father, to believe as thou haſt promiſed; create in me the hand of faith, and make it ſtronger and ſtronger, that I may effectuall receive what in mercy thou reacheſt forth; and then give me the ſpirit of revelation, that I may diſcern truly what thou haſt given me, that my lips may ſing of thy praiſe all the day long.*

3. Praiſe God for his mercies, and quietly reſt in the *promiſes*; *O Lord, thou haſt freely loved, and redeemed, and ſanctified my ſoul; O how ſhould I praiſe thee, how ſhould I advance and ſet thee up on high! Salvation, and Glory, and Honour, and Praiſe be given to thy name,* &c. *I praiſe thee for my Election, Vocation, Juſtification, Sanctification,* &c. *but above all, for the fountain of all, the Lord Jeſus Chriſt:* It is my Chriſt juſtifies, and my Chriſt ſanctifies: Lord, thou haſt given Chriſt for my *Wiſdom and Sanctification*, as well as for *Righteouſneſs and Redemption*: Lord, thou haſt appointed Chriſt to be the beginner and finiſher of my holineſs, and ſurely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progreſs of this building committed to my care and overſight, there might be cauſe of fear; but ſince thou haſt laid all upon Chriſt my only and all-ſufficient Redeemer; Lord, encreaſe my faith, that I may hold him faſt and be ſafe, and ſo at laſt I my ſing *Hallelujahs* to thee in Heaven for ever and ever.

Sect. 7. *Of the manner of this Life of Faith in Spiritual Graces.*

THE operation of the Spirit in general, we told you was *Sanctification*; now the operation of the Spirit in ſpecial appears in
- Spiritual graces.
- Spiritual duties.

1. *Spiritual graces* we ſhall conſider in their
- kinds.
- degrees.

And of them both give
1. The Promiſes.
2. The exerciſe of Faith in reſpect of thoſe promiſes.

1. The kinds of graces are theſe, *Knowledge*, and *Faith*, and *Hope*, and *Joy*, and *Love*, and *Fear*, and *Obedience*, and *Repentance*, and *Humility*, and *Meekneſs*, *and Patience*, and *Righteouſneſs*, and *Vprightneſs*, and *Peace of Conſcience*, and *Zeal*, and *Perſeverance*; ſixteen graces in number: concerning which the Lord hath made gracious *promiſes*.

1. Of them, to give them.

2. To them, to reward them.

The firſt Grace is *Knowledge*, and we find ſome *promiſes*, 1. *Of it*, *Pſal*, 25. 14. *Jer.* 31. 34. *Iſa.* 2. 2, 3. *Micah* 4. 1, 2. *Eph.* 3. 5. *Rev.* 21. 23. ——— 2. *To it*, as *Prov.* 3. 14. *Pſal.* 91. 14. 2 *Pet.* 1. 2. *Prov.* 3. 18.

The ſecond grace is *Faith*, and we find ſome *promiſes*, 1. *Of it*, as *Eph.* 2. 8. *Job.* 6. 37. obſerve here theſe *promiſes* of aſſurance, the higheſt meaſure of faith, *Pſal.* 50. 23. *Ezek.* 34. 30. *Iſa.* 60. 16. *Pſal.* 97. 11. ——— 2 *To it*, as 2 *Chron.* 11. 20. *Prov.* 29. 25. *Iſa.* 26. 3. *Acts* 10. 43. *Rom.* 18. 4. *Acts* 13. 39. *John* 1. 12. and 7. 38. and 3. 16, 36. and 5. 24. and 6. 47.

The third grace is *Hope*, and we find ſome *promiſes*, 1. *Of it*, as *Pſal.* 65. 4. *Prov.* 14. 32. *Job* 13. 15. ——— 2. *To it*, as *Pſal.* 40. 4. *Rom.* 4. 18, 22. *Rom.* 8. 24.

The fourth grace is *Joy*, and we find ſome *promiſes*, 1. *Of it*, *Pſal.* 36. 8, 9. and 64. 10. and 68. 3. and 97. 11. and 118. 15. *Iſa.* 12. 2, 3. *Iſa.* 35. throughot, *Iſa.* 56. 7. and 66. 13, 14. *John* 16. 22. *Rom.* 14. 17. — 2. *To it*, Pſal. 89. 15, 16.

The fifth grace is *Love*, eſpecially *of God*, and we may find ſome *promiſes*, 1. *Of it*, as *Cant.* 1. 4. *Deut.* 30. 6. ——— 2. *To it*, as *Pſal.* 91. 14. and 145. 20. *Prov.* 8. 21. *Deut.* 7. 9. 1 *Cor.* 8. 3. and 2. 9, 10. *Jam.* 1. 12. and 2. 5.

The ſixth grace is *Fear*, and we find ſome *promiſes*, 1. *Of it*, as *Jer.* 32. 39, 40. *Hoſ.* 3. 5. —— 2. *To it*, as *Pſal.* 103. 11. and 31. 19. and 147. 11. *Mal.* 3. 16, 17.

The ſeventh grace is *Obedience*, and we find ſome *promiſes*, 1. *Of it*, as *Ezek.* 11. 19, 20. and 36. 26, 27. — 2. *To it*, as *Deut.* 28. 1, 2. *to* 14.

The eighth grace is *Repentance*, and we find ſome *promiſes*, 1. *Of it*, as *Acts* 5. 30, 31. *Ezek.* 11. 19. and 20. 43. and 36. 31. — 2. *To it*, as *Mal.* 3. 7. *Iſa.* 55. 7. 2 *Chron.* 7. 14. *Iſa.* 1. 16, 17, 18. *Job.* 3. 27, 28. *Jer.* 4. 14.

The ninth grace is *Humility*, and we find ſome *promiſes*, 1. *Of it*, as 2 *Cor.* 10. 4, 5. *Gal.* 5. 22. — 2. *To it*, as *Prov.* 15. 33. and 22. 4 *James* 4. 6. 1 *Peter* 5. 5. *Iſa.* 57. 15. *Matthew* 5. 3.

The tenth grace is *Meekneſs*, and we find ſome *promiſes*, 1. *Of it*, as *Iſa.* 11. 6, 7, 8. *Gal.* 5. 22, 23. ——— 2. *To it*, as *Pſal.* 37. 11. and 147. 6. *Iſa.* 29. 9. *Pſal*, 25. 9. *Zeph.* 2. 3. *Matt.* 5. 5. and 11. 29. *Pſal.* 149. 4.

The Eleventh grace is *Patience*, and we find ſome *promiſes*, 2. *Of it*, as *James* 1. 5. —— 2. *To it*, as *Heb.* 10. 36. *Jam.* 5. 11.

The twelfth grace is *Righteouſneſs*, and we find ſome *promiſes*, 1. *Of it*, as *Rev.* 19. 7, 8. ——— 2. *To it*, as *Pſal.* 11. 7. *Iſa.* 32. 17, 18. *Prov.* 14. 32. *Pſal* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is, *Vprightneſs* or *Sincerity of heart*, and we find ſome *promiſes*, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 50. 5. ——— 2. *To it*, as *Pſal.* 84. 11. *Prov.* 14. 11. *Pſal.* 112. 2. 2 *Chron.* 16. 9. *Pſal.* 112. 4. and 84. 11. *Gen.* 17. 1, 2. 1 *Chron.* 29. 17. *Proverbs* 12. 22. *Pſal* 37. 37. *Prov.* 28. 18. *Pſal.* 15. 1, 2.

The fourteenth grace is *Peace of Conſcience*, and we find ſome *promiſes*, 1. *Of it*, as *John* 14. 27. *Gal.* 6. 16. *Iſa.* 57. 19. *Iſa.* 54. 10. ——— 2. *To it*, as *Phil.* 4. 7.

The fifteenth grace is *Zeal*, and we find ſome *promiſes*, 1. *Of it*, as *Jer.* 20. 9. 2 *Cor.* 7. 11. ——— 2. *To it*, as *Numb.* 25. 12, 13. *Rev.* 3. 19, 20.

The ſixteenth grace is *Perſeverance*; and we find ſome *promiſes*, 1. *Of it*, as *Pſal.* 89. 28. *Prov.* 12. 3. *Iſa.* 46. 4. —— 2. *To it*, as *Mat.* 10. 22. *Rev.* 2. 26.

The degrees of *Graces* follow; and we find ſome *promiſes*, 1. *Thereof*, as *Iſa.* 44. 3, 4. *Mal.* 4. 2. *Pſal.* 84. 7. *Prov.* 4. 18. —— 2. *Thereto*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exerciſe of faith concerning theſe *promiſes*, that we may *live by them*, go we

to
Meditation.
Prayer.

1. For Meditation, and the matter of it, conſider theſe things:

1. That of our ſelves we have no ability to attain any of theſe *Graces*: Every one can ſay, *I purpoſe well*, but the queſtion is, whether they build not on their own ſtrength: Many a man (eſpecially in time of this ſickneſs, danger, diſgrace) will make fair *Promiſes* of amendment, but when the rod is removed, all is forgotten: What may be the reaſon? He ſtands on his own feet, he preſumes to go alone of himſelf, and by his own ſtrength, and then no marvel if he falls and catcheth many a knock: If we will have any of theſe Graces, then deny we our ſelves: *I will keep thy ſtatutes* ſaid *David*) but immediately upon this reſolution he cries, O *forſake me not utterly*: Purpoſes thus grounded, bring forth holy performances, but of our ſelves we can expect nothing. Pſal. 119. 8.

2. That God's Spirit will infuſe theſe Graces, and the encreaſe of theſe Graces into them that believe: Many would fain have Knowlege, and Faith, and Hope, and Joy, *&c.* but they exerciſe not their Faith to believe God and his *Promiſes*: *I know a man in Chriſt* (could *Paul* ſay) concerning his Revelation: So, *I knew a man in Chriſt off and on, unſtayed, diſmayed at his manifold ſlips, ſtrong corruptions, little prevailings againſt them*, and (when all came to all) he could find no help till he went to a *promiſe*, and by faith believed that God would aid and aſſiſt, and doe the whole work for him; it is good to believe that (according to his *promiſe*) God will ſanctifie our natures, enable us to Holineſs, and beſtow all his graces on us. 2Cor. 12.

3. That for the degrees of theſe graces, it is neceſſary to improve them; *Graces improved, are the ready way to have them encreaſed*: God ever beſtows the greateſt meaſure, where he finds a care to put them forth to advantage: *Whoſoever hath, to him ſhall be given, and he ſhall have more abundance*; as men encreaſe their ſubſtance by labour, and learning by diligence, ſo he that improves Graces, ſhall more and more abound in them. Mat. 13. 12.

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs and acknowledge our inabilities: O *Lord, I have no Grace by nature, I have no power to cleanſe my own Heart: O Lord, I have defaced thine Image, but I cannot repair it; I may ſay with the Apoſtle, when I would doe well, evil is preſent with me, but I find no means to perfect what I deſire; I am not able to crawl about the doing of that which is good: O when ſhall I be ſet at liberty, that I might doe the* Rom. 7. 21.

work of God, and run the race of his Commandments; O that I had Knowledge, and Faith, and Hope, and Joy, and Love!

2. Look we up to the Power, and Grace, and Truth of God, and preſs him therewith: *Lord, I have heard of thy power, thou art God Almighty, who calleſt the things that are not, as if they were; thou canſt if thou wilt, work in me theſe Graces, and create them in me, as thou didſt Glorioușly create them in* Adam, *the firſt man: Lord, I have heard alſo of thy Grace and Truth, thou art as faithful to keep, as free to make theſe ſweet precious promiſes; Thy Grace is unſearcheable, thy Word purer than Silver ſeven times refined; O then make good thy promiſes! I preſs thee with thy Power, Grace and Truth; O repleniſh me with thy Graces! give me Knowledge, and Faith, and Hope,* &c.

3. Look we on the *promiſes*, and pray by them or turn them into prayer! Faith hearkeneth what the Lord ſpeaketh, and ſpeaketh back again in fervent groans and deſires to whatſoever it hearkeneth: Hence we can make no prayer in boldneſs, Gen. 32. 9. faith, or comfort, but for things promiſed, and 2 Sam. 7. 27, 28, 29. in that manner as they are promiſed. Thus *Jacob* (*Gen.* 32. 9.) and *David* (*2 Sam.* 7. 27, 28, 29.) prayed *by a promiſe*, and thus ſhould we pray *by a promiſe*, and then we may be ſure we pray according to his Will. In want of other Rhetorick and Oratory, let us urge God with this repetition: Pſal. 25. 14. *Lord, thou haſt promiſed, Lord, thou haſt promiſed, thou haſt made many ſweet precious promiſes of graces,* John 6. 37. *and of degrees of graces: Thou haſt ſaid, The ſecret of the Lord is with them that fear him*; and, *All* Prov. 14. 32. *that the Father giveth me ſhall come unto me*; and, *the righteous hath hope in his Death*; and, *the righteous ſhall be glad in the Lord, and ſhall truſt in him*; Pſal. 84. 7. and, *They ſhall go from ſtrength every one of them in Zion, appearing before God: O make theſe promiſes effectual to me, blow on my Garden, that the ſpices (theſe graces may flow out.*

Sect. 8. *Of the manner of this Life of Faith in Spiritual Duties.*

As *Spiritual Graces*, ſo *Spiritual Duties*, are of the operation of God's Spirit: Now the Duties are twenty, concerning which we ſhall give,

1. The *Promiſes.*
2. The exerciſes of Faith in reſpect of the *Promiſes.*

The firſt duty is *Prayer*, to which are affixed theſe *Promiſes*, Pſal. 5. 3. and 10. 17. and 65. 2. *Prov.* 15. 29. *Pſal.* 50. 15. and 12. 17, 18, 19, 20. *Zech.* 13. 8, 9. *Rom.* 8. 13. *Jam.* 5. 15.

The ſecond duty is *Praiſes*, to which are affixed theſe *promiſes*, 1 Sam. 2. 30. Pſal. 50. 23. and 67. 5, 6.

The third duty is *Preaching*, to which *Mat.* 28. 20. *John* 5. 25.

The fourth duty is *Reading the Word*, to which *Pſal.* 19. 8. *Prov.* 1. 4.

The fifth duty is *Loving the Word*, to which *Pſal.* 119. 165. and 112. 1.

The ſixth duty is *Waiting on the Word*, to which *Proverbs* 8. 34, 35.

The ſeventh duty is *Hearkening to the Word*, to which *Iſa.* 55. 2, 3. *Acts.* 5. 20. —— 20. 32. —— 13. 26.

The eighth duty is *Sacraments* of
- *Baptiſm.* to which *Acts* 2. 3, 8. and 22. 16. 1 *Pet.* 3. 21.
- *Lord's Supper*, to which *Iſa.* 25. 6. *Prov.* 9. 5, 6. *Mat.* 26. 26.

The ninth duty is *A lawful Oath*, to which *Jer.* 12. 16. *Pſal.* 15. 4.

The tenth duty is *Faſting*, to which *James* 4. 9, 10. *Mat.* 6. 18.

The eleventh duty is *Meditation*, to which *Pſal.* 1. 2. *Prov.* 14. 22. *Phil.* 4. 8, 9.

The twelfth duty is *Examination*, to which 1 *Cor.* 11. 31. *Gal.* 6. 4.

The thirteenth duty is *Sanctification of the Lord's Day*, to which *Iſa.* 58. 13, 14. and 56. 2. *Jer.* 17. 26.

The fourteenth duty is *Watchfulneſs*, to which, *Mat.* 24. 46, 47. *Luke* 12. 37, 38, 43. *Rev.* 16. 15.

The fifteenth duty is *Conference*, to which *Prov.* 12. 14. and 16. 13. *Mal.* 3. 16. *Luke* 24. 32.

The ſixteenth duty is *Reproof*, to which *Prov.* 24. 25. and 28. 23.

The ſeventeenth duty is *Almſgiving*, to which *Pſal.* 41. 1, 2, 3. *Luke* 14. 13, 14.

The eighteenth duty is *Seeking of God*, to which *Pſal.* 34. 10. *Ezra.* 8. 22.

The nineteenth duty is *Waiting on God*, to which *Iſa.* 40. 31. and 64. 4. and 49. 23.

The twentieth duty is *Delighting in God*, to which *Pſal.* 37. 4.

2. For the exerciſe of Faith concerning theſe promiſes, that we may live by them, go we

to
- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things.

1. That God deals graciouſly with his people, he might out of his abſolute ſovereignty over us, command only, and we were bound then to obey in every of theſe *Duties*; but he is pleaſed (the better to quicken us to obedience) to annex theſe gracious *promiſes*.

2. That as he is gracious to us, ſo we ſhould be chearful in our *Duties* to him: This chearfulneſs of Service is the very fruit of Faith; *By faith Abel* Gen. 4. 4. *brought of the firſtlings of his flock, and of the fat thereof, an offering to the Lord.* Pſal. 42 4. *By Faith David went with the multitude unto the houſe of God, with the voice of joy and of praiſe. It is the voice, of Faith, I will ſing and give praiſe with the beſt member I have.*

3. That to make us chearful, we ſhould rouze our ſelves to awaken to the work of our God; *Ariſe, O my Soul, why ſleepeſt thou! Stir up thy ſelf with readineſs to obey the charge of God in the duties preſcribed; look on the Saints who have gone before thee, they endured impriſonment, loſs of liberty, ſpoiling of their goods, hazard of life; Thou art not yet called to ſuffer, but to obey, why doſt thou delay, or goeſt forth unwillingly? Wouldſt thou reign with them, and not labour with them? Receive the prize, and not run the race? Divide the ſpoil, and not fight the battel?* Iſa. 41. 19. *Look on the promiſe annexed to the duty: I ſaid not unto the ſeed of Jacob, Seek me in vain,* ſaith God: *O my Soul, ariſe, contend forward towards the mark, Heaven is worth all my labour.*

4. That to remove all *remora*'s the Lord hath *promiſed* to aſſiſt us in theſe *duties* by his own ſpirit: Beſides the *promiſes of Duties*, we have *promiſes to Duties*, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is always a gracious Covenant; for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to *believe and repent*, &c. and he gives what he requires: For inſtance, in one place he commands, Ezek. 18. 31. *Caſt away from you all your tranſgreſſions, and make you a new heart, and a new Spirit*; and in another place he promiſeth, Ezek. 36. 25, 26. *I will ſprinkle clean water upon you, and you ſhall be clean from all your filthineſs: A*

new heart alſo will I give you, and a new ſpirit I will put within you: In one place he commands them,
Deut. 10. 16. *Circumciſe the foreskin of your Hearts*: and in another
place he promiſeth, *That he will circumciſe their hearts*:
Deut. 30. 6. in one place he commands us, *To keep his Command-*
Eccle. 12. 13. *ments*; in another place he promiſeth to cauſe us,
To walk in his ſtatutes: In one place he commands
Ezek. 36. 27. us, *To fear him*; and in another place he promiſeth,
Eccleſ. 12. 13. *To put his fear into our hearts*: In one place he com-
mands us, *To pray, to ask, ſeek and knock*; and in
Jer. 31. 41. another place he promiſeth, *To pour upon us the Spirit*
Mat. 7. 7. *of Grace and Supplication*: Theſe *promiſes of duties* are
Zec. 12. 10. the foundation of all our performances, and thoſe *promiſes to duties* are the rewards of his Free-Grace and Good-Pleaſure; we do not by working cauſe him to fulfill his *promiſes*, but he by *promiſing* doth enable us to perform our works, and ſo he rewards us accordingly.

2. For prayer and the parts of it, obſerve this method:

1. Acknowledge the goodneſs and Free-grace of God in theſe *promiſes*: *O Lord, why ſhouldſt thou allure me to that which I am every way bound to? If I had none of theſe Promiſes, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet add this and that Promiſe, to this and that duty? O miracle of mercies! O the goodneſs of God!*

2. Bewail our own dulneſs and ſloth to the duty: *And yet (O Lord) how dull, and remiſs, and*
Jer. 40. 10. *ſlighty am I in the practice of this or that duty? Thou*
Mal. 1. 14. *haſt ſaid, Curſed is the man that doth the work of the Lord negligently*; and, *Curſed be the deceiver, that hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: O then what is my portion, who have ſacrificed that which is torn and ſick unto the great King and Lord of Hoſts, whoſe name is dreadful among the Heathens? No marvel if I feel no power, no ſweet in the Ordinances of Grace, whileſt I deal partially, hear perſunctorily, pray coldly, labour not to freed on the Promiſe, and to ſuck vigor out of it: O Lord, thou loveſt a chearful giver, but my ſervices are maimed and corrupt, and dead, and ſuperficial, and very unchearful.*

3. Importune the Lord to revive and quicken our dead hearts *to the duty*; ſo prays *David*,
Pſal. 143. 10. *Teach me to doe thy will, thy Spirit is good, lead me in the Land of uprightneſs*; ſo prays the Church, *Draw me,*
Cant. 1. 4. *and we will run after thee*; and ſo let us pray,
Pſal. 119. 36. *Give me a chearful heart in thy Service, animate and enliven my heart by thy bleſſed Spirit, give me to doe what thou requireſt, encline my heart to thy ſtatutes, and not to covetouſneſs.*

4. Implore the aſſiſtance of God's Spirit to every good *duty*, beg acceptance of our perſons and performances in the Lord Jeſus Chriſt, preſs him with his promiſes to *ſet on duties*, and to reward *duties*; and what ever *duty* we doe, preſs him with that eſpecial Promiſe belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to *Spiritual duties*.

Sect. 9. *Of the manner of this Life of Faith in things Eternal.*

THings Eternal are { Evil, as Damnation.
{ Good, as Salvation.

Concerning both, we ſhall firſt give you the *promiſes*, and ſecondly, the exerciſe of faith in reſpect of theſe *Promiſes*.

1. Concerning *Damnation*, or eternal confuſion, we have theſe *promiſes* againſt it, *Iſa.* 45. 17. *Rom.* 8. 1.

2. Concerning *Salvation*, we have theſe *Promiſes* for it, *Rom.* 6. 23. 1 Theſ. 4. 17. *God hath Promiſed us a Kingdom*, Mat. 25. 34. *An heavenly Kingdom*, Mat. 7. 21. *An eternal Kingdom*, 2 Pet. 1. 11. *A Crown of life*, James 1. 12. *A Crown of Righteouſneſs*, 2 Tim 4. 8. *An unacceſſible Crown of glory*, 1 Pet. 5. 4.

2. For the exerciſe of Faith concerning theſe *Promiſes*, that we may live by them, go we

to { *Meditation.*
{ *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That faith in the precious *Promiſes* of eternal life, quiets and chears the heart in the midſt of diſcouragements: This we ſee in the lives and death's of God's faithful ſervants, *who took joy-* Heb. 10. 34.
fully the ſpoiling of their goods, knowing in themſelves, that they had in Heaven a better and an induring ſubſtance.

2. That Faith ſtrives to enter into the poſſeſſion of this Kingdom by degrees: Men that purchaſe an inheritance to come in hereafter, they are glad if any part fall into their hands for the preſent: Fulneſs of glory is reſerved for the life to come, but the beginnings of glory (as peace of Conſcience, joy in the Holy Ghoſt, Sanctification of the Spirit) are vouchſafed here; *grace is the beginning of glory, and glory is the perfection of grace*; now as grace grows, ſo we enter upon the poſſeſſion of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earneſtly deſires and longs after the full accompliſhment of glory: *Our ſelves alſo which* Rom. 8. 23.
have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the Redemption of the body: I am in a full ſtrait (ſaid Phil. 1. 23.
Paul) betwixt two, having a deſire to depart, and to be with Chriſt, which is far better: Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things deſire perfection in their kind; this makes the Believer to long after glory.

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs we our former careleſneſs to enter upon this inheritance: *O Lord, I have ſlighted thy promiſes, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be ſealed with the promiſed Spirit: Ah Lord! what a dwarf am I in Holineſs and Sanctification? by reaſon of my ſloath, the powers of grace are ſo enfeebled, that I can ſcarce breath or ſigh, craul in the way to Heaven: O that I have not ſo earneſtly ſought (as I might) to make Heaven ſure to my ſelf, that I have not entred poſſeſſion thereof, ſo far as in this life I have given me of Grace.*

2. Pray that the Lord would encreaſe our Faith, ſeal us by his Spirit, lead us in the way of peace, cauſe us to grow up in holineſs, make us wiſe to prize and value, to taſte and reliſh the very joys of heaven; and above all, that he would aſſure our conſciences of our right and title thereto: O it is God that ſealeth, and makes us to read the ſealing; it is God that *promiſeth* Heaven, and affects the heart with the goodneſs and worth of the thing *promiſed*; it is God (by the pledges of his favour, and earneſts of his Spirit) doth teſtifie our adoption, and cauſeth us certainly to apprehend what he doth teſtifie: pray then, *who am* 2 Sam. 7. 25.
I Lord, that thou ſhouldeſt make ſuch ample, and free promiſes to thy poor ſervant? it is of thy free mercy, and according to thine own heart: And now, O God, eſtabliſh I beſeech thee, the word that thou haſt ſpoken concerning thy ſervant: O ſeal unto me the promiſed

inheritance, and make me aſſuredly know what thoſe hopes are which thou haſt reſerved for me in Heaven: Of thy Free grace thou calledſt me to this hope, therefore is thy ſervant bold to entreat the ſenſe of thy love, the knowledge of this hope, the encreaſe of grace, the aſſurance of thy mercy.

3. Praiſe God for his promiſes of eternal life: *O Lord, thou haſt looked on my baſe eſtate, and viſited me with mercy from on high; of a ſtranger and foreigner, thou haſt made me a free denizen of the New Jeruſalem: Now I ſee, I read it in thy precious promiſes, that my name is regiſtred in heaven; an eternal weight of glory is reſerved for me; Heaven is my home, my hope, my inheritance: O where ſhould my heart be, but where my treaſure is? where ſhould my thoughts be, but where my hope is? now all glory, and honour, and praiſe be given to my God! O the incomprehenſible love and favour of my dear Lord! what a mercy is this? What promiſes are theſe? my ſoul rejoyceth in thee my God, my ſpirit ſhall bleſs thy name for ever and ever.*

Sect. 10. *Of the manner of this life of Faith in regard of others.*

WE have done with the *promiſes* that concern our ſelves: Now follow ſuch ſpecial *promiſes* as we find in Holy Writ concerning others, and they have reference.

to
- Our own Family.
- Godly Society farther enlarged.
- The Church of Chriſt
  - Particular.
  - General.

1. The members of our *Family* are
- *Husband and Wife.*
- *Parent and Child.*
- *Maſter and Servant.*

1. For *the Husband and Wife*, is godly, they have *Promiſes* from the Lord, *Pſal.* 128. *Prov.* 31. 28. and 11. 16. *Job* 5. 25.

2. For *Parent and Child*, God hath made a gracious Covenant with them, *Gen.* 17. 7, 9. *Acts* 2. 39. *Jer.* 32. 39. *Prov.* 20. 7. Good Parents (though poor). leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave God's favour for their poſſeſſion, and his *promiſes* for a ſure inheritance, *Pſal* 37. 25, 26. *Prov.* 11. 21. *Pſal.* 112. 2 and 25. 13. and 37. 29. *Prov.* 13. 22. *Iſa.* 44. 3, 4. and 54. 13. and Children obeying their Parents have theſe *promiſes*, *Exod.* 20. 12. *Eph.* 6. 2. *Jer.* 35. 18, 19. *Prov.* 1. 8, 9. and 6. 20.

3. For *Maſter and Servant*, they have ſweet *promiſes*, *Prov.* 3. 33. *Job.* 8. 16. *Prov.* 14. 11. eſpecially the ſervant that is truly obedient, *Col.* 3. 23, 24. 1 *Pet.* 2. 19.

Here conſider,
- Magiſtrates, *Deut.* 17. 19, 20. *Pſal.* 132. 18.
- Miniſters, *Pſal.* 105. 15. *Rev.* 2. 1. *Iſa.* 49. 4.

2. *Godly Society* (out of our own Families) hath precious *promiſes*, as *Prov.* 13. 20. *Mal.* 3. 16, 17. *Mat.* 18. 20.

3. The *Church of Chriſt*, whether *particular* (as publick aſſemblies) hath bleſſed *promiſes*, *Iſa.* 33. 20, 21. and 59. 21. *Mat.* 18. 20. 1 *Cor.* 5. 4. *Rev.* 2. 1. *Pſal.* 26. 8. and 133. 3. *Micha.* 4. 4, 11, 12. or whether *general and univerſal*, it hath glorious *promiſes*, as *Mat.* 16. 8. *Iſa.* 27. 3. *Pſal.* 125. 2. *Zech.* 9. 16. Here come in all the *Promiſes*; Firſt, of calling the *Jews*, as *Iſa.* 59. 20. *Rom.* 11. 23, 26. *Hoſ.* 13. 14. and 14. 2, 3, 4. 5, 6, 7, 8. Secondly, of bringing in the *Gentiles*, as *Iſa.* 49. 22, 23. *Rev.* 21. 24. *John* 10. 16. *Iſa.* 60. 3, 5, 8. *Acts* 10. 14. *Eph.* 2. 12, 19. Thirdly, of the deſtruction of *Antichriſt*, as 2 *Theſ.* 2. 8. *Rev.* 17. 16. and 18. 21. where each word hath almoſt a gradation, in that *an Angel*, a *mighty Angel* taketh *a ſtone*, and *a great ſtone*, even *a milſtone*, which he letteth not barely fall, but *caſteth into the ſea*, whence nothing ordinarily is recovered, much leſs a *milſtone*, thruſt from ſuch a hand, and with ſuch force.

Now for the exerciſing of faith concerning theſe *Promiſes*, that we may live by them, go

we to
- *Meditation.*
- *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things.

1. That we have had the performance of many of theſe *promiſes* in hand; and this may perſuade us that the reſidue (eſpecially of the Churches flouriſhing, and of Antichriſt's downfall) is as ſure as that part already accompliſhed, which we ſee with our eyes; experience ſhould ſtrengthen faith, and breed an aſſured hope in God's people, of the Lord's moſt glorious appearing, and this *hope ſhall not make us* Rom. 5. 5. *aſhamed.*

2. That the time is now for the Churches reſtoring, and for bringing in more Kingdoms from Antichriſt to Chriſt; what elſe mean all the ſhakings in all the Kingdoms of the world at this time? therefore ſtudy we *this time of God*, and in our places and callings, work with providence, now we have a ſeaſon to help up the Church, God's holy Mountain.

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs our former neglect in our ſeveral relations: *O Lord, I have not done my duty in my own family, among Chriſtians in the Churches of Chriſt, I have not performed my vows, ſerved my generation, helped onward the building of Zion. And now, Lord, what ſhall I ſay, but confeſs to thy glory and my own ſhame, my diſreſpect of others good, or of the communion of Saints.*

2. Pray for a bleſſing on others, as on our own ſelves; forget not our relations to others in our beſt Prayers; be importunate with God more eſpecially for *Zion, O look upon Zion, the city of our ſolem-* Iſa. 33. 20. *nities, let thine eye ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down; let not one of the ſtakes thereof be removed, nor any of the cords be broken.*

3. Preſs we the Lord with all his precious *promiſes*, either to our *Families*, or *Chriſtian Societies*, or to the *Churches of Chriſt*: We have *a promiſe*, that *the Lord will create upon every dwelling place of mount* Iſa. 4. 5. *Zion, and upon the aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night, for upon all the glory ſhall be a defence:* Now Lord, make good thy word, &c.

Conclude with, *I believe, that whatſoever God hath ſaid in any of theſe reſpects, he will fulfill it in his own time: Heaven and earth ſhall paſs away, but not* Matt. 5. 18. *one jot, one tittle of God's word ſhall fail.* It may be for the preſent things ſeem contrary, *yet God hath ſaid it,* (ſhould a ſoul ſay) *and that's enough for me: If I can but really acknowledge and believe, that God is* Mat. 9. 28, 29. *able to doe it, he will then ſpeak from heaven, as he did once on earth, According to your faith be it unto you.* Thus much of *The Life of Faith.*

OF

Looking unto Jeſus.

THere is one *duty* more of this kind, which I look upon as the *duty of duties*, and that is a *looking unto Jeſus*: a view of the everlaſting Goſpel of Jeſus; or the ſoul's eying of Jeſus, as carrying on the great work of man's ſalvation from firſt to laſt. This duty is the Saint's ſolace, we are never more chearfull than when Chriſt Jeſus is in view: This *duty* is the very Angels delight, they are ſaid *to look into theſe things*. The Apoſtle alludes to the manner of the Cherubims looking down into the mercy-ſeat; this is the ſtudy, the deſire, the delight and recreation of the elect Angels to look into the ſeveral ſcopes of our ſalvation by Jeſus Chriſt, to behold the whole frame and fabrick of it, to obſerve all the parts of it from the beginning to the end, to conſider all the glorious attributes of God, his wiſedom, his power, his juſtice, his mercy, all ſhining and glittering in it like bright ſtars in the firmament. Oh that ſuch a *duty* as this ſhould lie dormant, neglected of moſt, I had almoſt ſaid unknown unto moſt of the Saints themſelves! but the diſcovery of this *duty* will be a great work, and require much pains, and therefore I ſhall reſerve it for a tract by it ſelf; and if the Lord will, I ſhall in time bring it forth to light, and to the view of all. In the mean time let this paſs as no diſtinct Chapter.

1 Pet. 1. 11.

CHAP. X. SECT. I.

Of the Nature of Family-Duties.

HItherto of the *Duties* which concern every man in his own particular; next to them ſucceed *Family-Duties*: And they are ſuch *Duties* as ought to be *joyntly or reſpectively obſerved by the Families and Houſes of the People of God*. This is implyed by that threat, *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name* and by that example of *Jaſhua*, *But as for me and my houſe, we will ſerve the Lord*, and by that promiſe of God, *At the ſame time, ſaith the Lord, will I be the God of all the Families of* Iſrael, *and they ſhall be my people*.

Jer. 10.25. Joſh. 24. 15. Jer. 31.1.

Sect. 2. *Of the Preparatives to Family-duties.*

NOW that we may comfortably carry on theſe *Family-duties*, obſerve we ——
1. Our entrance into them.
2. Our proceedings in them.

1. For entrance we muſt lay a good foundation for tractableneſs unto Religion in thoſe that belong to this family: As
1. In the governour.
2. In the governed.

1. In the governour, whoſe duty it is,

1. To endeavour in a ſpecial manner for knowledge in God's Word, and for holineſs of converſation in a Chriſtian walking: this would tend much to the preſervation of his authority, who otherwiſe will be ſlighted and diſregarded, through an aptneſs in inferiours to take occaſion there from.

2. *To marry in the Lord*, and then to live chaſtely in wedlock, that there may be an holy ſeed: Now that he may *marry in the Lord*, 1. Let piety be the mover of his affection, and perſonage parentage and portion be onely as a comfortable acceſſary, conſiderable in a ſecond place: Chriſtianity and grace is the chief golden link and noble tye, which hath the power and privilege to make marriage a lovely and everlaſting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could ſay, *Houſes and riches are the inheritance of fathers, but a prudent wife is from the Lord*: ſuch a rare and precious Jewel is to be ſued and ſought for at God's mercy-ſeat with extraordinary importunity and zeal; and if ſhe be procured at God's hand by prayer, he ſhall find a thouſand times more ſweetneſs and comfort, than if ſhe be caſt on him by an ordinary providence. 3. Let him obſerve and mark theſe ſix points in his choice; as, 1. The report: 2. The looks: 3. The ſpeech: 4. The apparel: 5. The companions: 6. The education: Theſe are like the pulſes, that ſhew the fitneſs and godlineſs of any party with whom he ought to marry.

1 Cor. 7. 39. Mal. 2.15. Prov. 19. 14.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courſes: See *David*'s reſolution herein, *Mine eyes ſhall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way ſhall ſerve me, he that worketh deceit ſhall not dwell within my houſe, he that telleth lies ſhall not tarry in my ſight*.

Pſal. 101. 6, 7.

2. In the governed, whoſe duty it is both to joyn together in the performance of *Family-duties* with their governour, and to ſubmit to his government: *My ſon, hear the inſtruction of thy Father, and forſake not the law of thy Mother, for they ſhall be*

Prov. 1. 8, 9.

an ornament of grace unto thy head, and chains about thy neck.

Theſe Preparatives I pin upon the front or porch of this Family: Now to the Family-duties themſelves, and how they muſt be exerciſed.

Sect. 3. *Of the Duties of Governours in general.*

IN the proceedings of theſe *Family-duties*, we are to conſider the *Duties*, 1. Of the governours. 2. Of the governed.

1. The governours, if (as it is in marriage) there be more than one, as firſt, the chief governour, to wit, the Husband: ſecondly, the helper, to wit, the Wife; both theſe owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are —— {
In general to the whole.
In particular, according to their ſeveral relations.

1. That which in general they owe to the whole Family, is to their {
Bodies.
Souls.

1 Tim. 5. 8.
1. To their Bodies; concerning which, ſaith the Apoſtle, *He that provideth not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.* Now as the ſpirit of God chargeth us with this duty, ſo he ſetteth us about ſuch things whereby this may be compaſſed; as, 1. That every one ſhould have ſome honeſt and good calling, and walk diligently in it; *Let him that ſtole, ſteal no more,* (ſaith the Apoſtle) *but rather let him labour, working with his hands the thing which is good.* 2. That he bear a low ſail, and keep within compaſs, remembring the ſaying of *Solomon, He that is deſpiſed and hath a ſervant, is better than he that honoureth himſelf and lacketh bread.*

Eph. 4. 28.
Prov. 11. 9.

2. To their Souls; concerning which, ſome *duties* they are to {
Perform to the Family.
Require of the Family.

1. The *Duties* they muſt perform to them, are ——

1. To provide that they may live under the publick Miniſtery, for otherwiſe how ſhould they be brought into the ſheepfold of Chriſt, if they hear not the voice of the chief Shepherd ſpeaking unto them by thoſe whom he hath ſent.

2. To overſee the ways of their Families, that they ſerve God; and as in all other *duties*, ſo eſpecially in ſanctifying the Sabbaths: To this the very words in the fourth Commandment, do bind all Maſters of *Families: Remember, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid;* —— Where the Lord ſpeaks by name to the Governours, as if he would make them overſeers of this work of ſanctifying his Sabbaths.

1 Theſ. 5. 17.
3. To ſet their houſe in order for the ſervice of God, to offer prayers and praiſes to the Lord morning and evening. To this purpoſe, *Pray continually* (ſaith the Apoſtle) 1 *Theſ.* 5. 17. which we muſt not underſtand of uninterrupted and inceſſant pouring out of prayers, as the *Maſſalians* or *Euchitæ* did; but of morning and evening prayers; the Apoſtle here ſpeaking in reference and in analogy to the continual or daily ſacrifices. This was *David*'s practice, *Evening and morning, and at noon will I pray, and cry aloud, and he ſhall hear my voice*; and this was *Job*'s practice, who ſent for, and ſanctified his Sons and daughters, *and roſe up early in the morning, and offered burnt offerings according to the number of them all* —— *Thus did* Job *continually*; And this was *Abraham*'s practice whereſoever he came, *to build an Altar to God*, where God ſhould be worſhipped joyntly of him and his family: And And this was Chriſt's practice for *himſelf and his family*, Mat. 14. 19. and 26. 30. Joh. 17. 1.

Pſal. 55. 17.
Job 1. 5.
Gen. 12. 7. & 13. 4. & 21. 33.

4. To inſtruct their families privately in matters of Religion, that they may not only profeſs, but feel the power of Religion in their lives and converſations: This *duty* hath theſe ſpecials belonging to it.

Deut. 6. 7. Prov. 22. 6.
1. A familiar catechiſing of them in the principles of Religion: Thus were Parents commanded of old, *Thou ſhalt teach theſe words diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up.*

2 Tim. 3. 15.
2. A daily reading of Scriptures, in their hearing, directing them to mark and to make uſe of them: So *Timothy* was trained up by his parents, and that *from his childhood.*

Mark 4. 13.
3. A carefull endeavouring that they profit by the publick Miniſtery: to this end, they muſt prepare them to hear the word, by conſidering God's Ordinances, Promiſes and their own Neceſſities. 2. They muſt remember them to look into the Word for a Chriſt, and for communion with Chriſt. 3. They muſt examine them after the Ordinances, what they have learned, and what uſe they can make of it; thus Chriſt after he had preached a parable to his Diſciples, he ſaid unto them, *know ye not this parable, and how then will you know all parables?* and then he expounds the parable to them.

2. The *duties* they are to require of the family, are both carefully to frequent the publick Miniſtery, and diligently to be converſant in the private worſhip of God, and conſtantly to practiſe all holy and Chriſtian *duties*, compriſed briefly in the Commandments of God; and they are to require theſe things, not onely by telling them, calling on them, catechiſing them, admoniſhing them, but if they be negligent, by correcting them.

Now this correction muſt be miniſtred in {
Wiſedom.
Patience.

1. In *Wiſedom*, whoſe property it is to find out the right party that committed the fault, to conſider of what ſort and nature the fault is, to weigh circumſtances of age, diſcretion and occaſions; and to look to the mind of the doer, whether negligence or mere ſimplicity brought him to it.

1. *In Patience*, whoſe property it is to make the fault manifeſt to the offender, that his conſcience may be touched therewith; to hear what the offender can ſay in his own defence, and accordingly to allow or diſallow; to avoid bitterneſs which ſooner will hearden the heart, than reform the manners of the offender: Theſe Rules being obſerved, and the heart lifted up in prayer to God for direction and bleſſing; this *Correction* is neceſſary, as is evident in *Gen.* 30. 2. *Prov.* 13. 24. and 19. 18.

Theſe are the *duties* that *Governours* owe to their *Families* in reſpect of their ſouls; *to correct them, catechize them, admoniſh them, call on them, read to them, pray for them, &c.* only with theſe limitations:

Heb. 5. 4.
1. That they preſume not above their callings: This was *Paul*'s Exhortation, *That no man take this honour to himſelf, but he that is called of God, as was* Aaron: The *honour* here, is the *honour* of the publick Miniſtery; except that, and I know not but that every Governour of a family, who hath ſpecial abilities,

abilities, utterance, memory, may read Scriptures,
repeat Sermons, pray, teach and inſtruct out of
Scriptures, 1 *Pet.* 4. 10. Thus *Jacob* ſaid to his
houſhold, *put away the ſtrange Gods that are among*
you: And without all contradiction (ſaith the Apoſtle)
Gen.35.2. *the leſs is bleſſed of the better: And if the Women*
Heb. 7. 7. *would learn any thing, let them ask their Husbands at*
1 Cor. 14. *home*; thus *Origen* would have the Word expounded
25. in Chriſtian families; and *Auguſtin* ſaith, *That*
Orig. Hon. *which the Preacher is in the Pulpit, the ſame is the houſeholder*
9, in Lev. *in the houſe.*

2. That they preſume not above their gifts:
This was *Paul*'s Exhortation to every man, *Not to*
think of himſelf more highly than he ought to think, but
to think ſoberly, according as God hath dealt to every
Rom.12.3. *man the meaſure of Faith*; yet I deny not but in
ſome caſes they may lawfully depute or ſubſtitute
ſome one in the family, whom they judge fitteſt
unto the ſervice and imployment which they themſelves
ſhould ordinarily perform, as in caſe of old
age and weakneſs of body; *Thus Samuel being old,*
1 Sam.8.1. *made his Sons Judges*: Or in want of good utterance or
expreſſions of what is to be ſaid; thus *Aaron* was
Exod. 4. *Moſes* his ſpokeſman, and inſtead of a mouth: Or
16. in want of boldneſs and audacity, ariſing from a conſciouſneſs
of weakneſs: Thus the good Centurion
Luk. 7. 3. ſent the Elders of the Jews to Chriſt to intercede
for him: Or in caſe that a Miniſter of the Goſpel
do ſojourn in ones family, as *Archippus* did in *Philæmon*
Phil.ver.2. his houſe: Or in caſe of neceſſary abſence;
thus the Apoſtle *Paul* made *Timothy* his deputy to
1 Theſ. 3. the Chriſtian *Theſſalonians*: Or in caſe the Lord
1, 2. hath beſtowed more of his gifts and graces to one
than another: I know not in this caſe, but that we
1 Cor. 12. may *Covet earneſtly the beſt gifts in others, as well as in*
31. *our own ſelves.*

Sect. 4. *Of the Duties of Parents to their Children.*

The *Duties* in particular which *Governours* owe to the *Family*, according to their *Relations*,

are { As Parents to their Children.
As Maſters to their Servants.

The duties of Parents to their children are { To their Bodies.
To their Souls.

1. The *Duties* of Parents to the *Bodies* of their Children, are in many particulars, but may be all Compriſed under this one head, *A provident care for their Temporal good*; and this extendeth it ſelf to all times; as,

1. To their infancy.
2. To their youth.
3. To the time of Parents departure out of this world.

1. The firſt age of a Child is his infancy, and
the firſt part of its infancy is while it remaineth in
the Mothers womb: Here the *Duty* lies principally
upon the mother, to have a ſpecial care of it, that
it may be ſafely brought forth. Why was the
charge of *abſtaining from wine, ſtrong drink, and unclean*
Judg.13.4. *things*, given to *Manoah*'s wife, but becauſe *of*
the Child which ſhe had conceived?

The next degree of a Child's infancy, is while it is in the ſwadling-band, and remains a ſucking Child; in this alſo the care more eſpecially lies on the Mother, whoſe *duty* it is to take all pains ſhe poſſibly may, for the education of her Child; and eſpecially to give her Child ſuck, if ſhe be able thereto: This not only Nature, but Scripture ſets forth;

1. By Conſequence, *Gen.* 49. 25. *Hoſ.* 9. 14. 1 *Tim.* 5. 10.

2. By Example, *Gen* 21. 7. 1 *Sam.* 1. 23. *Pſal.* 22. 9.

3. By Grant, the Word giving as a ruled caſe not to be denied, *Gen.* 21. 7. *Cant.* 8. 1. *Luk.* 11. 27.

2. The ſecond age of a Child is its youth, from the time it begins to be of any diſcretion, till it be fit to be placed forth; Now the *duty* of Parents at this time is.

1. To nouriſh.
2. To nurture their Children.

Under *nouriſhment*, are compriſed Food, Apparel, Recreation, means for recovery of health when they are ſick; in which if Parents provide not for their Children, *they are worſe than Infidels*; And under nurture, are compriſed good manners, a good calling, frequent admonition, reprehenſion, correction, the laſt remedy, which may doe good when nothing elſe can, *Prov.* 19. 18.—23. 13, 14.—29. 17.

3. The laſt time to which Parents provident care extendeth it ſelf, is the time of their departure out of the world, and then they are to ſet their houſe in order, and to leave their eſtates to their Children.

2. The *duty* of Parents to the *Souls* of their Children extends it ſelf alſo to all times; as,

1. To their Infancy.
2. To their Youth.
3. To the time of Parents departure out of this World.

1. The firſt age of a Child, is his infancy, and
the firſt part of its infancy, is while it remaineth in
the Mothers womb. Now the *duty* of Parents at Gen. 25.
that time are theſe: 1. That they pray for their 22.
Children: Thus did *Rebekah*, while the Children
were quick in her womb. Thoſe Parents that neglect
this *duty* to their Children, conſider not rightly
that they are conceived in ſin.

2. That they make ſure (ſo much as in them lies)
that their children be born under the Promiſe, or
under the Covenant, in reſpect of the Spiritual part
of it: How? *by making ſure that they be under the* Gen. 17.7.
Promiſe or Covenant themſelves: If God in Chriſt
be their God, they may have a comfortable hope,
that God will be the God of their ſeed, according
to the promiſe, *I will be thy God, and the God of*
thy ſeed.

The next degree of a child's infancy is when it is born; and the *duty* of Parents then is, to give up their children unto God, caſting them into the hands of his providence, into the armes of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptiſm*, to get the Seal of the Covenant ſet upon them, to get them mark'd out for ſalvation.

2. The ſecond age of a child, is its youth: Now
the *Duty* of Parents to their children at this time, is
to train them up in true piety, *To bring them up* Eph. 6. 4.
in the nurture and admonition of the Lord. To this
end:

1. When children begin to read, let them *read*
the holy Scriptures: ſo was *Timothy trained up from a*
child; and thus will children ſuck in Religion with 2 Tim. 3.
learning. 15.

2. Let children be Catechized conſtantly from day to day; only with this caveat, that Parents deal with their children, as skilful Nurſes and Mothers do in feeding their children, (*i. e.*) not to give them to much at once; over much dulls a child's underſtanding, and breads weariſomneſs to it; it is moſt ſuitable to give them *precept upon precept, precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus ſhall they learn with

eaſe and delight, and in time a great meaſure of
Iſa. 28. 10. knowledge will be gained thereby.

3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, eſpecially ſuch works as he hath done in their time: outward ſenſible things do beſt work upon Children, and therefore this direction
John 4. 6. 21. was given under the law, *Joſh.* 4. 6. 21.

4. Let Parents be to their children a good pattern in piety, leading them to Chriſt by their examples: This will take place with children, more than all precepts or paternal inſtructions: *But as for me* (ſaid *Joſhua*) *and my houſe, we will ſerve the Lord*;
Joſh. 24. 15. he ſets himſelf firſt, as a guide to the reſt.

5. Let Parents reprove and correct their children for ſin; and that the Lord may ſanctifie this *Correction* unto them, *Conſider this, O ye Parents*! Do you obſerve ſuch and ſuch ſins in your children? enter into your own hearts, examine your ſelves, whether they come not from you: Conſider how juſtly the hand of God may be upon you, and when you are angry with your children have an holy anger with your own ſelves, and uſe this or the like Meditation with your own ſouls, *Lord, ſhall I thus puniſh my own ſin in my own child? ſhall I thus perſecute the corruptions of mine own anceſtors? how then mayeſt thou be diſpleaſed with me for the too carnal conception of my own child; It may be, I then lay in ſome ſin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, ſhew thou pity on me and my child?*

6. As children grow in years, and in the knowledge of Chriſt, and of juſtification by Chriſt, let Parents train them up in the exerciſe of all *Duties*, as *Prayer, Meditation, Self-Examination, Watchfulneſs, and all means publick and private*: if this be done, the world to come may reap the benefit of their education, ſuch children as you bring up, ſuch parents will they be (when you are gone) to their children; and ſuch children ſhall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contray, if this be neglected, the rich man ſhall riſe up againſt you in the day of Judgment, and condemn you; for he being in Hell, had a care of his Father's houſe, that they might be forewarn'd, he deſired *Abraham* to *ſend Lazarus to his brethren, to teſtifie unto them that they came not to that place of torment*; but you will not admoniſh your children, you will not teach them *Moſes and the Prophets*; you will not ſhew them the danger of God's heavy diſpleaſure hanging over their heads; you will not, whileſt you live, lead a good example before them: O you may fear that your children ſhall be furies of hell to torment you! *Now the Lord open your eyes to foreſee, and to fly theſe judgments to come.*

3. The laſt time to which the *Duty* of Parents extends its ſelf, is the time of their departure out of the world, and then they owe to their children {
Good direction.
Faithful prayer.

1. For direction: when Parents obſerve their time to draw near, it is their *duty* then eſpecially, to commend ſome wiſe and wholeſome preceps unto their children, the better to direct them in their Chriſtian courſe; ſo did *Iſaac*, and *Jacob*, and *David*: The
Gen. 49. 1, &c. 1 Kings 2. 2, 3. 1 Chron. 28. 9. words of a dying Parent are eſpecially regarded, reſemble and make a deeper impreſſion.

2. For *prayer*: then is the moſt proper time for Parents to pray and to bleſs all their children. As they commend their own ſouls unto God's hands, ſo let them commend their children unto God's grace: God's *providence and promiſes are the beſt inheritance in the world*, and if Parents (in their prayers) leave theſe to their Children, they can never want any thing that is good. O the faithful prayers of Parents for their children (eſpecially when they are leaving their Children and going to God) muſt needs, *in, for, and through Chriſt*, prevail mightily with *God*.

Sect. 5. *Of the Duties of Maſters to Servants*

THe *Duty* of *Maſters* to their *Servants*, is {
To their Bodies.
To their Souls.

1. The *Duty* of *Maſters* to the *Bodies* of their Servants, conſiſts in theſe particulars; *viz.* In a due proviſion of food for them, *Prov.* 31. 51. & 27. 27. In a wiſe care for their cloathing, *Prov.* 31. 21. In a well-ordering of their labour, ſo as they may be able to undergo it: In their eaſe, reſt, and intermiſſion from labour at ſeaſonable times: In paying them ſufficient wages, *Deut.* 24. 14, 15. In a careful preſerving of their health, and uſing means for their recovery in caſe of ſickneſs, *Mat.* 8. 6. and that not of the Servant's wages, but of the Maſter's own charge, otherwiſe they *undue not the heavy burthen*, but rather lay burthen upon burthen. Iſa. 58. 6.

2. The *Duty* of *Maſters* to the *Souls* of their *Lervants*, conſiſts in theſe particulars; *viz.* In teaching them the Principles of Religion, and all duties of Piety; In cauſing them to go to the publick Miniſtery of the Word and Worſhip of God; In taking account of their profiting by the publick and private means of Edification; In praying for them, and as they obſerve any grace wrought in them, in praiſing God for it, and praying for the encreaſe of it: Nothing ſo much wins a Servant's heart, or the affections of any gracious heart, as the edifying of it in grace.

Sect. 6. *Of the Duties of the Husband and Wiſe.*

THe Duties which the chief governour and his helper owe to one another,

are {
Common and mutual.
Proper and peculiar to each ſeverally. Mat. 19. 6. Tit. 2. 5. Mal. 2. 15.

1. The common mutual *Duties* betwixt Man and Wiſe.

are {
Of neceſſity to the being of marriage, as {
Matrimonial Unity.
Matrimonial Chaſtity.
Of honeſty to the well-being of marriage; as a {
Loving affection of one another.
Provident care of one for another.

The former Duties preſuppoſed; there ought to be———.

1. A ſweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearneſs into each other's boſoms. This mutual-melting-heartedneſs, being preſerved freſh and fruitful, will infinitely ſweeten and beautifie the marriage ſtate. Now for the preſervation of this love, let them conſider,

1. The compaſſionate and melting compellations which Chriſt and his Spouſe exchange in the *Canticles*: *My fair one, my love, my dove, my undefiled, my well-beloved, the chief of ten thouſand*: ſuch a fervent and chaſte love as this, all married couples ſhould and imitate.

2. The command of God to this purpoſe, *Husbands love your wives*, Epheſ. 5. 25. and *Wives* (or young women) *love your husbands*, Tit. 2. 4. Methinks Eph. 5. 25. Tit. 2. 4.

this charge oft remembred, ſhould ever beat back all heart-riſing and bitterneſs, all wicked wiſhes that they had never met together, that they had never ſeen one another's faces : when the knot is tied, every man ſhould think his wife the fitteſt for him, and every wife ſhould think her husband the fitteſt for her of any other in the world.

2. A provident care of one for another ; which extends to the body: *No man hateth his own fleſh,* Eph. 5. 29. *but nouriſheth and cheriſheth it :* and to the good name ; Mat. 1. 19. *Joſeph* was *not willing to make* Mary *a publick example :* and to the goods of this world ; in which if there fall out any croſs providence, they are both Job 1. 21. to join with *Job*'s ſpirit, *The Lord hath given, and the Lord hath taken,* &c. But eſpecicially to the ſoul ; in praying together, for, and with one another : in taking notice of the beginning and leaſt meaſure of grace, and approving the ſame ; in conferring about ſuch things as concern the ſame, mutually propounding queſtions, and giving anſwers one to another ; in maintaining holy and religious exerciſes in the Family, and betwixt their own ſelves, in ſtirring up one another to hear the Word, to receive the Sacraments and conſcionably to perform all the parts of God's publick Worſhip ! In caſe the one prove unconverted, let the other wait, and pray, and expect God's good time : or in caſe the one be a babe in Chriſt, or weak in Chriſtianity, let the other deal farely, lovingly, meekly, and let our Lord Jeſus in his tender-heartedneſs to Spiritual younglings, teach us mercy this way, who Iſa. 40. 11. is ſaid *to gather the lambs with his armes, and to carry them in his boſome, and gently to lead thoſe that are with young.*

2. The proper and peculiar duties to each ſeverally, are ———

1. Of the husband, whose *Duty* it is
1. That he dearly love his Wife.
2. That he wiſely maintain and manage his authority over her.

For the former, conſider,
1. The matter.
2. The manner of his love.

1. *The matter of it* is a dear love, a ſpecial love, and a more ſpecial than that common mutual love to one another : No queſtion the Wife is to love her Husband, and a brother to love his brother, and a Friend is to love his Friend, but more eſpecially, or with a more *ſpecial love,* is the Husband to love his Wife. To this purpoſe ſhe is called, *The Wife of his boſome,* to ſhew that ſhe ought to be as his *heart* in his boſome. He muſt love her at all times, he muſt love her in all things : love muſt ſeaſon and ſweeten his ſpeech, carriage, actions towards her : love muſt ſhew it ſelf in his commands, reproofs, admonitions, inſtructions, authority, familiarity with her ; the riſe of which love muſt not be from her beauty, nobility, or becauſe ſhe contends and pleaſeth her husband ; but eſpecially becauſe ſhe is his ſiſter in the profeſſion of Chriſtian Religion ; and an inheritor with him of the Kingdom of heaven ; becauſe of her graces, and vertues, as modeſty, chaſtity, diligence, patience, temperance, faithfulneſs, ſecrecy, obedience, &c. becauſe ſhe bears and brings him forth children, the heirs of his Name and Subſtance, and the upholder of his family ; and becauſe of the union and conjunction of marriage. Love growing on beauty, riches, luſt, or any other ſlight grounds, is but a blaze, and ſoon vaniſheth, but if grounded on theſe conſiderations, and eſpecially on this union of marriage, it is laſting and true : The want hereof is the fountain of ſtriſe, quarrelling, debate, which converts the paradiſe of marriage into an hell.

2. For the *manner of this love,* the Apoſtle gives Eph. 5. 25. it thus, *Husbands, love your own wives, even as Chriſt alſo loved the Church.* Now the love of Chriſt to his Church, is commended to us in theſe particulars : ——

1. In *the caſe of his love,* which is his *love : He* Deut. 7. 7, 8. *ſet his love on you, because he loved you ;* his love aroſe wholly and ſolely from himſelf, and was every way free : ſo ſhould husbands love their wives, though there be nothing in wives to move them, but merely becauſe they are their wives.

2. In *the order of his love !* Chriſt began it to the Church, before the Church could love him : and as a wall is firſt ſmitten on by the Sun-beams, before it give a reflection of her heat back again : ſo the Church is firſt heated and warmed at heart by the ſenſe of Chriſt's love, before ſhe love him again : *We love him, becauſe he loved us firſt :* ——— 1 John 4. 19 *Becauſe of the ſavour of thy ointments, therefore do the Virgins* Cant. 1. 2. *love thee ;* ſo ſhould husbands begin to love their own wives : I know ſome wives prevent their husbands herein, and there may be reaſon for it ; but the greater is their glory. This pattern of Chriſt ſhould rather ſtir up the husbands to go before them.

3. In *the truth of Chriſt's love :* This was mani- Eph. 5. 25, 26, 27. feſted by the fruits thereof to his Church ; *He gave himſelf for it, that he might ſanctifie it, and cleanſe it, and preſent it to himſelf a glorious Church, not having ſpot or wrinkle :* So muſt husbands *love* their wives in truth and indeed, by guiding them in the way of life, and path that is called *Holy* ; for this is the trueſt character of a ſincere love.

4. In *the quality of his love ;* Chriſt's *love* is an holy, pure and chaſte *love ;* as he himſelf is, ſo is his *love ;* ſuch muſt be the *love* of husbands, an holy, pure and chaſte *love.* Away with all intemperate, exceſſive, or any ways exorbitant pollutions of the marriage bed ; from which, if the fear of God, imitation of Chriſt, love of purity, awfulneſs of God's all-ſeeing eye cannot draw ; yet that ſlaviſh horror, leſt God ſhould puniſh ſuch a couple with no children, or with miſ-ſhapen children, or with Idiots, or with prodigiouſly wicked children, or with ſome other heavy croſs, one would think ſhould be able affright them.

5. In *the continuance of Chriſt's love : Having loved* John 13. 1. *his own, he loved them unto the end.* His *love* is a conſtant *love,* an everlaſting *love :* no provocation or tranſgreſſions could ever make him forget his *love ;* Jer. 3. 1. *Thou haſt played the harlot with many lovers, yet return unto me.* Such muſt be the *love* of husbands, a firm *love :* an inviolable *love :* the ground of it muſt be God's Ordinances, and the ſupport of it muſt be an inviolable reſolution, that no provocation ſhall ever change it, or alter it. Husbands muſt paſs by all infirmities, endeavouring in love to redreſs them, if poſſibly they can, or if not, to bear with them.

2. Duty of an Husband, is, *Wiſely to maintain and manage his authority :* Now the managing of it conſiſts in two things :

1. That he tenderly reſpect her.
2. That he carefully provide for her.

1. He muſt *tenderly reſpect her,* as his wife, companion, yoke-fellow, as his very delight, and the Ezek. 24. 16. *deſire of his eyes,* and *never be bitter againſt her.* This Cor. 3. 19. bitterneſs ordinarily turneth the edge of his authority : if therefore any matter of unkindneſs ariſe (as ſometimes certainly it will) then muſt he carefully with all lenity, gentleneſs and patience quiet all ; and never ſuffer himſelf nor his wife to ſleep in diſpleaſure ; *Let not the Sun go down upon your wrath ;* Eph. 4. 26. or if he ſhall have occaſion to reprove her, he muſt keep his words until a convenient time, and not do

it in preſence of others, and then utter them in the ſpirit of meekneſs and love. Surely if ſhe be not corrected by a word of wiſdom and diſcretion, ſhe will never amend by threats, or any haſty rigorous carriage: and if ſhe once begin to loſe her ſhamefac'dneſs in the preſence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the houſe will be full of diſquietneſs: it is beſt therefore to deal wiſely with her, to admoniſh her often, to reprehend her ſeldom, never to lay violent hands on her; and if ſhe be dutiful, to cheriſh her, that ſhe may ſo continue; if way-ward, mildly to ſuffer her, that ſhe wax not worſe.

2. He muſt *carefully provide for her*; To this pur-
Eph. 5.23. poſe he is called her Head, and Saviour, as *Chriſt is the head of the Church*, and the Saviour of the body: The *Head* (you know) is the fountain of motion, quickening, life, ſenſe, and lightſomneſs to the body; ſo ſhould the husband be as the well-ſpring of livelineſs, lightſomeneſs, lightheartedneſs to his wife: ſhe hath forſook all for him, and therefore ſhe ſhould receive from him a continual influence of chearful walking, and comfortable enjoying of her ſelf. And a *Saviour* (you know) both provides for, and protects the ſaved: Chriſt thus ſaved his Church, he is every way a ſufficient Saviour, *able perfectly to ſave, even to the very uttermoſt*; he ſaves
Heb. 7. 25. ſoul and body, he ſaves from all manner of miſery, from the wrath of God, the curſe of the Law, the venome of all outward croſſes, the tyranny of Satan, the ſting of death, the power of the grave, the torments of hell; or if ſin be the greateſt evil,
Mat. 1.21. (as indeed it is) *he will ſave his people from their ſins*: I cannot ſay thus of the husband; yet an husband carrieth a reſemblance of Chriſt, and is after a manner a *Saviour* to his wife, to protect her, and provide for her. *David* compares her to a *vine*, inti-
Pſal. 128.3. mating that as a *vine* is underpropped and raiſed by ſome tree or frame near to which it is planted, ſo is the wife raiſed to the height of honour by virtue of her relation to her husband; by his wealth is ſhe enriched, by his honour is ſhe dignified: he is under God and Chriſt, *all in all to her*. In the Family he is a King, to govern and aid her; a Prieſt, to pray with her and for her; a Prophet, to teach and inſtruct her; a *Saviour*, to provide for, and protect her to *his utmoſt*, if not to *the utmoſt*, which indeed is proper and peculiar to the Lord Chriſt.

2. The Duties proper to the wife, are theſe,
1. That ſhe be in ſubmiſſion to her husband.
2. That ſhe be an helper to him all her days.

2. *Wives muſt be in ſubjection to their own husbands:*
Gen. 3.16. *Sarah obeyed Abraham, and called him Lord*: But here is a caſe of Conſcience:

Eph. 5.22. 1. What if her husband be a ſon of *Belial*, an en enemy to Chriſt, muſt ſhe then yield ſubjection?
1 Pet. 3.16. ——Yes: becauſe in his office her husband is as in Chriſt's ſtead: The Church is compared to *a lilly*
Cant. 2. 2. *among thorns*, ſhe remains *lilly-like*; white, ſoft, pleaſant, and amiable, though ſhe be joined with *thorns*, which are prickly and ſharp: So a wife muſt be meek, mild, gentle, obedient, though ſhe be matched with a crooked, perverſe, profane and wicked husband: She muſt in this caſe remove her eyes from the diſpoſition of her husband's perſon to the condition of his place, and by virtue thereof (ſeeing he beareth Chriſt's image) be ſubject unto him as unto Chriſt.

2. What if her husband command things contra-
Eph. 5.22. *ry* to Chriſt, muſt ſhe therein be ſubject? —— No: *Submit*, &c. How? *as unto the Lord*: if ſhe ſubmits to things contrary to Chriſt, ſhe ſubmits not *as to the Lord*. Conſciencious wives muſt remember they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, than betwixt heaven and earth: and therefore in caſe they bid contrary things, they muſt prefer God before man, Chriſt before all men.

1. *Wives muſt be helpers to their husbands.* Now Gen. .2.8. 10.
this helpfulneſs conſiſts in theſe things:

1. That ſhe be careful to preſerve his perſon, in ſickneſs or health, in adverſity or proſperity, in youth or old age.

A moſt memorable and famous pattern for this purpoſe, is recorded by * *Vives*: *A young, tender, and beautiful Maid was matched* (as he reports) *to a man ſtricken in years, whom, after marriage, ſhe found to have a very fulſome and diſeaſed body, full of many loathſome and contagious diſeaſes: yet notwithſtanding, out of ſenſe and conſcience, that by God's providence ſhe was become his wife, ſhe moſt worthily digeſted all with incredible patience: friends and Phyſicians adviſed her by no means to come near him, and for their parts they utterly forſook him; but ſhe (paſſing by with a loving diſdain thoſe unkind diſſuaſions) becomes to him in their ſtead, Friend, Phyſician, Nurſe, Mother, Siſter, Daughter, Servant, every thing, any thing to doe him good any manner of way. At laſt by extraordinary expence, and exceſſive charges about him ſhe came to ſome want of ſome neceſſaries, whereupon ſhe ſold her Ring, Chains richeſt Attire, Plate, and choiceſt Jewels; and when he was dead, and friends came about her, rather to congratulate her happy riddance, than to bewail her widow-hood, ſhe not only abhorred all ſpeeches tending that way, but proteſted, if it were poſſible, ſhe would willingly redeem her husband's life with the loſs of her five deareſt Children.* Whence it appears that this worthy woman was wedded to her husband's ſoul, not to his body, ſeeing no infirmity or deformity thereof could cool or weaken the fervency of her love.

* *Lib* 2. *de Chriſtiana fam. pag.* 360.

2. That ſhe learn and labour to fore-caſt, contrive and manage houſhold affairs, and *buſineſs within doors*, as they ſay; for which ſee a right noble glorious pattern in *Prov.* 31.

3. That ſhe help her husband, in ſetting forward the rich and royal trade of Grace, in erecting and eſtabliſhing Chriſt's glorious Kingdom in their houſe, and eſpecially in their own hearts. This is that *one neceſſary thing*, without which their Family is but Satan's Seminary, and a Nurſery for hell: This will marvelouſly ſweeten all reproaches caſt upon them by envenomed tongues: This will ſweetly ſeal unto them their aſſurance of meeting together hereafter in heaven, —— Where the husband and wife perform theſe and the like *Duties*, there's an happy Family, there's a college of quietneſs; where theſe are neglected, we may term it an Hell.

Thus much of the *Duties* of Governours, we now come to the Governed.

Sect. 7. *Of the Duties of Children to Parents.*

Duties of Children to parents, are either
inward, as *Love and Fear*.
or outward, as
Reverence.
Obedience.
Recompence.

1. The inward *Duties* which children owe to their Parents, are *Love and Fear*: *Love*, like Sugar, ſweetens *Fear*, and *Fear*, like Salt, ſeaſons *Love*; there muſt be a loving-fear, and a fearing love. Hence the *fear* of a child, is oppoſed to the *fear* of a ſlave, for a child's *fear* being mixt with *love*,

hath reſpect to the offence which a Parent may take: but a ſlave's *fear*, which is ordinarily mixed with hatred, hath reſpect to nothing but the puniſhment which his Maſter may inflict upon him. This *love-like-fear* is ſo proper to children, as that the awfull reſpect which the Saints bear to God, is called *a filial-fear*: Children have received their ſubſtance from the very ſubſtance of their Parents, and therefore they are to perform this *Duty* of *Love* and *Fear* to them.

2. The outward *Duties*, or the manifeſtation of this *Love* and *Fear* in children, appears,

Gen. 48. 12. 1 King 2. 19. Prov. 13. 17.

1. In their Reverence, *in ſpeech and carriage*: They muſt give to their Parents reverent and honourable titles, meek and humble ſpeeches, obeyſance as becomes their age and ſex: Thus *Joſeph* and *Solomon* bowed, the one to his father, and the other to his mother. Contrary hereto is mocking and deſpiſing father and mother: of which ſaid *Solomon*, *The eye that mocketh at his Father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out*: a phraſe that ſets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

Eph. 6. 1.

2. In their obedience to their Commands, Inſtructions, Reproofs and Corrections of their Parents, *Eph.* 6. 1. *Prov.* 1. 8, 9. the reaſon is, becauſe of God, whom the father repreſents: Children muſt remember, that whatſoever they doe to their Parents, they doe it to God; when they diſobey them, they diſobey God; when they pleaſe them, they pleaſe God; when their Parents are juſtly angry with them, God is angry with them; nor can they recover God's favour (though all the Saints of heaven ſhould intreat for them) till they have ſubmitted themſelves to their own Parents; onely with this limitation, that they ſubmit or obey them *in the Lord*; Epheſ. 6. 1.

1 Tim. 4. 5. Gen. 48. 1. and 31. 35. and 42. 3. 1 Sam. 22. 3, 4. Joh. 19. 27.

3. In their Recompence: This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for their parents kindneſs, care and coſt towards them, in way of thankfulneſs: *If any widow have children, or nephews, let them learn firſt to ſhew kindneſs at home, and to requite their parents*; in ſickneſs, they muſt viſit them; in time of mourning, they muſt comfort them; in want, they muſt provide for them; as the children of *Jacob*, who viſited, comforted and went to buy food for their father: In time of danger, they muſt endeavour their protection; as *David* did, *Let my father and mother* (ſaith he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will doe for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.* If God pleaſe to take children out of this world before their parents, and their parents be ſuccourleſs they muſt (as they can) provide for their well-being after their deaths: Thus Chriſt commended his Mother to his Diſciple *John*, a little before he gave up the Ghoſt. It is recorded of the Stork, that when the dams are old the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are paſt flying the young ones carry them on their weak backs. Thus nature teacheth children their *Duty*, how much more ſhould grace?

Sect. 8. *Of the Duties of Servants to their Maſters.*

Duties of Servants to their Maſters, are { inward, as *Fear*.
outward, as { *Reverence*.
Obedience.

1 Pet. 2. 18. 1 Tim. 6. 2. Mal. 1. 6. Matt. 25. 24, 25.

1. The inward *Duty* is *Fear*: *Servants, be ſubject to your Maſters with all fear, and account them worthy of all honour*: So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Maſters place and power: *If I be a Maſter, where is my fear*, ſaid God: obſerve, I mean not an exceſſive ſlaviſh fear, as when a ſervant fears nothing but the revenging power of his Maſter; ſuch was the fear of that unprofitable ſervant, who could ſay to his Maſter, *I know that thou wert an hard man,* —— *and I was afraid*,) but I mean an awful fear of provoking his Maſter's wrath, ſo as it makes him caſt every way how he may pleaſe his Maſter, and ſuch a fear draws him on chearfully to perform his *Duty*.

2. Outward Duties which iſſue from this fear, are { *Reverence*.
Obedience.

2 King. 2. 15.

1. *Reverence*, which is manifeſted in ſpeech and carriage. Thus ſervants muſt give reverend titles to their Maſters, as *Father*, *Lord* and *Maſter*, &c. They muſt yield obeiſance to them; as *The children of the Prophets, when they ſaw that the Spirit of Elijah reſted on Eliſha, they came to meet him, and bowed themſelves to the ground before him.*

2. *Obedience*, which hath reſpect to the Commands, Inſtructions, Reproofs and Corrections of their Maſters, 1 *Pet.* 2. 18, 19, 20. But here's a caſe or two of Conſcience.

Cor. 3. 22. 2 Sam. 24. 2, &c. Luke 5. 4, 5.

1. How far they muſt obey; or what is the extent of ſervants obedience to Maſters.—— The Apoſtle anſwers, *Servants, obey in all things your maſters according to the fleſh.* It is not ſufficient that ſervants perform well their *Duties* in ſome things; they muſt doe it in all things, yea in things that may be againſt their own mind and liking, if their Maſters will have it ſo: This is clear in the example of *Joab*, *the King commands him to number the people*; *Joab* declares himſelf, that he thinks it a very unmeet thing, *Why doth my Lord the King delight* (ſaith he) *in this thing*? yet againſt his judgment he yields unto the Kings peremptory command, *The King's word prevailed againſt Joab.* Like as *Peter*, when Chriſt bid him lanch out into the deep, and let down his net for a draught, *He anſwered and ſaid, Maſter we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net.* So muſt ſervants ſay, when they have a peremptory command, though contrary to their own judgments, this or that in all humility I ſuppoſe, or I propound to you, *Nevertheleſs, at your word I will let down the net*, I will doe as you pleaſe.

Eph. 6. 5, 6, 7. Exod. 1. 17. Acts 5. 29.

2. But what if God and Maſter ſhould command contrary things? —— In ſuch a caſe the Apoſtle ſets down an excellent limitation in theſe four phraſes, [1. *As unto Chriſt*: 2. *As the ſervants of Chriſt*: 3. *Doing the will of God*: 4. *As to the Lord*:] All theſe imply, That if Maſters command their ſervants any thing contrary to Chriſt, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women would not kill the *Hebrew* children, *They feared God* (ſaith the Text) *and did not as the King commanded them.* In this caſe *Joſeph* is commended in not harkening to his Miſtriſs; and the ſervants of *Saul* are commended for refuſing to ſlay the Lord's Prieſts at their Maſter's command. When Maſters command or forbid any thing againſt God and Chriſt, they go therein beyond their commiſſion, and their authority ceaſeth; ſo that ſervants may ſay, *We ought to obey God rather than man.*

Obj. 1 Cor. 7. 23. Sol.

3. But ſome *Anabaptiſts* object, *That all men are alike, and that there is no ſuch difference as betwixt Maſters and Servants, nay, it is expreſly forbidden to be ſervants of men.* I anſwer, to *be a ſervant*, in that place, is not ſimply to be in ſubjection under

another, but to be ſo obſequious to man, as to prefer him before *God*: Hence the Apoſtle elſewhere in the *Duties* of ſervants, lays down this *Antitheſis*, *Not as men-pleaſers, but as the ſervants of Chriſt*; again, *doing ſervice as to the Lord, and not to men.* Eph. 6. 6, 7. The meaning is, that we muſt doe *Duty* to a *Maſter*, not as merely to a *man*, but as to one *in Chriſt's ſtead*; Maſters by virtue of their office and place bear the image of Chriſt; Chriſt communicates his authority unto them, and ſo in performing *Duty* to Maſters, we perform *Duty* to Chriſt, and in denying *Duty* to Maſters, we deny *Duty* to Chriſt: Thus the Lord ſaid to *Samuel*, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I ſhould not reign over them.* 1 Sam. 8. 7. Conſider this, all ye that are *Servants*, though *Maſters* ſhould neither reward your good ſervice, nor revenge your ill ſervice, yet Chriſt will doe both. This is your prerogative that fear God above all other ſervants; others may ſerve their Maſters with *fear and trembling*, in ſingleneſs of heart, and with good will; but only Chriſtians and Saints doe ſervice *as to Chriſt*, and this makes them not content themſelves with doing the thing, but to endeavour to doe it after the beſt manner they can, ſo as God and Chriſt may accept of it.

I have now run through the Family, and informed you of the *Duties* both of *Governours and Governed*. Chriſtians, look within you, look about you, *that man is not a good man that is not good in all his relations.* The ſame God that requires us to ſerve him as private perſons, requires us to ſerve him in our relations: And therefore though you be never ſo careful of your *Duty* in the former reſpect, yet you may go to hell for neglecting your *Duties*, as *Maſters, Servants, Husbands, Wives, Parents or Children*; nay, I'll ſay a little more, that though you would be good in one relation, yet if you endeavour not to be good in every relation, you ſhall never go to Heaven: For the ſame God that commands you to ſerve him as a Maſter, commands you to ſerve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offends in one point, is guilty of all.* Jam. 2. 10.

CHAP. XI. SECT. I.

Of Preparatives to Chriſtian Society.

Hitherto of ſecret *Duties*, and private *Duties*, ſo far as they concern every man in his own particular, and in his own family: Now as of many particulars conſiſts a *family*, ſo of many *families* may conſiſt this *Chriſtian-Society* we are ready to treat of; and the rather do we fall upon it, becauſe we hold it a *Duty*, to keep a conſtant, indeared and loving correſpondence with the Saints, to communicate with experimental Chriſtians, in their *Experiences* of Chriſt working and dwelling in them, *To exhort one another, and ſo much the more as we ſee the day approaching.* Heb. 10. 24, 25. Now that we may jointly and comfortably carry on this *Duty*,

obſerve we {
- 1. Our entrance into it.
- 2. Our proceedings in it.

1. For entrance, we muſt {
- 1. Renounce all ſinful and wicked Society.
- 2. Entertain ſuch Graces as will fitly prepare us for this Society.

1. We muſt renounce and diſcharge all wicked ſociety: 2 Cor. 6. 14. *For what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols*? as melted gold will unite it ſelf with the ſubſtance of gold, but not incorporate it ſelf with droſs; ſo if God by his Spirit melts the heart, and fits it for union with believers, then he ſeparates it from that which is heterogeneous and diſagreeing to it: *Lord, who ſhall dwell in thy holy hill?* faith *David*; the anſwer is given, Pſal. 15. 4. *In whoſe eyes a vile perſon is contemned, but he honoureth them that fear the Lord*: Underſtand the Text ſoberly concerning *Contempt of a vile perſon. David* would not have us to deny him courteſies and civil behaviour: We may eat, and drink, and buy, and ſell, and ſhew kindneſs, and pity him, and pray for him, and carry our ſelves with all wiſdom towards him, though he be without; but as for holy communion, we muſt ſay to him as *Peter* to *Simon*, *Thou haſt neither part nor fellowſhip in this body*; Acts 8. 21. or as *Nehemiah* to *Sanballat*, *Tobiah* and *Geſhem*, *You have no Portion, nor right, nor memorial in Jeruſalem.* Neh. 2. 10.

2. We muſt entertain ſuch Graces as will fitly prepare us for this *Chriſtian Society*, and they are ſuch as theſe:——

1. *Humility.* Humble men contend not, cenſure not, quarrel not, diſdain not: They can meet with unequal reſpects of age, ſex, ſtate and parts; they can diſcern even in women what is to be honoured, and if there be not always ſo profound a judgment, yet many times there is more holy, and more ſweet affections: They have not the faith of Chriſt in reſpect of perſons; but can ſay to the poor man (if he be of the poor whom God hath choſen, rich in Grace, and heir of the Kingdom) *Sit thou here in a good place*; they can prefer Grace before parts, and delight in the ſweet ſcent of creeping Violets: They can make uſe of and improve all other mens gifts, *For in honour they prefer one another*, and ſo they come to be kindly affectioned one to another in brotherly love; Rom. 12. 10. they can ſpy out Graces of all ſorts, in all ſorts and ranks of people: They obſerve the ſweet affability and courteſie of ſome great ones, the honeſt diligence and patience of ſome poor ones, the bluſhing modeſty and humility of ſome ſolidly learned, the chearfull activity in God's worſhip of ſome illeterate, that love Chriſt in ſincerity, though they cannot diſpute for him: Several ſorts of men hath ſeveral luſtres; now the humble learn of all, and ſo receive much benefit in communion from all: This Grace then gives him a fitneſs for this Society.

2. Acknow-

Acts 18. 24, 25 26. 2. *Acknowledgment, and the prizing of others gifts:* It is ſaid of *Apollos, that though he were an eloquent man, and mighty in the Scriptures, yet he ſo far acknowledged and honoured the Graces of God, and the gifts that were in* Aquila *and* Priſcilla, (a plain couple, an handy-crafts man and his wife) *that he was content to learn of them:* O let not Brethren envy and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. *Self denial? Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind, let each eſteem others* Phil. 2. 4. *better than themſelves: Look not every man on his own things, but every man alſo on the things of others:* How goodly is it to ſee a man who hath parts, and gifts, and graces to deny himſelf, and all for the edifying of the body? *Paul* could endeavour to pleaſe all men in all things, *Not ſeeking his own profit, but the* 1 Cor. 10. 33. *profit of many:* he hath a true publick ſpirit that prefers the body of Chriſt before his own private, that can deny himſelf, ſo that God may be glorified.

4. *Love:* A grace of ſuch uſe and influence, that without love there can be no *Chriſtian Society*; it is love that joins hands and hearts: So the Soul 1 Sam. 18. 1. of *Jonathan* was knit to the Soul of *David, For* Jonathan *loved him as his own Soul. Love* diſpoſeth men to all ſpiritual offices, to pray together, ſing together, talk or confer together; on the contrary, all the gifts in the World, how excellent ſoever, are nothing worth without love, *Though I ſpake with the* 1 Cor. 12. 1, 2. *Tongues of men and Angels; Though I had the gifts of all prophecy, and underſtood all myſteries, and all knowledge, and have not love, I am nothing.*

5. *Amiableneſs, Facility or Condeſcenſion:* Rugged ſtones, unhewn and unſquared, cannot fitly lie and join together in one building; ſowre, harſh and ſullen Spirits, are not fit for ſociety: If there be a *Nabal,* who is ſuch a ſon of *Belial,* that no man can ſpeak to him, he may not be entertained: I know there are ſome good men of an harſh and rigid diſpoſition, who make many a poor Chriſtian to ſtartle back, though he came with a reſolution to conſult and learn ſomething of them: But there is in ſome others (whom I always prefer) an alluring facility, that doth call in the modeſt and bluſhing, who would otherwiſe ſtep back: Now this ſweet diſpoſition of gaining of Souls? into the liking and reliſhing of the good ways of God, is a commendable Grace.

6. *Sobriety of Spirit,* in the ſuſpending of all raſhneſs of cenſures, and a patient bearing with ſome errors and offences, which unavoidably will ſometimes fall out: The Apoſtle had reſpect unto this, when he admoniſhed the *Coloſſians*; *to forbear one* Col. 3.13. *another, and to forgive one another, if any man have a quarrel againſt any, or a matter of complaint* (as the word ſignifieth) *even as Chriſt forgave you:* How quarrellous are ſome men? How loud and ſhrill, and thunder-ſtormy in their complaints? On the contrary, Heavenly ſouls reſolve to doe good, and to ſuffer evil: Such was *David*'s carriage towards *Shimei,* when *Shimei* curſed him: *Come out thou* 2 Sam. 16. 17. *bloody man, thou man of Belial: David* ſaid no more, but, *Let him curſe, becauſe the Lord hath ſaid unto him, Curſe David.*

7. *Innocency, harmleſneſs, or inoffenſiveneſs of converſation:* Nothing more deſtroys *Chriſtian Society,* than frequent lies, flatteries, whiſpering, ſcoffs, calumnies, and invented ſlanders: Hence *James* calls the Jam. 3. 8. 1, 26. tongue, *An unruly evil, full of deadly poiſon*; —— *And if this member be not tamed, all Religion is in vain*; and conſequently all Religious Society.

8. *An holy coveting of excellent gifts:* Emulation ordinarily engenders ſtrife and overthrows *Chriſtian Society*; but this holy contention, this ſpiritual Emulation, this zeal after more perfection of gifts and graces, the Apoſtle enjoineth, *Covet earneſtly the* 1 Cor. 12. 31. *beſt gifts: q. d.* affect, emulate, be zealous after a farther growth or improvement.

9. *Wiſdom:* Both to diſcern where the rich treaſure lies, and to be able to draw it forth: There lies many times a great deal of ſpiritual wealth, in ſome obſcure and neglected Chriſtians, which many ſupercilious and conceited profeſſors do paſs by and neglect: One would not think what dexterity in Scriptures, what judgment in controverſies, what fervency and expreſſions in Prayer, what acquaintance with God and his Providence, what ſtrength of Faith, what Patience, Meekneſs, Moderation, Contentedneſs, Heavenly-mindedneſs, may be now and then found out and diſcovered in plain people, that have plain carriage and plain ſpeech: Here then is the neceſſary uſe of Wiſdom; to diſcover thoſe gifts and graces; and when we find ſuch a vein to dig it, and draw it forth: Do you obſerve one of great dexterity in Scriptures? Propound to him ſome difficult place where you were fain to make a ſtand: Do you obſerve one well ſtudied in controverſies? Deſire him to untie a knot, where you have been a great while looking for an end: Do you obſerve one acquainted with caſes of deſertion and Soul-clouds? Learn of him what experiments he hath collected, and which was his way out of the miſt: Do you obſerve one powerful in Prayer? Get him to commend your ſuits with you unto God: All men would be dealt with in the proper way wherein they are verſed, and wherein they excel.

Sect. 2. *Of a mutual exchange of gifts and graces.*

After the Preparatives, we come to the Duties themſelves, which conſiſt,

1. In a mutual exchange and imparting of Gifts and Graces.

2. In a mutual ſerviceableneſs to the bodies and ſouls of one another.

3. In a mutual walking together, and holding of hands in the ordinances of Chriſt.

1. There muſt be in *Chriſtian Society, a mutual exchange and imparting of Gifts and Graces:* God hath diſpenſed variety of gifts unto his people; as *Job* was exemplary for patience and uprightneſs; *Moſes* for faithfulneſs and meekneſs, *Joſiah* for tenderneſs and activity in the cauſe of Reformation, *Timothy* for Miniſterial diligence and care of the flock: The gift of Chriſt is Grace, according to meaſure: He meaſures to one ſuch Gifts, to another ſuch, to another ſuch and ſuch, as he pleaſeth: *Unto every* Eph. 5. 7. *one of us is given Grace, according to the meaſure of the gift of Chriſt:* God gave the Spirit without meaſure unto Chriſt, but we have it according to our ſcantling, and as he pleaſeth to honour and entruſt us: *To one is given the word of Knowledge, to another* 1 Cor. 12. 8, 9, 10. *Faith, to another Prophecy, to another the diſcerning of Spirits, to another divers kinds of Tongues:* Thus every man hath his proper gift of God, *One after this man-* 1 Cor. 7. 7. *ner, and another after that:* One hath quickneſs of parts, but not ſo ſolid a judgment; another is ſolid, but not ſo ready and preſential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded, another well principled, but timerous; one is wary and prudent, another open and plain-hearted; one is trembling and melting, another chearfull and full of joy: Now thus God freely gives, and moſt wiſely diſpoſeth, that we may be engaged to uſe his bounty to each other's help: The knowing

Chriſtian is to impart to him that is weak in gifts, and the zealous Chriſtian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Chriſtian that hath collected experiences, or found out methods for the advancement of Holineſs, muſt not deny ſuch knowledge to the body; Chriſtians muſt drive and open a free trade, they muſt teach one another the myſtery of Godlineſs: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have, the bodies, and all the body hath yours. Some ſay, The Art of Medicine was thus perfected, as any one met with an herb, and diſcovered the virtue of it by any accident, he would poſt it up in ſome publick place, and ſo the Phyſicians skill was perfected by a collection of thoſe experiments and receipts: We muſt one day account how we have laid out our Knowledge, our Utterance, our ſpirit of Prayer, our Ability of diſcerning, our experience of God, our taſte of the Promiſes, our enlargements after Prayer, our improvements by Conference, our comforts after private Humiliation, our ſtrengthening by Sacraments, or what elſe may be inſtanc'd in for the uſe of others; how we got rid of ſuch a luſt, how we maſtered ſuch a Temptation, how we attained to ſuch a facility in this or that *duty*; and there muſt be this commerce among them that are in this Heavenly partnerſhip.

Sect. 3. *Of a mutual ſerviceableneſs to the Bodies and Souls of one another.*

THere muſt be in this *Chriſtian Society, a mutual ſerviceableneſs.*

1. *To the Bodies.*
2. *To the Souls of one another.*

Acts 4.32, 34, 35. 1. *To the Bodies of one another*: The primitive Chriſtians excelled in this care; they put their eſtates (by reaſon of the perſecution) into *a common ſtock*, that all, even the pooreſt ſort, that in thoſe hard and uncertain times, gave their names to Chriſtianity, might be tended and looked on with equal care and reſpect: I know ſome have ſtretched this too far, to make it a leading caſe and binding example; but thus far it holds, that if the neceſſity of the faithful call for it, even all that we have muſt be ſerviceable in order and in due reſpects; The Catologue runs thus; 1. The publick ſtate wherein we live, we muſt provide for. 2. Our ſelves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The houſhold of faith. 7. Our kindred. 8. Our neareſt neighbours and common friends. 9. Our country-men. 10. Strangers. 11. Enemies. It is truly an acceptable ſervice to God, and a glorious Miniſtery, to tend the Lord's poor and ſick; therefore *Paul* ſometimes took upon him the *fellowſhip of the Miniſtering to the Saints*, as he was deſired by the Churches of *Macedonia*, whom he commends for their charity, and whoſe example he wills the *Corinthians* to follow. 2 Cor. 8.4, 7.

2. *To the Souls of one another*, and this ſeveral ways:

1. *In watching over one another*: I know we have Enemies that maliciouſly watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know our ſelves.

2. *In admoniſhing and reproving thoſe that fall*: This is a great Duty, but much neglected. Reverend Mr. *Bolton*, ſpeaking of that grave and religious Judge *Nichols*, (who deſired him ſometimes to deal plainly with him) confeſſed after the Judges death, that *he was grieved at his heart that he had done no more in that kind.* O count not admonition an unneceſſary medling, we may, through a fooliſh humour to be eſteemed peaceable and quiet, ſuffer many to miſcarry and be loſt. Bolton's Quatuor noviſſima, pag. 163.

3. *In recovering thoſe that are fallen, through a Spirit of meekneſs*: *Brethren, if any man be overtaken with a fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* Chriſtians ſhould not triumph over them that are on the ground, and thrown down by a Temptation, but rather they ſhould ſit by them on the ſame flat, and mourn with them and for them, and feel ſome of their weight. Gal. 6.1,2.

4. *In inſtructing the ignorant, dull, and leſs capable*: To this purpoſe we ſhould rather keep a ſlow pace, than willingly out-go the young and tender Lambs: O deſpiſe them not here, with whom we ſhall have eternal company in Heaven, it may be, they can reach no higher than the very principles of Religion, without which they could not be ſafe: Yet if they know and can ſay any thing of God in Chriſt Jeſus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Chriſtian Army, but ſtrive with their infirmity or unfitneſs, whatſoever it be.

5. *In incouraging weak beginners*: Bid them welcome that ſtand upon the threſhold, that linger in the porch of this Society, and would be glad to ſit down among the Diſciples of Chriſt, It was Propheſied of Chriſt, *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench*: It ſhould be thus with Chriſtians, they ſhould not quench, but rather encourage the ſmoaking flax into a flame: Do you perceive a poor ſoul to liſten after Chriſt and to hearken if ſome word of comfort may be let fall? Open your ſelves to him, and let him in to the pleaſures and raviſhments of the King's Chambers: Take heed of making any one go back, or grow out of Love with the order and government of Chriſt's Family. Isa. 42. 3.

6. *In ſtirring up the Spirits and Gifts of one another*: *Conſider one another* (ſaith the Apoſtle) *to provoke unto Love and to good Works; not forſaking the aſſembling of our ſelves together, but exhorting one another.* A mean perſon by asking a queſtion, may lay the firſt ſtone, whereupon a goodly frame of excellent and rich diſcourſe may be reared: Chriſtians muſt quicken one another in the ways of Godlineſs; as the iron ſharpneth iron, as rubbing of the hands makes both warm, and as live-coals make the reſt to burn, ſo let the fruit of Society be mutual, ſharpening, warming and inflaming. Heb. 10. 24, 25.

7. *In raiſing, chearing, comforting the dejected and diſmayed Spirit*: How did the Martyrs in their Priſons ſet one another at liberty from the bondage of fears? How did holy *Bradford*'s ſweet and chearful company make the very dungeons lightſome, and Pallace like to his fellow-priſoners? An unbelieving heart, oppreſſed many times with fooliſh cares and fears, doth ſometimes (by a word duely ſpoken, or by a Promiſe applied in the ſeaſon of it) feel the load quite taken away.

Sect. 4. *Of a mutual walking together, and holding hands in the Ordinances of Chriſt.*

THere muſt be in *Chriſtian Society, A mutual walking together in the Ordinances of Chriſt*, as

1. *In hearing the Word*, by quickning one another unto it, by helping the negligent to apply it, by taking forth the ſeveral portions belonging to the ſeveral conditions and neceſſities of each, by praying for one another, that it might be uſeful and ſeaſonable to all.

Col. 2. 5. 2. *In the Sacraments, joying in one another, beholding their order and ſtedfaſtneſs of Faith in Chriſt*: How ſhould they but rejoyce together in the love of God, feeding at the ſame table, as thoſe that ſhall meet and ſit down with Chriſt in his Kingdom of Glory? How ſhould they but behold their order and ſtedfaſtneſs of faith, now renewing their Covenant of Love among themſelves, and laying down all grudges, rancour, prejudice, uncharitableneſs, ſurmiſes, for Chriſt's ſake, and giving *the right hand of fellowſhip*, cordially and unfeignedly to one another, as thoſe that find themſelves to be all retainers to the ſame Maſter, and provided for with the ſame care, and purchaſed by the price of the ſame Blood?

3. *In prayer for and with each other*: In primitive times they uſed to tranſact one another's affairs in Eph. 16. 18, 19. the court of Heaven by Prayer: *Pray always* (ſaith *Paul*) *with all prayer and ſupplication, for all Saints, and for me*: ——— And, James 5. 16. *Pray one for another* (ſaid *James*) *that ye may be healed*; *q. d.* If the heart wrangles, or if there be any fallings out, any differences and jarrings among Chriſtians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witneſs of their mutual ſincerity, and is only able to ſearch the bottom of the wound, and to cure it: Sometimes Chriſtians have known bleſſed experiments of this, and can tell when a *Probatum eſt* was written upon it.

4. *In faſting, for the afflicting and humbling of the Soul*; ſo *Ezra* and his men, and *Eſther* and her maids, maintained communion together: Such faſting-days are Soul-feeding-days, and Soul-curing-dayes; ſome diſeaſes, ſome luſts will go out no other ways.

5. *In mutual bemoanings, confeſſions, and opening of our ſores and wounds*; it may be, when the Apoſtle ſaith, *Confeſs your faults one to another*, he means more than an acknowledgment of offences, whereby a man hath ſinned againſt his brother; *viz.* that Chriſtians ſhould alſo bewail their failings, infirmities, deadneſs, unſavourineſs, coldneſs, narrowneſs, unfruitfulneſs to one another, to ſee whether others have been in the ſame caſe, and what courſe they took, and what remedy they procured? Many Souls may periſh through too much reſervedneſs and modeſty.

6. *In holy conference*: This indeed is it that might much improve the meeting of Chriſtians. In the Prophet's time, when proud ſcorners, and profane ſpirited men talked vainly, and did even Mal. 3.16. what they liſt, then *they that feared the Lord met, and ſpake often one to another*; no doubt they ſpake of God, and his Councils, of his Works and Ways, of his Providence and Goodneſs, of the baſeneſs of Atheiſtical thoughts concerning God: 1 Theſ. 5. 11. Luk. 24.32. Act. 28.15. Would Chriſtians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might ſtrengthen and encourage one another, as the brethren did *Paul*: And have we not an expreſs command for this *Duty* of Conference? Jer. 23.35. *Thus ſhall ye ſay, every one to his Brother, and every one to his Neighbour, What hath the Lord anſwered? And what hath he ſpoken?*

And now I am fallen on this *Duty*, give me leave to lay down ſome experiments and proceedings of ſome Chriſtians, as willingly joyned themſelves in a *Chriſtian Society*, and by God's Bleſſing thereby ſweetly improved themſelves.

Sect. 5. *Of ſome Orders to which ſome Chriſtians ſubſcribed before Conference.*

IN this Conference of Chriſtians,
- 1. Some Orders were made, to which all ſubſcribed.
- 2. Some queſtions were propounded, to which all anſwered.

1. The Orders were theſe: ———

1. That every *Wedneſday* (eſpecially during winter) we will meet for Conference about Soul-affairs.

2. That if any difference in opinion ſhall ariſe amongſt us, we will fully debate, and then ſubmit to the judgment of the Society, as it ſhall be made good out of the Word.

3. If we obſerve any of the Society to fall into any ſin or ſcandal, he that obſerves it ſhall firſt warn the party thereof; and if he offend again in the ſame kind, the obſerver then ſhall joyn with himſelf one or two more to warn the ſame party; and *if he will not hear them*, the obſerver or any other ſhall then acquaint the Society at our next meeting: And if he will not hear them, that then he be excluded till he repent, and be voted for his admiſſion again.

4. That whatſoever is ſpoken amongſt us (the telling whereof may tend to the prejudice of any one of us) ſhall be kept ſecret, upon pain of undergoing ſuch cenſure as the major part of the company ſhall think fit.

5. That for admiſſion of any into our Society we will not be too ſtrict nor too large; not too ſtrict in excluding any, in whom we have any good hopes of ſincerity, and real deſire to encreaſe their Knowledge, and mutual Love, though they may be *but weak* in Gifts; nor too large in admitting ſuch, who may be either *heretical in opinion*, or *inordinate in life*: And by this Rule, thoſe, that are Rom. 14. 1. 2 Theſ. 36. 14. Tit. 3. 10. to be admitted ſhall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what farther Orders we or any of us ſhall hereafter think upon, we ſhall propound the ſame to the Society at our next meeting; and the ſame ſhall be confirmed or annulled, as it ſhall be agreed by the major vote of our Society.

7. That the Moderator ſhall propound the queſtion and matter of our Diſcourſe the week before it be diſcuſſed; and at every meeting begin with Prayer, and end with Thankſgiving.

Sect. 6. *Of ſome Queſtions of Practical Divinity, which at the Conference were propounded and anſwered.*

THE Queſtions propounded were of ſeveral ſorts:

1. Choice Heads of Practical Divinity.
2. Wholeſome Caſes of Conſcience.
3. Some Controverted Points.

The Queſtions of the firſt ſort, were theſe and the like.

Sect. 1. *What was the happineſs of Man's condition in the ſtate of innocency?*

1. GOd made man in his own Image, *Gen.* 1. 26, 27. and 9. 6. *Eccleſ.* 7. 29. *Eph.* 4. 24.

2. Man was wonderfully and fearfully made, *Pſal.* 139. 14.

3. Man was made Lord of all the Creatures *Gen.* 1. 26, 28. *Pſal.* 8. 6.

4. Man had a perfect Knowledg of { God, *Rom.* 1. 19, 20.
The Creatures, *Gen.* 2. 19.

5. Man had ſweet and immediate communion and conference with God, *Gen.* 1. 28. 29, 30, and 3. 8.

6. Man was placed in Paradiſe, *Gen.* 2. 15.

7. Man was made little lower than the Angels, *Pſal.* 8. 5.

8. Man laboured without pain, *Gen.* 3. 17.

9. Man lived without ſin or ſhame, *Gen.* 1. 31. and 2. 25.

10. Man was crowned with glory and dignity, *Pſalm* 8. 5. 1 *Cor.* 11. 7.

11. Man was God's Delight, *Prov.* 8. 31.

12. Man had a poſſibility not to dye, *Gen.* 2. 17. and 3. 19.

13. Man had free choice of good and evil, not neceſſitated to either, *Gen.* 2. 16.

Sect. 2. *What are the Miſeries of Man in the ſtate of Nature?*

1. HE is impure in his conception, *Pſal.* 51. 5.

2. He is born in iniquity. *Pſalm* 51. 5.

3. He is defiled with ſin in the whole nature, *Iſa.* 64. 6. *Ezek.* 16. 6. *Rom.* 7. 24.

4. His thoughts are Corrupted with ſin, *Gen.* 6. 5. *Eph.* 4. 17, 18.

5. All the Members of his body and powers of his Soul are defiled with ſin, 2 *Pet.* 2. 14.

6. His Members are ſervants to unrighteouſneſs and to iniquity, *Rom.* 3. 13, 14, 15, 16. and 6. 19.

7. He is ſpiritually blind, *Rev.* 3. 17. *Jer.* 10. 14. 1 *Cor.* 2. 14. *Eph.* 5. 8.

8. His mind his ſet on evil works, *Eph.* 4. 18. *Col.* 1. 21.

9. His will luſteth after evil, *Rom.* 8. 7.

10. His heart is deceitful and deſperately wicked, *Jer.* 17. 9.

11. His affections are inordinate, *Iſa.* 59. 7.

12. He hath a defiled Conſcience, *Tit.* 1. 15.

13. He hath an unſatiable deſire after ſin, *Job* 14. 4.——15. 16.

14. He is full of ſin, *Prov.* 22. 15. *Rom.* 1. 24.—7. 5, 14. 2 *Pet.* 2. 19.

15. He is dead in ſin, *Eph.* 2. 1, 2.

16. His civil actions are ſin, *Prov.* 21. 4.

17. His beſt ſervices are ſin, *Prov.* 15. 8, 9, 28. 29.

18. He is unable to any good, *Rom.* 3. 12.—7. 19. 8. 8. 2 *Cor* 3. 5. *Rev.* 3. 17.

19. He is hated of God, *Pſalm* 5. 5.

20. He is ſeparated from all fellowſhip with God, *Iſa.* 59. 2. *Eph.* 2. 12.

21. He is under God's Curſe, *Gal.* 3. 10. *Deut.* 28. 16, 17, 18.

22. He is without Chriſt, *Eph.* 2. 12. and out of the Communion of Saints, *Eph.* 2. 12.

23. He is a bond ſlave of Satan, *John* 8. 34, 44. 2 *Cor.* 4. 4. *Eph.* 2. 2. *Heb.* 2. 15.

24. He is a Child of wrath, *Eph.* 2. 3.

25. He is ſubject to all the calamities and curſes of this life, *Deut.* 28. 15, 16, 17, *&c.*

26. His life is ſhort and vain, and full of toil and care, *Gen.* 3. 19. *Eccleſ.* 5. 14. *Pſal.* 103. 14, 15.

27. He is liable to death, *Rom.* 5. 12.——6. 23. *Gen.* 3. 19. *Deut.* 30. 18. *Pſalm* 89. 48.

28. He is guilty of Damnation, *Rom.* 5. 17, 18.——8. 6. 2. *Theſſ.* 2. 11, 12.

29. He ſhall not (as ſuch) inherit the Kingdom of Heaven, 1 *Cor.* 15. 50. 2 *Theſ.* 1. 9.

30. He is an enemy to his Children, *Deut.* 28. 18.

Sect. 3. *What means God hath appointed to come out of this miſerable eſtate.*

1. WE muſt enquire after the means of ſalvation, *Luke* 3. 10, 12. *Acts* 2. 37.——16. 29, 30.

2. We muſt lay hold on ſeaſons and opportunities of grace offered, *John* 12. 35.

3. We muſt hearken to, and entertain the motions of God's ſpirit, *Rev.* 3. 18, 20.

4. We muſt ſeriouſly conſider of our own ways, *Haggai* 1. 5. *Luke* 15. 20.

5. We muſt go to God by Chriſt, *John* 14. 6. and 10. 9.

6. We muſt ſearch the Scriptures, *Deut.* 17. 19. *Iſa.* 55. 1, 2, 3. *John* 5. 39.

7. We muſt wait on the word preached, *John* 5. 24. *Acts* 26. 18. *Rom.* 10. 14, 17. 1 *Cor.* 1. 18, 21. 1 *Pet.* 1. 23. 1 *John* 4. 6.

8. We muſt ſee our ſin, *Rom.* 2. 20. *Gal.* 2. 10. have a ſenſe and feeling of ſin, *Mat.* 11. 28. *Acts* 2. 37.

9. We muſt confeſs our ſins, *Prov.* 28. 13. 1 *John* 1. 9.

10, We muſt be grieved for ſin, *Iſa.* 57. 15. *Mat.* 5. 4, *James* 4. 9, 10. *Zech.* 12. 10. 2 *Cor.* 7. 10.

11. We muſt be inſtant in prayer, *Acts* 8. 22. *Rom.* 10. 13. 2 *Theſ.* 1. 11, 12. *Heb.* 4. 16.

12. We muſt endeavour after regeneration, *John* 3. 3, 5. and mortification, *Mat.* 7. 13. *Rom.* 8. 13.

13. We muſt conſider the curſe due to us for ſin, *Ezek.* 18. 28. *Gal.* 3. 10. *Col.* 3. 6.

14. We muſt remove all lets and impediments that hinder converſion, *Deut.* 12. 8. *Eph.* 4. 17.

15. We muſt conſider that by ſin we had an hand in crucifying Chriſt, *Zech.* 12. 10. *Acts* 2. 36, 37.

16. We muſt judge our ſelves, that we be not judged, 1 *Cor.* 11. 31.

17. We muſt forſake our ways and thoughts, and turn to the Lord, *Iſa.* 55. 7. *Joel* 2. 13. *Acts* 2. 38.

18. We muſt avoid evil ſociety, 2 *Cor.* 6. 17, 18.

19. We muſt deſire after Chriſt and his righteouſneſs, *Mat.* 5. 6. *Rev.* 3. 18.——21. 6.

20. We muſt believe on the Lord Jeſus, *John* 3. 15. and 6. 35, 65. *Acts* 16. 31. *Gal.* 3. 22. *Eph.* 2. 8.

21. We muſt reſt on God's promiſes in Chriſt for converſion, *Iſa.* 43. 45. 44. 21, 22. *Ezek.* 6. 26, 27.

22. We muſt deny our ſelves, *Mat.* 15, 24. *Luke* 14. 26.

23. We muſt be doers of the word, and not hearers onely, *James* 1. 22.

Sect. 4. *What are the ſigns of a ſound and ſincere Humiliation?*

1. A Sorrow for ſin, becauſe God hates it, *Pſal.* 51. 4.

2. A breaking of the heart out of pure love to God, *Rom.* 2. 4.

3. A ſorrow for ſin, becauſe it crucified Chriſt, *Zech.* 12. 10.

4. A free acknowledgment of our unworthineſs, in greateſt fulneſs of our worldly felicity, *Gen.* 32. 10.

5. A ſuffering of ſorrow to abide on the ſoul, and not putting it off by worldly comforts, *Iſa.* 58. 5, 6. *Joel* 2. 13.

6. A mourning for leſſer ſins, as well as for greater; for the evil that cleaves to a man's beſt works, as for his other evil actions, *James* 2.10.

7. A ſubmiſſion to God's will, let him doe what he pleaſeth, *Joſh.* 10. 15. 2 *Kings* 20. 10. *Jer.* 10. 19.

8. A throwing of the ſoul (being affrighted with the threats of the Law, and accuſations of his own conſcience) wholly upon Chriſt and his promiſes, *Luke* 13. 12. *Acts* 16. 31.

9. A hatred againſt, and ſhunning of all ſin, *Job* 42. 6. *Pſal.* 119. 113. 2 *Cor.* 7. 11.

10. A leaving of all ſin, and doing the contrary good things, *Iſa.* 8.6, 7, 8. *Micah* 6. 8.

11. The ſeven marks of godly ſorrow, laid down in 2 *Cor.* 7. 11.

Sect. 5. *What means hath God appointed for brokenneſs of heart?*

1. AN eyeing of the word, as it is an ordinance for that very purpoſe, *Jer.* 23. 29.

2. Attendance unto, and hearing of the word powerfully preached, 2 *Kings* 22. 19.

3. A ſight and ſenſe of our ſins, *Ezra* 9. 6. *Pſal.* 31. 9, 10. and 38. 3,4,17,18. *Jer.* 23. 9,10.

4. A conſideration of the ſins of our Prophets, *Jer.* 23. 9.

5. A conſideration of Chriſt crucified for and by our ſins, *Zech.* 12. 10. *Acts* 2. 37.

6. A conſideration of the hardneſs of others hearts, much more of our own, *Mark* 3. 5.

7. Prayer for contrite ſpirits, *Pſal.* 51. 10.

8. A remembrance of our affliction and miſery, *Joſh.* 7. 5. *Lam.* 3. 19, 20.

9. A conſideration of God's withdrawing his comfortable preſence from us, *Lam.* 1. 16.

10. A conſideration of God's infinite love and grace to our ſouls, *Joel.* 2. 13. *Rom.* 2. 4.

11. A conſideration of the death of God's Saints, who are as the pillars of the places where they live and abide, *Iſa.* 38. 2.——57. 1.

12. A conſideration of God's judgments on others, who have been hardened in ſin, *Heb.* 3. 8, 9, 10. 11, 12, 13.

13. An actuating of our faith in reſpect of the precious promiſes of ſoftning hearts, *Ezek.* 11. 19. and 36. 96.

Sect. 6. *What are the means both for the obtaining and encreaſing of Faith?*

1. THe preaching of the word, *John* 4. 42. and 5. 24. *Acts* 13. 48. 14. 22. 16. 14. 32. 34 *Acts* 18. 8. *Rom.* 1. 16, 17, 10. 8. 14. 17. *Eph.* 1. 13.

2. The influence and aſſiſtance of the Spirit concurring with the word, 1 *Cor.* 2. 4, 5.

3. A forſaking of our own legal righteouſneſs, *Rom.* 3. 27. 9. 30, 31. *Phil.* 3. 8, 9.

4. Godly conference with others, *John* 4. 7. 29. 39. *Acts* 17. 2, 4.

5. Due adminiſtration of the Sacraments of { Baptiſm, *Rom.* 4. 11. *Heb.* 10. 22, 23. The Lord's Supper, 1 *Cor.* 10. 4, 16. *Gal.* 3. 1.

6. Fervent prayer and wreſtling with God, *Luke* 17. 5. 22. 32. *Eph.* 3. 16, 17. 1 *Theſ.* 3. 10.

7. A complaining of our own unbelief, *Mark* 9. 23, 24.

8. Experiences of God's former dealings, 1 *Sam.* 17. 37. 2 *Cor.* 1. 10.

9. A conſideration of the faithfulneſs of God in his Promiſes, *Heb.* 11. 11.

10. A drawing nigh to God with an heart ſprinkled from an evil conſcience, *Heb.* 10.22,23.

Sect. 7. *What are the ſigns of a true juſtifying Faith?*

1. THe bleſſed fruits of the Spirit, *Gal.* 5. 22, 23. 1 *Tim.* 2. 15. 6. 11.

2. All the graces linked together in that golden chain, 2 *Pet.* 1. 5,6,7.

3. A love of Chriſt, *John* 16.17. 2 *Tim.* 1.13. *Philem.* 5. 1 *Peter* 1. 8. 1 *John* 5. 1.

4. A love of the Saints, *Eph.* 1. 15. *Col.* 1. 4.

5. Love and peace with the brethren, *Eph.* 6. 23.

6. Love and hope of ſalvation, 1 *Theſ.* 5. 8.

7. A joy unſpeakable and full of glory, 1 *Pet.* 1. 8. *Rom.* 5. 1, 2.

8. Patience in waiting for the Promiſes, *Iſa.* 28. 16. *Heb.* 6. 12, 15.

9. Patience in enduring affliction, 2 *Theſ.* 1. 4. *James* 1. 3. *Rev.* 3. 10.

10. Hope in God, 1 *Cor.* 13. 13. 1 *Pet.* 1. 21.

11. Repentance upon dead works, *Heb.* 6. 1.

12. Righteouſneſs, peace and charity out of a pure Heart, 1 *Tim.* 2. 15. 2 *Tim.* 2. 22.

13. A heart weigned from the world, 1 *John* 5. 4, 5.

14. A reſiſtance of Satan, and his fiery darts of temptation, *Eph.* 6. 16. 1 *Pet.* 5. 9.

15. A confidence in Chriſt, without being aſhamed, *Rom.* 10. 12. 2 *Tim.* 1. 12.

16. A firm reſolution to cling to Chriſt, maugre all diſcouragements, *Matth.* 15. 28. *Rom.* 8. 35, 36.

17. A relying upon God's power when all worldly means fail, *Rom.* 4. 18, 19, 20.

18. A relying upon mercy, not upon merit, *Rom.* 4. 5. *Phil.* 3. 9.

19. A throwing our ſelves on God, though he frown on us, *John* 13. 15.

20. A pure heart, and a good Conſcience, *Rom.* 5. 1. 1 *Tim.* 1. 5, 19. *Heb.* 10. 22.

21. A ſanctified life, or pure converſation, *Acts* 15. 9. 26. 18. *Heb.* 11. 7. *James* 2. 17, 18.

22. Obedience to God in things contrary to, or above humane reaſon, *Rom.* 11. 7, 8, 11.

23. Fervent and hearty prayer, *Rom.* 5. 1, 2. *Eph.* 3. 12. *James* 1. 6. *Mark* 9. 24.

24. A contempt of the world in reſpect of the heavenly inheritance, *Heb.* 11. 24, 25, 26.

25. The ſeal of God's Spirit, which is the earneſt of our inheritance, *Eph.* 4. 13, 14. 1 *John* 5, 6.

26. A glorifying of God for his grace, and truth, and infinite power in overcoming all natural difficulties, and performing what he promiſeth, though never ſo contrary to the courſe of nature, *Rom.* 4. 20.

27. An aſſenting, cloſing with, and embracing the Promiſes afar off, as if they were already performed, *Heb.* 11. 13.

28. A diſregard and defiance of the tyranny of man, *Pſal.* 56. 4, 11.

29. A ſenſe of our own infidelity, and an earneſt deſire of the encreaſe of our faith, *Mark* 9. 24.

30. A true, real and cordial confeſſion of faith, *John* 20. 28. *Acts* 19. 18. *Rom.* 10. 12.

31. A conſtancy in our holy profeſſion, 2 *Cor.* 1. 24.

32. An earneſt longing after the coming of Chriſt, 2 *Cor.* 5. 7, 8.

Sect. 8. *What motives to Evangelical Repentance.*

1. SIn laid open before us to the conviction of conſcience, *Acts* 2. 37, 38.

2. A conſideration of God's judgments threatned, *Ezek.* 18. 30. *Jonah* 3. 4, 5. *Jer.* 4.3. 4. 6. 26. 26. 4. *Amos* 4. 12. *Luke* 13. 3, 5. *Rev.* 2. 4, 5, 16.

3. A conſideration of the Lord's chaſtiſements and corrections on us, *Lam.* 3. 19, 20. *Rev.* 3. 19.

4. A fear of the enemy prevailing againſt us, and over us, *Judg.* 10. 9, 10, 15, 16. 2 *Chron.* 12. 5, 6. *Jer.* 6. 26.

5. A fear of God's removing the Candleſtick from us, *Revel.* 2. 5.

6. A conſideration of the great Judgment-day, *Acts* 17. 30, 31.

7. A conſideration of God's mercies and grace, *Hoſ.* 6. 1. *Jer.* 18. 8. *Joel* 2. 13. *Zech.* 1. 3.

8. A conſideration of God's patience and goodneſs, *Rom.* 2. 4. 2 *Pet.* 3. 9.

9. A conſideration of God's travelings after our ſouls ſalvation, *Ezek.* 33. 11.

10. The approaching of God's Kingdom, or of the beauty of Religion, *Matth.* 3. 2, 4. *Mark* 1. 15. *Acts* 17. 30. *Ezek.* 43. 10, 11.

11. A conſideration of the Promiſes of Remiſſion upon our Repentance, *Iſa.* 55. 6, 7. *Ezek.* 18. 21, 22. *Acts* 3. 9.

12. A conſideration of the Promiſe of Life upon Repentance, *Ezek.* 18. 32, 38.

13. A conſideration of the promiſe of God's communion and fellowſhip with us, *Iſa.* 57. 15.

14. A conſideration of Chriſt crucified for us, *Zech.* 12. 10, 11.

15. A conſideration of God's former dealings with us in mercy, *Hoſea* 12. 3, 4, 5, 6.

16. A hope and belief of God's acceptance when we come to him, *Jer.* 3. 22.

17. The publication of Chriſt's marriage with our poor ſouls, *Jer.* 3. 14.

18. A conſideration of thoſe comforts that await Repentance, *Mat.* 5. 4. *Luke* 15. 7, 17, 18.

Sect. 9. *What are the ſigns of true Evangelical Repentance?*

1. AN abhorring of ſin, and our ſelves for ſin, *Job* 42. 6. *Amos* 5. 15.

2. A godly ſhame for ſin, *Ezra* 9. 6. *Jer.* 3. 24, 25. 31. 19. *Ezek.* 16. 61, 63.

3. A mourning for ſin, becauſe God is offended, 1 *Sam.* 7. 2. *Pſal.* 51. 4. *Zech.* 12. 10, 11.

4. Sorrowing mingled with hope, *Ezra.* 10. 1, 2.

5. Serious carefulneſs,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager deſire,
10. Godly zeal,
11. Impartial revenge on our ſelves for ſin,
} 2 *Cor.* 7. 11.

12. Works meet for Repentance, *Mat.* 3. 8. *Acts* 26. 20. *Iſa.* 1. 1, 16, 17. *Hoſ.* 12. 6.

13. A forſaking of ſin, *Ezek.* 14. 6. 18. 28, 33. *Rom.* 6. 6. *Heb.* 6. 1. *Iſa.* 30. 22.

14. Self-denial, *Luke* 15. 19.

15. A juſtifying of God or giving him the glory, *Hoſ.* 14. 1, 2. *Luke* 7. 29.

16. A diſeſteem of all worldly helps, *Jer.* 3. 23.

17. A ſubmiſſion to all offices of humility upon ſenſe of ſin, *Luke* 7. 37, 38.

18. A dear love to God's Miniſters, whom God hath made inſtruments of our Repentance, *Acts* 16. 14, 15.

19. An endeavour after this work on our ſelves, to work it on others, *Pſal.* 15. 13. *Ezek.* 18. 30.

20. An earneſt longing after Chriſt's coming to judgment, 1 *Theſ.* 1. 9, 10.

Sect. 10. *How may a Believer Redeemed by Chriſt, acknowlege his thankfulneſs to Chriſt?*

1. BY a continual remembrance of God's goodneſs to us, *Pſal.* 103. 1, 2, 3, 4.

2. By telling others what Chriſt hath done for our ſouls, *Pſal.* 34. 3, 4. *Eph.* 1. 3.

3. By walking holily, and without blame before Chriſt in love, *Pſal.* 116. 8, 9. *Eph.* 1. 4. *Phil.* 1. 11. *Col.* 2. 6, 7.

4. By rejoycing in God through our Lord Jeſus Chriſt, *Pſal.* 34. 2.—63. 7. *Eph.* 5. 11.

5. By calling on God, and paying our vows, *Pſalm* 116. 12, 13, 14.

6. By endeavouring the converſion of others, *Pſalm* 51. 12, 13.

7. By Adminiſtring to the neceſſity of the Saints, *Hebrews* 13. 16.

8. By ſinging of Pſalms, making melody in our hearts unto the Lord, *Eph.* 5. 19, 20.

9. By worthily receiving the Sacrament of the Lord's Supper, 1 *Cor.* 11. 24, 25.

10. By loving the Lord Jeſus Chriſt, *Cant.* 1. 3. *Luke* 7. 47. 1 *John* 4. 19.

11. By denying our ſelves and higheſt excellencies in reſpect of Chriſt, *Rev.* 4. 10.

12. By a publick profeſſion of Chriſt's ſovereignty, *Philip* 2. 11.

13. By ſuffering willingly for the Name of the Lord Jeſus, 1 *Pet.* 4. 14, 16.

Sect. 11. *What are the ſigns of a ſincere love to Chriſt?*

1. UPright walking with God, *Cant.* 1. 3. *Joh.* 14, 15, 21, 23. *Eph.* 1. 4. 1 *John* 2. 5.—15.

2. A fainting and languiſhing deſire after Chriſt, *Cant.* 3. 1, 2, 3, 4. —5. 8.

3. A love to the members of Chriſt, 1 *John* 4. 12, 20.

4. A hating of evil, *Pſalm.* 97. 10.

5. A relieving of the poor members of Chriſt, *Matt.* 25. 45. 1 *John* 3. 17.

6. A full aſſurance of faith, *Canticles* 6. 3. *Rom.* 8. 38, 39.

7. A diſeſteem of all things in compariſon of Chriſt, *Matt.* 10. 27. *Phil.* 3. 8.

8. A conquering of all difficulties, and diſcouragement for Chriſt's, *Cant.* 8. 6, 7. *Rom.* 8. 35. 2 *Cor.* 5. 14.

9. A heart and tongue enlarged in the praiſes of Chriſt, *Cant.* 5. 10. to the end.

10. All the fruits of the Spirit, *Gal.* 5. 22.

11. A contemplation of Chriſt's love and deſires after a farther ſenſe of it. *Eph.* 3. 17, 18, 19.

12. A reſtleſneſs of the Soul in the non-enjoyment of Chriſt, *Cant.* 3. 1, 2, 3, 4.

13. A contentedneſs to ſuffer cenſures, diſgraces, and death for Chriſt, *Cant.* 5. 6, 7, 8. *Acts* 21. 13.

14. A rejoycing in Chriſt, whom we love, *Pſal.* 5. 11. *John* 14. 28.

15. A patient waiting for Chriſt's appearing, 2 *Theſſalonians* 3. 5.

Sect. 12. *What are the cauſes in us of Chriſt's withdrawing from us?*

1. COvenant-breaking, *Deut.* 31. 16, 17.

2. Idolatry, or ſpiritual whoredom, *Deut.* 31. 16, 17, 18. *Pſalm* 78. 58, 60. *Hoſ.* 5. 3, 4, 6.

3. The pride of our hearts, *Hoſ.* 5. 5, 6.

4. Hypocriſie in God's ſervice, *Hoſ.* 5. 6.

5. Infidelity, and frowardneſs of hearts, *Deut.* 32. 20.

6. Leaving our firſt love, *Rev.* 2. 4, 5.

7. Carnal ſecurity, *Pſal.* 3. 6, 7. *Cant.* 5. 3.

8. Careleſneſs of accepting the ſeaſons of grace, whether Chriſt draw near in Ordinances, or in inward diſpoſitions, *Cant.* 5. 3, 6.

9. A preferring of the creature before Chriſt, *Iſa.* 57. 17.

10. A wearineſs of God's Ordinances, *Jer.* 33. 38, 39. *Mal.* 3. 7.

11. A withdrawing from God in the duties of our obedience, *Deut.* 32. 20. 2 *Chron.* 15. 2. *Hoſ.* 5. 4, 6.

Sect. 13. *What are the cauſes for which Chriſt on his part withdraws himſelf from us?*

1. TO try us what is in our hearts, *Deut.* 32. 20. 2 *Chron.* 32. 31.

2. To bring us to an humble acknowledgment of our ſins, *Job.* 13. 23, to the end. *Hoſ.* 5. 15. *Deut.* 31. 17. *Pſalm* 30. 7.

3. To prevent ſpiritual pride in us, 2 *Cor.* 12. 7, 8.

4. To make us pray earneſtly to him, *Pſal.* 3. 7, 8.—13. 1.—77. 1, 2, 3.—88. 1, 2, 3, &c.

5. To exerciſe our faith in his Name, *Iſa.* 50. 10.

6. To make us ſeek him in the uſe of all means. *Cant.* 3. 1, 2, 3, 4.—5. 6, 8.

7. To make us prize him, and highly to eſteem of him, *Cant.* 5. 8.—8. 1.

8. To make us hold him more ſurely when once we have found him, *Cant.* 3. 4.

9. To ſtir up and exerciſe in us all our ſpiritual graces, *Cant.* 5. 6, 7, 9, 8, 10, 11.

Sect. 14. *What means for the recovery of Chriſt's comfortable preſence?*

1. A Search after, and an acknowledgment of thoſe ſins which cauſed his withdrawings, *Pſal.* 32. 4, 5. *Lam.* 3. 40, 50.

2. An hearty bemoaning, ſhame and repenting for ſin, *Jer.* 31. 18, 19, 20. *Pſal.* 34. 18. *Iſa.* 57. 15.

3. A waiting upon God in the uſe of his Ordinances, *Pſal.* 27. 13, 14. *Cant.* 1. 8. *Iſa.* 8, 17. *Luke* 24. 32. 1 *John* 1. 3, 4.

4. A diligent enquiry after Chriſt, *Cant.* 3. 3, 4.

5. A maoning and weeping for his loſs till he be found, *John* 20. 11, 13, 14, 15, 16.

6. A drawing nigh to God in the duty of prayer, *Lam.* 3. 57. *Pſal.* 51. 11.—145. 18, *Jam.* 4. 8.

7. A preſſing of God in prayer with his word and Promiſes, *Pſalm* 119. 49, 50.

8. A due receiving of Chriſt in the Lord's Supper, 1 *Cor.* 10. 16.

9. A feeding upon Chriſt Spiritually, by a true and lively faith, *John* 6. 56. *Iſa.* 50. 10.

10. A recouſe to our former experiences, *Pſalm* 77. 7, 8, 9, 10.

11. An hope that for all this we ſhall enjoy Chriſt, *Pſalm* 43. 5.

12. A liſtening and ſubmitting to the voice of his Spirit, *Rev.* 3. 20.

13. A walking in his ſtatutes, and keeping his commandments, *Lev.* 26. 11, 12.

Sect. 15. *Of what uſe is Chriſt to a believer already juſtified?*

1. CHriſt is wiſdom and ſanctification unto us, 1 *Cor.* 1. 30.

2. Chriſt is the ſatiſfaction of all our deſires, *John* 6. 35.

3. Chriſt is our example in forgiving others, *Eph.* 4. 32. *Col.* 3. 12, 13.

4. Chriſt is our example in ſuffering injuries with patience, *Heb.* 12. 3. 1 *Pet.* 2, 21.

5. Chriſt is our example in holineſs, 1 *Pet.* 1. 15, 16.

6. Chriſt is our example in love, *Eph.* 5. 1, 2.

7. Chriſt is our example in meekneſs, lowlineſs, humility, *Mat.* 11. 29. *John* 13. 14, 15. *Phil.* 2. 5.

8. Chriſt is the way and means for our acceſs to God the Father, *Rom.* 5. 2. *Heb.* 10. 19, 20.

9. Chriſt is both the repreſenter, and the granter of our requeſts, doing for us whatſoever we deſire in his name, *John* 14. 13, 14. *Rev.* 8. 3.

10. Chriſt is our conſolation in ſufferings, 2 *Cor.* 1. 5.

11. Chriſt is our continual joy, *Rom.* 5. 11.

12. Chriſt is the death of ſin in us, *Rom.* 8. 10. 1 *Cor.* 15. 57. *Heb.* 9. 14.

13. Chriſt crucifies the world in us, *Gal.* 6. 14.

14. Chriſt is our freedom, the end of the Law for righteouſneſs, *Rom.* 8. 2.—10. 4. *Gal.* 5. 1.

15. Chriſt is our life, the very life of grace in us, *John* 14. 16. *Rom.* 8 11. *Gal.* 2. 20. *Eph.* 3. 17.

16. Chriſt makes interceſſion for us, *Rom.* 8. 34. *Heb.* 7. 25. 1 *John* 2. 1.

17. Chriſt is our upholder in temptations, *Heb.* 2. 18.

18. Chriſt is our harbinger for heaven, *Joh.* 14. 2. 3.

19. Chriſt is our Maſter, *Mat.* 23. 8, 10. our Lord, *Rom.* 14. 9. our Head, *Eph.* 4. 15. our Maſter and Lord *John* 13. 13.

20. Chriſt is our enabler to doe all things, *Phil.* 4. 12.

21. Chriſt is both the author and finiſher of our faith, *Heb.* 12. 2.

22. Chriſt is our Saviour, yea ſalvation it ſelf to us, *Rom.* 5. 9, 10. 1 *Theſ.* 5. 9. 2 *Tim.* 2. 11, 12.

23. Chriſt is our very being, the food, and ſoul of our ſouls, *John* 6. 55. *Acts* 17. 28.

24. Chriſt is our all in all, *Col.* 3. 11.

SECT. VII.

Of ſome Queſtions or Caſes of Conſcience, which at the Conference were propounded and anſwered.

THe Queſtions concerning caſes of conſcience, were theſe and the like.

Sect. 1. *Whether a Believer may profit more, or be more intent in publick, or in ſecret Prayer.*

IT was anſwered, That this *Caſe* might better be reſolved by experience than Scripture; and accordingly ſome preferred publick Prayer for theſe Reaſons:

1. Becauſe in publick they are ſtirred up by others; but in private, or ſecret Prayer, they had none others to join with them.

2. Becauſe in publick, they that exerciſed had more excellent gifts, which exceedingly tend to their edification; but in ſecret, they found themſelves weak, and dull, and dead-hearted ordinarily.

Others anſwered otherwiſe, and preferred ſecret Prayer on theſe grounds:——

1. Becauſe in ſecret they could confeſs more enlargedly and feelingly their own ſins than others could do it for them in publick, to whom they were not particularly known.
2. Becauſe in ſecret they had fewer occaſions of diſtraction, than in publick, and conſequently they kept cloſer to God in the Duty.
3. Becauſe they found by experience, that in ſecret their hearts were more up; and when they themſelves were to perform in publick, the Society, whom they joined with, did ordinarily more ſtraiten them.
4. Becauſe in ſecret they could take more pains with their hearts: as in midſt of Prayer, to proſtrate, or by breaking off, to meditate, *&c.* which conveniently they could not doe in publick.

In concluſion, this *Caſe* was reſolved, That *ſome Believers may profit more, or be more intent in publick, others in private: yea, the ſame Chriſtian may ſometimes be more intent in publick, and ſometimes in private*: And the reaſon rendred, was, Becauſe the Spirit that helps us to pray, is a free agent, and works diverſly in the hearts of his people, to ſhew the diverſity of his gifts, and his diverſe manner of working. And yet withal, this is obſervable, that the comforts in duties, which have leaſt of man, and are moſt immediate from the Spirit of God, are uſually the ſweeteſt comforts.

Sect. 2. *Whether a Chriſtian in his own apprehenſion, decaying in Grace, may not yet grow in Grace? and if ſo, What are the reaſons of his wrong apprehenſions?*

TO the firſt Queſtion it was anſwered affimatively; as in caſe of temptation, *Pſal.* 73. 21, 22, 23. or in a ſpiritual deſertion, *Pſal.* 51. 12. *Pſalm* 88. *Iſa.* 49. 14.

To the ſecond queſtion theſe reaſons were given in:——

1. The neglect of Self-examination.
2. The want of God's lively Ordinances.
3. A too much eying of afflictions.
4. A too much poring upon ſin, without any thoughts of Chriſt or Free-grace.
5. The want of the light of God's amiable countenance.
6. The inſenſibleneſs of grace, which is of a ſpiritual nature, and not ſo eaſily to be perceived.
7. A preſent deadneſs or dulneſs of Spirit.
8. A miſapplying of ſome one or more places of Scripture, as *Heb.* 6. 6, *&c.*
9. Weakneſs of knowledge or want of judgment in ſuch experimental paſſages, eſpecially in the beginning of Chriſtianity.
10. The diſtemper of the ſoul (eſpecially in deſertion) when as in the diſtemper of the body, a man thinking or ſpeaking idely, we ſay it is not he, but his ſickneſs; ſo it is in this caſe.

In concluſion, theſe reaſons were approved; but we agreed, *That all the ſucceeding Anſwers or Reſolutions ſhould be proved out of God's holy word.*

Sect. 3. *Whether is a Chriſtian always bound to reprehend an offender? or in in what caſes may be forbear.*

IT is anſwered, That a Chriſtian is bound ever to reprove, but he may forbear in ſuch caſes as theſe:——

1. When the party offending is a ſcorner, and we percieve he will but ſcoff at it, *Prov.* 9. 8. ——23. 9. *Mat.* 7. 8.
2. When the offender ſins of infirmity, *Gal.* 6. 12.
3. When the offended is not able to convince the offender that it is ſin, *Job* 6. 25. *Tit.* 1. 9.
4. When there is no hopes to prevail in reſpect of the evil times, *Amos* 5. 13.
5. When the offence is ſmall, and but little, *Proverbs* 19. 11. 20. 3.
6. When we know not certainly whether the ſuppoſed offence be a ſin, or not, *Joſh.* 20. 16, *&c.*
7. When the reprehender is faulty in the ſame thing, *Matthew* 7. 3, 4, 5.
8. When the party offending is not capable of reproof, as in caſe a man be an idiot, or drunk, or in the height of his paſſion, 1 *Samuel* 25. 36, 37.
9. When our reproof may breed ſome diſſention, or imminent and dangerous diſturbance; as in caſe it be amongſt rude, boiſterous and deſperate company, *Matthew* 7. 6.
10. When the offender is obſtinately and wilfully bent to go on in his ſin, *Mark* 14. 60, 61. 15. 4, 5.

Sect. 4. *How may we know whether we profit by afflictions.*

WE may know by theſe ſigns,

1. If by affliction we come to be ſenſible of God's heavy diſpleaſure, *Deut.* 31. 17. *Ruth* 1. 13. *Micah* 6. 9. 1 *Cor.* 11. 37.
2. If by affliction we are drawn to ſearch our ways, 1 *Kings* 8. 38. *Ezra* 9. 14. *Pſalm* 32. 4, 5. *Lam.* 1. 5. 3. 39, 40.
3. If by afflictions we are ſoundly and ſincerely humbled, 2 *Kings* 22. 19, 20. *Job* 1. 20. 1 *Pet.* 5. 6.
4. If our afflictions work on us to make our peace with our God, *Iſaiah* 27. 5. *Hoſ.* 5. 15.
5. If by afflictions we be drawn to make and pay vows of better obedience, *Pſalm* 66. 13, 14.
6. If in our greateſt afflictions we reſt upon God, 2 *Chron.* 14. 11. and wait on God, *Pſalm* 37. 7, 34. *Micah* 7. 9.
7. If in our afflictions we mind the promiſes, and roll our ſelves on them, 1 *Sam.* 30. 6. *Pſalm* 119. 49, 50, 92.
8. If in our afflictions we clear God when he is judged, *Pſalm* 119. 75.
9. If for afflictions we bleſs God, and his afflicting hand, *Job* 1. 21.
10. If by our afflictions our graces are ſtirred up and exerciſed, *Job* 13. 15. *Pſalm* 42. 5. *Jer.* 31. 18. *Romans* 5. 3. 2 *Cor.* 1. 10. *Hebrews* 10. 34. *James* 1. 3.
11. If by our afflictions our prayers are more fervent, *Nehemiah* 1. 3, 4. *Pſalm* 77. 2. 116. 3. 142. 4, 5.
12. If in our afflictions we gather in ſome experiences of God's love and help, *Pſalm* 34. 46. 66. 16, 17.
13. If in our afflictions we ſubmit willingly and chearfully to God's good will and pleaſure, *Levit.* 26. 11. 1 *Samuel* 3. 18.
14. If in afflictions we look more at the hand of God that ſtrikes, than at the inſtrument, 1 *Samuel* 3. 18. 2 *Samuel* 16. 11.
15. If in afflictions we reject all worldly ſinful hopes, and unlawful means of deliverance, and reſt only on God, 1 *Cor.* 1. 8, 9. *Hebrews* 11. 25, 26.
16. If in preſent afflictions we gather aſſurance of deliverance from former experience, 1 *Sam.* 17. 37. *Pſalm* 77. 9, 10, 11. 2 *Tim.* 3. 11.
17. If by afflictions we find corruptions to weaken, and to be mortified, *Iſaiah* 21. 9.
18. If our afflictions beget aſſurance of our adoption, *Heb.* 12. 8. ſanctification, *Heb.* 12. 6, 7, 8, 9, 10, 11. glorification, *Mat.* 5. 12. 2 *Cor.* 4. 17. 2 *Peter* 2. 8.

Sect. 5.

Sect. 5. *How ſhould a Chriſtian fortifie himſelf againſt the reproaches of wicked men?*

1. Let him conſider the command of God in this caſe, Mat. 5. 44. *Rom.* 12. 19. 1 *Pet.* 3. 9.

2. Let him look on reproaches as the very hand of God, 2 *Sam.* 16. 11.

3. Let him conſider what an honour it is to ſuffer reproaches for Chriſt, *Acts* 5. 41.

4. Let him eye the bleſſedneſs of thoſe that are reproached for Chriſt, *Mat.* 5. 11, 12. 2 *Tim.* 3 12. 1 *Pet.* 3. 14. 4. 14.

5. Let him conſider it as the lot of God's ſervants to ſuffer reproaches, 2 *Tim.* 3. 12.

6. Let him conſider, that in his reproaches he ſuffers with and for Chriſt, *John* 15. 20.

7. Let him conſider, that though the wicked reproach, yet God will in his time juſtifie and approve, *Pſalm* 37. 33. 147. 11.

8. Let him conſider, that the Lord in due time will both clear his ſervants, and puniſh the reproachers, *Micah* 7. 8, 9, 10.

9. Let him ſet before him the examples of Chriſt, his Apoſtles and Prophets, *Iſa.* 53. 7. *Mat.* 5. 12. *John* 15. 18. 1 *Cor.* 4. 13. 1 *Pet.* 2. 21.

10. Let him Pray with fervency and faith, *Job* 16. 20. *Pſalm* 109. 1, 2, 4. 1 *Cor.* 4. 13.

11. Let him be ſure to keep a clear conſcience within, 1 *Pet.* 4. 15.

12. Let him refer the iſſue of all unto God, 2 *Sam.* 3. 39.

13. Let him exerciſe that heavenly duty of the life of Faith, and faſten it on theſe promiſes, *Pſalm* 37. 7. 68. 13. *Iſa.* 61. 7. 1 *Pet.* 1. 7. 3. 14. 4. 14.

Sect. 6. *Whether a true Believer may not ſometimes doubt? and what are the ſeveral cauſes of doubting?*

It was anſwered that without controverſie (and as the following Texts will evince) a true Believer may doubt of his ſalvation; and the cauſes are theſe:

1. The proſperity of the wicked, *Pſalm* 38. 17. 73. 2, 3, 12, 13.

2. His own want of neceſſary proviſions for this life, *Numb.* 20. 3, 4, 5.

3. Suſpenſion of divine favour, *Job* 13. 24. *Pſal.* 77. 7, 8, 9, 10.

4. Imminent dangers and fears, *Exod.* 14. 10, 11, 12. *Matth.* 8. 25, 26. 14. 30, 31.

5. Apprehenſions of God's denying his prayers, *Pſalm* 22. 1, 2.

6. The afflictious hand of God lying ſore on his ſoul, *Pſalm* 116. 10, 11. *Lam.* 3. 17, 18.

7. Miſtaken apprehenſions and weakneſs of judgment, *Mat.* 14. 26. *Mark* 6. 49, 50. *Luke* 24. 37.

8. Relapſes or re-inſnarements into former ſins, *Pſalm* 51. 8. 12.

9. The littleneſs or ſmalneſs of faith, *Matthew* 14. 30. *Mark* 9. 24.

10. A poring on, or a ſtudying too much of the life of ſenſe, *Luke* 1. 18, 20. *John* 20. 5.

11. A want of the true underſtanding of ſome divine myſteries, *John* 6. 60.

12. A diſtruſting of God's promiſes upon humane reports, *Numb.* 13. 32, 13. 34. 1, 2, 3.

Sect. 7. *What are the Cures or Remedies of doubtings incident to Believers?*

1. Faith in the Lord Jeſus Chriſt, *Romans* 11. 20. 14. 23.

2. A wary and filial fear, *Heb.* 4. 1.

3. A hope in God, *Pſalm* 42. 11. and waiting on God, *Iſa.* 8. 17. *Jer.* 14. 19, 22.

4. Earneſt prayer: 1. Againſt doubting, *Mat.* 21. 12, 22. *Mark* 9. 24. *Luke* 17. 5. 22. 32. 2 *Cor.* 12. 1. 8, 9. And, 2. To have our doubts reſolved, *Judges* 6. 37, 38.

5. A depending on the faithfulneſs of God and his promiſes, *Hebrews* 10. 23. 11. 11.

6. A ſtriving to keep down the life of ſenſe, *Matthew* 6. 28, 29, 30, 31.

7. A recalling to mind the Lord's diſpenſations in our former afflictions, *Lam.* 3. 18, 19, 20, 21.

8. A recalling to mind God's former love to our ſouls, *Pſal.* 22. 1, 2, 3, 4, 5. *Lam.* 3. 22, 24.

9. Diligence in the uſe of all means, *Pſalm* 73. 17. *Canticles* 3. 1, 2, 3.

10. A truſting in God's Name, making him our ſtay and ſupport, *Pſalm* 73. 26. *Iſaiah* 50. 10.

Sect. 8. *What are the* Remora's *that hinder the growth of Chriſtianity or the ſpreading of the Kingdom of Chriſt?*

1. Want of a pious and powerful Miniſtery, *Prov.* 29. 18. *Rom.* 10. 14, 15.

2. Negligence of the Miniſtery in place, *Jer.* 1. 21, 22, 23. *Ezek.* 34. 4, 5, 6.

3. A ſcandalous and vicious Miniſtery, 1 *Sam.* 2. 7. *Jer.* 23. 1, 2. *Mal.* 2. 8. *Mat.* 23. 13.

4. The deceits and ſophiſtry of falſe Prophets, *Jer.* 27. 14. 28. 15. *Ezek.* 13. 6. 10. 2 *Pet.* 2. 18.

5. A preſuming to teach others without God's call, *Jeremiah* 23. 32.

6. A deſpiſing of the Miniſtery of the Goſpel, *Mark* 6. 3. *John* 8. 56.

7. Envy and railing againſt the word and Miniſtery, *Acts* 13. 45, 46.

8. Perſecution of God's Meſſengers, *Acts* 12. 1, 2, 3, 4.

9. Ambitious, factious and malicious ſpirits, 3 *John* 10.

10. Fomenters of diviſions amongſt the people of God, *Rom.* 16. 17, 18. 2 *Peter* 2. 2, 3.

11. Enemies of the truth and power of godlineſs, 2 *Timothy* 3. 6.

12. The evil example of Superiours, 1 *Sam.* 2. 23, 34. 1 *Kings* 14. 16. *John* 7. 47, 48.

13. Seducing ſpirits, 1 *Kings* 11. 27, 28, 29, 30. *Acts* 14. 19. 20. 30. 1 *Timothy* 4. 1.

14. Scandalous profeſſours, *Heb.* 12. 14, 15.

15. Evil Society, *Pſalm* 18. 26. *Prov.* 4. 14, 15, 16.

16. Conſpiracy of the wicked, *Acts* 19. 29, 34.

17. Satan and Antichriſt, *Zech.* 3. 1. 2 *Cor.* 4. 4. *Rev.* 8. 10, 11, *&c.*

18. Broaching and fomenting of errours, and eſpecially of idolatry, 1 *Kings* 12. 30. *Acts* 19. 27, 28, 2 *Peter* 2. 2. *Rev.* 2. 20.

19. Miſtake in the matters of Salvation, *Hoſea* 4. 6. *John* 6. 66.

20. A profanation of holy things, 1 *Sam.* 2. 17.

21. A preferring carnal things before Chriſt, *Mat.* 8. 34. 19. 22. *Acts* 19. 26.

22. Obſtinacy and unbelief, *Jer.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19. 4. 2.

23. Slaviſh fear, *John* 9. 22.

24. Abuſe of Chriſtian liberty, 1 *Cor.* 8. 9, 10, 11.

25. A giving offence in things merely indifferent, *Rom.* 14. 13. 1 *Cor.* 10. 32, 33.

26. Perſecution of the Church, *Acts* 8. 1, 3. *Rev.* 11. 7.

Sect. 9. *What means to preſerve Unity and Amity among Chriſtians?*

1. Frequent and fervent prayer, *Pſal.* 122. 6. *John* 17. 11. *Rom.* 15. 5, 6. *James* 5. 16.

2. Pithy and pious exhortations, *Rom.* 12. 10, 16. 1 *Cor.* 1. 10. 1 *Theſ.* 5. 13. 1 *Pet.* 1. 8. 4. 8.

3. The ſpirit of meekneſs and lowlineſs, of long-ſuffering and forbearing one another in love, *John* 13. 14, 15. *Rom.* 12. 10. 15. 1, 2. *Eph.* 4. 2, 3. *Phil.* 2. 3.

4. A not rendring evil for evil, 1 *Pet.* 3. 8, 9.

5. A reſtoring ſuch as are fallen with the ſpirit of meekneſs, *Gal.* 6. 1, 2.

6. A moderate reprehenſion of ſuch as are contrary-minded, 2 *Tim.* 2. 24, 25.

7. A ſlighting of ſlanderous reports, *Prov.* 25. 23.

8. A quelling of the ſpirit of pride, *Prov.* 13. 10.

9. A ſeaſonable viſit of the Brethren, with whom we have had ſpiritual commerce, *Acts* 15. 36.

10. Meetings and Conferences about differences that have fallen out, *Acts* 15. 6.

11. A ready ſubmiſſion to the judgment of one another, according to the Word, *Eph.* 5. 21.

12. An endeavour to ſpeak the ſame things, and to be of one mind, 1 *Cor.* 1. 10. *Phil.* 2. 2.

13. A doing of all things in charity, 1 *Cor.* 16. 14.

14. A readineſs to forgive, as Chriſt forgave us, *Mat.* 18. 33. *Eph.* 4. 32.

15. A ſpirit of wiſdom and diſcretion, *Prov.* 19. 11. *Eccleſ.* 7. 9.

16. A mortifying of luſts, and ſubduing of paſſions, 1 *Cor.* 3. 3. *James* 4. 1.

17. A loving carriage and deportment of the outward man. *Peter* 15. 1. 25. 23.

18. A chearful admiſſion of the weak into Chriſtian-Society, and bearing with their infirmities, *Rom.* 14. 1. 15. 1. 1 *Theſ.* 5. 14.

19. An avoiding of ſuch as cauſe diviſions amongſt Chriſtians, *Rom.* 16. 17.

20. An avoiding of ill ſpeeches one againſt another, 1 *Pet.* 2. 1.

21. A not thinking to highly of our ſelves, but ſoberly, according to the meaſure of faith God hath given us, *Rom.* 12. 3, 4. 1 *Cor.* 4. 6.

22. A deſire to doe to others, as we wiſh others to doe to us, *Mat.* 7. 12.

23. A ſtudy to be quiet, and not to meddle with another man's buſineſs, 1 *Theſ.* 4. 11.

24. A ſolemn entring into Covenant with God, and with one another, *Jer.* 50. 5.

25. A conſideration of the command, *Be of the ſame mind one towards another*, Rom. 12. 16.

26. A conſideration that we all know but in part, and therefore that we ſhould bear with one another's infirmities, 1 *Cor.* 13. 9.

27. A conſideration that a paſſionate, peeviſh and froward profeſſour, is ſeldom acquainted with the truth as it is in Jeſus, *Pſalm* 25. 9. *Prov.* 11. 2. 27. 20. *Iſaiah* 28. 9. *Romans* 16. 17. *James* 1. 21, 26.

28. A conſideration that unity in judgment is the promiſe and bleſſing of another life, and that unity in affection is our preſent duty, *Eph.* 4. 13. *Phil.* 3. 15, 16.

SECT. VIII.

Of ſome Queſtions or controverted Points, which at the Conference were propounded, and anſwered.

THe Queſtions of controverted points were theſe, and the like:

Sect. 1. *Whether doth God ſee ſin in Believers, ſo as to be offended at it? and how may it appear?*

1. IT is anſwered affirmatively, that God doth ſee ſin in his Saints, as appears by theſe Texts, *Exod.* 4. 14. 1 *Sam.* 3. 12, 13. 2 *Sam.* 12. 9, 10. *Pſalm* 135. 14. *Jer.* 16. 17, 18. *Rev.* 2. 4, 13, 14. though not in reference to their juſtification, yet in reference to their converſation and ſanctification, which is but in part.

2. This appeareth, ——

1. From the Lord's complaining againſt believers for ſin, *Iſaiah* 1. 2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2. 5, 6, 7, 8, 9, 10, 11, 12, 13.

2. From his threats, if they do not repent, 2 *Sam.* 7. 14. *Pſalm* 89 30, 31, 32. *Iſaiah* 1. 20. *Rev.* 2. 5, 16. 3. 8.

3. From his chaſtiſements of them for ſin, 2 *Samuel* 12. 15. *Pſalm.* 74. 1. 99. 8. *Amos* 3. 2. *Jer.* 30. 15. *Luke* 1. 22.

4. From God's withdrawing the comforts of his Spirit for ſin *Pſalm* 51. 12.

5. From the prayers of Believers to God, for the hiding of his face from their ſins, and removing of his anger for their ſins, *Pſalm* 6. 16. 32. 5, 6. 51. 9.

6. From the Lord's reproving of his people for their ſins, 2 *Sam.* 12. 7, 8, 9. *Mat.* 16. 23.

Sect. 2. *Whether are Believers to repent for their ſins? and upon what grounds?*

1. ANſwered, that they are to repent, as appears, *Job* 42. 6. *Jer.* 31. 49. *Rev.* 2. 5. 3. 3.

2. The grounds or reaſons are theſe following, ——

1. Becauſe God looks for repentance from them, *Zech.* 6. 6.

2. Becauſe God commands them to repent, *Rev.* 2. 5, 16. 3. 3, 19.

3. Becauſe it is God's pleaſure that we ſhould feel the Bitterneſs of ſin as well as the ſweet of ſin, *Jer.* 2. 9.

4. Becauſe believers ſin as well as others, 1 *Kings* 8. 46. 1 *John* 1. 10.

5. Becauſe in believers there is a proclivity and diſpoſition to all ſin, *Pſalm* 51. 5. *Romans* 7. 24.

6. Becauſe repentance is a means for the diverting of judgments from a Land, or a perſon, 2 *Chron.* 7. 14. *Joel.* 2. 13.

7. Becauſe repentance is a means for obtaining mercies, *Judges* 20. 26. *Nehemiah* 1. 9.

8. Becauſe repentance is a means, way, or qualification to { Pardon, 1 *Chr.* 7. 14.
Salvation, 2 *Co.* 7. 10.

9. Becauſe repentance is a neceſſary fruit of faith, *Zech.* 12. 10. *Acts* 19. 18.

10. Becauſe after repentance we may expect comfort, *Pſalm* 126. 5, 6. *Mat.* 5. 4. 2 *Cor.* 7. 9, 13.

11. Becauſe that therein we ſhall give God the glory of his Juſtice, *Pſalm* 51. 4. *Rev.* 16. 9.

Sect. 3. *Whether are Believers to pray for pardon of ſin? and what are the reaſons?*

1. ANſwered, that believers are to pray for pardon, as may appear from theſe Scriptures, *Numb.* 14. 19. 2 *Sam.* 24. 10. *Dan.* 9. 19. *Pſal.* 25. 11. *Matthew* 6. 12.

2. The reaſons are theſe and the like:—

1. Becauſe Chriſt taught his Diſciples ſo to pray, *Matthew* 6. 12.

2. Becauſe believers have renewed infirmities, *Numbers* 14. 11, 19.

3. Becauſe God is ready to pardon them that pray for it, *Pſalm* 86. 5.

4. Becauſe God hath promiſed to pardon the ſins of his Saints, 2 *Chron.* 7. 14. *Jer.* 33. 3,8.

5. Becauſe whatſoever we read in Scripture of pardon, it is always in reference to ſins paſt, *Iſaiah* 43. 25. *Jer.* 33. 8. *Pſalm* 79. 8, &c.

6. Becauſe yet the Judge hath not ſolemnly pronounced the ſentence of pardon, neither will he till the laſt day, *Acts* 3. 19.

Sect. 4. *Whether is it the Duty of Chriſtians to obſerve the Lord's-day (now being the firſt day of the week) as a Chriſtian Sabbath? and what grounds for it?*

1. ANſwered, That it is their duty; and proved from *Mark* 16. 2. *John* 20. 19, 26. *Acts* 1. 1, 2, 3. 20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10.

2. The grounds are theſe and the like:—

1. Becauſe Chriſt at that day did perfect the work of Redemption for our eternal reſt, *Mat.* 28. 1, 2.

2. Becauſe Chriſt did appear to his diſciples after his reſurrection upon that day more eſpecially, *John* 20. 19, 26.

3. Becauſe (as it is obſerved generally) the Holy Ghoſt at that day did fall upon the Apoſtles, being met together in one place, *Acts* 2. 1.

4. Becauſe upon the ſame day the Apoſtles ordinarily diſpenſed the Word, Sacraments and other Ordinances, *Acts* 20. 7. 1 *Cor.* 6. 1, 2.

5. Becauſe ſuch things as are named the Lord's in Scripture, are ever of the Lord's inſtitution, as, *The Word of the Lord,* 1 *Tim.* 6. 3. *The Cup of the Lord,* 1 *Cor.* 11. 27. *The Supper of the Lord,* 1 *Cor.* 11. 20. and ſo *The Lord's day, Rev.* 1. 10.

6. Becauſe God doth ſeem to honour the firſt day of the week above any other day, as appears by his great works done upon that day; *viz.* In the Creation, he made that day the firſt fruits of time; and in it he Created the higheſt heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, anſwerable to which is the day of Chriſt's reſurrection; wherein the Sun of Righteouſneſs, the true light of the World roſe up, and became the firſt fruits of them that ſleep, and by virtue thereof will bring all his Saints into eternal reſt, *Gen.* 1. 1, 2, 3, 4, 5. compared with *Mal.* 4. 2. *John* 1. 9. 1 *Cor.* 15. 20. *Heb.* 4. 9, 10, 11.

Sect. 5. *Whether may not Chriſtians lawfully ſing* David's *or* Moſes's *Pſalms? and how may it appear?*

1. ANſwered affirmatively: *Eph.* 5. 19. where, under thoſe three heads, of *Pſalms,* and *Hymns,* and *Spiritual ſongs, David's* Pſalms are contained.

2. This is proved by Precepts, Patterns and Reaſons.

1. By Precepts, *Epheſ.* 5. 19. *Col.* 3. 16. *James* 5. 13.

2. By Patterns:

1. Of Chriſt himſelf and his Apoſtles, *Matthew* 26. 30.

2. Of *Paul* and *Silas, Acts* 16. 25.

3. Of the Church, *Revelations* 15. 3.

3. By Reaſons; as,—

1. Becauſe the people of God have uſed the very ſame words, of *David's* Pſalms in ſinging, 2 *Chron.* 15. 13. compared with *Pſalm* 136. and *Ezra* 3. 11. compared with *Pſalm* 118. and *Revelations* 15, 4. compared with *Pſalm* 86. 9. and *Exodus* 15. 2. compared with *Pſalm* 118. 14.

2. Becauſe *Paul* directing to ſing Pſalms, gives the very ſame word or title as *David* gives in his Pſalms, *James* 5. 13. compared with *Pſalm.* 95. 2.

3. Becauſe *David's* Pſalms are indicted by the Spirit of God, as well as any others that confeſſedly may be ſung, 2 *Samuel* 23. 2.

Sect. 6. *Whether admitting of, or joyning with, ſcandalous perſons in the Sacrament of the Lord's Supper, and not endeavouring to keep them back (while ſuch) be not ſin in the admitters and joyners? and how it may appear?*

1. ANſweredaffirmatively, That it is ſin,
1. In the admitters, *Matthew* 7. 6.
2. In the joyners, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6.

2. This appeareth to be ſin,—

1. In the admitters, by theſe grounds:—

1. Becauſe it is againſt the command of keeping unclean perſons from ſuch like holy things, *Numb.* 9. 6, 7. 2 *Chronicles* 23. 19.

2. Becauſe Chriſt caſt out the man that came without his wedding garment, *Matthew* 22. 11.

3. Becauſe this was the practice of the Apoſtles, 1 *Corinthians* 5. 3, 4, 5. 1 *Timothy* 1. 20.

2. In the joyners by theſe grounds:—

1. Becauſe they are forbidden expreſly to joyn with ſuch, 2 *Theſſalonians* 3. 14.

2. Becauſe ſcandalous perſons ought to be cenſured, and ſo to be eſteemed of the joyners, as Heathens, and Publicans, *Matthew* 18. 17.

3. In both admitters and joyners, by theſe grounds:—

1. Becauſe God hath forbidden us to eat with ſuch, 1 *Cor.* 5. 11. 2 *Theſſalonians* 3. 6.

2. Becauſe by this means their ſins would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10.

3. Becauſe the Ordinance of the Lord's Supper is defiled thereby; which is not to be underſtood ſimply in it ſelf, but in ſome ſort (*i. e.*) to them who are ſcandalous, and to them who joyn with ſuch as they know to be ſcandalous: and this appears,—

1. In that the temple, which had a ſacramental ſignification of Chriſt, was polluted by the coming of prophane perſons into it, *Ezekiel* 23. 38, 39.

2. In that the ſacrifices of old were defiled by prophane perſons, *Hag.* 2. 11, 12, 13, 14.

3. In that the profane are as Swine, which trample the pearls under their feet, *Matthew* 7. 6.

See theſe Proofs inlarged in *Gelaſpi, Aaron's Rod bloſſoming, l.* 3. *ch.* 15.

Sect. 7. *In ſuch a caſe, what is the duty of admitters and joyners, to keep themſelves blameleſs, and the Ordinance undefiled?*

1. IT is the duty of admitters,—

1. To eye and obſerve the flock, over which God hath given them charge, *Acts* 20. 17, 28.

2. If any be obſerved, or brought in as offenders, it is their duty,—

1. To admoniſh them once or twice, *Tit.* 3. 10. 3 *Theſ.* 3. 15.

2. If that prevail not, to ſuſpend them, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6, 14, 15.

3. If that prevail not, then to excommunicate them by the leſſer Excommunication, *Mat.* 18. 17. 1 *Cor.* 5. 4, 5. 2 *Cor.* 2. 6.

4. If that prevail not, then (in ſome caſes) to excommunicate them by the greater Excommunication, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. 1 *John* 5. 16. This is onely when a man is viſibly irrecoverable, or or hath committed the ſin againſt the Holy Ghoſt; the caſe of *Julian* the Apoſtate, whom the Church would not pray for, but prayed againſt.

2. It is the duty of joyners,——

1. To eye and obſerve one another's converſation, ſo much as they may, *Heb.* 10. 24. *and* 3. 12, 13.

2. If upon obſervation they find any faulty, then,——

1. The ſcandale being private it is the joyner's duty,——

1. To admoniſh privately betwix him and the offender alone, *Mat.* 18, 15.

2. If that be not effectual, than to take one or two more with him, *Mat.* 18. 16.

3. If that be not effectual, then to tell it to the Church, *Mat.* 18. 17.

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, 1 *Cor.* 5. 2.

2. The ſcandal being publick, it is the joyner's duty immediately to bring it to the Church, 1 *Cor.* 5. 1. 2 *Theſ.* 3. 14.

It was the deſire of ſome precious men, That I ſhould reviſe this Queſtion about joyning with the wicked in the Supper of the Lord. For my own part, I am fully ſatisfied, that the mind of God is clearly delivered in it; and yet leſt any may think that I am ſingle in this, I have lately conſulted with thoſe Divines, to whom high (if not higheſt) reſpect is given in the Controverſies of this nature; *viz.* Mr. *Rutherford*, and Mr. *Gelaſpi*, to whom I may joyn the late Aſſembly of Divines convened at *Weſtminſter*; and if you would known their opinions, conſult but the Authors, as I have cited them, where you may find them at large. The Queſtion is, *Whether admitting of, or joining with ſcandalous perſons in the Sacrament of the Lord's Supper, and not endeavouring to keep them back whilſt ſuch, be ſin in the admitters and joyners? And how may it appear?* It is anſwered affirmatively: —— 1. That it is ſin: ——

1. In the admitters, *Mat.* 7. 6. See *Rutherford, Divine right of Church-Government*, page 254. and ſee *Gelaſpi, Aaron's rod bloſſoming*, page 548, 549, 550, 551.

2. In the joyners, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6. See *Rutherford, Divine right of Church-Government*, page 238, 240, 250, 268, 256, 357. and ſee *Gelaſpi, Aaron's rod bloſſoming*, page 424, 427. 428, 429, 539. 2. This appears to be ſin: ——

1. In the admitters by theſe grounds:

1. Becauſe of the command to keep unclean perſons from holy things, *Numb.* 5. 2.—9. 6, 7. 2 *Chron.* 23. 19. See *Ruth. Divine right of Church-Government*, page 241, 242. See *Gelaſpi, Aaron's rod bloſſoming*, page 96, 97, 98.

2. Becauſe of Chriſt's caſting out the man that came without his wedding Garment, *Mat.* 22. 11. See *Gelaſpi, Aaron's rod bloſſoming*, page 510.

3. Becauſe of the practice of the Apoſtles, who caſt out the ſcandalous from the Lord's Supper, 1 *Cor.* 5. 3, 4, 5. See *Ruth. Divine right of Church-Government*, page 238, 240, 268, 346. *Gelaſpi, Aaron's rod bloſſoming*, page 236. and for 1 *Tim.* 1. 20. See *Rutherford, Divine right of Church-Government*, page 354, 355. *Gelaſpi, Aaron's rod bloſſoming*, page 189.

2. In the joyners, by theſe grounds:

1. Becauſe they are forbidden expreſly to joyn with ſuch, 2 *Theſ.* 3. 14. *Ruth. p.* 250, 260. *Gelaſpi p.* 281, 282.

2. Becauſe ſcandalous perſons ought to be cenſured, and ſo to be eſteemed of the joyners as heathens and publicans, *Mat.* 18. 17. *Ruth. p.* 303, 306, 223, 233. *Gelaſpi p.* 295, 296, 351, 361, 364.

3. In both admitterts and joyners, by theſe grounds:

1. Becauſe God hath forbiden us to eat with ſuch, 1 *Cor.* 5. 11. 2 *Theſ.* 3. 6. *Ruth. p.* 238, 240, 250, 268, 356, 357. *Gelaſpi, p.* 424, 427, 428, 429, 439.

2. Becauſe by joyning with ſuch in the Lord's Supper, their ſin would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10. *Ruth. p.* 238, 239, 240, 339, 345, 349, 373. *Gelaſpi, p.* 116, 117, 286.

3. Becauſe the Ordinance of the Lord's Supper is defiled thereby, which we underſtand not ſimply in it ſelf, but in ſome ſort; (*i. e.*) It is defiled to them who are ſcandalous, and to them who joyn with ſuch whom they know to be ſcandalous: And this appears: ——

1. In that the Temple, which had a Sacramental ſignification of Chriſt, was polluted by the coming of profane perſons into it, *Ezek.* 23. 38, 39. *Ruth. p.* 452, 453, 496. *Gelaſpi, p.* 546. 547.

2. In that the ſacrifices of old were defiled by profane perſons, *Hag.* 2. 11, 12, 13, 14. *Ruth. p.* 272, 347, 348. *Gelaſpi, p.* 547.

3. In that the profane are as ſwine which trample the *pearls* under their feet, *Mat.* 7. 6. *Ruth.* p. 254, 255, 638. *Gelaſp.* p. 548, 549. It is confeſſed that the word is a *pearl*, and yet the profane may hear the Word, and inſtead of defiling it (if the Lord ſee good) be converted by it, *Iſa.* 2. 3, 4.—11. 4. 5, 6, 7. but the Lord's Supper is ſuch a *pearl*, as they can make no uſe of it, but pollute it to their own deſtruction; no more than dogs and ſwine can make uſe of pearls to feed, but only to trample on them: The Lord's Supper is ſuch a thing as is ordained only for thoſe that have ſaving grace, and not for dogs, or ſwine.

I hope theſe two witneſſes (if they be thoroughly peruſed) will ſatisfie the ſcrupulous: But beſides thoſe two worthy Pillars, our own Aſſembly of Divines affirm this truth; who grounding the ſuſpenſion of ſcandalous ſinners from the Sacrament, though not yet caſt out of the Church, they gave in theſe proofs: 1. Becauſe the Ordinance it ſelf muſt not be profaned. 2. Becauſe we are charged to withdraw from thoſe who walk diſorderly: 3. Becauſe of the great ſin and danger both to him that comes unworthily, and alſo to the whole Church: The Scriptures from which the Aſſembly did prove all this, were *Mat.* 7. 6. 2 *Theſ.* 3. 6, 14, 15, 1 *Cor.* 11. 27. to the end, compared with *Jude v.* 23. 1 Tim. 5. 22. ſee *Gelaſpi, Aaron's rod bloſſoming*, page. 339. I have no more to ſay, but the Lord lead us all into his truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect,* Phil. 3. 15, 16. *let them be thus minded; and if any be otherwiſe minded, God ſhall reveal it in his due time: Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.*

CHAP. XII. SECT. I.

Of the Neceſſity of Preparation to the Hearing of the Word.

HItherto of *Duties* in reference to our ſpiritual *Ethicks* and *Oeconomicks*: Now follow our Divine *Politicks*; *viz.* ſuch *Duties* as have reference to publick or Church Aſſemblies, and they are either,

{ *Hearing the Word Preached.* Or,
{ *Receiving the Sacraments.*

1. For our right, holy and concionable importment in and about the *Hearing of the Word* we muſt look

to { *Our Preparation before we hear.*
{ *Our carriage in hearing.*
{ *Our behaviour afterwards.*

1. For *preparation*, it is of ſuch neceſſity, that the want and neglect of it, is the cauſe that the Word to many becomes the *ſavour of death unto death*, and to ſome profeſſors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the beſt Chriſtians, that they are ordinarily poſſeſſed with much deadneſs of Heart, and dulneſs of ſpirit at theſe holy exerciſes? Alaſs! their zeal and fervency which ſhould be quickned and inflamed at every Sermon, is dull and benumb'd with ſenſleſneſs and ſatiety; they do not tremble at Divine comminations, and denouncements of God's Judgments againſt ſin; they are not ſo refreſhed with the gracious Promiſes of Life and Salvation, as they ought to be; they do not enjoy and reap the thouſandth part of that delight, comfort and benefit as they well might, by the Miniſtery of the Word; they do not with that cheerfulneſs receive, with that ſweetneſs taſte or reliſh, with that life and vigour digeſt the food of life; they do not ſo clearly ſee and diſcern the infinite beauty of the ſacred Majeſty repreſented unto them, or that glorious grace, ſhining unto them in the face of Chriſt Jeſus: their hand of faith doth not with that feeling and faſtneſs lay hold upon and claſp about the rich treaſures revealed in the Goſpel: And why? Becauſe their Hearts are not purged and prepared for hearing. This duty then is of great neceſſity, and ſpecial uſe, for all thoſe which look for benefit or bleſſing by the Preaching of
Luke 8. 18. the Word: *Take heed how ye hear* (ſaith Chriſt,) and
Ecclef. 5. 1. *Take heed to thy foot* (ſaith the Preacher) *when thou goeſt to the houſe of God; and be more ready to hear, than to offer the ſacrifice of fools, for they conſider not that they doe evil.*

But underſtand we aright: God would not have us make an Idol of *preparation*, as if therefore, God draws nigh to us, becauſe we are *prepared*; No, no: Though *preparation* in ordinary courſe is a means to find God, yet doth God ſometimes hide himſelf when his people are *prepared*, he would have us know, that if he be found of us at all, it is of mere mercy: He is not bound in Juſtice (ſetting aſide his Promiſe) to reward this *preparation*: It's but our duty, and he can eſpy in it matter enough of diſpleaſure, but ordinarily the Godly find God according to their *preparation*, and hereto the current of the Scripture
bears witneſs, *They that ſeek the Lord, ſhall praiſe* Pſal. 22. 26.
him: Open your gates, and the King of Glory ſhall come Pſal. 24. 7.
in: —— *If any man open to me, I will come in to* Rev. 3. 29.
him: ——— *If thou prepare thine Heart, and ſtretch* Job 11. 13,
out thy hands towards him, ——— *then ſhalt thou lift* 14, 15.
up thy face without ſpot.

Sect. 2. *Of the Manner of preparation to hear the Word.*

THe Manner of this *preparation* conſiſts in theſe particulars: 1. In Prayer. 2. In Meditation. 3. In examination. 4. In the purging or cleanſing our hearts. 5. In a right diſpoſition of our hearts.

1. In *Prayer*: *If thou crieſt after Knowledge, and*
lifteſt up thy voice for underſtanding, —— *then ſhalt* Prov. 2. 3,
thou underſtand the fear of the Lord, and find out the 5.
Knowledge of God. Chriſt bids us pray *for our daily bread*, and a bleſſing upon it; much more ſhould we pray for a bleſſing upon our Spiritual food, for
Man doth not live by bread only, but by every word that Deut. 8. 3.
proceedeth out of the mouth of the Lord, doth man live. Mat. 4. 4.
Now the particulars we are to pray for, are theſe:

1. For the Miniſter, *that God would open unto*
him a door of utterance, to ſpeak the myſteries of Col. 4. 3, 4.
Chriſt; —— and *that he may make it manifeſt as he ought to ſpeak: Direct him, Lord* (ſhould every Soul ſay) *that he may ſpeak fitly to me, ſomewhat for my underſtanding, ſomewhat for my affections, ſomewhat to help me againſt ſuch or ſuch a temptation.*

2. For the Congregation, that Chriſt may ride with triumph in the midſt of them, that ſome may be converted, others may be confirmed and ſtrengthened in their moſt holy faith.

3. For our ſelves, that through God's aſſiſtance we may hear profitably, and be bleſſed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right diſpo-
ſition and frame: *Open thou mine eyes* (ſaid *David*) Pſal. 119.
that I may ſee the wonderful things contained in thy Law. 18.

2. In *Meditation*: *I thought on my ways* (ſaith *Da-*
vid) *and turned my feet unto thy Teſtimonies*, he firſt Pſal. 119.
looked over his own ways, before he would ſet 59.
his feet into God's Ways. —— Now the matter of our *Meditation* is, 1. Who we are, to hear God's Word: Alaſs! poor handfulls of duſt and aſhes, baſe and vile; thus *Abraham* and *Job* in their converſes with God, confeſs: And this conſideration will ſtir up our humility and repentance in us. 2. Into whoſe preſence we come: Is it not into the preſence of an high, and holy, and powerful God? Is it not the Lord, a perſon both of greateſt place, and ſupreme authority? This conſideration, will further our reverence and
reſpect of God. When *Jacob's eye did ſee God, he ab-* Job 41. 16.
horred himſelf in duſt and aſhes. 3. By whoſe aſſiſtance we come; we have no ſtrength of our own to do any good, nor is there any thing in us, that

can procure any favour and acceptance with God: we muſt therefore by faith depend upon Chriſt for aſſiſtance and acceptance: This conſideration will ſtir up our humility and faith. 4. With what affections we come: If we come to purpoſe, we muſt come with inward Spiritual affections, with willingneſs, chearfulneſs, reverence, repentance, love humility and faith. 5. To what end we come; whether it be to God's Glory, and our own Souls good.

3. In *Examination*, let us ſearch and try our Lam 3.40. ways:—— *Commune with your own hearts*;—— *and* Phil.4.4.5. *then offer to God the ſacrifice of righteouſneſs.* —— Now the matter of *Examination* is, 1. The general frame and temper of our hearts, whether they be in a better or worſe temper than formerly. 2. The ſpecial occaſions, for which our Souls at ſuch or ſuch a time deſire to meet God: It is the complaint of ſome, *I am weak in Knowledge*; of others, *I want ſuch and ſuch graces*; of others, *I am like to encounter ſuch and ſuch Temptations*: Of all theſe we are to examine our ſelves that we may accordingly receive ſupply. 3. Our ſins, that we might have them ſlain by the ſword of the Spirit in the Miniſtery of the Word. 4. Our graces, that we may have them ſtrengthened and nouriſhed by the Spiritual food of our Souls. But the handling of theſe at large, I ſhall leave to the *Receiving of the Lord*'s *Supper*.

4. In *the purging or cleanſing of our hearts*: 1. From Jam.1,21. ſin; *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your Souls*: With which agrees 1 Pet.2. 1, 2. that parallel place, *Wherefore putting away all malice, as new born babes deſire the ſincere milk of the word*; as it is with the body, when the ſtomach is foul and clogged with bad humors: We ſhould firſt purge it before we feed it, otherwiſe whatſoever we eat, will but nouriſh and encreaſe the corrupt humores; ſo when the Soul is ſtuffed or clogged with ſin, whatſoever is heard in the Miniſtery of the word, will but be abuſed by it, and wreſted to the deſtruction of it. 2. From worldly cares and thoughts, and may draw away the Mat.14.22. heart: *The cares of the world* (ſaith Chriſt) *do choke the ſeed of the Word.* When *Abraham* went up to the Mount to ſacrifice, he left his ſervants in the valley; and when we go up to the Mount where God appears, we ſhould leave all our ſervil affections, and worldly thoughts in the valley; or if any enter, we ſhould doe by them as *Abraham* did by the birds that would have eaten up his ſacrifice, *chaſe them away.* It is ſaid, that in the Temple, though there was much fleſh for ſacrifice, yet there was not one flie appeared ſtirring. O that it might be ſo with us! that not one thought might ariſe upon our hearts, unſuitable to the place or work at hand: But this is the miſery, we have not Spiritual hearts in Temporal employments, and therefore we have carnal hearts in ſpiritual employments; the leſs of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In *in a right diſpoſition of hearts*: We muſt have hearts ſeaſoned, 1. With *ſoftneſs*: For if the heart be not ſoft and flexible, the power of the Word will not make any print of deep impreſſion upon it; all holy admonitions, reproofs and instructions will be but as arrows ſhot againſt a ſtone wall. Pſal. 25.9. 2. With *humility*: *For them that be meek will he guide in judgment, and teach the humble his ways*: The proud heart is ſo ſwelled with the wind of vanity and vain-glory, of ſelf-love and over-winning conceit, that there is left no room in it for the precious treaſures of ſaving Grace to enter. 3. With *honeſty*: *For honeſt hearts are the profitable and fruitful hearers*, reſembled by the good ground; Luk.8. 15. hearts that have no manner of purpoſe to live and continue in any one known ſin; hearts ready and reſolved to ſerve and pleaſe God in all the ways of his Commandments, and that ſincerely and continually. 4. With *faith*: For this makes the work ſink and ſoke into the Soul with power and profit. The old Jews *heard the Word, but it profited them* Heb. 4. 2. *not, becauſe it was not mixed with faith in them that heard it*: Faith animates and inſpires the promiſes of the Goſpel, with ſuch a ſovereign ſweetneſs, that they are able to raiſe us from the depth of fears, yea, to put us into a Paradiſe of ſpiritual pleaſures, and poſſeſſion of Heaven, as it were al- Pſal. 40.6. ready. 5. With *teachableneſs*: *Sacrifice and burnt-offerings thou wouldſt not* (ſaith *David*) *but mine ears haſt thou prepared*; *q. d.* Thou haſt bored new ears in my heart that I can now reverently attend unto, rightly conceive, and with an holy greedineſs devour (as it were) the myſteries of Grace. Act.17.11. 6. With *openneſs, or readineſs to receive every truth that God ſhall teach us*: It is ſaid of the *Bereans*, *That they received the Word with all readineſs of mind*: When there is ſuch an holy diſpoſition in us as to receive both in judgment and practice whatſoever God ſhall reveal to us out of his holy Word, this is a precious diſpoſition.

Thus much of *preparation, before we hear*: *What follows, but that we open our hearts and hands? Surely the windows of Heaven will be ſet wide open, that all manner of Spiritual comforts, all the bleſſings of peace and happineſs, may in abundance be ſhowred down upon us: the rich treaſury of everlaſting Glory and Immortality ſhall be now unlocked to us, and we may roll and tumble our ſelves amidſt the mountains of Heavenly Pearls, and Golden Pleaſures, joys that no heart can comprehend, but that which is weaned from all worldly pleaſures, and ſet apart, and ſanctified for all holy ſervices and buſineſſes of Heaven.*

Sect. 3. *The Duties of the Soul in hearing the Word.*

OUR *Duties in hearing* conſiſt in theſe particulars:——

1. That we ſet our ſelves in God's Preſence whilſt we are hearing the Word, and that we conſider it is God we have to deal withal in this buſineſs, and not man, and that it is God's Word, and not man's: This was the great commendation of the *Theſſalonians, that they received the Word as the* 1 Theſ. 2. 13. *Word of God*, and it is the expreſs ſaying of our Saviour, *He that heareth you, heareth me*: The Lord Luke 10. 16. himſelf is preſent in a ſpecial manner, where his Word is preached; *Surely the Lord is in that place*, Gen.28. 6. as *Jacob* ſaid of *Bethel*: Now this apprehenſion of God's preſence in the aſſemblies of his people, will preſerve our hearts from roving and wandering thoughts: *I hate vain thoughts, but thy law do* Pſal. 119. 113. *I love*; yea, it will keep us in that awful and reverent diſpoſition that is meet for the Majeſty of Heaven.

2. That we diligently attend to that we hear; thus *all the people were very attentive to hear Chriſt*; or Luke. 19. 48. (as it is in the Original) *They hanged upon him to hear him*; they ſo carried themſelves, as if their ears and minds had been tied to his very tongue: Look, as a Priſoner will hearken to the ſentence of a Prince, every word he ſpeaks being life or death; or as the ſervants of *Benhadad*, when they were in their enemies power, obſerved diligently if any word of comfort would come from the King of *Iſrael*, and they did haſtily catch at it, ſo ſhould we with all diligence and attention hearken to the good Word of God.

3. The

3. That we labour to underſtand what we hear; Mat. 15. 10. to this purpoſe *Chriſt called to the multitude, and ſaid, Hear and underſtand*: Now the means to underſtand the Word are theſe: 1. Come to the Word with a willing mind to learn; though the Eunuch *underſtand not what we read*, yet becauſe he had a mind to learn, the Lord provided for him; and we know what a comfortable ſucceſs *Philip*'s Sermon had with him: Men love to teach willing Scholars, ſo doth God when we come with willing and ready minds to be taught of him. 2. Be well acquainted with the Grounds and Principles of Chriſtianity: it is the want of this that makes men dull in underſtanding; they that are not firſt well nouriſhed with milk, will not be fit to receive and digeſt ſtronger meat, if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; Pſal. 111. 10. *A good underſtanding have all they that doe his Commandments*: If we imploy well the little Knowledge we have, there is a promiſe to give us more.

4. That we hear the word with all Spiritual ſubjection, as that Word which hath power to command the Soul and Conſcience: God to this purpoſe looks into a Congregation, to ſee what hearts will yield to his Word; the Spirit of God hovers over the Congregation, and here it waits and there it expects; to this man it comes, and knocks at the door of his heart; to that man and the other man it goes, ſaying, *Open your hearts, you Everlaſting doors, that the King of Glory may come in*: Surely now ſhould we ſay, *Theſe are God's Teſtimonies, this is the Word, the Miniſter of God ſpeaks to me in God's ſtead, I muſt give account of it, and therefore I will ſubmit my ſelf to it.*

5. That we hear the Word, with application of it to our own hearts and lives; Job 5. 27. *Hear this, and know it for thy ſelf*: So did Chriſt's Diſciples when our Saviour told them, that one of them ſhould betray him, Mat. 26. 21, 22. *They were exceeding ſorrowful, and began every one of them to ſay, Lord is it I?* As no plaſter can doe the Patient any good, unleſs it be applied; and as no meat is able to doe us good, unleſs it be eaten and digeſted, no more can the word Preached profit us, unleſs it *be mixed with Faith*, one principal work whereof is to apply thoſe things that are delivered in the word; and this is the meaning of the Prophet, Iſa. 55. 2. *Hearken diligently unto me, and eat ye that which is good.*

6. That in hearing, we look to our *affections*, that they be rightly exerciſed: Thus *Joſiah* his heart is ſaid to *melt at the Reading of the Law*: 2 Chron. 34. 27. Thus the Jews at *Peter*'s Sermon *were pricked in their hearts, and ſaid, Men and Brethren what ſhall we doe?* Act. 2. 37. Thus the hearts of the two Diſciples that went to *Emmaus, burned within them, when Chriſt opened to them the Scriptures*: Luke 24. 32. Now the means to ſtir up theſe affections, are, 1. A belief of the word, as that which is undoubtedly true: *God cannot lye*, Tit. 1. 2. *Nor will he change his mind*, Numbers 23. 19. 2. A love of the Word, for its purity, perfection, uſefulneſs, and wonderful benefits to us. 3. An appropriation of the Word unto our ſelves; for that which affects us, is that which moſt nearly concerns us; without this means of quickening our hearts, they remain dead and ſenſleſs, and the Word becomes utterly unprofitable. 4. A conſideration of the nature of the Word, which ever requires and calls for ſuitable hearts and affections; Pſal. 119. 140. it is *a pure Word*, and therefore we muſt cleanſe and purifie our hearts for the receiving of it; it is *Spiritual and Heavenly*, and therefore we Rom. 7. 14. muſt labour for ſpiritual and heavenly minds to entertain it; Jam. 3. 17. it is a word of power and authority, the very voice of Chriſt, and therefore our hearts muſt ſubmit and ſtoop to receive it with *meekneſs and trembling of heart*: Jam. 1. 21. Iſa. 66. 2. *It is a ſure word*, 2 Pet 1. 19. *A faithful word*, Tit. 1. 9. *A viſion that will not lye*, Heb. 2. 3. and therefore we muſt embrace it with faithful and believing hearts, without which the Word cannot profit us at all, *Heb.* 4. 2.

7. That above all other affections, we make ſure to delight in the Word, it is ſaid of Chriſt's hearers, *that they heard him gladly*, Mark 12. 37. and it is noted by ſome for an eſpecial ſign of Grace to hear the Word with delight: *I rejoyced at thy Word* (ſaid *David*) *as one that findeth great ſpoils.* Pſal. 119. 162.

Queſt. 1. *But whether may not unregenerate men have a delight in God's Ordinances?*

Anſw. 1. I anſwer, 1. Moſt of them have no delight at all in God's Ordinances: Jer. 6. 10. *To whom ſhall I ſpeak and give warning, that they may hear? behold, thine ear is uncircumciſed, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it*; and if this be our caſe, if we can hear ſweet Goſpel-preaching, the free offer of Jeſus Chriſt, with all his glories and excellencies to poor ſinners, to vile, loſt, undone ſouls, and are no whit taken therewith, woe to our ſouls; can we ſleep away ſuch a Sermon? can we ſlight or neglect ſuch Goſpel-offers? nay, do we attend them coldly? have we not heart riſings? no ſtirrings and workings? no longings and deſires? and thus we paſs Sermon after Sermon, and Sabbath after Sabbath; O then we are wholly dead unto the life of grace; Jeſus Chriſt as yet hath not given us his true light, no work of Converſion doth at all appear in us: The end which Jeſus Chriſt had in ſending out Preachers, was to diſcover his love to poor periſhing ſinners, that ſo they might be affected with him, and long after him; and if we have no ſuch reliſh, our condition is ſad.

2. Some unregenerate men may have ſome delight in the word: Iſa. 58. 2. *They ſeek me daily* (ſaid God) *and delight to know my ways, as a nation that did righteouſneſs, and forſook not the Ordinances of their God: they ask of me the Ordinances of Juſtice, they take delight in approaching to God. The ſecond ground received the word with joy*; Matt. 13. 20. And *Herod heard John Baptiſt gladly.* Mark 6. 20. Ungodly men may delight in God's Word, as in theſe caſes:——

1. When the Ordinances are a leading way unto ſome end that ſuits with corrupt nature: Thus *Jehu* ſhewed abundance of zeal in deſtroying the houſe of *Ahab*, and the Idolatry of *Baal*, that thereby he might eſtabliſh the kingdom to his poſterity, and get himſelf a great name; 2 King. 10. 16. *Come with me, and ſee my zeal for the Lord*: he was ſo full of vain glory, that he could not hold in, but was forced to burſt out.

2. When the manner of diſpenſation of the Ordinances doth ſuit their diſpoſition: An underſtanding judicious man may love preaching, that is judicious and underſtanding; a man of meekneſs may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter againſt drunkenneſs, uncleanneſs; the liberal man may delight in ſevere preaching againſt covetouſneſs; as a man muſically affected, may delight in ſinging of Pſalms, becauſe theſe things ſuit with their diſpoſitions: The gifts of Miniſters may have an effecting pleaſingneſs; they may expreſs their minds in ſuch fit terms, or ſo pathetically, or they may have ſuch a grace in utterance, as may affect: Ezek. 33. 32. *Lo, thou art unto them as a very lovely ſong, of one that hath a pleaſant voice, and can play well on an inſtrument, for they hear thy words, but doe them not.*

3. When there is a common work of the Spirit of God upon them for a time : Heb.6.4 5. *They may taſte of the heavenly gifts, and be made partakers of the Holy Ghoſt ; they may taſte the good word of God, and the powers of the world to come, and yet fall away*; but this work is rather a * *work upon them, than in them* ; a forced work, not natural ; rather a flaſh, than a fire of affection ; the affections are lifted up, they cannot be altered and changed, acted onely by an outward principle, not by an outward and inward principle alſo, both by the Spirit of God, and ſuitableneſs of affection to that which is good : It was otherwiſe with *David, I delight to doe thy will, O God ; yea, thy law is within my heart :* and otherwiſe with *Paul, I delight in the law of God after the inward man* ; till the law of God be *within us*, we cannot *from within* taſte the ſweetneſs of God's Ordinances : in true and ſolid *delight*, there muſt be a ſuitableneſs betwixt the heart and the Ordinances ; therefore, ſaith the wiſe man, *It is joy to the juſt to doe judgment* : The *Juſtice* that is in him, is ſuitable to the *judgment* to be done by him, and this makes the joy. Hence it follows *that ſo much grace, ſo much delight* : where we more holy, ſpiritual, heavenly, as the Ordinances are, we ſhould be more affected therewith. Thus it is not in the wicked, they have no ſuch *delight*.

* *The Spirit of God may work on them as an outward efficient cauſe, breathing upon them, though he do not dwell in them, becauſe they are not members of the body of Chriſt ; or the Spirit of God may work in them,* ut in Organo, *as in an inſtrument, which he uſeth for the good of his Church, but not* ut in domicilio, *as in an houſe that he inhabits and dwells in, to the ſaving of the ſoul.* Burges of grace. Pſal. 40. 8. Rom. 7. 22. Prov. 21. 15.

Queſt. 2. *Why is the word ſo brim-ful of comfort to the dear Saints of God?*

Anſw. Becauſe in the word they have communion with God, who is the God of all Conſolation ; and with the Spirit of God, who is called *the Comforter*. Now as a man that walks amongſt Perfumes, muſt needs ſmell of the Perfume, ſo they that converſe with the God of all joy, muſt needs be filled with all joy ; and therefore *David* calls God his *exceeding joy*. Pſal. 43.4. The Saints go to the word, as one that goes to here news of a friend ; they look upon the Ordinances, as that whereby they have to doe with God, and therefore it is precious and ſweet to them. No wonder, can a man who is cold, come to the fire and not to be warmed ? Can he that is in the dark, come into open air and not be enlightned ? God is the ſpring of all comfort, and therefore ſure their hearts muſt needs be comforted, that meet with God in the Ordinances ; on the contrary, if they meet not with God, if they miſs of their communion with the Lord Jeſus Chriſt, then is comfort afar off : But we muſt not argue againſt a general truth from a particular temptation. The Poſition will ſtand, That God's Word is brim-full of comfort to God's people, though every experiment come not up to it.

8. That we hear the Lord ſpeak in the Word ; many hear the Word of God ſpoken, but they never hear the Lord ſpeaking that Word. O this is the main *Duty*, hear the Lord's voice in the Word ! It is a wonder to conſider what alteration the Saints find in themſelves when they come to hear, as ſometimes their hearts are quickned, fed, cheriſhed, healed and comforted ; and ſometimes again they are dead and ſenſeleſs, heavy and hardened ; nay, which is more, the very ſame truth which they hear at one time it may be affects them, and at another time it doth not ; the reaſon is, they heard the Word of God ſpoken at one time, and they heard the Lord is ſpeaking that ſame Word at another time ; the Lord is in his word at one time, and the Word goes alone at another time.

Queſt. *But how ſhall we diſcern and know the effectual voice of God in the Word?*

Anſw. We may diſcern it by theſe three degrees, which we muſt take jointly : As,

1. The voice of God in the Word ſingles a man out, and (though it be generally written, or ſpoken by the Miniſter, it ſpeaks particularly to the very heart of a man, with a marvelous kind of majeſty, and glory of God ſtampt upon it, and ſhining in it ; hence it is that one man is wrought on in a ſermon, another is not ; God hath ſingled out one man, but not another that day. Take a man unhumbled, he hears many things, and it may be underſtands not, or if he underſtand, yet they concern him not, or if they do, and conſcience is ſtirred, yet he thinks the Miniſter ſpeaks them by hap, and others are as bad as he, and his trouble 1 Cor. 14. 25. is not much ; at laſt God ſpeaks, and then he hears his ſecret thoughts and ſins diſcovered, all his life is made known, yea the ſecrets of his heart are made manifeſt : ſo, take a man humbled, he hears of the free offer of grace, he refuſeth the offers, he hears of the promiſes of Chriſt, and caſts all by, as things generally ſpoken, and applied by man ; but when the Lord comes, he doth ſo meet with his objections, that he thinks, *this is the Lord, and this is to me.*

2. The voice of the Lord carries unto, and centers in Chriſt : Thus ſaith Chriſt ; *they ſhall be all taught of God : every man therefore that hath heard, and hath learned of the Father, cometh unto me* : Joh. 6.45. If the Law humbles them, it is ſuch an humbling as drives them to Chriſt ; if the Word gives peace to them, it is ſuch a *peace*, which at the laſt they find only *in Chriſt* ; if they live holily, they live unto Chriſt : *we judge, that if we were dead, and Chriſt died for us, we ſhould then live unto him* : Eph. 2.14. if Chriſt be not mentioned, yet it is ſtrange to ſee how the ſoul looks at Chriſt ; let the Word ſpeak what it will, if terror, 2 Cor. 5. 14, 15. *Oh my need of Chriſt !* If mercy and grace, *Oh the love of Chriſt ! Oh the blood of Chriſt !* If command, *Oh that I may live to honour Chriſt !* if duties, *Oh the eaſie yoke of Chriſt !* they look upon the whole Word rightly diſpenſed as the bride-groom's voice, and truly his words are ſweet.

3. The voice of the Lord comes with a certain everlaſting efficacy and power upon the ſoul thus, Doth the Lord once ſpeak by the Word, and humble the heart ? it never lifts up its head more : doth he reveal the glory of Chriſt ? that *light never* Iſa 6. 19. *goes out more* : doth he give life ? you ſhall *never dye more* : John 11. 26. doth he give peace and joy ? *no man ſhall take their joy from them* : doth he give the ſpirit of all theſe ? John 14. 17. *it ſhall abide for ever*. Another man though wonderfully raviſhed for a time, yet dies, moſt commonly outwardly in external profeſſion, Joh. 5.35. but ever in inward favour. *John is a burning light* (ſaid Chriſt to the *Jews*) *and you rejoyced therein*, but 'tis but *for a ſeaſon*, the evil ſpirit comes on ſome men, and *David* plays on his harp, and Miniſters preach ſweet things, but as ſoon as the muſick is done, the evil ſpirit returns. O this is not to hear the Lord's voice ! The peace and joy of the Lord enters into eternity ; a gracious heart can ſay, *this peace ſhall go to heaven ; this joy, and love, and fear, its part of eternal glory.*

Object. *But may not many of the Saints hear, and hear the Lord ſpeak, and yet not feel this everlaſting power and efficacy?*

Anſw. I would not lay a foundation of unthankfulneſs, nor diſcourage any, and therefore, note for anſwer theſe particulars : ——

1. There may be an eternal efficacy of the Word, and yet lie hid, and not felt for a time

as ſeed that is caſt under the clod in winter time, is hid and comes not to blade of a good while after; ſo the Lord may caſt the ſeed of the Word into the heart, but it may be hidden for a time, and not be felt, yet there it is, and at laſt it ſhall ſpring up; as many a father ſpeaks to the child, and applies the Word home to it, but the child regards it not, onely ſtay ſome time, till the Lord bring the child into ſome ſad affliction, and then he cries, *I remember now, what my father once ſpake unto me.*

2. After a Chriſtian hath had the feeling of the efficacy of the Word, he may loſe the feeling of it again, and yet the being of it may remain; for inſtance, a Chriſtian may have by the Word a marvelous deal of aſſurance of God's love, but he loſes his aſſurance again, his ſun does ſet, and it is midnight with him within twenty four hours, and he is as much in the dark as before; now the being of this aſſurance is there, but he hath not the feeling of it.

3. The eternal Efficacy of the Word and Voice of God, may be preſerved in an internal Spirit of Pſal. 63. 3. prayer and longing. Thus, *my Soul ſtirreth after thee* (ſaith *David*) *that I may ſee thy Glory and thy Power, as I have ſeen thee in thy Sanctuary.* He found a want of ſeeing him as he had done, yet the virtue of it did remain in a ſpirit of thirſting and deſire: A Chriſtian may have at ſome time ſuch a glimpſe of God's grace, and God's love to him, that he may be in a little heaven at that time, yet God is gone again and the Soul loſes it; now the Soul thinks, *I have loſt the Efficacy of God's Word*; but it is not ſo, for thus it may be preſerved. *O that I may ſee this God as I have done!*

4. A Chriſtian may have the everlaſting Efficacy of the Word and Voice of God preſerved in a ſpirit of thankfulneſs and love to the Lord, for thoſe joys and good that it finds by the Word ſometimes: when it feels that the ſweet and ſavour of the Word is gone, a ſpirit of thankfulneſs and love to the Word doth there remain, and by this means the Lord doth preſerve the efficacy of the Word. Pſal. 119. 7. *I ſhall praiſe thee* (ſaith *David*) *with uprightneſs of heart, when I ſhall have learned thy righteous judgements.* A man having heard the Word, the Lord thereby works effectually on his Soul, and changeth his heart, and draws him to himſelf, it may be afterwards he doth loſe thoſe ſorrows, and humiliations, and the remembrance of thoſe things; yet there remaineth to his dying day this Spirit, he bleſſeth God, and wondreth at God, that ever he ſhould make the Word effectual; that he ſhould leave ſo many thouſands in the world, and caſt his skirt over him, and ſay to him, *live*; this does remain ſtill.

5. The eternal efficacy of the Word may be preſerved in a power of conflict againſt the power of ſin: and herein the Lord's power of the Word doth principally appear in this life: As thus; the Word ſingles a man out, and ſpeaks to his heart, and ſets him at variance with his ſin, and with himſelf for his ſin, and he joyns ſide with God in the uſe of all means, that his unbelieving heart and proud ſpirit may be ſubdued; now there is many a Chriſtian thinks there is no power of the Word. *Oh my unbelief continues ſtill, and I can find little ſtrength!* Why, you muſt not look for a power of compleat victory, but for a power of conflict; God ſets the ſoul at an everlaſting diſtance with his ſin, never to be reconciled again. Surely in this caſe there is an everlaſting power gone forth.

Sect. 4. *The Duties required after Hearing.*

THe Duties required after hearing the Word, are theſe: ——

1. That we carefully remember, and keep that which we have heard: *My ſon, let thine heart retain* Prov. 4 2. *my words,* —— *keep them in the midſt of thine heart.* As a man that hath a Jewel will be careful to lock it up in his ſafeſt Cheſt, ſo ſhould we keep the word in our hearts, in the midſt of our hearts. Many hear the Word deſirouſly, but (as we ſay) it goes in at one ear, and out at the other; it ſtays not for any after uſe, but a little preſent admiration; others hear, and the Word ſmites them a little on their Conſciences, and wounds them, and one would think ſome good thing would be wrought on them, but they go away, and the motion dies; like unto metals which are ſoft and plyable, whilſt they are in the fire, but ſhortly after they become harder than before. *Take earneſt heed to the things which we have heard, leſt at any time we ſhould let* Heb. 2. 1. *them ſlip*; or *let them run out as a leaking veſſel*: for ſo the Original bears it.

2. That we meditate, and ſeriouſly think of that we have heard: *Meditate upon theſe things* (ſaid *Paul* to *Timothy.*) *Give thy ſelf wholly to them, that thy* 2 Tim. 4. 15. *profiting may appear to all*: Thus *Mary pondered the words of the Angel in her heart*, and *David meditated* Luke 2. 19. Pſal. 119. 97. *all the day on God's law*: Meditation is as the bellows of the ſoul, that doth kindle and enflame holy affections: Meditation is of a ſeparating and ſetling nature, it ſeparates heavenly thoughts from earthly, for it often goes over with thoughts, and at laſt ſettles the heart on ſuch thoughts as theſe, *O, this is the Word of God, this is the Law, the proclamation of the great King, whereby I muſt be judged! This may be the laſt Sermon that ever I ſhall hear whilſt I live, ſuch a gale of God's Spirit may never be offered to me again! I will be wiſe therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the bleſſed motions of God's Spirit, that this day have been made.*

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (ſaith *David*) *ſhall ſpeak of* Pſal. 119. 172. *thy word, for all thy Commandments are righteouſneſs*: Deut. 11. 18, 19. and, *You ſhall lay up theſe my words in your Hearts,* (ſaith God) *and you ſhall teach them your children, ſpeaking of them when thou ſitteſt in thy houſe.* This is it for which the noble *Bereans* are commended to us, *They ſearched the Scriptures daily, concerning the things that were delivered by Paul*: Act. 17. 11. 12. A man that comes into a pleaſant garden, will not content himſelf with the preſent ſcent onely, but will carry ſome of the flowers away with him: So after we have been in the *Garden of ſpices*, and have felt *the ſavour of Chriſt's Ointments* in Church-Aſſemblies, let us take ſome of the flowers * away with us and ſmell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of ſpices, that will make them ſmell more.

* *If we indeed have communion with Chriſt* in hearing the word, *we ſhall go away with an ordinance-tincture, a Goſpel-impreſſion upon our ſpirits,* *Dr.* Hill, Chriſt our ſtrength.

4. That we put in practice whatſoever we hear: *Be ye doers of the word, and not hearers onely,* James 1: 22. *deceiving your own ſouls*; we muſt *doe it*, we muſt bring it nearer to us that it may be an engrafted word in our underſtanding and affections; that it may be written in our ſouls, and on the tables of our hearts; that it may be incorporated and naturalized into our inward man, that ſo we may ſpeak and think, and doe nothing but that which

is divine: and in doing, obſerve we this frame of Spirit, to be quick and ſpeedy about it: *I made haſt, and prolonged not the time to keep thy Commandments*; This ſpeedy, this immediate putting of the Word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays die and decay ſuddenly. Pſal. 119. 69.

5. That when the word is heard, and (we are returned home) we pray again for a bleſſing on that we have heard; and as our memories will bear, let us turn the word into prayer, eſpecially the heads of principal parts of it: Prayer muſt be the *Alpha* and *Omega*, the *beginning* and *ending* of this ſpiritual duty; we muſt pray in *preparation*, and pray in *concluſion*, and *pray always*. And thus much concerning our *Duties* before, in, and after the *Hearing the Word*. Luke 21. 39.

CHAP. XIII. SECT. I.

OF THE

Two Sacraments

OF THE

New Teſtament.

THE next duty of a Chriſtian, as it hath reference onely to the publick or Church Aſſemblies, *is a right receiving of the Sacraments*, which are two, *Baptiſm, and the Lord's Supper*: Baptiſm is the Sacrament of our incorporation into Chriſt, of our initiation or inveſting into the glorious ſtate of Chriſtianity: *The Lord's Supper* is the Sacrament of our continuance in Chriſt, of our confirmation in ſpiritual life, and the power of Grace already planted within us: By *Baptiſm* we are waſhed, we are ſanctified, we are juſtified, in the name of the Lord Jeſus, and by the ſpirit of our God: By the *Lord's Supper* we grow in ſpiritual ſtrength, we lay better hold by the hand of Faith, upon the merits and mercies of Chriſt; we feel more ſoundly and ſenſibly the power and virtue of his blood; we ſee more clearly, and are more fully and feelingly aſcertained of the forgiveneſs of our ſins: Concerning the former, it is to little purpoſe to give any directions, becauſe infants (who only are in our days baptized) are meerly ſubjects receptive, not active, and ſo far as concern the Parents in relation to their infants, we have diſpatch'd elſewhere.

Sect. 2. *Of the duties in general, before we receive the Lord's Supper.*

I Shall now therefore proceed to the ſecond Sacrament, and for the right receiving of the *Lord's Supper*, there are duties of neceſſity required { before / in / after } the Sacrament.

My meaning is not to ſpeak of the habitual diſpoſitions, but of the actual diſpoſitions of the heart, in reference to which——

1 Cor. 11. 28. Before Sacrament, the duty is *Self-Examination*: *Let a man examine himſelf, and ſo let him eat of this bread, and drink of this cup*: Of this *Self-examination*, or *Self-tryal*, we have ſpoken before; but in reference to this Sacrament, we ſhall handle it more fully, and ſo conſider of it { 1. In its ſubject. / 2. In its object.

1. For the ſubject matter, or the nature of this *Self-examination*: *Self-examination is a holy work of the ſoul, whereby it caſts its eye, and reflects upon it ſelf, and ſo looks through it ſelf, and takes a true ſcantling and eſtimate of its ſpiritual eſtate*; for inſtance, I find ſuch and ſuch ſins forbidden in the Word, and ſuch and ſuch graces required in the Word; whereupon, comparing my preſent condition with the Scriptures, I examine, *Am not I guilty of theſe ſins? do I practiſe theſe duties? or am I poſſeſt of theſe graces?* The conſcience being thus cloſely and ſincerely examined, it will return a true anſwer to every queſtion, whence it will be eaſie to give a true cenſure of our ſpiritual eſtate or condition.

2. For the object of our Examination, it is generally { Our Sins. / Our Graces.

Of which in order.

Sect. 3. *Of the Manner of examining our ſins before the Lord's Supper.*

FOr the right examining of our ſins, obſerve we theſe rules:——

1. Procure we a double catalogue of our ſins the one before, and the other ſince our converſion: *Let us ſearch and try our ways* (ſaith *Jeremy*) *and then turn again to the Lord*: If we will not, we may be ſure God will: *Thou enquireſt after mine iniquity* (ſaith *Job*) *and ſearcheſt after my ſin*. Jer. 3. 40. Job 10. 6.

2. Confeſs we our ſins: Bring we them out, as they brought *the veſſels of the Temple by number and weight*: *Aaron* confeſſing for the people, *he was to confeſs all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins*. As *three make All*, ſo here's *three Alls* to make up a wright confeſſion; not only muſt be confeſſed *All their iniquities*, and *All their ſins*, but *All their tranſgreſſions in all their ſins*. *q. d. Aaron* muſt number, and *Aaron* muſt aggravate their ſins, by laying out how many tranſgreſſions were wrapped up in their ſeveral ſins. Ezra. 8. 34. Levit. 16. 21.

3. Labour we for grief and ſorrow of heart for ſin, otherwiſe all is to no purpoſe; *I will declare mine iniquity* (ſaith *David*) *I will be ſorry for my ſin*: His confeſſions were dolorous confeſſions; he felt ſin, Pſal. 38, 18. 38. 4.

and this wrought upon him, *as an heavy burthen, they are too heavy for me*; there's nothing in the world can make an heart more heavy, than when it feels the weight and heavineſs of ſin.

4. Judge we and condemn our ſelves for our ſin: 1 Cor. 11. 31. This is that duty inſtanc'd in by the Apoſtle, *If we would judge our ſelves, we ſhould not be judged*: O *Lord, I am not worthy* (could the Centurion ſay) *that thou ſhouldſt come under my roof*; But, O Lord, I am not worthy (ſhould every one of us ſay) that I ſhall come to thy table.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jeſus Chriſt.

Sect. 4. *Of Examination of the wants of Graces, that ſhould be feelingly in us.*

For the right *examining of our Graces*, obſerve we this threefold ſearch or ſcrutiny of——

1. *The wants*
2. *The truth* } *of our Graces.*
3. *The growth*

1. That we may rightly examine *the wants of our Graces*, practice we theſe particulars:——

1. Procure we a catalogue of Graces, ſuch as Gal. 5. 22, 23. that in *Gal.* 5. 22, 23. *Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance*; or ſuch 2 Pet. 1. 5, 6, 7, 8. as that in 2 *Pet.* 1. 5, 6, 7, 8. *Add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity; if theſe things be in you, and abound, they will make you, that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.*

2. This catalogue procured, ſet we the ſame before us, and conſider which of theſe *graces* we have, and which of theſe *graces* we want. I know it is a queſtion, whether all *graces* are not ſo connex'd and chain'd together, that one of them cannot be ſevered from another. But howſoever we may diſtinguiſh *quantum ad habitum & actum*; in reſpect of habit, we grant they are always connexed and chained together, but not in reſpect of act or exerciſe: *Add grace to grace* (ſaith the Apoſtle) *q. d.* a Chriſtian at firſt doth not exerciſe all *graces*; but as a man lives firſt the life of a plant, then of ſenſe, then of reaſon, though all were radically there at firſt: ſo it is in *graces*; there are many forms that Chriſtians go through as Scholars at School do: The firſt form is to teach them their ſins and miſeries, and ſo they go to ſchool to the Law, and are ſet to ſtudy it; and then after they have learn'd that Leſſon throughly, they are led up higher, to have their faith drawn out, and to be exerciſed about Free-grace, and about Chriſt his perſon, and union with him, and about the art and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his converſion hath the ſubſtance of all theſe taught him, yet he goes over them again throughout his whole life; and ſometimes his thoughts dwell more about the emptineſs of his own righteouſneſs, ſometimes about that fulneſs that is in Chriſt, ſometimes about the Spiritual ſtrictneſs he ought to walk in; and this is to *add grace unto grace*:——Nay, there may be addition concerning one and the ſame *grace*, as when a man's grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the ſame; *ex. gr.* for faith, when from a man's caſting himſelf on Chriſt, he comes to find ſweetneſs in Chriſt, and from that grows up to *an aſſurance of Faith*: So for prayer, when we find our prayers to grow better; when more ſpiritual corruptions are put into our confeſſions, and ſtronger grounds of faith are put into our deprecations or petitions for pardon; when we have more enlargedneſs to thankfulneſs, more zeal to pray for the Churches; when we go to pray *with all prayer and ſupplication in the Spirit*: Eph. 6. 18. So for *obedience, when we abound more and more in the work of the Lord*, as it is ſaid of the Church of Rev. 2. 19. *Thyatira*, that their *laſt works were more than their firſt*; when as the boughs are laden, and we are Phil. 1. 11. *filled with the fruits of righteouſneſs*: *this is to add grace unto grace*, or *one degree of grace unto another*. Now if in this ſenſe there be an addition of *graces*, or an addition of *degrees*, examine what is the *grace*, or what is the *degree* of any *grace* that we want.

3. Pray we fervently for a ſupply of thoſe wants in this Ordinance: Imagine we ſaw Chriſt compaſſed with all his privileges, and promiſes and pardons, and mercies, and merits; imagine we heard him ſay, *Come hither, poor ſouls, you that are ſenſible of your wants, and of your ſpiritual poverty, there is in me bowels of compaſſions, and pardons in ſtore; it is I that am your Wiſdom, Righteouſneſs, Sanctification and Redemption; what is it you want? what is it you would have me doe for you?* ſhall not theſe ſugared words of our Saviour melt your hearts, and bring you low on your knees? O *Lord*, (ſhould the ſoul ſay) *I beg of thee ſaving Knowledge, juſtifying Faith, ſincere Repentance, fervent Love: O Lord, I would fain have aſſurance of pardon, ſtrength of faith, power againſt ſome ſpecial luſt, healing vertues, to ſtanch my bloody iſſues: O Lord, that thou wouldſt beſtow on me meekneſs, or patience, or obedience, or quicknings in thy Spirit: Lord, that a pardon might be ſealed for all my ſins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of ſuch and ſuch a luſt: Lord, that my unclean heart may be ſanctified, that I may be enabled with more ſtrength to perform ſuch a duty*:—— *O Lord, upon this very errant, and for this very end, do I now come to thee for help, in this or that particular do I now come to thy Ordinances: And, O Chriſt, I beſeech thee, ſupply all my wants, and let me draw vertue from thee*: If thus we would pray, and come to Chriſt, then would Chriſt out of his bowels and mercies, anſwer our ſouls: *Receive* (would he ſay) *the grace you feel want of; receive my Spirit, receive power againſt luſts, receive ſtrength to obedience, receive all the graces of my ſpirit, for I am all in all to you.*

4. Raiſe and rouze we up our ſouls, and go we to the Ordinances with ſtrong *expectations* to receive the benefits and graces we have prayed for; never any came to Chriſt to be healed, but they came with a ſtrong expectation to receive health; if a leper came, he came with *expectation* of cleanſing; if a blind man came, he came with *expectation* of ſeeing; if a lame man came, he came with *expectation* of walking; and we never read that any coming with ſuch *expectation*, was turned empty away. The Cripple asking an alms of *Peter* and *John*, they ſaid to him, *Look on* Acts 3. 4. *us*, and then (ſaith the Text) *he gave heed unto them, expecting to receive ſomething of them*: If we would come to the Sacrament, with our eyes on Chriſt, to his Graces and Promiſes, *Of his fulneſs* Joh. 1. 16. (for he is full of Grace, a fountain ever-flowing and over-flowing) *we ſhould receive grace for grace*; ſay then, Chriſt hath promiſed to give in the Sacrament his body and blood, the benefits of his death and precious bloodſhed; he hath promiſed to ſeal pardons, to manifeſt himſelf, to give power againſt luſt: I will now therefore go to this Sacrament,

crament, with a particular *expectation* of ſuch and ſuch a bleſſing as my ſoul ſtands in need of.

Sect. 5. *Examination of the truth of our Graces, and firſt of our Converſion.*

OUr *ſins and want of Graces* thus *examined*, the ſoul is in good meaſure prepared; yet becauſe the Lord Jeſus abhors to be food to nouriſh, where he was not ſeed to beget, it concerns all who deſire to taſte of the ſealing power of the ſecond Sacrament, firſt to prove the ſealing power of the former Sacrament, before they come to be nouriſhed as Saints, let them know whether they are begot and made Saints: and to that end they muſt examine farther:

1. *The truth of their Graces.*
2. *The growth of their Graces.*

1. For *the truth of their Graces*, it is good to begin with the beginning; and firſt to examine their *converſion*, and ſecondly, *the individual companions of their converſion*, as their *Knowledge and Faith, and Love, and Obedience, and deſires after this Ordinance.*

1. For *Converſion*: A man may by ſuch marks as theſe try and conſider whether he be truly and ſoundly converted or no.

1. If he have turned from Satan *in all ſins*, and turned unto God *in all duties*; if he have left all Ezek. 18. 5, 6, 7, 8, 9. groſs ſins, as *Lying, Swearing, Uſury, Drunkenneſs, Uncleanneſs*, &c. in practice and action, and all frailties and infirmities, at leaſt in allowance and affection, ſo that with watchful reſiſtance, and earneſt groanings of ſpirit, he ſtrive and pray againſt them, and be humbled and kept in awe by them, and that he perform obedience to all God's Commandments, though not in perfection and height of degree, yet, in truth and ſincerity of heart.

2. If he be willing in all his purpoſes, deſires, endeavours and actions, to ſet himſelf *in the pre-* Gal. 6. 16. Pſal. 16. 8. *ſence of God*, and in them to be wholly, unreſervedly and entirely guided *by his word.*

1 John 4. 17, 18. 3. If he can with *an holy comfort, and humble triumph, think upon death, the Law, that great judgment, hell, and thoſe endleſs torments.*

1 Pet. 2. 2. 4. If he lovingly hunger and thirſt after ſpiritual nouriſhment, *the growth in grace by the Word, Sacraments, Chriſtian conference, ſanctifying the Sabbath*, and all other godly exerciſes, both publick and private.

Tit. 2. 13. 1 John 3. 14. 5. If truly and heartily he *love and long after the coming of Chriſt*; and *love ſuch as are true Chriſtians*, and that becauſe they make conſcience of ſin, and ſerve God with ſingleneſs and ſincerity of heart.

Pſal. 1. 2. 19. 10. 6. If his chief *delight* and beſt comfort be in *holy duties and heavenly things*, and that he *infinitely prefer* them before gold, honours, pleaſure, *yea the whole world.*

7. If he would not change his preſent ſtation, though never ſo *baſe, poor and neglected in the world* (yet accompanied with the ſtate of Grace and Heb. 11. 25, 26. Chriſtianity) *for the moſt rich and glorious eſtate of the greateſt man upon earth*, where there is nothing but profaneneſs and unregeneration; if all this whole great world about were turned into gold, honour and pleaſures, yet in reſpect of the comfort of grace, it were to him but as dung, vanity, nothing.

Phil. 3. 7, 8, 9. 8. If he would not be in the ſtate and caſe he was before (*though he then thought that good enough*) for any worldly good, for ten thouſand worlds.

Jer. 13. 19. 9. If he be truly humbled with conſideration of the *long time* of his profaneneſs, and impenitency, and *very ſorry he began no ſooner*, nor made greater haſte into the royal and glorious ſtate of Chriſtianity.

10. If thoſe ſinful *pleaſures and vanities* be moſt Rom. 6. 21. *tedious, irkſome, and diſtaſteful* unto him, which formerly he purſued with *greedineſs and delight.*

11. If he *mourn* for the abomination of the Pſal. 119. 136. times: *Grieved at the wicked courſes of others*, and be 2 Pet. 2. 7 very glad and heartily joyful, when godlineſs and ſincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occaſions, Ezek. 18. 30, 32. he be ſtill plotting, working and labouring the *converſion of others with zeal* and ſincerity, eſpecially thoſe *that are neareſt about him, any ways depend upon him, and belong to his charge.*

13. If he believe in God, and in Chriſt; and if he love God and Chriſt above all: this indeed is the very grace, *riſe, point or mark, to which all the reſt are reducible: Faith and Love* (ſaith Dr. *Preſton*) *are the great radical graces, all elſe are but branches ſpringing out of them.* See theſe in the Duty of *Self-trial.*

Sect. 6. *Examination of Knowledge.*

NOw for the *individual companions* of ſound *converſion*: We muſt enquire within our ſelves, for theſe Graces of *Knowledge, Faith, Repentance*, &c.

The firſt of theſe Graces, which every worthy and fit receiver muſt neceſſarily find in himſelf, is *Knowledge*; and by ſuch marks as theſe he may try and conſider, whether his Knowledge be a ſaving and ſanctifying Knowledge or no.

1. If it beget humility and lowlineſs of mind; if the ſight of God's Purity, Majeſty, juſt Indignation and Vengeance againſt Sin, if the ſenſe of his own Blindneſs, Vanity, inward Filthineſs, and natural Corruption, makes him willingly entertain humility, and a lowly conceit of his own ſelf.

2. If it be drawn into practice, and joyned with Deut. 4. 6. Pſal. 111. 10. Joh. 8. 55. converſion of the Heart from ſin unto God, and with reformation of life from evil to good, otherwiſe knowledge without practice will encreaſe the guilt of Conſcience, and the damnation in Hell.

3. If it be edged and eneagred with a longing deſire and inſatiable thirſt after more of thoſe rich and ſaving treaſures: There iſſues from out of the ſanctuary *Waters of Life*, (ſee their encreaſe) Ezek. 47. firſt to the ancles, then to the knees, then to the loins, afterwards *a river that no man could paſs: If* 1 Pet. 2. 2, 3. *we have once taſted how ſweet the Lord is*, there will be a deſire *to encreaſe more and more.*

4. If it be diffuſive and communicative of it ſelf, if it ſhine round about, and work all the good it can in all places: *The lips of the righteous feed ma-* Prov. 10. 12. & 15. 7. *ny:——The lips of the wiſe diſperſe Knowledge, but the heart of the fooliſh doth not ſo:* It is as new wine in veſſels, deſirous to vent, not to purchaſe a little vain-glory, or prophane praiſes, but to work ſpiritual good, and for the converſion of others.

5. If it beget a reverence of *that great Majeſty*, Jer. 9. 24. and *love* to that holy *truth* it knows and apprehends Pſal. 119. 97, 98. in the *Word*, and an holy *eſtimation* of it above all Phil. 3. 8. poſſeſſions, *Counting all things but loſs, for the excellency of the Knowledge of Chriſt Jeſus our Lord.* Joh. 17. 8.

6. If by it the Soul knows *God in Chriſt*, and knows Chriſt as his own Saviour, and knows *the* Phil. 3. 10. *power of his Reſurrection, and the fellowſhip of his Sufferings, being made conformable unto his Death.*

7. If by it the Soul knows *the things given it of* Joh. 14. 17. 2 Cor. 23. 5. *God*, and eſpecially the inhabitation of *the Spirit of Chriſt.*

8. If it extinguiſh or greatly dull the ſavour of earthly things, and makes the Soul Heavenly-minded, *ſavouring of ſpiritual things.* 2 Cor. 2. 24.

Sect. 7. *Examination of Faith.*

A Second Grace which every worthy receiver muſt find in himſelf, is *Faith*; and by ſuch marks as theſe, he may try whether his faith be a true and juſtifying faith.

Rom. 10. 14.
Gal. 3. 24.

1. If it *ſprung* in the heart by the * Miniſtery of God's Holy *Word*; if the heart was broken, and bruiſed, and brought to an holy deſperation, whereby it wholly *renounced, diſclaimed, and diſavowed it ſelf*, as unworthy of life, or breath, or being: If then it began to lift up its eyes upon the precious promiſes of Salvation, revealed in the Goſpel, and ſhining glorioſly in the face of Chriſt: And if laſtly it peceived ſome glimpſes of comfort, hopes of Pardon in the Blood of Chriſt, whence aroſe an hungring deſire, and longing thirſt after the Mercies of God and Merits of Chriſt Jeſus; and ſo it caſt it ſelf with ſtrong cries an prayers into the armes of Chriſt his bleſſed Redeemer.

* *Either at the firſt, or ſecond rebound.*

Rom. 8. 18.

2. If it grow, and dayly ſpring up towards the height of aſſurance, and *fulneſs of perſuaſion.* Ordinarily faith is weak at firſt, full of many doubts and diſtractions, fears and tremblings, but after long experience of our own ſincerity, godly life, and good conſcience, it grows up in time, and by leaſure to be a *ſtrong faith.*

Rom. 4. 20, 21.
Acts 15. 9.

3. If it *purifie the heart*: Formaliſts may watch over their open outward actions, but true believers ſet themſelves with ſpecial care, and all good conſcience, to bridle and bring under all wicked ſtirrings of the heart. *The deſire of the righteous is only good* (*i. e.*) the main ſtreams of his deſires, the courſe and current of his heart, is to godlineſs and goodneſs, though ſometimes his corrupt Nature, and Satan's boiſterous Temptations, do unawares and violently carry his thoughts another way, for which he ſends out many a prayer for pardon and purging.

Prov. 11. 23.

4. If it bring forth a true and thorough *Evangelical Repentance*: Where God's comfortable Favour ſhines, and is ſhed into the heart, it immediately melts and reſolves into tears of ſorrow and grief for former rebellions, and makes unfeigned and reſolute vows for ever after by God's grace, to throw out of his heart and life thoſe ſins which have grieved ſo good a God.

2 Cor. 1. 12.

5. If it beget in him whom it poſſeſſeth, a *Sanctification* of all parts, both in ſoul and body, though not in perfection; if the underſtanding be enlightened with knowledge in the great myſteries of godlineſs; if the will be bent with the beſt things; if the memory be a ſtore-houſe of Heavenly treaſures; if the ſtream of our affections be turned from the world towards God's Glory and good cauſes; if the heart be weaned from luſts, and fallen in love with eternal pleaſures and heavenly things; if the conſcience be watchful to diſcover, and ſenſible to feel the approach and prickings of the leaſt ſin, *&c.*

Gal. 5. 6.
Pſal. 16. 3.
1 John 3. 14.
Mat. 5. 44.

6. If it *work by love*, firſt towards God and Chriſt, in that all his ſins are remitted, and he is eternally beloved of God in Chriſt: Secondly, towards *Chriſtians*, in that the ſaving graces of God's Spirit ſhine in them: Thirdly towards himſelf, with relation unto God, and reſervation of his Glory: Fourthly, towards kindreds, friends, not ſo much becauſe they are of the ſame blood, as becauſe of the mutual intereſt they have in the blood of Chriſt: Fifthly, towards enemies, becauſe of the precious *Command of Chriſt.*

Heb. 11. 24.
1 Joh. 5. 4, 5.

7. If it cauſe a forſaking of the World: No man can doe this (if it be his ſweet ſin) until his Soul have received by the hand of Faith from the Spirit of God, an aſſurance of an immortal Crown in the Heavens, ſealed unto him by the blood of Chriſt: But then how willingly doth he bid the world farewell? how reſolutely doth he caſt out of his affections all greedy thoughts, and exceſſive deſires of earth and earthly treaſures?

8. If it ſpeak *comfort in diſtreſs, joy in tribulation, glorying in affliction*: Faith teacheth that God caſts us in the fire, not to burn us, but to refine us, and make us more orient in his ſight: *This is the beaten path to Heaven* (cries Faith) *which all the glorious Saints have trodden before us.*

Rom. 5. 1.
Act. 5. 41.
2 Tim. 1. 12.
Rom. 8. 18.
1 Pet. 1. 7.

9. If it will maintain a Chriſtian in ſome meaſure of ſufficiency and contentment in all eſtates: *The juſt ſhall live by Faith*, not by friends, money earthly hopes, or helps, *&c.* if it makes a man lay hold on God's Promiſes, and work an inward truſt in God's never failing Providence, ſo as he will leave the ſucceſs of all his labours to the Lord.

Gal. 2. 20.

Sect. 8. *Examination of Repentance.*

A Third grace which every worthy Receiver muſt find in himſelf, is *Repentance*; and by ſuch marks as theſe he may try whether his *Reptance* be a ſound and ſincere *Repentance.*

1. If it be *aſhamed of ſin*: Not as a Thief is aſhamed, which ſhame ariſeth from the effect of ſin, as puniſhment or diſgrace; but as a Son is aſhamed (when it is called a *filial-ſhame*) out of a ſight of the filth and loathſomeneſs of ſin: the impenitent glory in their ſhame, but the truly penitent are aſhamed of ſuch glorying, as of every ſin.

Jer. 31. 19.
Ezek. 16. 61, 63.
Ezra. 9. 6.
Zeph. 3. 5.
Jer. 6. 15.-8, 12.

2. If it *mourn for ſin*: Thus *David* mourned (not for the puniſhment, he is *willing to bear it*, but) for ſin, as it was ſin. I deny not but ſorrow may be godly, even for *Judgments*, and then our tryal will be, if we can mourn rather for Spiritual Judgments than for Temporal; and eſpecially if we can feel and bewail *hardneſs of heart* mourning, becauſe we cannot mourn as we ought.

Pſal. 51. 3. 4.
2 Sam. 24. 10. 17.
Pſal. 42. 3.
Iſa. 63. 17.

3. If it cauſe a great mourning, at leaſt, ſo great as our mourning would be for outward loſſes: Thus *Zechary* inſtanceth, the *Spirit of God* ſhould cauſe them to mourn, as in the family one would *mourn for the loſs of their onely Son*; or as in the Common-wealth the Subjects would *mourn for the loſs of a moſt worthy Prince.*

Zech. 12. 10, 11.

4. If it reſt not without cleanneſs: True Repentance is not *water*, but *waſhing*, not *every waſhing*, but ſuch as maketh *clean*; could a man weep his eyes out, yet if he weep not his ſins out, what is he better? *Sorrowing after a Godly ſort, what carefulneſs, what clearing hath it wrought? If I have done iniquity, I will doe it no more.*

Iſa. 1. 16.
Job 34. 32.
2 Cor. 7. 11.

5. If it bring *forth fruits meet for Repentance*: This was the ſum, as of *John*'s, ſo of *Paul*'s preaching, that *Jew and Gentile ſhould repent, and turn to God, and doe works worthy amendment of Life*: Nay it is the very ſumme of the Goſpel, *To mourn, to be comforted, that they may be called Trees of Righteouſneſs, the planting of the Lord, that he might be glorified.*

Mat. 3. 8.
Act. 26. 20.
Iſa. 61. 3.

6. If it be ſtirred up by the ſenſe of God's Goodneſs: So that nothing more fires a man to abaſe himſelf in the ſenſe of his own vileneſs, than to feel and find the gracious goodneſs and readineſs of God in Chriſt, to ſhew him Mercy; *He feareth the Lord and his goodneſs.*

Hoſea 3. 5.

7. If the ſame Spiritual means aſſwage it that firſt raiſed it in the heart: *Repentance*

that can be healed by ſports, merry company, &c. was never ſound; it is the voice of the Church, Hoſea 6.1, 2. *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath ſmitten and he will bind us up.*

8. If it be joyned with a ſecret truſt in the acceptation of God in Chriſt: If no miſery can beat thy Soul from inward affiance, or hope of mercy; Pſal. 38.9. if in the very *diſquietneſs of the heart*, the deſire of the Soul be *to the Lord*; if he be never ſo much Pſal. 42.5. 11. *caſt down, yet he waits upon God for the help of his Countenance*, and in ſome meaſure condemns the unbelief of his own heart, and ſupports himſelf with the hope of the never-failing compaſſions of God in Chriſt, wherein it differs from the *Repentance* of *Cain* and *Judas*.

Sect. 9. *Examination of Love to Chriſt.*

A Fourth Grace which every worthy Receiver muſt find in himſelf, is *Love of Chriſt*; and by ſuch Marks as theſe he may try whether his *Love to Chriſt be a true Love.*

1. If it be ready to do for Chriſt whatſoever he commands; Joh.14.15. *If ye love me* (ſaith Chriſt) *keep my Commandments*: Again, Joh.14.21. *He that hath my Commandments, and keepeth them, he it is that loveth me*: And again, Joh.15.14. *Ye are my friends, if ye do whatſoever I command you*: What Child can truly love his Father, what Servant his Maſter, but he will be obedient to him? What Chriſtian can truly *love Chriſt*, but he will chearfully and univerſally obey Chriſt? 2 Cor. 5. 14. *The Love of Chriſt conſtrains us*, ſaith the Apoſtle; both Chriſt's Love to us, and our Love of Chriſt compel us with a ſweet force to obey him, Joh.14.23. that we cannot chuſe but obey him. *If any man loves me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our abode with him.*

2. If it cares not what it ſuffers for Chriſt; if it glory in his Sufferings; Phil. 1.29. *unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake*; we ſee how far a humane Love either of their Country, or of vain-glory hath tranſported ſome heathen men to the devoting and caſting away their very lives; how much more will a ſpiritual Love of Chriſt put courage Rom.8.38. into the Souls of Saints to *bear all things, to endure all things*? *I am perſwaded* (ſaith the Apoſtle) *that neither Death, nor Life, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.* Nothing is able to turn away Chriſt's Love from us, and therefore nothing ſhould be able to quench our Love to Chriſt; Cant. 8.6. *Many Waters* (*i. e.*) many afflictions, Perſecutions, Temptations *cannot quench Love, neither can the Floods drown it.*

3. If it loves Chriſt above all, the Love of Father, Mother, Wife, Son, Daughter, Brother, Siſter, yea and of a man's own Life, gives place to this Love to Chriſt; yea ſomething further; as Chriſt is loved above all, ſo all muſt be hated in Mat.10.37. 38. compariſon of Chriſt: *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me; and he that taketh not his croſs and* Luke 14. 26. *followeth after me, is not worthy of me.* Again, *If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea and his own Life alſo, he cannot be my Diſciple*: not that we muſt properly hate our Allies and Life; but comparatively, if they are compared with Chriſt, we muſt love them leſs than Chriſt: Chriſt muſt ſit in the Throne of all Hearts and Affections, and all theſe muſt ſit below at his Footſtool; hence were the Martyrs commended, that *for the love of Jeſus they loved not their lives unto the death.* Rev. 12. 11. Excellently *Ignatius*; Ignatius Epiſt. ad Rom. pag. 86. *Now begin I to be a Diſciple, I zealouſly affect nothing of viſibles or inviſibles, that I may obtain Jeſus Chriſt; let Fire and the Croſs and the joint riſing up of wild Beaſts, the diſſections, ſeparations, diſſipations of my Bones, cutting in pieces of my Members, diſſolution of my whole Body, and the puniſhment of the Devil come upon me, only that I may win Jeſus Chriſt.*

4. If it breath after more and more aſſurance and evidence of Chriſt's Love to the Soul; the more the Saints love Chriſt, the more they deſire to be loved of Chriſt. Love is a greedy Affection, ſtill coveting after more Love; Cant. 8.6. *Set me as a Seal upon thine heart, as a Seal upon thine Arm; for Love is ſtrong as Death, Jealouſie is cruel as the Grave, the Coals thereof are Coals of Fire which hath a moſt vehement Flame.* Sealing is for ratification, confirmation, or ſure making of any thing; now the Church would be confirmed and eſtabliſhed in Chriſt's Love, or her own Love would conſume her as a burning flame; either Chriſt muſt manifeſt his Love to her, or ſhe ſhould die and periſh through her Love to him.

5. If it loves every thing wherein Chriſt is preſent to his Church. As, 1. If it love and cheriſh the Spirit of Chriſt; if it entertain with deareſt embraces, as worthy of all acceptation, the motions and dictates and ſecret illapſes of the Spirit into the Soul; if it be careful to hear his voice behind, prompting and directing the Soul in the way wherein it ſhould walk; if it endeavour with all readineſs and pliableneſs of heart to receive the impreſſion of his Seal, and the Teſtimony which the Spirit gives in the inner man unto all God's promiſes; if it fear and ſuſpect nothing more than the frowardneſs of ſinful nature, which daily endeavours to quench, grieve, reſiſt and to rebel againſt this holy Spirit.—— 2. If it love the Ordinances of Chriſt, in which by his Spirit he is ſtill walking in the midſt of the Churches: if it receive the Word in the Power, Majeſty and Authority of it, ſuffering it like thunder to diſcover the Foreſt, and to drive out all thoſe ſecret corruptions which ſheltered themſelves in the corners or deceits of the heart.—— 3. If it love every member of Chriſt; the Love of Chriſt, and love of the members of Chriſt, do infallibly accompany one another; 1 John 4. 23. *He that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* He that loves not a member of Chriſt, he loves not Chriſt; but on the contrary, he that grows in his Love to the Brethren, he grows likewiſe in his *Love to Jeſus Chriſt.* Look how the motion of the ſhadow upon the Dial anſwers exactly to that proportion of motion and diſtance which the Sun hath in the Firmament, though the Sun goeth many millions of miles, when the ſhadow, it may be, moveth not the breadth of an hand: ſo though our Love to Chriſt ought to be a far more abundant Love than to any of his members, yet certain it is that the meaſure of our progreſs in Brotherly Love is punctually anſwerable to the growth of our *Love to Jeſus Chriſt.*

6. If it long after *Chriſt's Preſence and Appearing*; if it *deſire to be with Chriſt, which is beſt of all*; if it ſeek after him, and grieve for him, when for any while he departs from the Soul: if it *wait for his Salvation*; if it delight in his communion and ſpiritual refreſhments. Oh how ſweet is that communion which the Spouſe hath with him in his ſecret chambers, in his houſes of Wine, and in his Galleries of Love! This is that *abiding and ſupping with Chriſt*; this is that feaſting of the Soul with the manifeſtations of Chriſt and of his Graces; and hence the Love-ſick Spouſe cries out, Can. 8.14. *Make haſte my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*: make all haſte upon the heavenly Mountains, to come and fetch me home to thy ſelf, that I may ever be with the Lord. To this purpoſe Rev. 22. 17, 20. *the Spirit and the Bride ſay, Come*: the Spirit in the Bride, and the Bride by the Spirit: Chriſt ſaith, *Surely I come quickly*, and every true Chriſtian anſwers in the deſires of his Soul, *Amen, even ſo come Lord Jeſus*.

Sect. 10. *Examination of Love to the Brethren.*

A Fifth Grace which every worthy Receiver muſt find in himſelf, is *Love to the Brethren*: and by ſuch marks as theſe he may try whether his Love be a true Love.

1. If it be to the *Saints as Saints*; not becauſe they are rich, Learned, wiſe, but merely becauſe they have God's Image upon them: 1 Pet. 1.22. *Love one another with a pure heart*; Love muſt be pure, not mixt; and then it is pure, when it ſprings from no other Fountain but Grace and Holineſs, and Love of God in Chriſt.

1 Pet. 2. 17. Rom. 12. 10. 2. If it be to the Saints above others: Others may have Love and Honour, according to their Relations, Qualities, Worth, but true Love beſtows its *Benjamin*'s Portion (the ſpecialty and choice of its Affections) upon the Saints.

Philem. 5. 3. If it be to *all the Saints*; if it love Grace in rags, as well as in robes; if it love the abſent as well as the preſent; if it love for the Truth's ſake thoſe he never ſaw; yet this hinders not the difference of degrees of Love, which by the ſpecial providence of God ſome Chriſtians may have to others, in ſome ſpecial eminency of reſpects.

4. If it extends as to all Saints, ſo to all Times, as well in adverſity, diſgrace, temptation, ſickneſs, *&c.* as in proſperity, health, good eſtimation, *&c.*

Pſal. 16. 3. Pſ. 119.63. 5. If it delight in the fellowſhip of Saints: Such as find no need of, nor delight in the ſociety of Saints, may doubt their condition, and be humbled for it.

Gal. 3. 13. 14. 6. If it cauſe forbearance of one another, forgiveneſs of one another; if in caſe the perſon injuring deſires no reconciliation, yet the perſon injured is willing to let fall all wrath, malice, or deſire of revenge.

Pſal. 15. 4. 7. If it make a Soul to honour them that fear the Lord: This *Honour* hath in it;

Pſal. 16.3. 1. an eſtimation of them, as the only excellent people in the world.

3 John 6. 2. A free acknowledgment of their juſt praiſes in all places for their Grace.

1 Theſ. 1. 7, 8. 3. A willing propoſing of them as examples to imitate.

1 Pet. 4.8. 4. An holy endeavour to cover their infirmities, taking things in the beſt part and ſence.

5. An Apology for them, againſt the reproaches and ſcorns of the world.

8. If it be a prevalent Love (*i. e.*) if it come to ſuch a degree, as if that a man were called to it, he would part with his profits or pleaſures for their very ſakes: it is in this prevalent degree that true Love conſiſts, not that every man that loves the Saints, is bound to give them all he hath in their neceſſity; for God hath directed us in what order to beſtow and lay out our Eſtates, and we muſt begin at our ſelves, and ſo to our Families; but he that doth not ſo love the Saints, as that he can find in his heart to beſtow all his worldly ſubſtance for their relief, if God did require him, this man hath no ſaving Love to the Saints.

Sect. 11. *Examination of Obedience.*

A Sixth Grace which every worthy Receiver muſt find in himſelf, is *Obedience*: and by ſuch marks as theſe, he may try whether his *Obedience* be true.

1. If it ariſe out of *Love to God in Chriſt Jeſus*; Joh. 14.15. if it be voluntary, and not conſtrained; if the heart be enflamed with the ſenſe of God's Love in Chriſt, and if it be humbled when it hath done its beſt, that it can bring no more Glory to God. Joh. 22.5.

2. If it be in all things, with all reſpect to all God's Commandments; if, as *Noah*, we *walk with God*, (*i. e.*) if in a ſettled even courſe of Obedience we keep cloſe to him all the days of our life. Pſ. 119.12. John 15. 14. Gen. 6. 9.

3. If it ſubmit againſt Profit, Pleaſure, Credit, Liberty, Eaſe, *&c.* if it prefer God's Commandments above all things, yea above Life it ſelf. Heb. 11. 8. Act. 5. 19. Mat. 16 25.

4. If it obey the *Commandments of Faith*, as well as *Life*, ſubmitting to the Lord by believing, as by doing, yielding to the *Goſpel* as to the *Law*. Rom. 16. 26. Rom. 10. 16.

Sect. 12. *Examination of our deſires after this Ordinance.*

A Seventh Grace which every worthy Receiver muſt find in himſelf, is, *holy Deſires after this holy Ordinance*; and by ſuch marks as theſe he may try whether his *Deſires* be holy.

1. If they carry the Soul after Chriſt, Fellowſhip with Chriſt, Communion with Chriſt, a Fruition of Chriſt and his Benefits. Pſ. 42. 1, 2. John 7. 37. 38.

2. If they ſpring from any ſenſe of the want of Chriſt, or from ſenſe of former ſweetneſs or goodneſs in Chriſt, found in the uſe of the Ordinances.

3. If there accompany them a holy kind of impatience in the want of the Ordinance; *When ſhall I come and appear before God?* Pſal. 41.2.

4. If nothing but Chriſt will content the Soul: if Chriſt be deſired for himſelf, and not for any baſe ends; if the Soul be content with Chriſt, though he be caſt into Priſon and Baniſhment.

5. If there follow a great and ſweet contentment in the uſe of the Ordinances; if (as it was with *Sampſon*, drinking of the Water that God ſent him out of the hollow of the Jaw) our ſpirits come again and revive upon it; ſo that ſometimes the heart is filled with ſtrange extaſies, with exceſs of ſpiritual pleaſures, with an heavenly kind of ſatisfaction, contention and delight. Jud. 15.19. Pſal. 63.5. Jer. 31.25.

6. If there follow after the Ordinance holy Vows and Wiſhes of infinite and eternal thankfulneſs; as alſo a growth and ſpringing up as Pſ. 63.4, 5. Iſa. 44. 3. 1 Pet. 2.2.

among the graſs, or *as willows by the water-courſes.*

Sect. 13. *Examination of the growth of Grace.*

Mark 4.27. THE Truth of Graces thus found out, in the laſt place examine we the *growth of Graces*: True Grace is * growing Grace: and if a man grow, it will appear by ſome of theſe Signs:

* *I know a Christian may have his Winter of Affliction, Temptation, Spiritual Deſertion; and in this Winter he may rather decline than grow; but if he do not for the preſent actually grow, yet he keepeth a Principle of germination in him, a diſpoſition and inclination to grow; which upon the return of the Spirit, puts forth it ſelf: even as the Graſs, though in Winter it do not grow, yet it hath a germinating Principle in it; which upon the return of the Sun, and the riſing of the Sap; ſhews forth it ſelf.*

1. By his outward appearance; not that he can ſee himſelf grow, but that he may diſcern it (as the Corn that ſprings and grows up) after ſome time, when he is grown in *Knowledge and Faith*, &c. or if he cannot find a growth upward in Joy, Peace, Triumph of Spirit; yet let him ſee if he grow not downward in Humility, Hungring, Mourning, Zeal; and let him ſee if all Grace be not more and more radicated and confirmed in him.

2 Pet. 2. 1, 2. 2. By his Appetite to his ſpiritual Food: Young men have better ſtomachs than old men, becauſe they are growing; and a gracious Spirit hath ever an appetite or deſire after ſpiritual Dainties.

3. By his growth of Aims; what doth he propoſe to himſelf? will not ſmall things content him? then his Appetite is grown: the more manly we grow, the more manly our aims are. See how the Apoſtle call this growth of Aims *Perfection*, Phil. 3. 15.

Rom. 14. 1. Eph. 6, 12. 4. By his ſpiritual ſtrength; a Christian is at firſt weak; but if he grow, he is ſtronger and ſtronger, till at laſt he can wreſtle with a ſpiritual Enemy, with Luſts and Corruptions, Powers and Principalities, and get the Maſtery over them.

5. By the reality and conſtancy of his Affections and Endeavours; a Chriſtian is not always to judge of himſelf by his preſent proficiency, but by his deſires and endeavours after it; thus God judgeth, not according to what he is, but would be: Deſires after growth, if real and conſtant, putting forth themſelves in anſwerable endeavours, may yet evidence to the Soul the truth of growth, in want of better performances.

To this Duty of *Examination*, others add *Excitation*, as thus; There muſt be a new exciting of *Faith, and Repentance, and Love, and of Deſires after the Ordinances*; but of that more fully in the Ordinance it ſelf.

Sect. 14. *Of the Duties in Sacrament; Of the Exerciſe of Repentance.*

THus far of the Duties *before Sacrament*: now follow the Duties *in the time of the Sacrament*; viz. The exerciſe of our Graces, I mean ſuch Graces as are ſuetable to the quality and nature of the Sacrament; as, *Repentance, and Faith, and Thankſgiving, and Love, and Charity.*

The firſt of theſe Graces, which muſt be ſtirred up or exerciſed, is *Repentance*: and this will be actuated if we conſider God's Love in Chriſt, and Chriſt's ſorrows and ſufferings for Sin: There are many things in the Ordinance, which if but looked upon with the eye of Faith, will open all the Springs of true ſpiritual Sorrow or *Repentance* in the Soul; but we name only theſe two Particulars.

John 3. 16. 1. Here is a diſcovery of the Love and Sweetneſs of God in giving his Son to die for us: *So God loved the world, that he gave his only begotten Son, &c.* Enough to cauſe us to mourn that ever we offended; Oh that God ſhould be more tender to us than to his Son, not ſparing his Son, that he might ſpare us; give him to die that we might live; pour the Curſe upon him, that the Bleſſing might be poured upon us! Who can think on this, and withhold from Tears?

2. Here is preſented to us the ſufferings and breakings of Chriſt, enough to break our hardeſt hearts.——Conſider them——

1. In themſelves: What breakings, woundings, ſcourges, crownings, piercings, did he endure in his Body? What conflicts, ſtruglings with the wrath of God, terrors of hell? What weight, burden, wrath did he undergo, when his *Soul was heavy unto death*, when he drank that bitter cup, that cup mingled with curſes, which if man or Angel had but ſipt of, it would have ſunk them into Hell? Nay, it made him who was God as well as Man, ſanctified with the Spirit, ſupported with the Deity, comforted by Angels, ſweat ſuch a ſweat as never man ſweat, *drops*, very *clods of Blood.*

Dan. 9. 26. Iſa. 53. 5, 8. 2. In the meriting cauſe of all our good, the procurers of all our peace, Salvation; He was wounded that we might be healed; ſcourged that we might be ſolaced; he was ſlain, *but not for himſelf*: —— *He was wounded for our tranſgreſſions, broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

Zec. 12. 10. 3. As the effects of our ſins, as thoſe things our ſins brought upon him, and needs muſt this melt and thaw our icy, ſtony hearts: It was I (*ſhould the Soul ſay*) who was the Traytor, Murtherer, *Judas, Herod, Pilate*, they were my ſins which were the bloody inſtruments to ſlay the Lord of Glory; Lord, I have ſinned, and thou haſt ſuffered; 'twas I that eat the ſower Grapes, and thy teeth were ſet on edge: This conſideration muſt needs fill the heart with ſorrow; *They ſhall look upon him whom they have pierced*; and how then? *They ſhall mourn and be in bitterneſs of ſoul, as one in bitterneſs for their firſt-born.* O how ſhould we look upon Chriſt as wounded, ſcourged, pierced for us, and not be affected with, afflicted for our ſins, the cauſe of it? "If thou wilt be conformable to "Chriſt (ſaith *Bernard*) as thou beholdeſt here a "broken, bleeding Chriſt, ſo labour to behold him "with a broken, bleeding Heart: O who can with the Eye of Faith look upon a broken Chriſt but with a broken Heart? a wounded Chriſt, but with a wounded Spirit? a bleeding Chriſt, but with a bleeding Soul? God hath made in Nature the ſame Organ for ſeeing and weeping; and in Grace, he who ſees clearly, weeps throughly.

Lam. 3. 51. The Eye will affect the Heart: "O Chriſt, that "my Eye would affect my Heart! that whilſt I "behold Chriſt ſhedding his Blood for my ſins, "my heart would melt out at my eyes, and ſhed "tears for thoſe ſins for which I ſee Chriſt ſhed "his blood; that I could turn the Sacrament of "the Supper into a Baptiſm of Tears, that I could "waſh and Baptiſe my ſelf with tears of Repen"tance! Of all Motives to repentance, none ſo powerful as continually in all places and employments, to bear about with us in our Hearts and Meditations, the dying of the Lord Jeſus.

Sect. 15. *Of the Exerciſe of Faith.*

THE ſecond Grace which in time of Sacrament, muſt be actuated and exerciſed, is *Faith*; then ſhould a Communicant ſpeak to his Jud. 5.12. *Faith*, as *Deborah* to her Soul; *Awake, awake*, Deborah, *awake, awake, utter a ſong*: ſo, awake, awake, O my *Faith*, beſtir and rowze up thy ſelf, to receive Chriſt in this Sacrament.

But how or in what manner is *Faith* to be actuated and ſet on work in the uſe of the Sacrament?

In the Sacrament we muſt conſider three things: 1. Sacramental Repreſentations. 2. Sacramental Offers. 3. Sacramental Promiſes; all which are in the words of Inſtitution. *In the night that he* Mat.26.25. Mark 14. 22. Luk. 22. 19. 1 Cor. 11. 23, 24. *was betrayed, he took bread and brake it:* ———*He took the cup, and gave it, ſaying,*———*Take, eat, this is my body which is given for you:* ———*And drink ye all of this, for this is my blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of ſins.* 1. *He took the bread and brake it, and cup, and gave it.*] there is the *Repreſentation*, 2. He bade, *Take, and eat, drink of this.*] There is the *Offer*. 3. He ſaid, *This is my body, which is given for you: This is my blood, which is ſhed for many for the Remiſſion of ſins.*] There are the Promiſes: Now, upon every of theſe muſt our Faith be buſied and ſet on work; as thus in order.———

For Sacramental Repreſentations:

1. In the breaking of Bread and pouring out of the Wine, there is a repreſentation of Chriſt's Death and Paſſion, both of his body broken and wounded, and his blood poured and ſhed.

1. Of his body broken and wounded: Iſa. 53. 5. *He was wounded for our Tranſgreſſions;* ———*And with his ſtripes we are healed*: What ſweet comfort may Faith fetch hence? Look now upon the Wounds of Chriſt as healing wounds, as a City of Refuge, whither thy purſued Soul by the avenger of Blood, may fly for Safety and Sanctuary: “Indeed I am “a grievous ſinner, I have wounded my Conſci- “ence with my Tranſgreſſions; but behold my “Saviour here wounded for my Tranſgreſſions; “I may well have a troubled Conſcience for the “wounds my Tranſgreſſions have made therein: “yet my Conſcience needs not ſink in a diſponden- “cy of Spirit, whilſt I look at the wounds of “Chriſt: Here are *Wounds* for *Wounds*, healing Wounds for ſtabbing Wounds, curing Wounds for killing Wounds. O what comfort is here for Faith in the Wounds of Chriſt crucified! the Nails, the Spear, the Wounds, all preach unto Faith a reconciled God, that *God in Chriſt reconciling the World to himſelf.* The Lord's Bowels are laid open by theſe Wounds, ſo as through them we may ſee the tender Bowels of his Mercy, and ſo as through them, Mercy flows from thoſe Bowels Can. 2.14. unto us: ———*O my dove, that art in the Clefts or Holes of the Rock!* Some of the Ancients underſtood by theſe *Clefts of the Rock*, the Wounds of Chriſt, in which the *Dove*, the Church, lies and ſhelters her ſelf. This is one Work of *Faith* in the Sacrament; when it ſees theſe *Clefts of the Rock opened*, like a *Dove*, to betake her ſelf thereunto for ſhelter, ſecurity againſt all fears that Wrath and Guilt may put their Conſcience to. Do any fears of Wrath trouble thee? Doth any Guilt of Conſcience diſquiet thee? Why, now for thy comfort, behold the *holes in the Rock*, where thou maiſt ſhel- Jer.48.28. ter: Dwell now in the *Rock, and be like the Dove that makes her neſt in the ſides of the holes mouth*; ſee, and fully believe thy peace to be with God through Chriſt, and look upon him broken and wounded for thy Tranſgreſſions. *Faith* thus actuated, cannot but ſend the ſoul from the Sacrament with much comfort.

2. Of the blood poured and ſhed: and what is to be done now when I ſee this blood in the Sacrament, but to actuate my *Faith*, and apply this blood to my ſelf? *Chriſt's blood is a reconciling blood*, Rom. 3. 25. *A juſtifying blood*, Rom. 5. 9. *A pacifying blood*, Col. 1. 20. *A pardoning blood*, Eph. 1. 7. *A ſanctifying blood*, Heb. 13. 12. *A purging blood from dead works*, Heb. 9. 14. *A cleanſing blood*, 1 John 1. 7. *A mortifying, crucifying blood*, Gal. 6. 14. *A blood that ſets Priſoners free*, Zech. 9. 11. A *blood that makes Men Kings and Prieſts*, Rev. 1. 5, 6. *A ſoftning, mollifying blood that makes the heart tender, a fleſhly heart*, Zech. 12. 10. Goats blood (ſome ſay) breaks the Adament, which neither Iron nor Fire can do; but ſurely the Blood of this Lamb breaks the Adament-heart of a man, which nothing elſe can break: It is a quickning Blood, that brings life and ſtrength with it; it is Life-blood, Blood full of ſpirit, that fills the ſoul with excellent vigour to holy performances, *Heb.* 13. 20, 21.———Now what a deal of comfort may *Faith* draw from all this? “True, my perſon “is unrighteous, but, O Chriſt, thy Blood is ju- “ſtifying Blood; my heart is unclean, but thy “Blood is ſanctifying Blood; my Luſts are many “and mighty, but thy Blood is mortifying Blood; “my heart is wondrous hard, but thy Blood is “ſoftning Blood; my heart is exceeding dead, “but thy Blood is quickning Blood; In this Blood “of thine I believe, this Blood of thine I thirſtily “drink down, this Blood of thine I heartily apply, “with a comfortable expectation of all theſe bleſ- “ſed Benefits: Be of good chear, O my ſoul, here “is pardoning Blood againſt thy guilt, ſanctifying “Blood againſt the pollutions of thy nature, cru- “cifying Blood againſt thy Luſts, ſoftning Blood “againſt thy hardneſs, quickning Blood to help thee “againſt thy deadneſs.

2. For Sacramental Offers, in the words, *Take, eat, drink.*] Chriſt himſelf is offered with all his Benefits: Here then muſt Faith actuate it ſelf and ſet it ſelf on work, ſtriving with all its might to take Chriſt, to eat and drink Chriſt offered: When Chriſt is offered to us, the Act of Faith then is that of the Pſalmiſt, *Lift up your heads, O ye Gates, and be lift up, ye everlaſting doors*; and why muſt theſe gates and doors be lift up? Pſal. 24. 7. *that the King of Glory may come in*: Chriſt makes offer to come into our hearts, and therefore we muſt open the gates, we muſt lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, eſpecially a King, comes to a man's Houſe, he will not only open the ſmall Wicket, his little door, but he ſets open his great gates, he throws them wide open, to make ſpacious way for his entrance; ſo if thus it be, that Chriſt in the Sacrament offers himſelf to come to us, let our Faith buſily beſtir it ſelf in widening the paſſage, and opening our hearts to make Chriſt way, let us ſtrive with might and main to ſtretch open our hearts to ſuch a breadth and largeneſs, as a fit way be made for the King of Glory to come in, let us haſten, open, claſp, embrace, welcome and receive Chriſt offered to us.

3. For Sacramental Promiſes: *This is my body which is given for you; This is my blood which is ſhed for you, for remiſſion of ſins.*] Here's a precious Promiſe of Chriſt's Body and Blood, which may abundantly ſet Faith on work: For underſtanding whereof, I ſhall propound ſome Queſtions: As,

1. *Queſt.* 1. *What is meant by body and blood?*

1. By the *body of Chriſt*, and by the *blood of Chriſt*, we mean whole Chriſt, God and Man, as he is Mediator, Chriſt himſelf crucified, with all the Benefits and Graces flowing from him. In all which obſerve theſe four things;

1. *The Perſon of Chriſt*, God and Man, in which Perſon are two Natures,——

The *Godhead*, which makes his *Manhood* meritorious.
The *Manhood* aſſumed into the *Godhead*, and Hypoſtatically united thereto.

2. His *Merit*, which is λύτρον, the price, and worthineſs and excellency of his Perſon and Sufferings. Chriſt's Death was it that merited man's ſalvation, that there might be an infinite ſatisfaction for an infinite debt.

3. His *Virtue*, which is the power and efficacy of his Godhead, by which he freed both himſelf and all Believers from Death and imputations of Sin.

4. His *Benefits* both of *Grace* and *Glory.*

All theſe are incloſed in the *body of Chriſt*, and in the *blood of Chriſt*, *viz.* The whole *Perſon* of Chriſt, *God and Man, with his Merits and Virtue, and Benefits*, into which we are incorporated, and and made *conſorts and joynt-fellows with him in his Divine nature*; yet mention is made eſpecially of the 2 Pet. 1. 1. *Manhood* and *Body of Chriſt.*

1. Becauſe we could not be partakers of his Divine Nature but by means of his *Manhood*; for the Fleſh of Chriſt is the Conduit that conveys the Graces of the Godhead and the Graces of the Spirit of Chriſt into our ſouls; they were given by the Spirit of Chriſt's *Manhood*, without meaſure, that ſo they might be derived to us in meaſure by the ſame Spirit, which otherwiſe than by this Body we could not receive.

2. Becauſe Chriſt performed thoſe parts of the work of Man's Redemption in his Body or Humane Nature, which were not compatiable to the Deity or Divine Nature; and therefore mention is made more eſpecially of Chriſt's Body, which is ſymbolically in the Sacrament, and *really in the Soul.*

Queſt. 2. 2. And this begets another Queſtion; *How ſhould the Body or blood of Chriſt (thus underſtood) be in the Soul of a man?*

We anſwer, In the Soul there is a double Nature: 1. *An humane Nature*, as it is natural, defiled with ſin. 2. *A Chriſtian inward Nature*, animated by the Spirit of Chriſt, which we call *the inward man, the new man*, which is ſanctified by Regeneration. For the firſt, *the humane Nature* as it is natural, it is not in Chriſt, nor is Chriſt in it; it hath no being nor exiſtence in Grace, or in Chriſt, but is altogether void and deſtitute of ſpiritual Life; and hence it is called *the natural man, the old man, the fleſhly, carnal man.* For the ſecond, *the Chriſtian, inward Nature*, it is upholden in the Children of God by things anſwerable to its Nature; and to this inward ſpiritual Nature indeed the Lord offers in his Sacrament, *Chriſt's body and blood*, as its own proper food; Chriſt therefore is in the ſoul † *ſpiritually, in the ſpiritual part of it*; it is *the inner man, the ſpiritual Nature* that receives *Chriſt's body and blood.*

† *His Body and Blood are not* eſſentially *and* ſubſtantially *in us, Chriſt corporally is only in Heaven; but he is* really *and* ſpiritually *in the ſpiritual part of us.*

Queſt. 3. 3. Our next Queſtion follows; *How is Faith here to be exerciſed, for the drawing down of Chriſt's body and blood into our Souls?*

For anſwer of which,——

1. Faith looks upon Chriſt as the treaſury and common ſtock of Grace, in whom dwells all fulneſs, all our fulneſs: Faith looks on him as the univerſal Principle of Life, and Root of Holineſs: God gave not him the Spirit in meaſure; No, *It pleaſed the Father that in him all fulneſs ſhould dwell*, Col. 1. 16. There is in him *fulneſs*, and *all fulneſs*; whatſoever is to be required in a Mediator, is fully in him; yea, in him *all fulneſs doth dwell*: He is not like a full Veſſel, that now is full, and anon is emptied, it *dwells* in him, it is an Inhabitant, a Reſident, and a permanent *Fulneſs*; ſo that Chriſt is *full*, and ever ſhall be *full* to the brim; there is in him a *fulneſs* of Merit, for our juſtification, and a *fulneſs* of Spirit and habitual Graces, for our ſanctification. *In him are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. (*i. e.*) vaſt heaps; for ſome pieces of Silver and Gold are not *treaſures*: *all the treaſures*, all the heaps of *knowledge and wiſdom* that are in the world, all are in him; he is *all in all.*

2. Faith caſts its eye on the Promiſe, for the conveyance of Chriſt, and of grace from Chriſt. Faith works by virtue of the Promiſe; where there is no Promiſe, there can be no Faith; and therefore Faith diſcovers the Promiſe, *That of his fulneſs* John 1. 26. *we ſhall receive Grace for Grace*; *That his body is given for us*; *That his blood is ſhed for us and for many, for the remiſſion of ſins.* Hence the Schools admit of a double fulneſs, (*i. e.*) *of abundance and redundance*: The Promiſe ſpeaks not only of the fulneſs of *abundance* in Chriſt, whereby he is ſufficiently full in himſelf, but alſo of a fulneſs of *redundance*, by which he overflows and fills all his Saints: He is the Well head, or Fountain, which is not only full it ſelf, but ſprings and flows over to the filling of the Streams below it.

3. Faith looks upon this Ordinance as an Inſtrument, a Means which God hath ſet up for the conveying of Chriſt, and nouriſhment from Chriſt: In *Zechary* we find mention of two *Olive Branches*, Zec. 4. 12. *which through two Golden Pipes emptied the Golden Oyl out of themſelves.* We may thus interpret, Chriſt is the Olive-Branch, and the Olive-Tree, and from whom comes all the golden Oyl of Grace and ſpiritual Comfort, and he it is that empties it out of himſelf into our hearts; but how? It is by his Ordinances, they be the golden Pipes by which this golden Oyl is conveyed unto us: Chriſt doth not immediately empty the Oyl into our hearts, but firſt into the golden Pipes of his Ordinances, and ſo through them into us.

4. Faith being ſteeled by ſuch conſiderations as theſe, it goes over to Chriſt, and by virtue of the Promiſe, draws down his *body and blood* into the Soul; this therefore is the main work, to awaken and to actuate our Faith, to ſet it on work upon Chriſt, and ſo to draw forth the efficacy of Chriſt in the Sacrament: "Lord, I believe that thy body "was given for me, thy blood ſhed for me, and "for the remiſſion of my ſins: Lord, I chearfully "and gladly believe, that I am now partaker of thy "body and blood, and that my ſins are pardoned "in thy blood: I believe that Chriſt is mine, his "death is mine, his reſurrection is mine, re"miſſion of ſins is mine, pardon and heaven are "mine: Lord I accept, I believe this ſealed pardon "of my ſin; Lord, I believe that all Chriſt, whole "Chriſt is mine, from top to toe; Lord, I be"lieve his Perſon is mine, his Godhead is mine, "his Manhood is mine; Lord, I believe his Merit "is mine, his Virtue is mine, his Benefits both of "Grace and Glory are mine: Lord, I believe that "in Chriſt all fulneſs dwells, and that of his ful-

“ neſs I ſhall receive Grace for Grace. Lord, I be- “ lieve that through this golden Pipe of the Lord's “ Supper, I ſhall receive the golden Oyl of Grace “ from Chriſt; now be it to me according to my “ Faith: Lord, I believe, help thou my unbelief: “ O come down into my Soul, and fill it full of “ the Lord Chriſt, of the body and blood of Chriſt. In this manner, as one ſaid of the Tree of Chriſt's Aſcenſion, though the Fruit were high, and above our reach, yet if we touch him by the hand of Faith and tongue of Prayer, all will fall down upon us: So here, if we can but touch him with the hand of Faith, though a Palſie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Chriſt can withhold nothing from us.

By the way, this may diſcover to us where the fault is; when we return home, our Faith never the more ſtrengthened, our Hearts never the more warmed, our Graces never the more nouriſhed, our corruptions never the more weakned, our aſſurance never the more heightned, it is a ſhrewd ſign Faith did not play its part in the *Mount*: *Faith* was entruſted in this employment, to go over to Chriſt for theſe and the like Benefits; but thy *Faith* did fail in the undertaking; therefore God ſuſpends the beſtowing of theſe Benefits, becauſe thou ſuſpendeſt the *Faith*.——Well then, if thou ſee not the Fruit and Benefit thou expecteſt to come into thy Soul, in the uſe of this Ordinance, charge thy *Faith* with it, and bewail the weakneſs of it; and for the future, put it to its burthen, let it have its full and perfect work, and then wilt thou find the comfort and fruit of it: Never did *Faith* touch Chriſt in any Ordinance, but Virtue came from him.

Sect. 16. *Of the Exerciſe of Thankſgiving.*

THE Heart being warmed, and growing hot with the ſenſe of God's Goodneſs, a man ſhould then break out and give vent to his Heart, in magnifying the Mercy of God for the Death of Chriſt, and the Fruit thereof communicated to us. Now this Duty of Praiſe and *Thankſgiving* is actuated——

Pſal. 103. 1, 2. 1. By our private Ejaculations. *Our Souls ſhould praiſe him, and all that is within us ſhould praiſe his holy name*; eſpecially our Affections of *Joy* and *Love* ſhould taſte largely of God. We ſhould to this purpoſe now and then caſt up ſuch a Dart as this to Heaven, *We praiſe thee, O God, we acknowledge thee to be thee Lord*, &c.

2. By our publick and joynt Praiſes. Miniſter and People ſhould both lift up their voices, with *Glory to God on high, on Earth Peace, good will toward Men.*

3. By our ſinging of Pſalms. Thus Chriſt and his Apoſtles, after the celebration of the Lord's Supper, *they ſung a Hymn* or *Pſalm*; and ſome ſay, it was one of *David's* Pſalms, which was to preſent purpoſe; (the *Jews* at their Paſſover uſed theſe Pſalms, *Pſalm* 113. to 119. which they called *The great Allelujah*) but others ſay, it was a Pſalm compoſed by Chriſt himſelf, containing the Myſtery of his Paſſion: howſoever, learn we our Duty, as at other times, ſo at this eſpecially, to ſing unto God *a great Allelujah.*

4. By our Obedience; by devoting and giving up our ſelves to Chriſt, to be at the will of him, who is our Sovereign Lord. The Proof and Life of Thankſgiving is *Thanksdoing*; the Life of Thankfulneſs is the good Life of the thankful: Do we praiſe God for his Excellency? That ſtrictly is the Object of Praiſe: Or do we thank God for his Goodneſs? That ſtrictly is the Object of Thankſgiving: O then let it appear that we acknowledge God in Chriſt to be ſuch a one as we ſay in our *Praiſes*; and that we ſtand bound and beholden to him indeed, as we ſay in our *Thanks*. Let us carry our ſelves in our Life toward him, as to God, who only is excellent, who only is God, our God, the God of our Life and Salvation.

Sect. 17. *Of the Exerciſe of Mercy and Love.*

1. OUR Mercy muſt be exerciſed to the poor according to their neceſſities and our abilities; only with this Caveat, that we give in Faith, and Cheatfulneſs, and ſpiritual Diſcretion in preferring the Saints

2. Our Love muſt be actuated,——

1. In reſpect of *all Men*, not only by doing them good, as we have opportunity, but if they be wicked, by pitying their Souls, and by unfeignedly deſiring (even at this Sacrament) the Converſion of them.

2. In reſpect of *our Enemies*, by forgiving, and forgetting all Injuries, by praying for them, as Chriſt hath commanded. Col. 3. 13. Mat. 5. 44.

3. In reſpect of *the Saints*; by delighting in them, as *the moſt excellent of the Earth, the only true Worthies of the world*; worthy for ever of the flower, and fervency, and dearneſs of our moſt melting Affections and intimate Love, by ſympathizing with them in their Felicities and Miſeries: *Rejoyce with them that rejoyce, and mourn with them that mourn.* Rom. 2. 5.

4. In reſpect of *Chriſt*; by having a communion with him, and a fuller enjoyment of him; to this purpoſe conſider the greatneſs of the benefit we have by his Death, the ſmalneſs of our deſert of ſo great a Benefit, and the Glorïouſneſs of the Perſon of Jeſus Chriſt; for all are here in this Sacrament in a ſingular degree; and for them Chriſt deſerves our Love in the higheſt degree that we can ſhew it in. Hence the Church in *Canticles*, can find no Names ſo fit whereby to call Chriſt, as theſe, *Him whom her Soul loveth, her beloved, and her well-beloved*; it is admirable what pleaſure ſhe takes in deſcribing and talking of his rare Excellencies; here is her full contentment and the height of her joy and peace, that ſhe is able to ſay, *My well-beloved is mine, and I am his.* Certainly were our hearts truly ſpiritual, did our Souls but taſte how good the Lord is, were our eyes opened to ſee him at the right hand of God, cloathed with all Beauties of Holineſs, Glory and Majeſty, it could not be but that our ſins would be moſt vile and deſpicable in our eſteem, and nothing but Chriſt would appear worthy of our Love, Delight and Admiration. Cant. 3 2, 5. Can. 2. 16.

Sect. 18. *Of Examination after Sacrament, and the Reſult, if not a good Day.*

THus far of the *Duties* both before and at the time of the Lord's Supper; now follows the *Duties* after Sacrament; and they are theſe,—

Examination.
Thankfulneſs.
Obedience.

1. A man is ſeriouſly and faithfully to conſider, after he hath been at the Lord's Supper, what Entertainment and Welcome God hath given him? what comfort? what Encreaſing of Faith and

Grace? what quickning? what Refreſhment? what Aſſurance? what Friendſhip, and what Communion with Chriſt? what Virtue he hath found to flow out of Chriſt into his Soul?

Now if upon ſuch *Examination*, a man have found no Joy, no Comfort, no Enlargement, no Communion with, nor Anſwer from Chriſt; but on the contrary, his Heart full of Deadneſs, Hardneſs, Dulneſs, Unfruitfulneſs, then two things are to be done.

1. Let ſuch a one ſuſpect himſelf, that ſome Miſcarriage hath been in him, either in his *Preparation* to, or in his *Performance* of the *Duty*; and let him labour to find out where the Fail was; what it was that hindred the efficacy of that *Bleſſed Sacrament*: and having found out what hindred, let him judge himſelf for it, and be ſeriouſly humbled therefore: If he can but do thus, he needs not be overmuch diſmayed, becauſe this is one Fruit of the Death of Chriſt, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him conſtrue this *Humiliation* as a Fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in Prayer and Humiliation, to quicken and awaken the efficacy of the *Sacrament*: *Sacraments do not always work for the preſent, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in ſuch times and ſeaſons as he ſees good. Phyſick doth not always work when it is taken, but ſometimes afterward. Thus alſo it may be with the *Sacrament*, when a Communicant humbled for his unprofitableneſs in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the caſe of the *Lord's Supper*, as in the *Sacrament of Baptiſm*? the efficacy and force of *Baptiſm* doth not preſently appear, no not preſently upon the years of diſcretion; many a one lives viciouſly in a ſinful courſe, a Swearer, Adulterer, &c. yet afterwards, when God gives a man the heart to be touched with the ſenſe of ſin, and he begins to beſtir himſelf, to ſeek God by Faith and Repentance, the Lord then quickens his *Baptiſm*, and makes it as powerful and efficacious as if it had been adminiſtred that very day; ſo in this caſe, poſſibly a man hath been at the Lord's Table, and hath more than once been an unworthy Receiver, yet if he ſhall once come to be humbled for that unworthineſs, God will make *Sacraments* ſo often received unprofitably, to become efficacious unto him: If then we have miſcarried in our *Preparations and Diſpoſitions*, ſo as we have found no Benefit, no Comfort, yet here is a Remedy and Help. Take this courſe by after-diligence and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

Sect. 19. *Of Thankfulneſs, if a good day.*

IF upon *Examination*, we find that we were refreſhed, Had our Hearts enlarged, had virtue from, and communion with Chriſt, then muſt follow

{ *Thankfulneſs.*
{ *Obedience.*

1. *Thankfulneſs*. Return home now, as with thy Heart full of Benefits of the Lord, ſo with thy Heart full of Praiſes to the Lord. Angels Employments are moſt ſuitable to Angels food. Shall we bleſs God for a Crumb, and not for a Chriſt? Other Mercies are but Crumbs in compariſon of this rich Mercy; and ſhall our Hearts ſavour them ſo much, and not reliſh theſe? What's Corn and Wine to this? That is a Mercy in which all other Mercies are folded up: Chriſt doth eminently contain all other Mercies, and in the want of all, Chriſt enjoyed is *exceeding great Reward*: Nay, all Mercies are not only folded up in and entailed to him, but he ſweetens and ſanctifies every Mercy; let us then return home, as full of the Bleſſing from on high, ſo full of *Praiſes* to the moſt High. *Thankfulneſs* is the great Grace to be exerciſed in, and *Thankfulneſs* is the great Grace to be exerciſed after; and therefore while the preſent ſenſe of this Mercy warms our Hearts, let the heat of it burſt forth into *Thankfulneſs* toward God; it is the moſt ſuitable Service, and the moſt ſuitable time to return it.

Sect. 20. *Of Obedience and Faithfulneſs in our Lives.*

THE Second Thing required in ſuch a Caſe, is *Obedience*. 1. Get we our hearts now further ſet againſt ſin; let our Souls ſay, "Hath God been ſo gracious to renew and confirm my Pardon, and ſhall I again diſhonour him? Hath he wiped off my former Scores, and ſhall I run on afreſh to offend him? Hath he taken off my former Burden, and caſt it on the Back of his dear Son, and ſhall I again lay more Load on him? Hath he ſpoken peace to me in his Ordinance, and ſhall I again return to Folly! No, far be it from me: I waſhed my Feet, how ſhall I again defile them? I have put off my Coat, how ſhall I again put it on?

2. Get we our Hearts further ſtrengthened to Service: In this Ordinance is a mutual ſealing of *Covenants* between God and us; he ſeals to the firſt part of the Covenant, *Pardon*, *Mercy*, *Grace*, and we muſt ſeal to the ſecond part of it, *Service*, *Subjection*, *Obedience*. God gives Chriſt to us, and we are to give our ſelves back again to Chriſt. As there is matter of *Bounty* from God to us, ſo there is matter of *Duty* from us to God: There was never any Soul, to whom God ſaith in this Ordinance, *I am thine*, whoſe Heart did not eccho again to the ſame God, *Lord I am thine*. Let us then Labour to get our hearts further ſtrengthened to Service. And thus much concerning our Duties before, in, and after the Sacrament of the Lord's Supper.

CHAP. XIV. SECT. I.

OF
Preparatives to Prayer.

Hitherto of all the *Duties* in reference *only to ſecret, private or publick Ordinances*; now follow ſuch *Duties*, as have reference joyntly to all three, and they are

either
- ordinary, as
  - Praying.
  - Reading the Word.
  - Suffering.
- extraordinary, as
  - Faſting,
  - Feaſting.

The firſt of theſe *Duties* is Prayer, in which (as in the former) there is required ſome things,

1. Antecedent.
2. Concomitant.
3. Subſequent.

1. There is ſomething required before, *viz*, *Preparation*; now this *Preparation* conſiſts partly,

in
- Removing Impediments.
- Uſing the Means.

1. The Impediments to be removed, are theſe;

1. We muſt lay aſide all carnal thoughts and worldly cares, which might diſtract our Minds: *Keep thy foot when thou goeſt to God's Houſe*, ſaith *Solomon*, *q. d.* look with what affection and diſpoſition thou comeſt to God in Prayer. Eccle.5.1.

2. We muſt *put off our ſhoes* (*i. e.*) remove our Pollutions and corrupt Affections, as carnal Luſts, Anger and Doubting: *I will that men pray every where, lifting up holy hands, without wrath and doubting.* 1Tim.2.8.

3. We muſt avoid Surfeiting and Drunkenneſs, which makes the heart dull and heavy: *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this world*; with ordinary Prayer we muſt joyn a moderate, Diet, and with extraordinary, Faſting. Luke 21. 34, 35.

4. We muſt caſt off our Sins: *I will waſh my hands in innocency, and ſo will I compaſs thine Altar, O Lord.* Pſal. 26.6.

5. We muſt draw off from Prayer, from reſting in it, or truſting upon it; a man may pray much, and inſtead of drawing nigh to God, or enjoying ſweet Communion with Chriſt, he may draw nigh to Prayer, his Thoughts may be more upon his Prayer than upon God to whom he prays, and he may live more upon his Cuſhion than upon Chriſt; but when a man indeed draws nigh to God in Prayer, he forgets Prayer, and remembers God, and Prayer goes for nothing, but Chriſt is all.

2. The Means to be uſed, are
- Prayer.
- Meditation.

1. *Prayer*; A little eating prepareth a weak Stomach, and ſetteth an edge upon the Appetite to eat more: To this purpoſe *David* prayed before Prayer; *Let my prayer be ſet before thee as Incenſe, and the lifting up of my hands as an Evening-Sacrifice: Set a Watch, O Lord, before my Mouth, keep the door of my Lips.* Pſal. 141. 2, 3.

2. *Meditation*; 1. On our own unworthineſs, that ſo we may pray in humility: *I am leſs than the leaſt of all thy Mercies*, ſaid *Jacob*: *O my God, I am aſhamed and confounded to lift up mine eyes*, ſaid *Ezra*. 2. On the glorious *Majeſty* of God our Father. He that ſpeaks to God, muſt remember that *God is in Heaven*; nay, what is Prayer, but a coming before God, an approaching to God, a meeting of God? In Prayer we have to do with God, and this will teach us to ſpeak to him in reverence. 3. On the Mediation and Interceſſion of our Saviour Chriſt, which is the very ground of our Faith in Prayer: *Whatſoever ye ſhall ask in my Name, that will I do.* 4. On the Promiſes of God in *Chriſt*, made to our Prayers: *Thou, O Lord of Hoſts, God of Iſrael, haſt revealed to thy Servant, ſaying, I will build thee an houſe, therefore hath thy Servant found in his heart to pray this Prayer unto thee: ——— And deliver me, I pray thee* (ſaith *Jacob from the hands of my Brother Eſau*; *Thou ſaidſt, I will ſurely do thee good*: Such promiſes have we all, *Ask, and ye ſhall have*; *ſeek, and ye ſhall find*; *knock, and it ſhall be opened unto you.* Gen. 32. 10. Ezra. 9.6. Eccle.5.2. Joh.14.13. 2 Sam. 2. 27, 28,29. Gen. 32. 11, 12. Mat. 6. 6.

Sect. 2. *The General Duties of the Soul in Prayer.*

2. THE Duties in Prayer, are either internal or external: The former are the Duties of the Soul; the latter are the Duties of the Body.

2. The Duties of the Soul we ſhall conſider
- in general.
- in particular.

The Duty in general is to pray
- In Truth.
- By the Spirit.
- In the Name of Chriſt.

1. *In truth* (*i. e.*) in ſincerity and uprightneſs of heart. *The Lord is nigh unto all them that call upon him in ſincerity and in truth*: Hence two Faults are to be avoided. Pſ.145.18.

1. Praying with feigned Lips, this is to pray with an heart and an heart, as all Hypocrites do; but it's otherwiſe with the Saints. *Hear the right, O Lord, attend unto my cry, give ear to my Prayer, that goeth not out of feigned lips.* Pſal. 17.1.

2. Praying with wandring thoughts, ariſing partly from the fleſh, and partly from the ſuggeſtions of Satan: The Speech of the mouth muſt not go before, but always follow after the conceit of the mind: Many times as a Muſician's fingers will run over a Song which he hath been uſed to play; although his mind be otherwiſe occupied; ſo many in Prayer will run over that form of words they have been uſed to utter, though their minds be roving about other matter; ſuch a Prayer is called Lip-labour. O let the ab-

ſurdity of the fault breed in us a loathing of it; Do our minds wander in Prayer? endeavour we to joyn into one ſpeech the prayer of the mouth, and the ſpeech of the heart, both which ſound in God's ears, and then conſider whether we Mal. 1. 8. would make ſuch a ſpeech (I ſay not with *Malachi, to our Prince*, but) to any man whom we regard, which yet we are not aſhamed to offer unto the Lord: I will not deny in ſuch a caſe, if we be grieved for, and ſtrive and pray againſt ſuch wanderings; this infirmity through God's mercy and the interceſſion of Chriſt ſhall not be imputed unto us. It is good to diſtinguiſh of the cauſe whence theſe wandring thoughts may ariſe; if they come from weakneſs in our ſelves, or from the temptations of Satan, the Lord will conſider this, and deal mercifully with us; but if they ariſe from mere negligence, or voluntary admitting of looſe thoughts, that is our ſin, and we had need to repent and mourn for it.

Rom. 8. 16. 2. By the help of the Spirit: *It is the Spirit that helps our Infirmities* (ſaith Paul) *for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered*; *q. d.* when we put forth the Graces of the Spirit in us, then the Spirit comes and helps; and what comes from us now, it comes from the breathings of the Spirit. [This *helping of the Spirit*] is very emphatical in the Original; as a man taking up an heavy piece of Timber by the one end, cannot alone get it up, till ſome other man takes it up at the other end, and ſo helps him: So the poor Soul that is a pulling and tugging with his own Heart, he finds it heavy and dull, Like a Log in a Ditch, and he can do no good with it, till at laſt the Spirit of God comes at the other end, and takes the heavieſt end of the Burden, and ſo helps the Soul to lift it up. In our Prayers we ſhould eye the Spirit of God, we ſhould caſt our ſouls upon the aſſiſtance of the Spirit, we ſhould preſs the Lord with this Promiſe, "Lord, "thou haſt ſaid, that thy Spirit helps our in"firmities, when we know not what we pray "for, nor how to pray for any thing as we "ought. Now make good this word of thine "to my Soul at this time, let me have the "breathings of the Spirit of God in me; alas, "the breathings of man, if it come from Gifts "and Parts, thou wilt never regard, except "there be the breathings of the Holy Ghoſt in "me.

Queſt. *But how ſhould we know whether the Spirit of God come in or no.*

Anſw. We may know it by this: The Spirit of God carries unto God, and it makes the Prayer ſweet and delightful, it leaves a ſavour behind it. O the breath of the Spirit of God is a ſweet breath, and it makes ſweet Prayers; it never comes into the Soul, but after it hath done any work it came for, it leaves a ſweet ſcent behind: as Civet that is put into a little Box, though you ſhould take out the Civet, yet there will be a ſweet ſavour left behind; ſo though the Spirit of God, in reſpect of the preſent aſſiſtance, withdraws it ſelf, yet it leaves a ſweet ſavour behind it.

Jo. 14. 13. 3. In the Name of Chriſt; for, *Whatſoever you ask the Father in my Name, that I will do.* There is a neceſſity of praying in *Chriſt's Name,*

1. In regard of *Admiſſion.*
2. In regard of *Aſſiſtance.*
3. In regard of *Acceptance.*

1. In regard of *Admiſſion: God is a conſuming Fire*, and we are dried ſtubble, there is no approaching to him but in Chriſt, *in whom we have acceſs with boldneſs to the Throne of Grace.* God will not look pleaſingly on us if we come without Chriſt, he is no *Throne of Grace* without him; it is Chriſt who makes that which was a Bar of Juſtice, a Bench of Mercy; in him we have admiſſion: Do ye fall upon the *Duty* of Prayer? do it not in the ſtrength of Man, but in the ſtrength of Chriſt: ſay, "Lord, I come alone in "the Merits of Chriſt, to partake of the Merits "of the Lord Jeſus: I have endeavoured to pre"pare my ſelf through thy Grace, but I look not "for admiſſion through my preparations or diſpoſi"tions, but through the blood and mediation of Jeſus Chriſt.

2. In regard of *Aſſiſtance:* We pray, but we have no ſtrength to do it without Chriſt; we might as well be ſet to move Mountains, as to pray without the ſtrength of Chriſt; *Without me* (ſaith Chriſt) *you can do nothing*; without Union with Chriſt, without communion with Chriſt, we can do nothing; from Chriſt we muſt have both operating and co-operating ſtrength, both inherent and aſſiſtant ſtrength; otherwiſe, though we have Grace, we ſhall not be able to perform any Work, nor exerciſe our own Graces: it is he that muſt work all our Works in us and for us, the inherent Work of Grace, within us, and the required Works of Duty for us: And bleſſed be that God, who hath given to us what he requireth of us, and hath not only made Precepts Promiſes, but Promiſes Performances. Joh. 15. 5.

3. In regard of *Acceptance*: Our Works, they are not only impotent, but impure too, as they come from us: It is *Chriſt* that muſt put validity to them, it is *Chriſt* that muſt put his own Odours to them, it is *Chriſt* that muſt put both Spirit and Merit to them, his Grace to work, and his Blood to own them; for whatever comes from his Spirit, it is preſented through his Merit: Here is great Comfort: Do we look over Performances, and wonder that ever God ſhould accept them? ſo much Deadneſs, ſo little Life, ſo much Coldneſs? Conſider then, that God looks upon them not as ours, but as Chriſt's in whom not only our Perſons, but our Performances are accepted: Chriſt gives us his Spirit, and Chriſt is willing to own what we preſent by his Spirit, and God is willing to own whatever is preſented to him by Chriſt his Son. To this purpoſe *there was given to Chriſt much Incenſe that he ſhould offer it with the Prayers of all Saints upon the Golden Altar, which was before the Throne, and the ſmoke of the Incenſe which came with the Prayers of the Saints, aſcended up before God out of the Angels hand*, Revelations 8. 3, 4. This Rev. 8. 3, 4. Angel is Chriſt, this Incenſe his Merits, the mingling of the Prayers of the Saints with this Incenſe, is the ſupplying or covering of the defects of their Prayers with the Merits of Chriſt, and the aſcending of this Incenſe and their Prayers before God, is his acceptance of them thus covered with Chriſt's Merits; and the reaſon why the prayers aſcended, was, becauſe the Incenſe aſcended; that was their *Vehiculum*, the Pillar of Smoke in which they mounted up to Heaven. This rightly conſidered, it will cauſe us in every Petition put up, to think our ſelves ſo much beholden to Chriſt, that we ſhall be ready to ſay in our hearts, when any Petition is granted, *I may thank Jeſus Chriſt for this.*

But what is it to pray in Chriſt's Name ?

I anſwer, 1. To pray in *Chriſt's Name*, is to pray with reliance upon the Grace, Favour and Worthineſs of the Merits of Chriſt, *in whom we have believed, and have acceſs with confidence, by the* Eph. 3. 12. *Faith of him* : Chriſt's ſatisfaction is the ground of our interceſſion, becauſe Chriſt's blood hath purchaſed this (we pray) therefore, O Lord, grant this.

2. To pray in Chriſt's Name is to pray from his Command, and according to his will ; as when Hoſe. 14. 3. we ſend another in our name, we wiſh him to ſay thus ; Tell him, I ſent you, and that I deſire ſuch a thing of him ; ſo when we take thoſe words which the Lord puts in our mouths, and deſire thoſe things only that the Lord commands us to ſeek, whether abſolutely, or conditionally, this is to pray in his Name.

3. To pray in Chriſt's Name, is to pray for his Ends, for the ſake and uſe of Chriſt ; Thus the Mat. 10. 41. Phraſe is uſed, *To receive a Prophet in the name of a Prophet, (i. e.)* for this end and reaſon, becauſe he is a Prophet. Now let Chriſtians obſerve, when they would have any thing of God, to what uſe James 4. 3. and end, and for whoſe ſake it is : *You ask, and have not, becauſe you ask amiſs, to ſpend it on your Luſts.* A *luſt* is properly ſuch a Deſire (though for lawful things) wherein a man muſt have a thing, becauſe it pleaſeth him : *Give us water, that we may* Exo. 17. 2. *drink* (was the brutiſh Cry of *Iſrael*) not that we may live to him that gives it ; holy Deſires or Prayers (oppoſed unto *Luſts*) are ſuch deſires of the Soul left with God, with ſubmiſſion to his will, as may beſt pleaſe him for his Glory.

Sect. 3. *The particular Duties of the Soul in Prayer.*

THE *Duties* of the Soul in particular are to pray in
- Knowledge.
- Faith.
- Humility.
- Reverence.
- Ardency of Spirit.

1. In Knowledge
- of God to whom we pray.
- of that for which we pray.

1. We muſt know and acknowledge God and Jeſus Chriſt *whom* he hath ſent : Chriſt told the *Sa-* John 4. 22. *maritans, Ye worſhip ye know not what* : Far be it from Chriſtians thus to do : Without this Knowledge we ſhall wander into Will-worſhip and ſu- 1 Chr. 28. perſtitious Inventions : *And therefore know thou the God of thy Fathers* (ſaid *Solomon*) *and ſerve him with a perfect heart.*

2. We muſt know and underſtand what we pray, otherwiſe we are ſubject to our Saviour's Re- Mat. 20. 22. proof, *You ask you know not what.* Two ſorts of Men are here condemned. 1. Thoſe that pray in an unknown Tongue. 2. Thoſe who pray in a known Tongue, but underſtand not what they pray.

2. In Faith,
- more general.
- more ſpecial.

1. Faith more general is ſuch a Faith as apprehends the main Promiſe of the Goſpel concerning Salvation by Chriſt.

2. Faith more ſpecial is ſuch a Faith as apprehends the precious Promiſes made to our Prayers, whereby we are perſwaded that our perticular Requeſts ſhall be granted unto us, only with this diſtinction ——— in matters ſpiritual, neceſſary to Salvation, we are to ask abſolutely, as being perſwaded that God hath ſubordinated our ſalvation to his own Glory ; and we are to believe abſolutely, that the Lord will grant them unto us ; yea it is a good ſign, if we deſire any ſaving Grace, that the ſame Grace is begun in us ; but in Matters temporal or ſpiritual, not neceſſary to ſalvation, we are to ask them conditionally, ſo far forth as they may ſtand with God's Glory, and the Good of our ſelves and our Brethren ; and we are to believe that he will ſo far forth grant them : Thus our Saviour prayed in the like caſe : *O my Father, if it* Mat. 26. 39. *be poſſible let this Cup paſs from me, nevertheleſs, not as I will, but as thou wilt.*

3. In Humility ; which is derived *ab humo*, from the ground ; intimating, that when we pray, we ſhould humble our ſelves, as it were to the ground. Thus the Chriſtians in the Eaſtern Churches were wont to caſt themſelves down to the ground, when they called upon God : Thus *Abraham* acknowledged himſelf but *Duſt and Aſhes* ; Thus *Jacob* Ge. 18. 27. confeſſed himſelf *leſs than the leaſt of all God's mercies* : and 32. 10. Thus *David* profeſſed, that he *would be vile before* 2 Sam. 6. *the Lord* : Thus *Iſaiah* cried out, *I am a man of un-* 22. *clean Lips, and I dwell in the midſt of a People of un-* Iſa. 6. 5. *clean Lips* : Thus *Ezra* prayed, *O my God, I am aſha-* Ezra 9. 6. *med, and bluſh to lift up my Face to thee, my God, for our iniquities are encreaſed over our head, and our treſpaſs is grown up unto the Heavens* : Thus the *Cen-* Mat. 8. 8. *turion, Lord, I am not worthy that thou ſhouldſt come under my Roof* : Thus the Woman of *Syrophœnicia*, confeſſed her ſelf a Dog in compariſon of the *Iſraelites*, and thus the *Prodigal* received to Favour, confeſſeth himſelf *unworthy to be called a Son* : Here's a Cloud of Witneſſes, concluding that *Humility* in the heart is requiſite in Prayer.

4. In Reverence of the Majeſty of God : *Serve* Pſal. 2. 11. *the Lord with reverence, and rejoyce with trembling.* The bleſſed Angels being in God's preſence, and ſounding forth his Praiſe, are deſcribed as having Iſa. 6. 2. ſix Wings, whereof *two pair ſerve to cover their faces and their feet* ; hereby betokening their wonderful Reverence of God : How much more ſhould we, who inhabit theſe houſes of Clay (ſubject to infirmities, and corrupted with ſin) be ſtricken with an awful Reverence of Almighty God ? Did we, conſider our ſelves to be in the midſt of Angels, before the God of Angels, performing the like exerciſe as the Angels, how would this ſtrike us with a Reverence of this great King of Heaven ?

5. In Ardency or Fervency of Spirit ; this gives Wings to our Prayers, and cauſeth them to aſcend before God ; this ſets on work all the Graces of God's Spirit, and the more fervent the Prayer is, the more they are intended, actuated, increaſed : I mean not thus of every fervency ; there is a fervency of Faith, and a fervency of meer natural deſires, in this latter there is no Holineſs, no Fire of the Spirit ; but in the former there is : When Chriſt lived upon Earth, many came to him, and ſome were exceedingly importunate to be healed, or to have Devils caſt out, *&c.* Now if he anſwered their Requeſts, his uſual Phraſe was, *Be it unto thee* (not according to the importunity and fervency, but) *according to thy Faith, q. d.* I heed not, I regard not this Clamour and Earneſtneſs, if it be only out of meer natural deſires ; but if it be out of *Faith* ; if beſides ſenſe of need, you have in you a true hope of Mercy, then *be it unto thee according to that* : This fervency is ſet out in the Word by divers ſignificant phraſes ; ſometimes it is called a Crying unto the Lord ; thus *Moſes* cried unto the Exo 8. 12. Lord, and *Samuel* cried unto the Lord, and *Elijah* 1 Sam. 7. 9. cried unto the Lord ; and *Iſaiah* cried unto the 1 Kin. 17. 20, 21.

2 Kin. 20. 11. Lord; ſometimes a crying mightily: *Let man and* Jonah 3.8. *beaſt be covered with Sackcloth, and cry mightily unto God*; ſometimes a lifting up of our Prayers; *Wherefore lift up thy Prayer for the Remnant that is left,* Iſa. 37. 4. ſaid *Hezekiah* to *Iſaiah*: ſometimes a Pouring forth our Souls before the Lord like water; *O Wall of* Lam.2.19. *the daughter of Zion——pour out thy heart like water before the face of the Lord*: Thus the *Iſraelites drew* 1Sam.7.6. *water, and poured it out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord*: ſometimes a gaoaning in ſpirit, or groans of Rom.8.26. the Spirit; *The Spirit it ſelf maketh interceſſion for us* 1 Theſ. 3. 10. *with groanings which cannot be uttered*: ſometimes a praying exceedingly: ſometimes a Praying fervent- Col. 4.12. ly: ſometimes a ſtriving with God; *Now I beſeech* Rom. 15. 30. *you brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit, that you ſtrive together with me in your prayers to God for me*: ſometimes a wreſtling Gen. 32. 24. with God; Thus *Jacob wreſtled with a man, i. e.* with God in form of a man, *until the breaking of the day*: ——All theſe Phraſes do ſet forth the excellency, the neceſſity of this *Ardency, Fervency of Prayer*, required in the Duty.

Sect. 4. *The duties of the Body in Prayer.*

THus far of the *duties* of the Soul in Prayer; as *for bodily exerciſe* (of it ſelf) *it profiteth lit-* 1Tim.4.8. *tle*: but if joyned with the Soul, it is of great importance; *Therefore glorifie God in your Body and in your* 1 Cor. 6. *ſpirit, for both are God's.*

The Duties of the *Body* may be reduced to theſe two Heads:

{ The Geſture of the Body.
{ The Speech of the Mouth.

Concerning the firſt; in publick Prayer we are to follow the Cuſtom of the Church wherein we live, if it be without ſcandal and ſuperſtition: In private Prayer we may take our liberty, ſo that our Geſture be correſpondent to the Affections and Diſpoſitions of the Soul.——In Scripture we read of theſe ſeveral Geſtures: 1. *Standing*, which is a token of Reverence, and Service, 2 *Kings* 5. 25. 1 *Sam.* 16. 21. 1 *Kings* 10. 8. *Job* 29. 7, 8. *Gen.* 18. 22. 2 *Chron.* 20. 5. *Pſalm* 134. 1. *Luke* 18. 13. *Mark* 11. 26. 2. *Kneeling*, which is a token of our humility and earneſtneſs in Prayer, *Pſalm* 95. 6. 2 *Chron.* 6. 13. *Dan.* 6. 10. *Acts* 7. and 9. 40. 60. and 20. 36. *Luke* 22. 41. 3. *Proſtration*, or falling on the ground, or falling on the face, a geſture of the greateſt humiliation, though not uſed among us in theſe parts of the world, *Numb.* 16. 22. *Joſh.* 5. 14. *Ezek.* 9. 8. and 11. 13. *Mat.* 26. 39. 4. *Sitting, lying, walking, riding, journeying*, in ſome caſes, 2 *Sam.* 7. 18. 1 *Kin.* 19. 4. *Iſa.* 38. 2. *Pſal.* 6. 6. *Gen.* 24. 26. 2 *Chron.* 18. 31. 5. *Uncovering of the Head in Men, covering of the Head, in Women*, which is a token of ſubjection, 1 *Cor.* 11. 7, 10. *Rev.* 4. 10. 6. *Lifting up and caſting down of the Eyes*, the former being a token of Faith, the latter of dejection and humiliation, *Pſal.* 123. 1. *Mat.* 14. 19. *John* 11. 41. and 17. 1. *Luke* 18. 13. 7. *Lifting up*, or *ſtretching forth of the hands*; expreſſing humility and earneſt affection: and *knocking them on the breaſt*, which betokens guilt and earneſt deſire of pardon, *Exod.* 9. 33. *Pſalm* 143. 6. 1 *Kings* 8. 22. *Pſalm* 143. 2. *Lam.* 3. 41. *Luke* 18. 13. *Luke* 23. 48.

Concerning the ſecond, *viz. The voyce or ſpeech of the Mouth*; it is neceſſary in Church or Family, and moſt convenient in private: Now the Voyee uſed in Prayer is either.

{ *Inarticulate.*
{ *Articulate.*

1. The *inarticulate* is that which is uttered in ſighing, groaning and weeping: *Lord, all my de-* Pſal. 38.9. *ſire is before thee, and my groaning is not hid from thee*, ſaith *David*; and *Hezekiah* profeſſeth, That *he did* Iſa. 38.14. *chatter like a Crane or a Swallow, and did mourn like a dove*: And *the Spirit himſelf maketh interceſſion for us* Rom.8.16. *with groanings which cannot be uttered.*

2. The *articulate Voice* is the external ſpeech it ſelf, whereby the Prayer is expreſſed; wherein three things are conſiderable.

{ *Quantity.*
{ *Quality.*
{ *Form.*

1. For *Quantity*, we muſt not effect prolixity, as if for multitude of words we looked to be heard *When* Mat. 6. 7. *ye pray, uſe not vain repetition, as the Heathen do.* The Heathen thought, that their Gods did not always hear, as being otherwiſe employed (ſo *Eliah* told *Baal*'s Prieſts) and therefore they uſed to repeat the ſame things often, that if they did not hear them at one time, they might hear them at another time; thus Chriſtians muſt not pray, they muſt not lengthen their Prayers, as conceiving that either God hears not, or that he will hear for the lengths ſake; but on the other ſide, where is variety of good matter, uttered with the attention of mind, and vigour of affection, there the longer we continue in prayer, the better it is.

2. For *Quality*, we need not be curious in reſpect of the ſtile, God looking to the Heart, rather than the Speech! As it is not the loudneſs of a Preacher's Voyce, but the weight and holineſs of the Matter, and Spirit of the Preacher, that moves a wiſe and intelligent Hearer; ſo not Gifts, but Graces in Prayers, are they that move the Lord: The Reaſon, Prayer moves not God as an Orator, but as a Child moves his Father: two Words of a Child humbled, and crying at his Fathers feet, will prevail more than penn'd Orations: It is the meaning of the Spirit that God looks unto, more than the expreſſions; for the Groans are ſaid to be unutterable, *Rom.* 8. 26. yet muſt we not be more careleſs and negligent for the manner of Speech, than we would be, if we were to ſpeak to a mortal man: *If ye offer the blind for Sacrifice, is it not* Mal. 1.8. *evil? and if ye offer the lame and ſick, is it not evil? Offer it now unto thy Governor; will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of Hoſts*, Mal. 1. 8.

3. For the *Form*: We are not tied to any ſet form, nor are we ſo tied to conceived Prayer, as that it muſt be without all ſtudy or meditation, either againſt the inſtant, or in former times: A man may conceive a Prayer *ex tempore*, and yet without Enthuſiaſms, or extraordinary Revelations, *viz.* by the help of his former Studies and Meditations; and that I may afford ſome help that way, I ſhall in concluſion of this Chapter lay down a Directory for Prayer, together with a Form of Prayer (though broken) in Scripture-phraſes.

Sect. 5. *Duties after Prayer.*

3. THE Duties ſubſequent, which follow after Prayer, are theſe:——

1. Quietly to reſt in the good will and pleaſure of God, not doubting but the Lord hath heard our Prayers, and in good time ſhall grant that which

ſhall be moſt for his Glory and our Good; and this is the meaning of the Word *Amen*, wherewith we ſeal up our Prayers.

2. Diligently to uſe all good means for the obtaining of our Suits; as if I pray for *Faith*, or any other ſpiritual Grace, I muſt beſides Prayer, uſe all good means carefully, which the Lord hath ordained for the begetting and encreaſing of thoſe Graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwiſe, our Prayers are a tempting of God, as if he muſt grant, not by Means, but by Miracles.

3. Carefully to look after our Prayers, and to caſt up our comings in at gainings by Prayers, otherwiſe we are like fooliſh Venturers, who have a great Stock a going, but look not after their Returns. *In the Morning I will direct my Prayers, and*
Pſal. 5. 3. *look up.*] There are two military Words in the Verſe, *David* would not only pray, but Marſhal up his Prayers, put them in array; and when he had done ſo, he would be as a Spy upon a Tower, to ſee whether he prevailed, whether he got the day. For the better unfolding this Myſtery of Grace, I ſhall propound and give Anſwer to ſome Queries or Caſes of conſcience, as,——

1. Suppoſe I have prayed, how ſhall I aſſuredly know that God hears, and will anſwer in his own time?

2. Suppoſe the thing I deſired ſhall not be anſwered, how may I aſſuredly know that God notwithſtanding doth hear my Prayers?

3. Suppoſe after Prayer I obſerve all I can, and I can by no means diſcern that either God will anſwer, or doth hear my Prayers, what ſhall I do then?

4. Suppoſe the thing I deſire is anſwered, how may I aſſuredly know it was at my Prayers, or out of common Providence?

5. Suppoſe that others joyned with me in thoſe Prayers now anſwered, how ſhould I know that my Prayers had an hand in obtaining thoſe Anſwers, as well as any others?

6. Suppoſe I am aſſured upon former Obſervations, that God hath heard and anſwered my Prayers in their Particulars, what muſt I do then?

Sect. 6. The Firſt Caſe. *Suppoſe I have prayed, how may I aſſuredly know that God hears, and will anſwer in his own time.*

WE may reſolve this *Caſe* by ſome Obſervations *before Prayer*, *in Prayer*, and *after Prayer*.

1. *Before Prayer*: When God prepares the Heart to pray, when he pours upon a man a *Spirit of Grace and Supplication*, a praying diſpoſition; when he puts in Motives, ſuggeſts Arguments and Pleas unto God, as Materials for Prayer; all which you ſhall find to come in readily and of themſelves; and that likewiſe with a quickning heat, and enlargement of Affections, with a lingring, and longing, and reſtleſneſs of Spirit, to pour out the Soul unto God; this is a ſign that God lends his ear, and will return Anſwers: *Thou wilt prepare*
Pſ. 10.17. *their heart; thou wilt cauſe thine ear to hear; q.d.* Thou faſhioneſt the heart, and compoſeſt it into a praying frame, and that is a ſign, Lord, that thou meaneſt to hear.

2. *In Prayer*: As, 1. When God draws nigh, and reveals himſelf to thy Soul, in and upon ſuch or ſuch a particular Petition, when God ſmiles upon thee, welcomes thee, falls about thy neck and kiſſeth thee; when no ſooner thou comeſt into his preſence to enquire of him, but he ſays, *Here I am*,
Iſa. 58. 9. as the promiſe is, *Iſaiah* 58. This thou art to obſerve as a ſign that he hears thy Prayer, and accepts both thee and it: *Here me ſpeedily* (ſaith *David*) Pſ.69.17.
and that I may know thou heareſt me, draw nigh unto 18.
my Soul, Pſalm 69. 17. 2. When God doth put a reſtleſs importunity into the heart, maugre all diſcouragements for this or that Mercy, and when this Importunity is joyned with a ſubjection to God's Will, and runs along with it, then hath God ſtirred it up, and then look for ſomething to come: You know the Parable, how the unjuſt Judge heard the Widow, *for her importunities ſake*: So Luk. 18.5.
when God puts this Importunity into the heart, it is a ſign God means then to hear and anſwer.

3. *After Prayer*. This will appear in ſeveral Particulars; as,——

1. When God quiets and calms the Heart after Prayer, by ſpeaking ſomething to the heart, though what is ſpoken be not always diſcerned; as when you ſee an earneſt or importunate Suitor going in to a great Man, exceeding anxious, but coming out very chearful, contented, and quiet in Spirit, you would conceive that certainly ſomething hath been ſaid to him, which gave him encouragement: So when thou goeſt to God, and hath been importunate in a Buſineſs, and thy Deſires were exceedingly up for it, and then thou riſeſt up with thy Mind calmed and ſatisfied, and thou feeleſt the anxiouſneſs, the ſolicitude of thy heart about the thing taken off and diſpelled, this is a good ſign that God hath heard, and will return Anſwer to the full: When *Hannah* out of much bitterneſs and with ſtrong deſires, had *poured her Soul out unto the Lord*, it is ſaid, That *ſhe looked no more ſad*; 1 Sam. 1.
and then God gave her a Son, a Son of her De- 18.
ſire.

2. When God gives an obedient, dependent heart, in walking before him, when that conſideration ſtill comes in as a curb unto Sin: *If I regard iniquity in my heart, God will not hear me.* When Pſal.66.18.
God doth ſtill after praying, keep the Soul in a more obedient frame of Spirit, when he keeps thee from uſing ill means, &c. it is a ſign that God hath heard thy Prayers, and thou ſhalt have Returns: *David* praying for his Life, *Hear my Prayer,* Pſ. 143. 1.
O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, and in thy Righteouſneſs: —— Preſently after he prays for holineſs, knowing that Sin would enervate and ſpoil all his Prayers, *Cauſe me to know thy way, wherein I ſhould walk*: —— *Teach* 8, 10.
me to do thy Will.

3. When God after Prayer, ſtrengthneth the Heart to wait and expect for the Mercy deſired; when a man after Prayer, begins to wait rather than pray (though he prays ſtill) becauſe he looks now God ſhould perform; in this caſe, and at this time he may look for ſome good Anſwer from God. *David* having prayed, ſays to his Soul, *Wait on the Lord, be of good courage, and he will ſtrengthen thy heart; wait, I ſay, on the Lord.* Pſa.27.14.

Sect. 7. The Second Caſe. *Suppoſe the thing I deſire ſhall not be anſwered, how may I aſſuredly know that God notwithſtanding doth hear my Prayers?*

WE may reſolve this Caſe, if, 1. we obſerve theſe Particulars:

1. Whether thy Prayer was framed in a right manner? Didſt thou not pray abſolutely for ſuch Bleſſings as were never abſolutely promiſed? If ſo, no wonder thy Prayer is denied; or didſt thou pray conditionally? (as Chriſt prayed, *If it be poſſible*, &c.) then thy Prayer may be heard, and yet the things denied. For otherwiſe Chriſt had

Heb. 5.7. not been heard; when yet the Text ſays, *He was heard in that he feared.*

2. Whether there be not a reſervation in that Denial, for ſome greater Mercy, whereof that Denial was the foundation? If we had many of our deſires, we ſhould be undone: If the Child had lived for which *David* ſo earneſtly prayed, he would but have been a living Monument of his own ſhame; God therefore denied his Prayer, but after he gave him a *Solomon.*

3. Whether God doth not anſwer thee ſtill according to the ground of thy Prayer? Now the ground and intent of thy Prayer is after God's Glory, the Churches Good, thy own particular Comfort; it may be God denies the particular Mercy thou deſireſt, and yet he anſwers the ground of thy Prayer, his Glory ſhall be advanced, his Church preſerved, thy Comfort made up (even for that Prayer of thine) ſome other way.

4. Whether God yields not far to give thee ſatisfaction, as if he were tender of denying thee? So the Lord anſwered *Abraham*, when praying for Gen. 27. 8, 10. *Iſhmael*; *O let Iſhmael live in thy ſight!* God went as far in anſwering his Requeſt as might be; *I have heard thee* (ſaid God) *and I have bleſſed him, and I will make him fruitful, and multiply him exceedingly, and he ſhall beget twelve Princes; but my Covenant I will eſtabliſh with Iſaac.*

5. What effects that Denial hath upon the Heart? as,——

1. Whether thy Heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thy own unworthineſs the cauſe of his denying thee? *I cry in the day-time* (ſaith *David*) Pſ. 22. 2, 3. *but thou heareſt not;——Yet thou art holy, O thou that inhabiteſt the Praiſes of* Iſrael.

2. Whether God fills thy Heart with holy contentment in the Denial?

3. Whether thou canſt be thankful to God out of Faith, that God hath ordered all for the beſt, though he hath denied thee?

4. Whether thy Heart be not diſcouraged, but thou canſt pray ſtill, at leaſt for other things? It moves ingenuous natures to ſee men take Repulſes and Denials well, and ſo it moves God. Now if the Caſe be thus, if upon obſervation, thou canſt ſay, That thy Prayers, though denied, were conditional [*if God will*] that thou perceiveſt a reſervation in God's Denial, for ſome greater Mercy; that God anſwered thee, at leaſt, according to the ground of thy Prayers, that God yielded ſo far to thee, as if he were loth to deny thy Prayers; that thou feeleſt ſuch effects of Denial upon thy Heart as theſe;—— 1. An Enlargement to acknowledge God holy and righteous. 2. An holy contentment in the Denial. 3. A thankful Heart. 4. An Heart not diſcouraged howſoever. Surely then God hears, or God hath heard thy Prayers, although the particulars Suits are not accompliſhed.

Sect. 8. The Third Caſe. *Suppoſe after Prayer, I obſerve all I can, and can by no means diſcover that either God will anſwer or hear my Prayers, what ſhall I do then?*

WE may reſolve this *Caſe* by laying open the *Duties* appertaining to ſuch a Soul: Canſt thou not diſcern God's dealings, ſpy no returns of thy Prayers? it is then thy *Duty*—

1. To examine what is the Cauſe; and if the fault be in our Prayer, becauſe *we did ask* Jam. 4. 3. *amiſs*, we muſt endeavour by God's Grace to amend; or if the fault be in our ſelves, becauſe we are impenitent, we muſt firſt repent, and then renew our Prayers unto God.

2. To perſiſt and perſevere in *our Prayers*, without fainting, *Continue inſtant in Prayer*, as *Hannah*, and *David*, and *Daniel*, and *Bartimæus*, and that importunate Widow. Luk. 18. 1. Rom. 12. 12.

3. To expect the Lord's Leiſure: *I waited patiently for the Lord* (ſaith *David*) *and he enclined unto me and heard my cry.* Pſal. 40. 1.

4. To reſt in the good will and pleaſure of God: *Let him do what ſeemeth him good:* Who can tell but God in time may give thee a ſign of his good will towards thee, and that he hath heard thy Prayers? howſoever, it is the Lord that gives or denies, let him do what he pleaſe.

Sect. 9. The Fourth Caſe. *Suppoſe the thing I deſire is anſwered, how may I aſſuredly know it was by my Prayers, and not out of common Providence.*

WE may reſolve this Caſe by giving theſe Directions to the Soul, whereby it may be enabled to diſcern when and how things prayed for, come in by Prayer; As,

1. From the *manner of God's performance*: When God gives any thing in anſwer to prayers, he often diſcovers a more than ordinary hand of Providence in it: As,

1. *By bringing it to paſs through many difficulties*: Thus *Peter* was delivered out of Priſon at Act. 12. 6. 10. the Prayers of the Church; and we find, 1. He was ſleeping between two Souldiers; if they had wakened, he had been diſcovered. 2. He was in Chains, but they fell off. 3. The Keepers ſtood before the door, but they minded him not. 4. When one Watch is paſt, he paſſeth quietly through another. 5. When both thoſe were paſt, an Iron Gate flies open of its own accord: Now ſuch difficulties are there in many buſineſſes, which yet in the end are accompliſhed by Prayer; Iron Chains fall off, Iron Gates, Enemies Hearts fly open of their own accord, and though not in that miraculous manner, by the means of an Angel; yet no leſs wonderful.

2. *By facilitating all Means, and cauſing them to conſpire to accompliſh the thing prayed for*; thou haſt wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many Circumſtances together to effect it, which had influence into it, whereof if any one had been wanting, haply the thing had not been done: Thus, when *Iſrael* went out of *Egypt* (which was the accompliſhment of their Prayers) *their Cry came up unto God*, (ſaith Ex. 2. 32. the Text) how were all things facilitated? the *Egyptians* that detained them, then came and intreated them to go out; *Riſe up, and get you forth* Ex. 12. 13. *from amongſt my People*, ſaid *Pharoah*; yea, *they were urgent upon the People, that they might ſend them* 33. *out of the Land*; yea, *they hired them to go out with* 35. *their Jewels of Silver, and Jewels of Gold and Rayment*, and *Pharaoh* parts himſelf lovingly and fairly with them, and deſires their Prayers, *Bleſs me* 32. *alſo*; yea, to ſhew there was no reſiſtance, the Ex. 11. 7. Text ſaith, *A dog did not move his tongue*; the brute creatures did not diſturb them, though at midnight, when theſe Creatures uſe to be moſt obſtreperous through noiſes, eſpecially at Travellers.

3. *By bringing it to paſs ſuddenly and unexpectedly*: as the return of the Captivity of *Babylon*, which was the concluſion of many Prayers, was done in a trice; *they were as men in a dream*, they could ſcarce Pſ. 126. 1. believe it was ſo when it was done.

4. *By doing above what was deſired, with addition of other Mercies*; ſo *Solomon* asked *Wiſdom*, 1 King. 3. 12, 13. and God gave him more than he asked, *Peace, Riches and Honour*: When Prayers are anſwered,

uſually Mercies come thick; the thing we prayed for, comes not alone.

5. *By adding ſome ſpecial Circumſtance, as a token of God's ſpecial hand in it*; ſuch a token as a man Pſa.86.17. himſelf often takes notice of, yea, and others alſo often take notice of it: *Shew me a token for good* (ſaith David) *that others that hate me may ſee it, and be aſhamed.* So when *Abraham* and *Iſaac*, and *Abraham*'s Servant had prayed for a Wife for *Iſaac*, ſee by what a token God ſhewed that he had Ge.24.14. heard their Prayers; *Rebekah* was the firſt that came out, and if *ſhe be the Woman appointed for* Iſaac, (prays the Servant) *let her offer me drink, and my Camels alſo, and thereby ſhall I know thou haſt ſhewed kindneſs to my Maſter*; and God gave him the v. 26. token, and therefore the Servant *bowed at it, and worſhipped the Lord*: If we take notice of the Sign, it was ſuch as argued in her a kind, courteous diſpoſition, which therefore (it may be) he ſingled out as a token of a meet Wife, eſpecially to be looked at in the Marriage-choice.

2. From the *Time*, wherein the thing prayed for is accompliſhed: God who doth all things in weight and meaſure, ſhews his Wiſdom and Love as much in the ſeaſon, as in giving the thing it ſelf; God conſidereth all times of thy Life, and Iſa. 49.8. ſtill chuſeth the beſt and fitteſt to anſwer thy Prayers in: *In an acceptable time have I heard thee,* (ſaith God) As,——

Iſa. 65.24. 1. It may be at the *very time* when thou art moſt inſtant and earneſt in Prayer: *Whilſt they are yet ſpeaking* (ſaith God) *I will hear*; a time cull'd out on purpoſe, that they might reſt aſſured it was an anſwer to their Prayers.

2. At that *time* when thou haſt moſt need, and when thy heart is moſt fitted for Mercy, (*i. e.*) when thy heart is moſt ſubdued, and thy Luſts mortified; for then thou art fitteſt to reliſh his goodneſs alone, and not to be drawn away with Pſ. 10. 17. the carnal ſweetneſs that is in the thing, *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear*; thou wilt *prepare their heart* in taking it off from the thing deſired, in making it quieted and contented with God in the thing, *and then thou wilt hear*] this is the fitteſt time.

3. From the Effects upon thy heart that prayeſt: As,——

1. If the thing granted by thy Prayers, draw thy heart more near unto God: Things granted out of ordinary Providence only, do increaſe our Luſts, and are Snares to us; but if thou findeſt God's dealing with thee, to be a kindly Motive to cauſe thee to mourn for ſin, and to be a reſtraint Pſal. 6. 8. againſt ſin, it is a ſign it was a fruit of thy Prayer: *Away from me ye workers of Iniquity* (ſaith David) *God hath heard the voice of my weeping*: Or,

2. If thou findeſt God's dealings with thee, to be a kindly Motive to cauſe thee to rejoyce in God more than in the thing obtained, it is a ſign it was a Fruit of thy Prayer. *Hannah* bleſſing 1Sam. 2.2. God for her Child, *My heart rejoyceth in the Lord,* ſaith ſhe, She rejoyceth not ſo much in the Gift, as in the Giver; not ſo much in her Child, as in his Favour that anſwered her Prayer.

3. If the Mercy obtained by thy Prayer enlarge thy heart with thankfulneſs: Self-love makes us more forward to pray than to give thanks, for Nature is all of the craving and taking hand; but where Grace is, there will be no eminent Mercy gotten with much ſtrugling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement: *Great Bleſſings won with Prayer, are worn with thankfulneſs*; ſuch a man will not aſk new, but withal, he will give thanks for old: *Thankfulneſs*, of all *Duties* proceeds from pure Grace, therefore if thy Spirit ſtirs thee to it, it is a ſign he made the Prayer: See *Hannah's* Song when ſhe had her deſire, 1 *Sam.* 2. 1.

4. If the Mercy gotten by Prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a ſign thou haſt gotten the former Mercy that way: *The Lord hath heard me* (ſaith David) *and I will call* Pſ.116. 2. *upon him as long as I live.*

5. If the thing obtained by thy Prayer, doth make thee careful to perform thy Vows made in Prayer: *I will pay thee my Vows* (ſaith David) *which* Pſ. 66.13, *my lips have uttered, and my mouth hath ſpoken, when* 14. *I was in my trouble*: and the reaſon follows, *becauſe that verily God hath heard me when I cried to him*: And ſo *Eliphaz* in *Job*, doth connect and hang theſe together; *Thou ſhalt make thy Prayer to him,* Job 22.27. *and he ſhall hear thee, and thou ſhalt pay thy vows.*

6. If the thing granted by thy Prayer, prove a real and ſtable Mercy; if the Curſe be taken out, and it have few thorns and vexations in it: *When the Bleſſing of God maketh rich, he addeth no* Pro.10 22. *ſorrow with it.* It may be the heart was put to ſome trouble in the deferring, but it is recompenced by the more ſetled, conſtant, unmixt ſweetneſs in the enjoying.

7. If the Mercy obtained brings with it aſſurance of God's Love, and an evidence of his Favour: I need not make that a Sign, for when this comes with a Mercy, it carries its own evidence; you will then know well enough that it is the fruit of Prayer.

Sect. 10. The Fifth Caſe. *Suppoſe that others join with me in thoſe Prayers now anſwered, how ſhould I know that my Prayers had an hand in obtaining thoſe Anſwers as well as any others?*

WE may reſolve this *Caſe* by theſe obſervations: As,——

1. If thy heart did ſympathize and accord in the ſame holy affection with thoſe others in praying, then it is certain thy voice hath helped to carry it: *If two of you ſhould agree on earth* (ſaith Mat.18.19 Chriſt) *as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven: If two of you ſhall agree* (the Word is συμφωνήσωσι) *q. d.* If you harmonially agree to play the ſame Tune, for Prayers are *Muſick* in God's Ears, and ſo called, *Melody to God*) if you Eph.2.29. agree not only in the thing prayed for, but in your *Affections*, for it is the *Affections* that makes the Conſort and Melody: If the ſame holy *Affections* were touched and ſtruck by God's Spirit in thy heart, that was in others, then didſt thou help to make up the Conſort; and without thee it had been imperfect; yea, without thee the thing might not have been done; for God ſometimes ſtands upon ſuch a number of Voices (as when he named ten perſons in *Sodom*) and ſo one Voice may caſt it.

2. If thy heart be filled with joy in the accompliſhment of what was prayed for, it is an evident argument that thy Prayers did move the Lord to effect it, as well as the Prayers of others. When good old *Simeon* ſaw his Prayers anſwered in ſending the *Meſſiah* into the world, he was even willing to die *through Joy*, and thought he could never die in a better time: *Lord now letteſt* Luk. 2.29. *thou thy Servant depart in peace, according to thy Word.*

3. If the thing concern others, and thy heart be thankful for a Bleſſing on others, prayed for by thee with others, it is a ſign thy Prayers had ſome hand in it: Thus *Paul* prayed for the *Theſſalonians*, and when *Timothy* came and brought him 1 Theſ. 3. 6, 7, 8. good Tidings of their *Faith and Charity*, he was not only *comforted*, but in his raviſhment he cries, *What thanks can we render again to God for you?*

4. If the thing concern thy ſelf which was prayed for by others, helping thee in their Prayers, what cauſe haſt thou but to think it was granted for thy own Prayers, and not for theirs only? It may be indeed that God heard thee the ſooner through the help of their Prayers: *I know this ſhall turn to my ſalvation through your Prayers*, ſaid *Paul*: Phil. 1.19. but if God ſtirs up thy heart to pray for thy ſelf, as well as others pray for thee: then God that gave the an heart to Pray, hath heard thy Prayers alſo, and hath had a reſpect to thee as well (if not more than to others; becauſe it concerneth thy ſelf eſpecially, as being a more ſpecial Mercy to thee than to others.

Sect. 11. The Sixth Caſe. *Suppoſe I am aſſured upon former Obſervation, that God hath heard and anſwered my Prayers in their Particulars, what muſt I do then?*

WE may reſolve this *Caſe*, by laying open the Duties appertaining to ſuch a Soul.

Art thou now aſſured of Anſwer and Return of thy Prayers, it is thy *Duty* then——

1. To be thankful to God for his Goodneſs, *Bleſſed be the Lord* (ſaith *David*) *becauſe he hath heard the voice of my Supplications.* Pſal. 28.6.

2. To love God the more, and to reſolve with confidence to call upon him ſo much the more: *I love the Lord, becauſe he hath heard the voice of my Supplication; becauſe he hath enclined his Ear to me, therefore will I call upon him as long as I live.* Pſal. 116. 1, 2.

3. To have ſuch a deportment and demeanor ever after, as is ſuitable to ſuch who have commerce and entercourſe with God; as, *to depart from Sin,* Pſal. 6. 8. *to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping:——And I will pay thee my* Pſal. 66. *vows which my Lips have uttered:——For God hath* 13, 14, 19. *heard me.*

Sect. 12. *A Directory for Prayer.*

I Promiſed in Concluſion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-Form of Prayer: For the former, I ſhall draw this following Scheme.

In Prayer obſerve we

- The Parts of it.
  - The Preface to it, which conſiſts of
    - A Deſcription of God by his
      - *Attributes.*
      - *Promiſes.*
    - A craving of
      - *Audience.*
      - *Acceptance.*
  - Confeſſion
    - Of Sin.
      - 1. Of the ſin of our firſt Parents.
      - 2. Of Original Pollution.
      - 3. Of actual Tranſgreſſions
        - In thought, word, deed, before / ſince Converſion.
        - Againſt
          - Light of Knowledge.
          - Checks of Conſcience.
          - Long Forbearance of God.
          - Tender Mercies.
          - Terrifying Judgments.
          - Strong Purpoſes.
          - Frequent Promiſes.
          - Multiplied Vows.
        - Of our Age, Sex, Conſtitution, Relations, *&c.*
        - Secret, open, boſom-Luſts.
        - Againſt the Law of God.
        - Againſt the Goſpel of Chriſt, as,
          - Our not thirſting after Chriſt.
          - Our not relying on Chriſt.
          - Our grieving God's Spirit.
          - Our continued Impenitency.
        - In their Aggravations by Circumſtances of
          - The Perſon againſt whom.
          - The Number of them.
          - The Time, Place, Manner, *&c.*
    - Of the Judgment and Condemnation we deſerve for ſin.
    - To which is annexed humiliation, or mourning for ſin.
  - Petition
    - For our ſelves.
      - Apprecation for
        - Pardon for Sin, for his
          - Names ſake.
          - Promiſe ſake.
          - Mercies ſake.
          - Chriſt's ſake.
        - Sealing of this Pardon to our Conſciences.
        - Peace of Conſcience, and joy in the Holy Ghoſt.
        - Juſtifying and lively Faith.
        - Repentance unto Life.
        - Saving Knowledge.
        - Love to God, Saints, Enemies.
        - Lively hope, ardent zeal, filial fear, *&c.*
        - Growth in Grace,
        - Means conducing; as, ———
          - The Word preached.
          - The Sacraments.
          - The Sabbaths.
        - Purifying, and power againſt Sin.
        - A Bleſſing on our outward Calling.
        - Sanctifying of all Afflictions to us or others.
      - Deprecation againſt
        - All Evil; of Sin eſpecially.
        - The Devil, and all his Aſſaults.
        - The World, and all its Temptations.
        - Our own Fleſh, with all the Luſts of it.
        - Our darling Corruptions, *Delilah-Sins.*
        - All Judgments
          - National,
          - Perſonal,
            - Bodily
              - Diſeaſes.
              - Plagues.
            - Ghoſtly
              - Terror of Conſcience.
              - Spiritual Deſertions.
        - The ſting of Death, and horror of the Grave.
    - For others.
      - All belonging to God's Election, though as yet uncalled, as
        - Jews, Pagans, Infidels.
        - Prophane or ignorant Chriſtians.
        - Perſecuters themſelves.
      - All in the boſom of the Church
        - In foreign Countreys.
        - In our own Nation.
          - Magiſtracy, Miniſtry, Commonalty.
          - All afflicted in
            - Soul.
            - Body.

- Thanksgiving for Bleſſings
  - Spiritual.
    - Election, with all the Golden Chain of Graces hanging thereon; as,
      - *Redemption.*
      - *Vocation.*
      - *Juſtification.*
      - *Sanctification.*
      - *Hope of Glory.*
  - Temporal.
    - Word, Sacraments, Sabbaths, Ordinances, Labours of the Learned.
    - Pover over Sin, Satan, our own ſelves.
    - Creation.
    - Continual Preſervation.
    - Life, Health, Peace, Proſperity, Plenty, *&c.*
    - Deliverance from Judgments, National and Perſonal.
    - Victory over the Churches Enemies.

SECT. 13.

Sect. 1. *A Form of Prayer in Scripture-phraſe.*

IN this Form obſerve——

1. *A Deſcription of God.*

O God, the God of the ſpirits of all fleſh——
Num. 16. 22. Who haſt created the heavens, and ſtretched them
out, who haſt ſpred forth the earth and that which
Iſa. 42. 5. cometh out of it, who giveſt breath unto the people
upon it, and ſpirit to them that walk therein.—
Amo.4.13. Who haſt formed the Mountains, and created the
Wind, and declareſt unto man what is his thought,
who makeſt the morning darkneſs, and treadeſt
Pſa.104.1. 2, 3. upon the higheſt places of the earth.——Who
art cloathed with Honour and Majeſty.——Who
covereſt thy ſelf with light as with a garment,
who layeſt the beams of thy Chambers in the waters,
who makeſt the clouds thy Charriots; who
Iſa. 40.12. walkeſt upon the wings of the wind.—— Who
haſt meaſured the waters in the hollow of thy hand,
and meted our heaven with thy ſpan, who comprehendeſt
the duſt of the earth in a meaſure, and
weigheſt the mountains in ſcales, and the hills in a
balance.——Who giveſt the Sun for a light by
Jer.31.35. day, and the Ordinances of the Moon and of the
Stars for a light by night, who divideſt the Sea
Amos 5.8. when the waves thereof roar.——Who madeſt
the ſeven Stars and *Orion*, and turneſt the ſhadow
of death into the morning, and makeſt the day
Amos 9.6. dark with night.——Who hath built thy ſtories in
the heaven, and haſt founded thy troop in the
earth, who calleſt for the Waters of the Sea, and
poureſt them out upon the face of the earth.——

2. *A begging of Audience.*

De. 26.15. Look down from heaven thy holy habitation.—
1 King. 8. 28. Have thou reſpect unto the prayer of thy ſervants,
to hearken to the cry and to the prayer which thy
Pſa.141.2. ſervants pray before thee this day.——Let our
prayer be ſet forth before thee as incenſe, and the
lifting up of our hands as a morning Sacrifice.——

3. *A Confeſſion of the ſins of our firſt Parents, and of our original pollution.*

Gen. 1.26. We confeſs, O Lord, thou createſt our firſt Parents
in thine own Image, and breathedſt into their
noſtrils the breath of Life; but the Serpent beguiled
Gen. 3. 6. them, and they did eat of the forbidden
fruit, whereby all Mankind (being then in their
loyns) alſo ſinned, and now come ſhort of the
Rom. 3. 23. Glory of God. ——And beſides that Sin which is
imputed to us, we find in us inherent a proclive
diſpoſition to all manner of evil; we are riſen up Num. 32. 24.
in our Fathers ſtead an increaſe of ſinful men, to
augment yet the fierce anger of the Lord towards
us.——We know, Lord, that in us, that is, in Rom.5.18.
our fleſh dwelleth no good thing; for though to
will be preſent with us, yet how to perform that
which is good we find not.——We ſee another Rom.7.23. 24.
Law in our members warring againſt the Law of
our minds, and bringing us into captivity to the
Law of ſin which is in our members. O wretched
men that we are, who ſhall deliver us from the body
of this death?

4. *A Confeſſion of actual Tranſgreſſions in thought, word and deed.*

And yet, O Lord, to fill up the meaſure of our
condemnation, to this ſin original we have added
ſins actual: who can ſay I have made my heart
clean; I am pure from my ſin? Sinners we are
by imputation, having the ſin of our firſt Parents
charged upon us, Sinners by real communication, Pro. 20.9.
being heirs to our forefathers corruption, and
ſinners by actual commiſſion.——We have ſinned
in thought; our ſouls, which ſhould have
been ſeaſoned with ſweet Meditations on thy Goodneſs,
and Mercy, and Grace, and Heavenly
things, they are and have been peſtered and aſſailed
with the black and helliſh thoughts of Atheiſm,
Deſpair, diſcontent, blaſphemy, and ſoul-vexing
fears. O what a world of ignorance; vanity of
mind, diſeſteem of thy mercy, timorouſneſs, diſcontent,
unbelief, miſ-interpreting the Lord's doings,
ſelf-confidence, and ſolitary muſings on the
temptations of Satan, have neſtled into our hearts?
Thou, Lord, ſeeſt that the wickedneſs of man is
great upon earth, and that every imagination of
the thoughts of his heart is only evil continually.—— Gen. 6. 5.
We confeſs, Lord, we have ſinned in word; our
Tongues, which ſhould have been as Trumpets to
have ſounded thy Praiſe, they have been deeply
guilty of blaſphemy, murmuring, ſwearing, forſwearing,
lying, ſlandering, rayling, reviling, brawling,
ſcoffing, boaſting, diſcovering of ſecrets, defence
of ſin, flattery, giving ill counſel, ſowing
ſeeds of diſcord amongſt neighbours, fooliſh jeſting,
idle words, ſinful ſilence, raſh cenſurings, behold
how great a matter a little fire kindleth, the
tongue is a fire, a world of iniquity.—— It hath Jam. 3.5,6
defiled our whole bodies, and hath ſet on fire the Mat.12.36.
courſe of Nature, and it is ſet on fire of Hell, O
Lord, if of every ſinful Word, and of every idle Job 9. 13.
word we muſt one day give account, what a fearful
account have we to make? If we juſtifie our
ſelves, our own mouths will condemn us,—the Job 20.27.

heaven ſhall reveal our iniquity, and the earth ſhall riſe up againſt us.——We confeſs, Lord, we have ſinned in deed: witneſs our worldlineſs, and covetouſneſs, and pride, and malice, and luſts, and lukewarmneſs, and impatiency, and diſcontentedneſs, and vain-glory, and ſelf-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have miſpent, and the Sabbaths we have prophaned! O the pollutions, diſtempers, eſtrangedneſs from God in our Souls! O the villanies, vanities, and rebellions of our whole Life! O Lord, we may as well number the ſtars as our ſins; but thou knoweſt them all, thou Pſal. 90.8. haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.

5. *A Confeſſion of Sins before and ſince Converſion.*

And however thou haſt been pleaſed of thy rich Mercy in Chriſt, to tranſlate ſome of us from darkneſs to light, yet Lord, how infinitely did we ſin before our converſion? O our omiſſions of good Duties in that graceleſs time, which were as large as the duties enjoyned in all thy Commandments: O the actual ſins and groſs iniquities, and heinous, crying crimes we then committed with all Job 15.16. manner of greedineſs! O we cannot but ſay out of our own experiences, abominable and filthy is man, which drinketh iniquity like water!—— Pſal. 38.4. For our iniquities are gone over our head, and as an heavy burden they are too heavy for us to bear. ——But that which infinitely adds to our ſins, how have we ſinned ſince converſion, by our many relapſes, and frailties, and falls? Alas Lord, our profitable and pleaſing ſins in former times have broken in upon us again and again; and notwithſtanding we have confeſſed, and prayed, and promiſed, yet ſtill we have relapſed and backſliden; in our holy things we have been peſtered with wandrings and diſtractions of heart, with coldneſs, and dulneſs, and unprofitableneſs, to this day innumerable ſins paſs by us that we take no notice of, ſo that we cannot but with holy *David* complain, who can underſtand his Errors? Lord, cleanſe Pſa.19.12. us from our ſecret faults.

6. *A Confeſſion of ſins againſt light of knowledge, checks of Conſcience, Vows, Promiſes, Law, Goſpel,* &c.

But O the aggravation, that we ſhould ſin againſt knowledge; that we ſhould abuſe the Jude 4. good Gifts of God, and turn his Grace into wantonneſs, that we ſhould ſin againſt our Covenant many a time renewed; that we ſhould grieve that good Spirit of God whereby we are Eph. 4.30. ſealed unto the day of Redemption: That we ſhould wrong the bleſſed Name of God, his Word, Religion, and Profeſſion of Godlineſs; that in the Land of uprightneſs we ſhould deal Iſa. 26.10. unjuſtly, and not behold the Majeſty of the Lord: this makes our ſins becoming exceeding ſinful. ——We confeſs, Lord, we have Ezra.9.10. ſinned againſt the Law, we have broke all the Commandments, from the firſt to the laſt; and now O our God, what ſhall we ſay after this? ——We confeſs, Lord, we have ſin- Rom.1.16. ned againſt the Goſpel; we are aſhamed of the Goſpel of Chriſt, though it be the power of God unto Salvation to every one that believeth. Pſal. 42.1. ——We have not thirſted after Chriſt, our Souls have not panted after him, as the Hart that pants after the Water-Brooks.——We have not loved the Lord Jeſus in ſincerity, we Eph.6.24. have not conſidered him as the ſweetneſs of our Hearts, and life of our Souls.——We have not counted all things loſs and dung for Phil. 3. 8. the excellency of the knowledge of Chriſt Jeſus our Lord.——We take no pains to know v. 10. him, and the power of his Reſurrection, and the Fellowſhip of his Sufferings, or to be made conformable to his Death.——We hide as it Iſa. 53. 3. were our faces from him, and will not have him reign over us.——We have not believed the Promiſes of Salvation, nor relied upon Chriſt for Juſtification, Sanctification and Salvation: O Chriſt, there is none of us that ſtirreth up himſelf Iſa. 64. 7. to take hold of thee.——And howſoever, Lord, thou haſt given us ſpace to repent of Rev.2.21. all our abominations that we have committed, yet we have not repented.——We confeſs Pſal. 32.5. not our tranſgreſſions unto the Lord, that thou mighteſt forgive the iniquity of our ſin.—— Thou haſt indeed ſtricken us, but we have not Jer. 5. 3. grieved; thou haſt conſumed us, but we have refuſed to receive correction; we have made our faces harder than a Rock, and have refuſed to return.——But above all, O the inſolencies, and outrages, and acceſſes, and tyrannies of our Boſom-Sins, of our Darling-Delights! Theſe are they that rage and tyrannize it over us more than any of the reſt—— Theſe are as our right hands, and right eyes, and we are loth to cut them off, or pluck them Mat. 5.29. 30. out.——

7. *An Accuſing, Judging, and Condemning our ſelves.*

And for all theſe ſins, thou our God haſt puniſhed Ez. 9. 13. us leſs than our iniquities deſerve.——It is of the Lord's Mercy that we are not conſumed, Lam.3.22. and becauſe his compaſſions fail not.——If thou ſhouldeſt lay Judgment to the Line, and Iſa. 28.17. Righteouſneſs to the Plummet,——thou mighteſt make thy anger and jealouſie to ſmoke againſt us, Deut. 29. 20. and all the Curſes that are written in thy Book, thou mighteſt lay upon us, and blot out our Name from under Heaven.——Thou mighteſt make Deut. 32. 42. thy Arrows drunk with Blood, and thy Sword might devour Fleſh from the beginning of Revenges;——thou mighteſt give us our Portion Pſal. 9.17. with the wicked that are turned into Hell, and all the Nations that forget God.——

8. *Humiliation, or Mourning for Sin.*

But Lord, thou haſt ſaid, if we confeſs our ſins, thou art faithful and juſt to forgive us our ſins, 1 Joh. 1.9. and to cleanſe us from all our unrighteouſneſs.—— Thou haſt promiſed he that covereth his ſins ſhall Prov. 28. 13. not proſper, but he that confeſſeth and forſaketh his ſins ſhall have mercy.——Thou haſt pro- Jer. 3. 12. claimed, Return thou, backſliding *Iſrael*, ſaith the Lord, and I will not cauſe mine anger to fall upon you, for I am merciful, ſaith the Lord, and I will not keep anger for ever; only acknowledge thy iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.——Thou haſt threatned, I Hoſ. 5.25. will go and return to my place till they acknowledge their offence; in their affliction they will ſeek me early.——Thou haſt ſweetly encoura- Job 33. 27, 28. ged, he looketh upon men, and if any ſay I have ſinned, and perverted that which was right, and it profited me not, he will deliver his Soul from going into the pit, and his life ſhall ſee the light. ——And, O Lord, in reference to theſe thy

Jer. 14. 20. Sayings, and Promiſes, and Proclamations, and
Threats, and Incouragements, we embolden our
ſelves to acknowledge our wickedneſs, and the
Jer. 3. 25. iniquities of our Fathers. ——Lord, we lye down
in our ſhame, and our confuſion covereth us, we
cannot but ſay, we have ſinned againſt the Lord
our God, we and our Fathers from our youth
even unto this Day, and we have not obeyed the
voice of the Lord our God.———And O that now
we could go and ſeek the Lord, as the Children
of *Iſrael* and *Judah* together, going and weeping,
Je. 50. 4, 5. ———asking the way to *Zion* with our Faces
thitherward. ——— This is a time of mourning,
and our ſins have given us occaſion of ſorrow.——
Ezek 7. 17. O that we were on the mountains likes doves of
the valleys, all of us mourning, every one for
Ezek. 36. 26. our iniquity.———Why Lord, it is thy Promiſe,
a new heart will I give you, and a new ſpirit will
I put within you, and I will take away the ſtony
heart out of your fleſh, and I will give you an
heart of fleſh.——— O make all our men like
Pſ. 102. 9. *Davids* this day; let them eat aſhes like bread, and
and mingle their drink with very weeping.——
Nahum. 2. 7. O make all our women like *Maries* and *Marahs*
this day, and let their maids lead them as with
the voice of doves, tabring upon their breaſts.—
O let us take to us words, and turn to the Lord,
Hoſea 14. 2, 3. and, ſay to him, Take away all iniquity, and receive
us graciouſly, ſo will we render the calves
of our lips! *Aſhur* ſhall not ſave us, we will not
ride upon Horſes, neither will we ſay any more
to the works of our hands, ye are our Gods.——
It is true Lord, we have many a time idolized
the Creature, and abaſed the Creator; we have
many a time crucified Chriſt, and trod under foot
the Blood of the Lamb; but if Chriſt would but
look on us as he did on *Peter*, then ſhould we
look upon Chriſt whom we have pierced, and
Zach. 12. 10. mourn for him as one that mourneth for his only
Son, and be in bitterneſs for him, as one that is in
bitterneſs for his firſt-born: then ſhould we make
a great mourning as the mourning of *Hadadrimmon*,
in the valley of *Magiddon*.———Why Lord, help
us to mourn for our ſins, and when thou haſt
caſt us down and humbled us to purpoſe, then
Pſa. 34. 18. lift us up again.———Surely, thou art nigh unto
them that are of a broken heart, and ſaveſt ſuch
as be of a contrite Spirit.——When men are
Job 22. 29. caſt down, then ſhalt thou ſay, There is lifting up,
and thou ſhalt ſave the humble perſon.———To
Pſal. 126. 5, 6. this purpoſe thou haſt promiſed, They that ſow
in tears ſhall reap in joy; he that goeth forth and
weepeth, bearing precious ſeed, ſhall doubtleſs
come again with rejoycing, bringing his ſheaves
with him ———And to this purpoſe was Chriſt
anointed to preach good tidings unto the meek,
Iſa. 61. 1, 2, 3. to bind up the broken-hearted, to proclaim liberty
to the Captives, and the opening of the priſon to
them that are bound;———to comfort all that
mourn, to appoint unto them that mourn in *Zion*,
to give unto them beauty for aſhes, the oyl of joy
for mourning, and the garment of praiſe for the
ſpirit of heavineſs.——— And is it not thine own
Iſa. 57. 15. ſaying, I dwell in the high and holy place, with
him alſo that is of a contrite and humble ſpirit,
to revive the ſpirit of the humble, and to revive
the heart of the contrite ones?———O for a dram
of this reviving to our poor drooping Souls!

Sect. 2. *The Second Part of Prayer is Petition for* { *Our ſelves.*
Others.

1. WE petition for pardon of ſin for his { *Names ſake.*
Chriſts ſake.
Promiſe ſake.
Mercies ſake.

O that we might have our requeſt, and that Job 6. 8.
God would grant us the thing that we long
for.—— Even that it would pleaſe him to cover Nehe. 4. 5.
our iniquities, and cauſe our ſins to be blotted
out from before him.——Dear Father, we are
ſure nothing can hinder mercy from us but ſin:
O pardon our ſins for thy names ſake, O pardon Pſal. 25. 11.
our iniquity, for it is great.———And to this
end, O look on Chriſt, that Lamb that takes away John 1. 29.
the ſins of the world. It is he that bears
our iniquities.—— It is he that once appeared to Iſa. 53. 11.
put away ſin by the ſacrifice of himſelf.——It is Heb. 9. 26.
he that by himſelf purged our ſins.——It is he Heb. 1. 3.
that bare our ſins on the tree in his own body. 1 Pet. 2. 24.
——— It is he that loved us, and waſhed us from
our ſins in his own blood.———It is he that is the Rev. 1. 5.
propitiation for our ſins, and not for ours only, 1 Joh. 2. 2.
but alſo for the ſins of the whole world.———
It is he that was wounded for our tranſgreſſions,
that was bruiſed for our iniquities; the chaſtiſement
of our peace was upon him, and with his Eſa. 53. 5.
ſtripes are we healed.———O then for his ſake,
and in his blood waſh us throughly from our Pſal. 51. 2.
iniquities, and cleanſe us from our ſin.———
And to this end remember thy promiſes.——Thou
haſt ſaid, I will cleanſe you from all your iniquity
whereby ye have ſinned againſt me; I will Jer. 33. 8.
pardon all your iniquities whereby ye have ſinned,
and whereby ye have tranſgreſſed againſt
me.———Thou haſt ſaid, I, even I am he that Iſa. 43. 25.
blotteth out thy tranſgreſſions for my own ſake,
and will not remember thy ſins.———Thou haſt
ſaid, I have blotted out as a thick cloud thy Iſa. 44. 22.
tranſgreſſions, and as a cloud thy ſins. ———
Thou haſt ſaid, I will forgive their iniquity, Jer. 31. 34.
and I will remember their ſin no more.——Thou
haſt ſaid, Come now, and let us reaſon together; Iſa. 1. 18.
though your ſins be as ſcarlet, they ſhall be as
white as ſnow; though they be red like crimſon,
they ſhall be as wool. ——— And thy Prophets
have ſaid, Who is a God like unto thee, Mich. 7. 18.
that pardoneſt iniquity, and paſſeſt by the tranſgreſſion
of the remnant of thy heritage? Thou
retaineſt not thy anger for ever, becauſe thou
delighteſt in mercy.———We preſs thee (Lord)
with thy own precious promiſes; have we nothing
of our own to bring thee but ſin? Why
thou haſt a Son that thou lookeſt upon, whom
thou haſt ſet forth for our propitiation: would Rom. 3. 25.
we have a pledge of thy undeſerved favour?
Why thou haſt given thy only begotten Son,
that whoſoever believeth on him ſhould not John 3. 16.
periſh, but have everlaſting life: do we require
further aſſurance of thy unſpeakable kindneſs?
Why thou haſt made large Promiſes, and entred
into Covenant with us, that ſhall never fail on
thy part. Dear Father, thou waſt pleaſed to wait
long for our converſion, when we went aſtray,
and wilt thou not much more have mercy upon
us now we pray unto thee? Thou haſt commanded
us to forgive our Brethren till ſeventy times Luke 17. 34.
ſeven times, if they ſin and repent; and ſhall
our God require ſo much of us (whoſe compaſſions
are not as the drop of a Bucket to the Ocean,
if compared with thy mercies) and wilt thou

not much more deal tenderly with us, who have ſinned indeed often, and many a time, but now deſire to repent us? When we excuſed our Diſobedience, and charged our Faults upon thee, thou ſet'ſt thy love on us; but how much more now Lord, when we accuſe our ſelves, and pray for thy mercy? Good Lord, miſery is the object of mercy; the greater our diſtreſs, the more glorious will be the grace of God in our deliverance; if thou wilt be merciful to our ſins, then ſhall thy glory appear, Nehem. 5. 9. and our hearts ſhall be enflamed with thy love, we ſhall walk in thy fear, and our tongue ſhall ſing of Pſa. 51. 14. thy goodneſs. —— Yea, our tongues ſhall ſing aloud of thy righteouſneſs.

2. *For ſealing of this Pardon in our Conſciences.*

And for aſſurance hereof to our poor Souls, O Pſa. 50. 23. ſhew us the ſalvation of God. —— Seal up the aſſurance of pardon in our hearts and conſciences by the gracious teſtimony of thy holy Spirit; O let thy ſpirit teſtify it to us, and perſuade us, 2Cor. 1. 22 hereof, and confirm it unto us by his ſeal and earneſt. —— It is thy ſpirit that bears witneſs Rom. 8. 16. with our ſpirits, that we are the children of God. —— We deſire thy ſpirit both to teſtify it to us, and with us; O give us the teſtimony of a renewed conſcience enlightned by the ſpirit, and directed by thy word, whereby we may come 1Cor. 2. 12. to know what God hath wrought in us. Give Rom. 8. 15. unto us the ſpirit of Adoption, whereby we may Rom. 14. with confidence and comfort cry *Abba Father.* 17. Give us joy in the Holy Ghoſt, —— and the 1Pet. 3. 21. anſwer of a good Conſcience towards God. ——

3. *For juſtifying and lively Faith.*

Eph. 2. 8. Give us even that gift of God, a ſoul-ſaving, and a juſtifying Faith. O that we could roll our ſelves upon the Lord, and ſtick faſt unto his mercy! we have found a rich treaſure of Promiſes in thy word for the pardon of our ſin, only create in us the hand of Faith, that we may effectually receive what in mercy thou reacheſt forth: O we Mat. 6. 39. are of little Faith. —— Encreaſe it Lord, though it be but as a grain of muſtard-ſeed. Work in us Mat. 7. 20. not a dead faith, but that which may be rich in Jam. 2. 20. good works, —— following after peace with all Heb. 12. 14. men, and holineſs, without which none ſhall ſee God. —— And becauſe our Righteouſneſs is ſo impure, even as menſtrous rags, O cloath us with the robes of Chriſts righteouſneſs, that we may be Phil. 3. 9. found in him, not having our own righteouſneſs, which is of the law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith. ——

4. *For Repentance unto Life.*

Give us Repentance; it is thine own word, Acts. 3. 36. that unto us hath God raiſed up his Son Jeſus, and ſent him to bleſs us in turning away every one of us from our iniquities. —— O that we could draw Jer. 9. 1. this vertue from Chriſt! Oh that our heads were waters, and our eyes fountains of tears, that we might Pſal. 6. 6. weep day & night for our ſins! Oh that all the night we could make our beds to ſwim, that we could Mat. 1. 21. water our couches with our tears! —— That we could repent in ſack-cloath and aſhes.—Oh that there were ſuch hearts in us that we might repent, and 2Tim. 2. 26 recover our ſelves out of the ſnare of the Devil! Jer. 8. 6. —— Oh that we could lay our ſin to our hearts, that we could repent us of our wickedneſs! ſaying, Jer. 31. 18, What have we done? Oh that we could 19. as *Ephraim* bemoan our ſelves thus, Thou haſt chaſtiſed us, and we were chaſtiſed; as a bullock unaccuſtomed to the yoak, turn thou us, and we ſhall be turned, thou art the Lord our God. Surely after we are turned we ſhall repent, and after we are inſtructed we ſhall ſmite upon our thigh; we ſhall be aſhamed, yea, even confounded, becauſe we bear the reproach of our youth. —— Oh that remembring our ways, and all our doings wherein we have been defiled, we could loath our ſelves in our own ſight for our iniquities, and for our abominations. —— Ezek. 20. 43.

5. *For Saving Knowledge.*

Give us ſaving Knowledge; give us thy Spirit of Truth, who will guide us into all truth. —— Incline Joh. 16. 13 our Ears to Wiſdom, and our Hearts to Underſtanding, Prov. 22. —— that we may cry after Knowledge, and lift up our voice for Underſtanding; that we may underſtand the Fear of the Lord, and find the 3. Knowledge of God; that we may be enabled to cry 5. unto thee, our God, we know thee. Haſt thou not promiſed, ſaying, after thoſe days I will put my Law in their inward Parts, and write it in their Jer. 31. Hearts, and will be their God and they ſhall be my 33, 34. People? And they ſhall teach no more every man his Neighbour, and every man his Brother, ſaying, Know the Lord, for they ſhall all know me from the leaſt of them unto the greateſt of them. — Oh! that thou would'ſt give us this Knowledge; that thou would'ſt fill us with this Knowledge as the Hab. 2. 14. Waters cover the Sea. —— That thou would'ſt Eph. 1. 17. give unto us the ſpirit of Wiſdom and Revelation 18. in the knowledge of Chriſt, that the Eyes of our Underſtanding being enlightned, we may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance is in the Saints. —— Dear Father, is not thy Secret with the Righteous? Is not the Secret of the Lord Pſal. 25. 14 revealed to them that fear him? —— O then give us 1 John. 2. this Unction from the Holy One, that we may know 20. all things.

6. *For love to God, Chriſt, Saints, Enemies.*

Give us a love of God, and of Chriſt, and of all things that belong to him; thou haſt ſaid, Thou Deut. 30. wilt circumciſe our Hearts, and the Hearts of our 6. Seed, to love the Lord our God with all our Heart, and with all our Soul, that we may live. —— Set us on fire, burn us; make us new, and transform us, that nothing beſides thee may live in us: O wound very deeply our hearts with the dart of thy love, —— and that (becauſe our ſins, which are many, are forgiven us) we may love thee not Luke 7. 47. a little, but much. —— Wilt thou (Lord) love the Image, and ſhall not the Image much Cant. 5. 8. more love the Pattern? O that we were ſick of love, —— That our Underſtandings, Wills and Affections, were all overflown, overcome and amazed, that our Faintings were inflamed towards thee, and even melted into thee! O ſweet Jeſu, touch Luke 8. 45. our Souls with thy Spirit, that vertue may go out of thee into us, and draw us unto thee: Let the Cant. 1. 3. ſavour of thy Oyntments (whoſe very breath is love) be ever in our Noſtrils; —— give us the Flagons Hoſ. 3. 1. of the new Wine of the Kingdom, which may lift up our Souls above our ſelves in our loves, that we may forget the low and baſe Loves of this World, and by an heavenly Exceſs may be tranſported into an heavenly Love, that we may imbrace Chriſt, who is the Lord from Heaven, John 6. 38. with a love like himſelf. —— Nor do we deſire only the pleaſures of Love and joys of thy Union, but that we may become Generative and

Fruitful; far be it from us to love thee like an Gen.30.1. Harlot, and not like a Wife: O let us deſire Union with thee, and to bring forth Fruit unto thee; we will not ceaſe to cry unto thee, Give us Children or elſe we die: ——— give us even Fruits of thy Spirit which may reſemble thee, and be Pledges to us of thy Union with us.———And that we may bring forth Fruits wholly thine, and not anothers beſides thee, O burn and conſume whatſoever would grow one with our Souls beſides thee; O let the fire of thy Spirit ſo wholly turn our Souls into a ſpiritual Fire, that the droſs of the Fleſh and the World being wholly conſumed, we may be ſpiritual, and ſo bring forth Fruits only Rom. 7. 4. to the Spirit.———But alaſs! ſometimes it is, that the oyntments of Love are not ſeen or felt, and then our Love cools; and if ſo, O then ſweet Saviour look upon us in mercy; one look of thine will awaken our loves, and make us weep bitterly, Luke 22. 60, 61. that we loved thee ſo little, whom to love ſufficiently, our beſt and mightieſt loves are moſt Iſa. 65, 1. inſufficient.——— Prevent our ſeeking with thy ſeeking; be thou preſent with us in thy Providence and Power, when thou ſeemeſt to be far off Cant. 2.3. us in the taſte of thy Sweetneſs and fruition of Cant. 3.4. thy Loves: and then when we have regained thee, we will hold more hardly, and keep more faſtly, and love thee more vehemently, and provide a ſtock of Loves in the Summer againſt the Winter, if it return any more.———And give Joh.13.34. us alſo to love one another, as Chriſt hath loved us.———Make our love to abound yet more and Phil. 1. 9. more towards all Men, eſpecially them that are of Gal. 6.10. the Houſhold of Faith.———Yea, Lord, cauſe us Mat.5.44. to love our very Enemies, to bleſs them that curſe us, to do good unto them that hate us, and to pray for them that deſpightfully uſe us, and perſecute us.———

7. *For ardent Zeal, Patience, Perſeverance, and all all Graces.*

Give us a zeal after God and his Truth, good Cauſes and good Men.——— Let us not reſt Rev. 3.16. contented with a luke-warm Profeſſion, being neither Pſ.119.20. cold nor hot,——— but make our Souls to break for the longing that they have to thy Judgment Ro.12.11. at all times.———O that we were fervent in Spirit, zealouſly affected always in every good thing! John 2.17. ———O that the zeal of thy Houſe might even 2 Cor.9.2. eat us up,———and that our zeal might provoke Jer. 20. 9. very many!———O that thy word were in our hearts as a burning fire,———that we were weary with forbearing, and that we could not ſtay!——

Give us the grace of Patience; thou haſt foretold us, Joh.16.33 that in the world we ſhall have tribulation, Act.14.22.———and through much tribulation we muſt Heb. 12.1, 2, 3. enter into the Kingdom of God.———Make us therefore run with patience the race that is ſet before us, looking unto Jeſus the author and finiſher of our Faith, who for the joy that was ſet before him endured the Croſs, deſpiſing the Shame, and is ſet down at the right hand of the Throne of God, O help us to conſider him, that hath endured ſuch contradiction of ſinners againſt himſelf, leſt we be wearied and faint in our Minds.— 1 Pet. 4. 12, 13. Let us not think it ſtrange concerning the fiery Tryal,——— but rather rejoyce inaſmuch as we are partakers of Chriſts Sufferings, that when his glory ſhall be revealed, we may be glad alſo with exceeding joy!———O teach us to reckon Rom.8.18. with our ſelves, that the Sufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us!———Haſt thou not ſaid, that if we be reproached for the name of Chriſt, happy are we? O therefore that 1Pet 4.14. it may be given to us in the behalf of Chriſt, Phil.1.29. not only to believe on him, but alſo to ſuffer for his ſake!———Help us to deny our ſelves, and Luke9.23. to take up our Croſs daily, and follow our Saviour.———

Give us Perſeverance; and to this end make us to build on thy Promiſes; thou haſt ſaid, The Pſal.37.23. ſteps of a good man are ordered by the Lord.— 24. Though he fall, he ſhall not utterly be caſt down, for the Lord upholdeth him with his hand.——— Thou haſt ſaid, To your old age I am he, and Iſa. 46.4. even to hoary hairs will I carry you; I have made, and I will bear, even I will carry, and I will deliver you;——— for this God is our God for ever, he will be our guide unto death.——— Pſ.48. 14. O give us one heart, and one way, that we may Jer.32.39. 40. fear thee for ever, and make thou an everlaſting Covenant with us, that thou wilt not turn away from us to do us good: and put thy fear in our hearts, that we may not depart from thee.——Help us (Lord) to hold faſt the Profeſſion of our Faith Heb.10.23 without wavering.—Confirm us unto the end, that Rom. 11. 29. we may be blameleſs in the day of the Lord Jeſus Chriſt.———

Give us all other ſaving Graces:———A lively Rom.8.24 Hope that may ſave us.———Yea, in theſe times let us with *Abraham* againſt hope believe in hope.—— Rom.4.18. A Joy in the Holy Ghoſt, thou haſt ſaid, Light Pſa.97.11. is ſown for the righteous, and gladneſs for the upright Pſ.147.11. in heart.———A filial Fear, becauſe thou takeſt pleaſure in thoſe that fear thee.——— In Mal. 3.17. that day when thou makeſt up thy Jewels, they ſhall be thine, and thou wilt ſpare them as a Man ſpareth his Son that ſerveth him.———Humility, and lowlineſs in Spirit, caſting down Imaginations, 2 Cor. 10. 4. and every high thing that exalteth it ſelf againſt the Knowledge of God.———Meekneſs of Mind, that the Wolf may dwell with thee Lamb, and Iſa.11.6,7. the Leopard may lye down with the Kid, the Calf, and the young Lyon, and the Fatling together, whilſt a little Child may lead them.——Peace of Conſcience, and Peace of God, that may keep Phil. 4. 7. our Hearts and Minds, that may guard or garriſon our whole Souls.———

8. *For growth in Grace.*

And for our further aſſurance, O give an increaſe and growth to all theſe Graces! O do thou guide us continually, and ſatisfie our Souls in drought! O make fat our Bones, that we may be Iſa. 58.11. like a watred Garden, and like a Spring of Water, whoſe Waters fail not!———O let the Sun of Righteouſneſs ariſe with healing in his wings, Mal. 4. 2. that we may go forth, and grow up as the calves of the ſtall!———O that thou wouldſt make our Prov.4.18. path as the path of the Juſt, even as the ſhining Light, that ſhineth more and more unto the perfect day!—— O that thou wouldſt be to us as dew Hoſea14. 5, 6. unto *Iſrael*, that we might grow as the Lilly, and caſt forth our Roots as *Lebanon*, that our Branches might ſpread, and our Beauty be as the Olive-tree, and our Smell as *Lebanon!*———Haſt thou not ſaid, I will pour water upon him that is thirſty, Iſa.44.3,4. and floods upon the dry ground; I will pour my ſpirit upon thy ſeed, and my bleſſing upon thy off-ſpring, and they ſhall ſpring up as among the graſs, as the willows by the water-courſes?——O put into our hearts their ways, who go from ſtrength to ſtrength, every one of them in *Zion* appearing before God!

9. *For Purifying, and power againſt Sin.*

Nor pray we only for remiſſion, but cleanſing;
not only for pardon and ſenſe of pardon, but for
purifying and power againſt ſin, and deliverance
from ſin.—Holy God, thou haſt promiſed, That
Iſa. 4. 3, 4. he that is left in *Zion*, and he that remaineth in
Jeruſalem, ſhall be called holy, even every one
that is written among the living in *Jeruſalem*,
when the Lord ſhall have waſhed away the filth
of the Daughters of *Zion*, and ſhall have purged
the Blood of *Jeruſalem* from the midſt hereof, by
the ſpirit of Judgment and by the ſpirit of Burning.
——Holy God, thou haſt promiſed, That
Jer. 31. 33. thou wilt put thy Law in our inward Parts, and
write it in our Hearts.——Holy God, it is thy
Promiſe, the firſt Promiſe, and the Foundation
of all other Promiſes, That the ſeed of the woman
ſhould bruiſe the ſerpents head; that Chriſt
Gen. 3. 15. ſhould break the power and dominion of Satan.
Heb. 10. 38 —O that having theſe Promiſes, we could live
by Faith, that we could reſt upon God, and believe,
that God of his free grace in Chriſt will
purge us from the filthy remainders of ſin, and
Eph. 4. 24. renew us more and more after his own Image,
in righteouſneſs and holineſs: Surely Lord, thou
haſt ſaid it, and therefore it is no preſumption,
but true obedience to aſſure our ſelves of whatſoever
thou haſt promiſed, and entred into bond
and covenant freely to give. He that believeth
Joh. 7. 38. on thee, as the Scripture ſaith, out of his belly
ſhall flow rivers of living water.——Chriſt is
Joh 1. 16. a Fountain of Grace, ever flowing, and ever full;
and of his fulneſs we receive grace for grace;
there is no Grace but from Chriſt, and no Communion
with Chriſt but by Faith: O therefore
that we could imbrace him by Faith for our Sanctification,
that ſo we might be filled with the Gifts
of his Grace in our meaſure!——It is Chriſt is
1 Cor. 1. 30 our Wiſdom and Sanctification, as well as Righteouſneſs
and Redemption.——It is Chriſt who
took upon him our Nature, and ſanctified it by his
holy Spirit, that we being made one with him,
might receive the ſelf ſame Spirit, (though in meaſure)
to ſanctifie us.——O that our Jeſus would
juſtify our Perſons, and ſanctify our Natures, and
enable us to thoſe Duties of Holineſs that he requires!
that he would make us unto him a Kingdom
Exo. 19. 6. of Prieſts, an holy Nation.——

10. *Againſt all evil of ſin, the World, Fleſh, and Devil.*

O Lord, we have many potent Enemies that
daily war againſt us, the World, Fleſh and Devil;
and our Strength is too weak to vanquiſh
the Allurements of this World, to repreſs the Luſts
of our rebellious Hearts, to defeat the Policies of
Satan,——much more to change and cleanſe our
own Hearts; but Lord thou haſt promiſed, O
help us to believe, that God will aid, aſſiſt, and
bleſs us in our Endeavours, yea, and do the whole
1 Joh. 2. 15. work for us.——Grant (Lord) that we may not
love the World, nor the things of the World,—
that our Hearts may not be over-charged with
Luke 21. Surfeiting and Drunkenneſs, and the Cares of this
34. Life.——Grant (Lord) that we may not ſuffer
ſin to reign in our mortal Bodies, that we ſhould
Rom. 6. 12. obey it in the Luſts thereof; neither ſuffer us to
13. yield our Members as Inſtruments of Unrighteouſneſs
unto ſin, but unto God as thoſe that are alive
from the dead,——that being now made
22. free from ſin, and become the Servants of God,
we may have our Fruit unto Holineſs, and the end
everlaſting Life.——Grant Lord, that we may
be ſober and vigilant, becauſe our adverſary the 1 Pet. 5. 8.
Devil as a roaring Lyon, walketh about ſeeking
whom he may devour.——O make us ſtrong
in the Lord, and in the power of his Might, that Eph. 6. 10.
we may be able to ſtand againſt all the *wiles* of *Satan*!
Why Lord, we wreſtle not againſt Fleſh and
Blood, but againſt Principalities and Powers, againſt Eph. 6. 12.
the Rulers of the Darkneſs of this World,
againſt ſpiritual Wickedneſſes in high places. O
therefore ſtrengthen us that we may ſtand, having 14.
the Girdle of Truth, the Breſt-plate of Righteouſneſs, 15.
the Shield of Faith, wherewith we may be
able to quench all the Fiery darts of the Wicked—— 16.

11. *Againſt all evil of Puniſhment.* { *National.* / *Perſonal.*

Thou haſt plagued our Nation; the ſtout-hearted
are ſpoiled, they have ſlept their ſleep, and none Pſal. 76. 5.
of the men of might have found their hands.—O
heal the land.—Let no evil befall us, neither let 2 Chro. 7. 14.
any plague come nigh our dwellings.—Our ſouls Pſa. 91. 10.
are among Lyons, our ſoul alſo is ſore vexed, but Pſal. 6. 3.
thou, O Lord, how long!——

12. *For the Catholick militant Church of Chriſt.*

And as we pray for our ſelves, ſo for the Catholick
Church of Chriſt. Let thy delight be to Iſa. 49. 16, 17.
mount *Zion*, grave her on the palms of thy hands;
let her walls be continually before thee; let her
builders make haſte, and cauſe her deſtroyers, and
ſuch as would lay her waſte, to depart from her.
—Thou haſt ſaid, I the Lord do keep it, I will Iſa. 27. 3.
water it every moment, leſt any hurt it; I will
keep it night and day.——And we have a Promiſe,
That the Lord will create upon every dwelling Iſa. 4. 5.
place of Mount *Zion*, and upon the Aſſemblies,
a cloud and ſmoak by day, and the ſhining of
a flaming fire by night; for upon all the glory
ſhall be a defence.——Now Lord, make good Iſa. 33. 20.
thy word, and look upon *Zion* the City of our
Solemnities; let thine eyes ſee *Jeruſalem* a quiet
Habitation, a Tabernacle that ſhall not be taken
down; let not one of the Stakes thereof be removed,
nor any of the Cords be broken.

13. *For all that belong to Gods Election, though uncalled as yet.*

Call home the Jews; thou haſt revealed that
they ſhall be graffed in again, and thou art able to Rom. 11.
to graff them in again,—as it is written, There 23.
ſhall come out of *Zion* the deliverer, and ſhall turn 26.
away ungodlineſs from *Jacob*.—O that thou wouldſt
raiſe up the Tabernacle of *David* that is fallen, Amos 9. 11.
and cloſe up the breaches thereof, and be gracious
to the remnant of *Joſeph*.—O that as a Shepherd Amos 5. 15.
ſeeketh out his Flock in the day that he is among Ezek 34.
his Sheep that are ſcattered, ſo thou wouldſt ſeek 12, 13.
out thy Sheep and deliver them out of all places
where they have been ſcattered in the cloudy and
dark day,——and bring them to their own Land,
and feed them upon the Mountains of *Iſrael* by
the Rivers, and in all the inhabited places of the
Country.——Bring in the Gentiles; thou haſt
promiſed, I will lift up my hand to the Gentiles, Iſa. 49. 22.
and ſet up my ſtandard to the people, and they
ſhall bring their ſons in their arms, and their
daughters ſhall be carried upon their ſhoulders.
——It is propheſied, that the days ſhall come, Iſa. 2. 2.
(even the laſt days) when the Mountain of the

Lords houſe ſhall be eſtabliſhed on the top of the
Mountains, and ſhall be exalted above the hills,
and all Nations ſhall flow unto it. Yea Lord, the
Iſa. 60. 3, Gentiles ſhall come to thy light, and Kings to the
brightneſs of thy riſing,——the abundance of the
5, Sea ſhall be converted unto thee; the forces of the
Gentiles ſhall come unto thee.—— Nay, is it not at
8. hand? Who are theſe Lord, that fly, as a cloud,
and as the doves to their windows? ——— O the
matter of rejoycing! O the bleſſed days at hand!
Iſa.54.1,2. Sing O barren, thou that didſt not bear, break
forth into ſinging, and cry aloud, thou that didſt
not travel with child; for more are the children
of the deſolate, than the children of the married
wife. Enlarge the place of thy tent, and let them
ſtretch forth thy curtains of thy habitations, ſpare
not, lengthen thy curtains, and ſtrengthen thy
ſtakes.—— Bleſſed God, haſten theſe times, accompliſh
Iſa.60 18, the propheſies, bring on the days when violence
19. ſhall be no more heard in our land, nor waſting,
nor deſtruction in our borders; when thou ſhalt
call our walls ſalvation, and our gates praiſe; when
the Sun ſhall be no more our light by day, neither
for brightneſs ſhall thy Moon give light unto us,
but the Lord ſhall be unto us an everlaſting light,
and our God our glory.——

14. *Againſt the Churches incurable Enemies.*

2 Theſ. 2. Conſume Antichriſt with the ſpirit of thy mouth,
8, 9. and deſtroy him with the brightneſs of thy coming,
even him whoſe coming is after the working of
Satan with all power, and ſigns, and lying wonders.
—— We bleſs thee, Lord, for that thou haſt
begun his downfall; we beſeech thee at laſt bring
Rev.17.16. in thoſe ten horns of the beaſt, that they may hate
the whore, and make her deſolate and naked, that
they may eat her fleſh, and burn her with fire.—
Haſten the ruin of all other the Churches Enemies;
Rev. 20.8, now it is that *Gog* and *Magog* are gathered
to the battel, and the number of them is as the ſand
of the Sea: Lord, they are gone up on the breadth
9. of the earth, and they have compaſſed the Camp
of the Saints about, and the beloved City; O let
fire come down from God out of heaven and devour them.——

15. *For the Reformed Churches abroad, and at home.*

Look tenderly on theſe Weſtern Churches, *Germany*,
Jer. 2.19, the *Palatinate*, *Bohemia*, &c. Thine heritage
10, 11. O Lord, is unto thee as a ſpeckled Bird, the Birds
round about her are againſt her.— Many Paſtors
have devoured thy vineyard, they have trodden thy
portion under foot, they have made thy pleaſant
portion a deſolate wilderneſs, they have made it deſolate,
and being deſolate it mourns unto thee.——
Iſa. 51. 9. Awake, awake, put on ſtrength. O arm of the Lord,
10. awake as in the antient days, in the generations of
old: Art not thou it that haſt cut *Rahab*, and wounded
the Dragon? Art not thou it that haſt dryed the
Sea, the waters of the great deep, that haſt made
the depth of the Sea a way for the ranſomed to
paſs over?—— Take pity on *Ireland*, *Scotland*, *&c.*
Shew thy marvellous loving kindneſs. O thou
that ſaveſt by thy right hand them which put
Pſ. 17,7,8. their truſt in thee, from thoſe that riſe up againſt
them; keep them as the apple of thine eye, hide
them under the Shadow of thy wings.—— Preſerve
Luke 12. that little flock, to whom thou haſt promiſed and
32. reſerved the Kingdom.—— Have mercy on miſerable,
Jer.14.19. ſinful *England*: Dear Father, haſt thou utterly
20. rejected *Judah*? Hath thy ſoul loathed *Zion*?
Why haſt thou ſmitten us, and there is no healing
for us? We looked for peace, and there is no
good; and for the time of healing, and behold
trouble: We acknowldge (O Lord) our wickedneſs,
and the iniquity of our fathers; for we have
ſinned againſt thee, do not abhor us for thy names 21.
ſake, do not diſgrace the throne of thy glory, remember,
break not thy Covenant with us.——O
Lord hear, O Lord forgive; O Lord hearken and Dan. 9.19.
do; defer not for thine own ſake, O our God.——
O that ever it ſhould be ſaid of *England*, God hath
forſaken his houſe, he hath left his heritage, he Jer. 12. 7.
hath given the dearly beloved of his ſoul into the
hands of her enemies.—— Look down from heaven,
and behold from the habitation of thy holineſs, Iſa.63. 15,
and of thy glory, where is thy zeal and thy ſtrength, 16.
the ſounding of thy bowels, and of thy mercies towards
us? Are they reſtrained? Doubtleſs thou art
our Father, though *Abraham* be ignorant of us, and
Iſrael acknowledge us not; thou Lord art our Father
and our Redeemer, thy name is from everlaſting.——

16. *For Magiſtracy, Miniſtry, People.*

Bleſs the Magiſtracy, and provide for us out of
all the People able Men, ſuch as fear God, Men Exod. 18.
of Truth, hating Covetouſneſs.— And that Judgment
may not be turned into gall, nor the fruit Amos.6.12
of Righteouſneſs into hemlock, give courage to
our Rulers that they may execute Juſtice truly in
the gates.—— Bleſs the Miniſtry; let their words
be upright, words of truth.— As goads, and as Eccleſ.12.
nails faſtened by the Maſters of the Aſſemblies, 10, 11.
which are given from one ſhepherd.— Set watchmen
upon our walls that ſhall never hold their Iſa.62.6,7.
peace day or night, thoſe that make mention of
the Lord, let them not keep ſilence, nor give him
reſt till he eſtabliſh and make *Jeruſalem* a praiſe in
the earth—And O let their Doctrin drop as the Deu.32.2
rain, let their Speech diſtill as the dew, as the ſmall
rain upon the tender herb, and as the ſhowers upon Iſa. 42. 7.
the graſs, to open the blind eyes, and to bring out
the priſoners from the priſon, and them that ſit in
darkneſs out of the priſon-houſe.— Bleſs all from Iſa. 62.12.
Dan to *Beerſheba*, call them thy holy people, the
redeemed of the Lord.——

17. *For all afflicted in Soul or Body.*

Behold the tears of ſuch as are oppreſſed, and Eccleſ. 4.1
have no comforter.—O Lord, thou haſt at this time Pſ. 66.11.
eſpecially laid affliction on the loyns of many of thy
ſervants, and haſt made them drink of the wine of
aſtoniſhment;—— thou haſt fed them with the Pſa. 60. 3.
bread of tears, and given them tears to drink in Pſal. 80.5.
great meaſure.— And yet thou haſt ſaid, That howſoever
two parts of the land ſhall be cut off and die,
yet a third ſhall be left therein, and thou wilt bring Zeph. 3.8.
the third part through the fire, and wilt refine them
as ſilver is refined, and wilt try them as gold is tryed;
they ſhall call on thy name, and thou wilt hear them;
thou ſhalt ſay, It is my people; and they ſhall ſay,
The Lord is my God.--Lord, ſo it is that a third part
of the Land is now in the fire, and thou art refining
them as ſilver is refined, and thou art trying
them as gold is tryed: Aſk now, and ſee whether a
man doth travel with child? Wherefore then (may
we aſk with *Jeremy*) do I ſee every man with his Jer.30.6,7
hands on his loyns as a woman in travel, and all
faces are turned into paleneſs? Alas! for the day
is great, ſo that none is like it; it is even the time of
Jacobs trouble, but he ſhall be ſaved out of it.--Bleſſed
be God for this Promiſe; thou mayſt indeed ſift
the houſe of *Iſrael* among all Nations, like as Corn Amos 9.9.
is

is ſifted with a ſive, but the leaſt grain ſhall not fall upon the earth. —— Dear Father, look to thy afflicted ones, and ſpeak to them as once to *Ephraim*; Jer.31.20. Is *Ephraim* my dear ſon, is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith Zeph.3.15. 17. the Lord. —— Come Lord, and take away thy wrath; make good thy promiſe that the Lord our God in the midſt of us is mighty, he will ſave, he will rejoyce over us with joy, he will reſt in his love, he will joy over us with ſinging. —— O Job 18.14. Lord, prepare us for the worſt of evils, for death the King of terrors, that it may not come upon us Pſa. 39. 1. as a ſnare. O make us know our end, and the meaſure of our days, that we may know how frail we are.—So teach us to number our days, that we Pſ. 90.12. may apply our hearts unto wiſdom.—Come Lord Jeſu, and be as the Roe on the tops of the Mountains; our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou haſt given us ſome earneſts of thy love, and Rev.22.20 the very voice of theſe earneſts is *come*; Come Lord Jeſu, come quickly. And is it not thy promiſe, Surely I come quickly? O hony, and ſweetneſs it ſelf, to the ſoul that loves and longs for the coming of Chriſt, for her perfect Happineſs, conſummate Marriage. *Amen.* Even ſo, *Come Lord Jeſus. Amen*, and *Amen.*

Sect. 3. *The Third Part of Prayer, is Thanksgiving for Bleſſings* { *Spiritual. Temporal.*

1. **W**E *bleſs God for our Election, with all the golden chain of Graces hanging on it.*

Col. 1. 3. *We give thanks to God and the Father of our Lord Jeſus Chriſt, whereby we are beloved for the Fathers ſake, and for that golden chain of Graces hanging thereon,* Rom. 11. 28. *having prediſtinated us to the adoption of Children, by Jeſus Chriſt to himſelf, according to the good pleaſure of his will;* —— *Having accepted us in the beloved, in* Eph. 1. 5. *whom we have redemption through his blood;* —— *Having given us the forgiveneſs of ſins, according to the riches* & 1. 6, 7. *of his grace;* —— *Having quickned us who were dead in treſpaſſes and ſins:* —— *Walking in time paſt according* Eph. 2.7. *to the courſe of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of diſobedience:* —— *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together* 4, *with Chriſt:* — *And hath raiſed us up together, and* 5, *made us ſit together in heavenly place in Chriſt Jeſus,* — 6, *that in ages to come, he might ſhew the exceeding rich-* 7, *es of his grace unto us.* ——

2. *For his Word, Sacraments, Sabbaths, Labours of the Learned*, &c.

Thou haſt ſhewed thy Word unto Jacob, *thy Statutes* Pſ 147.19. *and thy Judgment unto* Iſrael: *Thou haſt not dealt* 20. *ſo with all nations; and as for thy Judgments they have not known them.* —— *Thou haſt been pleaſed by the* 1Cor.1.21 *fooliſhneſs of preaching, to ſave them that believe, by preaching at the firſt or ſecond rebound, by lively Voice or printed Sermons.* ——

3. *For any power over Sin, Satan, or our own Corruptions.*

We acknowledge Lord, to thy glory, that all our Eph.6.10. *ſtrength is in thee, and in the power of thy might.*

4. *For our Creation, Preſervation, Life, Health, Peace, Deliverance, Victories.*

We bleſs thee for our creation after thine own I- Gen.1.27. *mage,* —— *for our preſervation, by thy loving kindneſs* Pſ. 40. 11. *and truth; for our life once and again redeemed from* & 103. 4. *deſtruction; for our health once and again reſtored; for* Jer.30.17. *our liberty, proſperity, peace in our walls and pal-* Pſ.122. 7. *laces:* —*for our food and rayment convenient for us:* — Pro. 30.8. *for deliverance from judgments national and perſonal, for a little moment didſt thou forſake us, but with* Iſa. 54. 7. *great mercies haſt thou gathered us:* —— *For all the victories over thine and thy Churches Enemies, well may we ſing,* The *Lord is our ſtrength and our ſong, and* Exo.15.2. *he is become our ſalvation; he is our God and we* Judg.5.12 *will prepare him an habitation, our fathers God, and we will exalt him:* —— *Awake, awake, O my ſoul,* 2 Chron. *awake, awake, utter a ſong:* — *Give thanks unto the* 16.8,9,10. *Lord, call upon his name, make known his deeds among* 31, 34, 36. *the people; ſing unto him, ſing Pſalms unto him: and talk of all his wondrous works; glory in his name; let the heart of them rejoyce that ſeek the Lord:* —— *Let the heavens be glad, and let the earth rejoyce, and let men ſay among the nations,* The *Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth for ever:* —*Bleſſed be the Lord God of Iſrael for ever and ever, and let all the People ſay, Amen, praiſed be God.*

CHAP. XV. SECT. I.

OF THE
Nature of Reading
THE
SCRIPTURES,
What it is.

THE ſecond *Duty*, in reference both to ſecret, private and publick Ordinances, is *Reading the Holy Scriptures*, which is nothing elſe but *a kind of holy Conference with God, wherein we enquire after, and he reveals unto us himſelf and his will*; when we take in hand therefore the Book of *Scriptures*, we cannot otherwiſe conceive of our ſelves then as ſtanding in Gods Preſence, to hear what he will ſay unto us: So much the Prophet ſeems to imply, when he expreſſeth his conſulting with Gods Word, by that phraſe *of going into the ſanctuary of God* (*i. e.*) *in going in unto God*; Pſa.73.17. *as going into the Sanctuary* is termed, 2 *Sam.* 7. 18. 2 Sam. 7. 18. So by *reading the word, we come in unto God, we ſtand in the preſence of God, to enquire at his mouth.*

Sect. 2. *Of fit times and ſeaſons for reading the Scriptures.*

Eccle. 3. 11. THere is a ſeaſon to every purpoſe under the Sun, *ſaith Solomon:* The obſervation whereof not only adds grace to every good Action, but many times facilitates the work it ſelf we have in hand: Now *the times and ſeaſons* moſt convenient to this Duty of *reading the Scriptures*, are (beſides the Sabbath) left to Christian Wiſdom; only we have general commands to be frequent and diligent in meditation of the Word, *Joſh.* 1. 8. *Pſ.* 119. 97. and the particular times may be either *uncertain and occaſional*, or *conſtant and ſet*.

For the firſt, we may have occaſions to *read the Scriptures*, to reſolve us in doubts, *Pſal.* 73. 17. to comfort us in afflictions, *Pſal.* 119. 50. to direct us in matter of advice, *Pſal.* 119. 24. to guide us in our way, *Pſal.* 119. 105. to aſſiſt us in temptations, *Eph.* 6. 17. Such or the like occaſions may make us to have recourſe to the Word *extraordinarily*.

For the ſecond, reſpect muſt be had both to order and proportion; for the former, *viz. Order*, godly men have accuſtomed to begin the day with religious Exerciſes, as with Prayer, *Pſal.* 5. 3.—— 55. 17.——88. 13. Now although Prayer and the Reading of the Word be two diſtinct Exerciſes, yet they mutually help one another, and conſequently are fit to be joyned together: And as we muſt thus begin the day, ſo it is very fit to cloſe up the day with the ſame *Duties*:——The Evening was *David*'s time, *Pſal.* 55, 17. and *Iſaac*'s time, *Gen.* 24. 63. For the latter, *viz. Proportion* of Time to be allotted for this Exerciſe, it muſt indifferently reſpect both the *Duty*, that we read all *Scripture*: And the Perſon that undertakes it, for more time is required of Husbands, Parents, Magiſtrates, Miniſters, than of others; though all muſt ſet apart ſome time for this *Duty*; but that I may in general commend the practice of this *Order and Proportion* to all, I ſhall compoſe a Calender, to ſhew how we may read all the *Scriptures* over in a year.

Sect. 3. *Of the manner of preparation before the Reading of the Scriptures.*

THere is a double *Preparation* needful, as firſt to the undertaking, ſecondly to the performance of the Duty: 1. For the undertaking of the work, we had need to be prepared with a firm and conſtant reſolution before we go about it, partly becauſe of the ſluggiſhneſs of our carnal Natures to holy *Duties*, and of our unconſtancy and unſtedfaſtneſs in perſiſting and going through with them to the end; and partly, becauſe we know how dangerous it is Luk. 9. 62. to *put one hand to the plough and look back.* Now the grounds upon which our Hearts muſt be ſetled in the firmneſs of ſuch Reſolutions, muſt be drawn,——

1. From the ſenſe of our own blindneſs and Prov. 30. 3. ignorance, who of our ſelves *have not the knowledge nor underſtanding of a Man*, as *Agur* acknowledgeth.

2. From aſſurance that this is the means ordained by God to help us out of ignorance: *We have a more ſure word of prophecy, whereunto ye do well* 2 Pet. 1. 19. *that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in our hearts.*

3. From the delight which we may find in the uſe of it: This delight drew holy *David* to the *continual meditation of it*; the ſweetneſs of the word Pſal. 119. 96, 97. ariſing out of its ſuitableneſs to his ſanctified Nature, overcame *David*.

4. A Mans Heart (being thus confirmed with a full purpoſe and ſetled reſolution to undertake and continue conſtantly in the ſtudy of the holy Scriptures) muſt be more particularly prepared to the work it ſelf.

1. By cleanſing the Heart *of all Superfluity and* Jam. 1. 21. *Nautineſs*; of all wordly Thoughts and Cares, of all unquiet Paſſions of Anger, Fear, Joy, Sorrow, &c.

2. By awing the Heart with due reverence of God before whom we ſtand, becauſe he can find us out in all our Failings, as *knowing our* Pſal. 139. 2. *very Thoughts afar off*, much more having *all our* & 119. 168 *Ways* before him, and being one who will not forgive our wilful tranſgreſſions: Such Conſiderations will cauſe us to receive the Word with that Iſa. 66. 2. trembling of Heart which God ſo much reſpects.

3. By ſtirring up in our ſelves a ſpiritual Appetite to the Word, ſuch as *Job* found in himſelf *who eſteemed the words of his Mouth more than his neceſſary Food*; and *David* in himſelf, *who opened his mouth* Pſal. 119. 131. *and panted, and longed for his Commandments*; which Pro. 27. 7. Appetite ariſeth both from the ſenſe of our Emptineſs (*for the full Soul loaths the honey-comb*) and from the fitneſs of the word to ſupply unto us whatſoever we want and hunger after, as being the Food of our Souls.

4. By awaking our Faith; and to this purpoſe we muſt conſider, that it is the word of him that Iſa. 45. 19. *ſpeaketh Righteouſneſs*, whoſe *Faithfulneſs is to all* Pſ. 119. 90. *Generations*; and that God hath made it his *Power* Rom. 1. 16. *to Salvation, mighty through him to caſt down ſtrong* 2 Cor. 10. 5. *holds*, and hath promiſed, *that it ſhall not return* Iſa. 55. 10, 11. *empty, but ſhall ſurely execute that for which it was ſent.*

5. By ſoftning the heart and making it plyable; and to this purpoſe we muſt caſt aſide our own Wills and Wiſdoms, which ſtiffen our Hearts againſt Gods Counſels, and ſeek after the Spirit of Tenderneſs, which is called, *The opening of the heart*, Acts 16. 14.

6. By lifting up the Heart unto God in Prayer; *to open our eyes, to enlarge our hearts, to incline our heart to his teſtimonies, to keep them to the end*, and (according to his promiſe) *to ſend his Spirit*, Pſ. 119. 18. *and to lead us into all truth*: Some ſhort effectual & 119. 32. Prayer to this purpoſe, to cloſe up our Medita- & 119. 36. tions in this preparation of our ſelves to the & 119. 112 reading of the Word, repreſenting unto God our Joh. 14. 16, 30. dependance on him alone, to proſper us in the uſe of his own Ordinance, ſeldom returns without a gracious anſwer.

Sect. 4. *Of the neceſſary Duties in Reading of the Scriptures.*

THe Duty now Fallen upon, it is good for our profiting to obſerve theſe Particulars:——

1 That (in the beginning of our reading in the Bible, or of each Book in the Bible) we view and read over ſome Analitical Table, that ſo we may better mark the drift and ſcope of the Holy Ghoſt, and that we may with ſingular eaſe and delight remember the ſame: To that purpoſe I have added ſuch a Table in the end of this Chapter, which may well ſerve for the propoſed Ends.

2. That we attend diligently to what we read: Now there is good reaſon for this Attention; 1. Becauſe of the Authority and Wiſdom of him
Prov. 4. 1. that ſpeaks; *A Child muſt hear his Father*, Prov. 4. 1. and a Subject muſt attend reverently to the
Job 29. 21. Words of a Ruler, *Job* 29. 21. yet none of
Iſa. 63. 4. them is our *Potter*, as God is, *Iſa.* 63. 4. nor *made us as he did*, Pſal. 100. 3. nor conſequently,
Pſ. 100. 3. can challenge ſuch reſpect from us as he may. 2. Becauſe of the Matter or Subject which the *Scriptures* handle, not only for the weight and importance of thoſe high Myſteries which are therein revealed, but for the great Intereſt which we our ſelves have in thoſe things, as containing our Evidences and Directions, which *we and our Children muſt obſerve, that we may do*
John 5. 39. Deut. 29. 26. *them.*

3. That we keep ſtill *Jeſus Chriſt* in our eye, in the peruſal of the *Scripture*, as the end, ſcope and ſubſtance thereof: What are the whole *Scriptures*, but as it were the ſpiritual Swadling-cloaths of the holy Child *Jeſus*? 1. Chriſt is the Truth and Subſtance of all the Types and Shadows. 2. Chriſt is the Subſtance and Matter of the Covenant of Grace, under all Adminiſtrations thereof; under the Old Teſtament Chriſt is vailed, under the New Covenant revealed. 3. Chriſt is the Centre and Meeting-place of all the Promiſes; for in him all the
2 Cor. 1. 20 Promiſes of God are Yea and Amen. 4. Chriſt is the thing ſignified, ſealed and exhibited in the Sacraments of the Old and New Teſtament. 5. Scripture-Genealogies uſe to lead us on to the true line of Chriſt. 6. Scripture-Chronologies are to diſcover to us the times and ſeaſons of Chriſt. 7. Scripture-Laws are our School-ma-
Gal. 3. 20. ſter to bring us unto Chriſt, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Goſpel is Chriſts Light, whereby we know him, Chriſts Voice, whereby we hear and follow him; Chriſts Cords of Love, whereby we are drawn into ſweet Union and Communion
Rom. 1. 16. with him; yea, *it is the power of God unto ſalvation, unto all them that believe in Chriſt Jeſus*; and therefore think of Chriſt ſtill as the very Subſtance, Marrow, Soul and Scope of the whole Scriptures.

4. That we obſerve ſome ſpecial Paſſages, where we find things repreſented unto us, either more weighty in themſelves, or more proper to our ſelves, for our particular uſe and occaſions. I deny not but *all Gods teſtimonies are won-*
Pſa. 119. 129, 140, 130, 9. *derful in themſelves*, Pſalm 119. 129. *All of them pure*, v. 140. *All profitable to give underſtanding*, v. 130. *And to cleanſe our ways*, v. 9. *And to make the man of God perfect to every*
2 Tim. 3. 16. *good work*, 2 Tim. 3. 16. Yet there are ſome things in Scripture more important than others, and ſome more uſeful than others, for ſome perſons, times and occaſions: And to this purpoſe, I have towards the end of this Chapter, compoſed ſome Heads or common Places, for obſervation of ſuch profitable things.

5. That we approve and aſſent to that we read, both becauſe it is the truth of God, and becauſe till our Judgment approve it, we cannot believe it, nor poſſibly bring our hearts to yield to it true and ſincere obedience: It is true, that every godly man at all times gives his aſſent to every truth of God revealed unto him; yet that aſſent is not alike firm at all times, becauſe the *Evidence* by which he acknowledgeth it, is not alike clear at all times: but when it ſhines to us clearly, when men clearly diſcern the glory and beauty of thoſe heavenly Myſteries, and taſte of the goodneſs of them, they cannot but raviſh Readers with admiration, yea tranſport them with ſtrong and heavenly Affections of *Love, Joy and Deſire*, Pſal. 119. v. 97, 111, 131, 162. —— Obſerve, that it happens ſometimes ſuch ſpiritual Raptures may ſeize on a man even while he is reading the Scriptures; as the Diſciples *Hearts burned within them, whilſt* Luke 24. 32.
our Saviour talked with them going to Emmaus; and if ſo, then the heart opens it ſelf to cloſe with, and draw in that raviſhing Object, which will neceſſarily inforce the Soul to make a pauſe: —— And theſe pauſes rather further than hinder us in our work; for a godly ſpirit quicked by ſuch ſweet refreſhings, receives increaſe of alacrity, and is thereby ſtrengthened to go on with much greater life, to the end of this holy exerciſe.

Sect. 5. *Of Duties after Reading the Scriptures?*

THE End of ſtudying the *Scriptures*, is not only Knowledge, but Practice; wherefore after we have read any part of the *Scriptures*, our ſpecial care muſt be, ——

1. To recount and revolve in our minds thoſe things we have read, and ſeriouſly to meditate on them.

2. To ſearch out the true ſenſe and meaning of the words, together with the ſcope unto which they are directed, and if our own underſtanding be too weak, we may do well to make uſe of other mens Writings or Conference.

3. To ſingle out and apply what is of more ſpecial uſe to our ſelves in ſuch ſort, as if we were ſpecially named in any Precept, Reproof, Promiſe, Commination, Conſolation, or the like, which is the moſt effectual means to awaken and ſtir up Affections, and to ſet on our Endeavours, as manifeſtly appears in good *Joſiah* his example, 2 *Chron.* 34. 20, 21.

4. To work thoſe things upon our hearts, till they warm our Affections: This is beſt done ——

1. By appropriating them unto our ſelves; for that which affects us, is that which moſt nearly concerns us.

2. By believing what we read, as undoubtedly true: Thus *David* believed, *Pſal.* 119. 138, —— 151, —— 160.

3. By loving thoſe Counſels of God which we embrace by Faith, for their purity, perfection, righteouſneſs, and eſpecially for the uſefulneſs and wonderful benefit of them to our ſelves, in *quick-* Pſ. 119. 93. & 119. 98, 99. & 19. 7.
ning the Spirit, in *giving Wiſdom*, in *converting the Soul*; theſe eminent Excellencies of the Word cannot chuſe but make theſe heavenly Counſels precious in our eyes, and bring the Soul to delight in them exceedingly.

5. To adviſe about, and to reſolve upon the Means to bring all into Practice, eſpecially for thoſe *Duties* which are laid before us in reading the Word, or ſome part of the Word, at ſuch a particular time.

6. To examine our Ways, how near they come up to the Rule, or come ſhort of it; that on the one ſide we may be encouraged in conforming our practice to the Law, and withal rejoyce in the Grace of God, working in us with thankfulneſs; and on the other ſide, that we may be humbled and grieved for our failings, and driven to ſeek unto Chriſt, to make

up our peace, and then look better to our ways for time to come, as *David* doth, *Pſal.* 119. 131, 132, 133, 176.

Sect. 6. *A Calender purpoſed to ſhew how we might read over the Scripture ſeveral ways once in a year.*

IN *reading the Scripture*, we ſpake of *a proportion of time* to be allotted for this Exerciſe; and that we may ſo proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I had compoſed a Calender, ſhewing how we might read it over ſeveral ways.

1. By reading every day three Chapters or more in the Old Teſtament, and two or more in the New. 2. By reading three Chapters a day, and ſome more of the Pſalms. 3. By reading ſtrictly three Chapters a day of thoſe that edifie moſt. 4. By reading two Chapters a day, moſt of the Old Teſtament, and all of the New. 5. By reading only one Chapter a day out of ſuch Books as are principal, and a Rule for the reſt: But every private Chriſtian may with a little induſtry find out this, or ſome other Calender more beneficial to him; only with this, note, that after all theſe Forms, it were not unprofitable, if he read at leaſt every Morning a Pſalm, and every Evening a Chapter of thoſe that edifie moſt in their order, which is now the conſtant uſe of a weak Chriſtian in his *Family-Duties*.

Of late I am deſired to ſet down theſe Calenders before mentioned, eſpecially in reference to the fourth and fifth way. Indeed for the firſt three ways, they are common, and Chriſtians I ſuppoſe will need no Inſtructions, only for the two laſt; I ſhall direct; as thus: For the fourth way, read all *Geneſis*, excepting the tenth and thirty ſixth Chapters: and of *Exodus*, read the firſt twenty Chapters; read alſo all the *Pſalms*, dividing the 119th. *Pſalm* into three parts; and all the *Prophets*, and all the Chapters of the *New Teſtament*; and they will in all amount to ſeven hundred and thirty, which is two Chapters a day for the whole year round. And for the fifth way, read all *Geneſis*, excepting the tenth, and thirty ſixth Chapters; and all *Iſaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, and 23 Chapters; and adding thereto all the Chapters of the New Teſtament (which are two hundred and ſixty) the whole ſum will amount to three hundred ſixty five, which is the number of the Days of the Year: or rather thus; read all *Geneſis*, excepting the tenth, and thirty ſixth Chapters; and all *Iſaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, 23 Chapters; and all the *Pſalms*, dividing the hundred and nineteenth *Pſalm* into four parts; and all *Matthew*, *Acts*, *Romans*, *Hebrews*, *Revelation*, (all which I look upon as principal Books, and Rules for the reſt) and they will amount in all to 365 Chapters; which alſo is the number of the days of the Year.

Sect. 7. *Of Heads or common Places of Obſervations for profitable things.*

I Declared before (Sect. 4.) that in reading of the Scripture, it were good for our profiting to obſerve ſome ſpecial Paſſages, where we find things repreſented unto us, either more weighty in themſelves, or more proper to our ſelves, for our particular uſe and occaſions; and to that purpoſe I ſhall now compoſe ſome Heads or common Places for Obſervation of ſuch profitable things: Some I know herein adviſe theſe four Points; 1. That every Chriſtian following this Direction, ſhould make a little Paper-Book of a Sheet or two, and write on the top of every Leaf the Title that he would obſerve in his reading. 2. That he would obſerve ſuch Places as ſtare him in the face that are ſo evident, that the Heart cannot look off them. 3. That he ſet down under each Title only the Book, Chapter and Verſe, and not the Words; for that would tire him in the end; only when he hath done his Quarter-task, or years task, then he may write out the choiceſt things, as he thinks good. 4. That he look not at the profit of this courſe the firſt Week or Month; but let him conſider how rich it will make him at the years end: ſurely after he hath gathered them, he would not ſell his Collections for a great price, if it were but for the good they may do him in the evil day, when it ſhall come upon him. Of theſe I ſhall give you the experience of a weak Chriſtian, the unworthieſt Servant of Chriſt, in the following Section and Paragraphs.

Sect. 8. *Common Places obſerv'd by one in his private Reading of the Scriptures.*

1. PLaces that in reading, he found rebuke of Corruption in his Nature and Practice.

Num. 14. 11. 2 *Chron.* 32. 26. *Iſa.* 56, 11.—— 57. 17. *Jer.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hoſ.* 7. 10. *Mark* 7. 21, 22, 23. *Luk.* 12. 15. *Rom.* 7. 23; 24. *Epheſ.* 5. 4. 1 *Pet.* 2. 1. *Rev.* 2. 5. —— 3, 15, 16, 17.

2. Places that hold forth Comforts againſt the burthen of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15. 1. *Exod.* 34. 6, 7. *Pſal.* 18. 6 —— 23. 4, 5, 6. —— 34. 18 —— 42. 5, 11. *Hoſ.* 6. 1, 2. *Mic.* 7. 18, 19. *Luke* 7. 4. *Job.* 17. 19. *Rom.* 6. 14. —— 16. 20. 1 *Cor.* 10. 13. 2 *Theſ.* 3. 3. 1 *Tim.* 1. 15. *Heb.* 4. 15, 16. 1 *Pet.* 5. 10. 1 *John* 1. 9. —— 2. 1, 2, 12. — 5. 18.

3. Places that eſtabliſh his Heart againſt the fear of falling away.

1 *Kings* 6. 13. *Job* 8. 20. *Pſal.* 15. 5. —— 16. 8. —— 37. 24, 27, 28, 31. 89. 33, 34, 35. —— 94. 14. *Iſa.* 54. 10. *Jer.* 31. 3. —— 33. 20. 21, 25, 26. —— 37. 39, 40. *Hoſea* 2. 19, 20, *Luke* 22. 32. *John.* 6. 39. —— 13. 1. —— 14. 16. —— 17. 22, 23, 26, *Rom.* 8. 35, 39. —— 11. 29. 1 *Cor.* 1. 8, 9. *Eph.* 1. 13, 14. —— 4. 30. *Phil.* 1. 6. 1 *Theſ.* 5. 23, 24. 2 *Theſ.* 3. 3. *Heb.* 13. 5. 1 *Pet.* 2. 6. 1 *John.* 3. 9. — 5. 4

4. Places that directed him in his particular Calling.

Job 33. 23, 24. *Iſa.* 49. 4, 5. —— 50. 4. — 52. 11. — 58. 1. — 62. 1, 6, 7. *Jer.* 15. 19, 20, 21. —— 23. 22. —— 48. 10. *Ezek.* 3. 1, 18, 19, 20, 21. —— 33. 2, 3, 4, 5, 6, 7, 8, 9. *Mal.* 2. 7. *Mat.* 10. 16, 17, 18, 19, 20. *Acts* 20. 20, 21, 23. 1 *Cor.* 1, 5. —— 14. 1, 12. 2 *Cor.* 4. 5, 6, 7. —— 6. 3, 4, 5, 6, 7, 8, 9, 10. —— 12. 15. *Phil.* 2. 3. 1 *Theſ.* 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. 1 *Tim.* 1. 4. — 4. 12.

5. Pro

5. Promiſes that comfort him againſt outward Croſſes.

Exod. 4. 31,———23. 25. *Judg.* 13. 23. 2 *Chron.* 25. 9. *Pſal.* 23. 1, 2.——37. 25.——119. 165. *Prov.* 1. 33.——3. 8, 10. *Iſa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *Joh.* 16. 33. *Rom.* 1. 17. 2 *Cor.* 4. 17, 18. 2 *Tim.* 2. 11, 12. *Heb.* 13. 5, 6. 1 *Pet.* 3. 14, 15, 16, 17, 18.——4. 12, 13, 14, 15, 16, 19. *Rev.* 2. 10.

6. Places that hold forth his Privileges in Chriſt, above all the wicked in the world.

Gen. 3. 15.——7. 1, 23.——12. 3.——15. 6.——26. 4.——28. 14.——32. 28. *Exod.* 19. 4, 5, 6. *Num:* 23. 21.————24. 5, 6. *Deut.* 26, 18, 19,————33. 29. 1 *Sam.* 12. 22. 2 *Chron.* 15. 4.————16, 9. *Job.* 5. 19, to 27. *Pſal.* 32. 7.———33. 18, 19.————34. 4, 5, 6, 7, 8, &c. *Iſa.* 40. 31.——41. 10, 14, 15, 16, 17, 18, 19, 20,——53. 11.——54. 11, 12, 13, 14, 15, 16, 17. *Jer.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zec.* 2. 8. *Mal.* 3. 17.——4. 2. *Mat.* 1. 21.——10. 30.——11. 28.——28. 20.——*Luke* 11, 13.——19. 10.——21. 18. *John* 1. 12, 16, 29.——10. 28.——3. 16, 17.——14, 16, 17.——17. 17, 19, 24. *Acts* 13. 39. *Rom.* 4. 5,——8. 30, 33.——10. 4. 1 *Cor.* 1. 30. 2 *Cor.* 5. 19. 21. *Gal.* 3. 13.——4. 4, 5, 6. *Eph.* 1. 3, 4, 5, 6, 7.——2. 14, 16. *Phil.* 3. 21. *Col.* 1, 21, 22.——3. 4. 1 *Theſ.* 5. 23, 24. 1 *Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3.——9. 12. 26. 1 *John* 1. 7,——2, 2.——3. 1, 2, 5. *Rev.* 1. 5, 6.

7. Places containing ſweet Paſſages, which melted his Heart.

Gen. 22. *v.* 1. to 20.——24. throughout——33. 1, to 12.——43. 1, to 31.——44. throughout.——45. throughout.——48. 1, to 12.——50. 1, to 12. *Deut.* 5. 22, to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14.——3. throughout. 1 *Sam.* 17. 22, to the end.——18. 1, 2, 3, 4, 5, 6, 7.——20, throughout.——24. 1, to 20. 25. 14, to 36. 2 *Sam.* 15. 10, to the end. *Iſa.* 57. 15, to 20. *Jer.* 31. 18, 19, 20. *Jonah* 2. 1, *to* 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures, he found ſenſible comfort in.

Exod. 14. 13.——19. 4, 5, 6.——24. 10. 11, 17.——34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29.——10. 15. 1 *Sam.* 30. 6. 2 *Sam.* 12. 13. 2 *King.* 20. 5. 2 *Chron.* 12. 12.——15. 4.——20. 21, 22, 27, 28. *Job* 5. 11, 17, 18, 19.——33. 25, 26. *Prov.* 3. 12. *Pſal.* 27. 13, 14.——31. 7.——37. 1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34.——57. throughout.——119. 103,——138. 7, 8,——139. 17. *Iſa.* 29. 19.——30. 8, 19. 40. 1, 2.——42. 3.——48. 18.——49. 2. 13, 14, 15, 16.——52. 9.——54. 7, 8, 9, 10.——55. 7.——57. 15, 16, 18. *Jer.* 1. 9.——31. 3, 9, 20. *Hoſ.* 6. 1, 2.——11. 8. *Mic.* 7. 18, 19, 20. *Mat.* 5. 11, 12.——10. 26, 28, 29, 30, 31, 32. *Mark* 2. 17. *Luke* 6. 22, 23. *Rom* 8. 18, 31, 32. 2 *Cor.* 7. 6. *Eph.* 5. 1. *Col.* 1. 13. 2 *Tim.* 3. 11. *Heb.* 10. 35, 36, 37, 38.——12. 5, 6, 7, 8. *James* 5. 20. 1 *John* 3. 12, 13, 14.

9. Places hard to be underſtood, of which he deſired and endeavoured after reſolution, as (amongſt the reſt) all the Titles of the Pſalms; eſpecially of theſe Pſalms,——

3, 4, 5, 6, 7, 8, 9, 16. 22, 30, 34, 38, 39, 42, 45, 46. 50, 53. 56, 57, 60, 72, 88, 90, 92, 11, 120.

10. Other ſeveral Heads hath he noted in his private little Book, which only I ſhall ſet down for others imitation: As,——

1. Places that hold forth *Experiences* (or the Word written in our hearts) as the beſt Commentary.
2. Places that hold forth divers Points of Religion, that a Chriſtian may infallibly reſt on, and live and die in the aſſurance of them.
3. Places that juſtifie a preciſe reſpect of the leaſt ſin.
4. Places that ſhew the godly have ſuffered all ſorts of Croſſes, reproaches and ſlanders.
5. Choice Sentences, or memorable Sayings.
6. Promiſes of the Churches flouriſhing in the laſt times.

But above all, thoſe which concern our own particular, I eſteem moſt precious, and of ſingular uſe.

Sect. 9. *Of the Uſe of theſe Collections.*

THE firſt Head was; *Places that in reading, he found rebuke of Corruption in his Nature or Practice*: The uſe hereof, is to open his eyes, and to let him ſee the Anatomy of his Corruptions, and plainly to perceive what things are in his Nature, that God hath a quarrel againſt; ſo that now it is time, that as ſuch a one is guided by the finger of God, to know his Corruptions, ſo, he ſhould go to the Spirit of God for mortification.

The Second Head was, *Places that hold forth Comforts againſt the Brethren of his daily infirmities inward Temptations, and Afflictions of Spirit*: The Uſe hereof, is (when ſuch a particular Temptation comes) to eye the Promiſes, and to betake the ſoul unto the Lord for ſuccour promiſed. This is the Voice of Faith, “Be of good courage, here “is a Word of comfort, and there is help enough “in Heaven; the Devil may thruſt ſore at thee, “but he ſhall not get the victory, for God is with “thee; no queſtion, but for theſe ſins the Lord “beſtows on thee a pardon; only be vigilant and “watchful at all times, in all places, upon all “occaſions, againſt all ſins, with all the degrees “thereof, eſpecially againſt ſin of Conſtitution, “Calling, Company, corrupt Education: Indeed, this is the property of Faith, both to reſt on the Promiſes, and to keep waking; for nothing is more wiſely fearful than Faith, nor more cautious and circumſpect than holy Fear.

The Third Head was, *Places that eſtabliſh his Heart againſt the fear of falling away*: The Uſe hereof is, in caſe of any ſuch Doubt, to learn and think upon theſe precious *Places* that we may be ſettled in believing our perſeverance. This will encourage and quicken us in our Chriſtian Courſe, ſtabliſh us in well-doing, and hearten us againſt the greateſt Difficulties: Their Objection, who ſay, the Doctrine of aſſurance of *not falling away*, doth ſet open a door to all licentiouſneſs, is moſt falſe; for the more aſſurance of Salvation in a man's Soul, the more fear and trembling in a man's Courſe; he who is beſt aſſured, hath the moſt power of God's Spirit, and the ſtronger the Spirit of God is within, the more Holineſs and Fruits of Grace are without.

The Fourth Head was, *Places that directed him in his particular Calling*: The uſe hereof, is to conſider the ſeveral Texts, as the crowing of Cocks, which ring in his ears. *When wilt thou ariſe? Why tarrieſt thou ſo long? Why ſtirreſt thou ſo ſlowly?* See how the Sun rejoyceth as a Giant to run his Race; why then doſt not thou ſharpen thy ſelf to the work which God hath laid on thee? It may be thou meeteſt with many Troubles, Diſgraces, Oppoſitions; but what then? Is not this God's Command? Is not this a Service to the Lord Jeſus? Doth not the Lord aſſiſt? and is not he a Pay-maſter ſufficient? It may be thy Labour is in vain, thy Work is without fruit, and what then? Is not Labour thy Duty, and good Succeſs God's Work? What haſt thou to do with thoughts about the Bleſſing and ſucceſs of thy Labours? Look thou to thy Duty, view the Texts well, and obey them, and leave the Bleſſing of thy Endeavours to the good will and Pleaſure of God; lay aſide all care of the Event, and roll thy Burthen upon the Lord, who will ſuſtain thee: Thus Pſal. 55. 22. theſe Texts cry upon him to ſubmit to God's direction, and to depend therein upon his help and aſſiſtance. This is the double duty we all owe; Firſt, To ask counſel at the Word, and to follow the determination of it: for a true heart is ever obediential, ſubjecting it ſelf to the will of God, as the rule of Holineſs, acknowledging his Sovereignty, ſubſcribing to his Wiſdom, as moſt abſolute, and to his Ways, as moſt true, juſt and merciful. Secondly, to put over all our Buſineſs into God's hands, and in a manner out of our own, truſting in him for ability to the work, and for good ſucceſs to come by them.

The Fifth Head is, *Promiſes that comforted him againſt outward Croſſes:* The uſe hereof is *to live by Faith* in afflictions; for then is Faith in theſe Promiſes the only ſtay and ſupport of the Pſa. 27. 13. heart: *I had fainted unleſs I had believed to ſee the* Pſal. 119. 49, 50. *goodneſs of the Lord in the Land of the living*: —— *This is my comfort in my affliction, for thy Word hath quickned me.* In daily and lighter Trials, a man of mild and patient temper, may hold up the head; but when one deep calleth unto another, and the waves flow over our head, when Nature yieldeth, and the Heart fainteth, then to ſtand faſt, and be of good courage, is the only property of Faith, which is grounded upon the rich mercy of God, made over to us in theſe precious Promiſes. I cannot deny but Diſtruſt many times wrings from a Chriſtian ſuch Voices as theſe; *Were it any thing but this I could bear it*; but now if in conſcience of his impotency he will ſeek to Chriſt to make him able; and he will faſten himſelf upon him by a true and lively Faith in theſe Promiſes he may find ſtrength enough through his might, whereby to bear that comfortably, which otherwiſe he may find moſt intolerable. Faith drives a man out of himſelf, as not able to bear the leaſt croſs as he ought, and through the power of God, it enableth him to bear that beſt with which God is pleaſed to try him.

The Sixth Head is, *Places that hold forth his Priviledges in Chriſt, above all the wicked in the world.* The uſe hereof, is, 1. To believe and to rejoyce in them: All theſe Priviledges are mine, will a Soul ſay; the Lord hath given them for my portion, how then ſhould I glory in God, triumph over Death, Sin and Hell, through my Saviour? 2. To live unto him who haſt beſtowed them on the Soul: *And now, O Iſrael* (after all his kindneſs) *what doth the Lord re-* Deut. 10. 12, 13. *quire of thee, but to fear the Lord thy God, and to love him and ſerve him with all thy heart, and to keep his Commandments?* Oh (ſaith the Soul) how ſhould I now think much of Chriſt, and ſpeak much of Chriſt, and converſe much with Chriſt, and do much for Chriſt, and ſuffer much for Chriſt? And if I cannot do much, how ſhould I deſire and will to do much? which is accepted as if I did it: how ſhould I continually go to him, to enable me to do more than of my ſelf I can do? Nay, how ſhould I mourn and lament for what I have not done, either 2 Cor. 8. 12. through want of Ability or Will? This is the uſe of ſuch glorious Priviledges, to *believe in Chriſt*, and to *live unto Chriſt*.

The Seventh Head was, *Places containing Paſſages that even melted his Heart*: The uſe hereof, is, to call ſuch paſſages to remembrance in times of Mourning, only be ſure that our Affections prove ſpiritual, and not meerly natural. I make no queſtion but *David*'s longing after God, *Pſal.* 42. 1, 2. his panting after the Word, *Pſal.* 119. 140. his delight in the ſweetneſs of it; *Pſal.* 119. 103. his trembling at God's Preſence, *Pſal.* 119. 120. his grief for the breach of his Law, *Pſal.* 119. 136. were ſpiritual Affections; for they were raiſed by ſpiritual Objects; ſo it is good for us to ſee to our Affections, that they be raiſed by ſpiritual objects; and then they will prove ſingularly uſeful; it may be indeed that when a Chriſtian peruſeth over again the ſame Texts, he ſhall not have the like operation as before: all the godly find by their own experience, that thoſe Inſtructions, Reproofs and Conſolations, which at ſometimes awaken, wound and revive their Spirits, at another time move them nothing at all; ſometimes the ſpiritual ſenſe is benumm'd, and they *hear only by the hearing of the ear*; but at other times, when thoſe ſenſes are awakened, they taſte, and ſee, and feel the ſame, and conſequently are affected, as *Job* was in that place, *Job* 42. 5. ſo if at any time we Job 42. 5. find theſe Meltings ſtirred in us by a ſpiritual Object, and that they are anſwerable to God's dealings with us, and that we can rejoyce or mourn ſeaſonably when God calls us to either, *Eccleſ.* 7. 14. I take this to be an holy and happy uſe made of thoſe Places.

The Eighth Head was, *Places that in reading, he found ſenſible comfort and raviſhing of heart in.* The uſe hereof is not only for preſent, but whilſt he lives in any diſtreſs; for then he may have recourſe to theſe Places, as to ſo many Wells of Joy; and if in his grief, one, or two, or ten will not comfort him, yet it may pleaſe God that ſome of them will have ſpirit and life in them; beſides, it cannot but marvellouſly eſtabliſh his Faith, when he remembers in how many diſtinct places of Scripture the Lord was pleaſed to comfort his Soul.

The Ninth Head is, *Places hard to be underſtood, of which he deſired and endeavoured after reſolution:* The uſe hereof is ſpecified in the very Title it ſelf; and the reſolution of the hard Texts cited (*viz.* thoſe Titles of ſeveral Pſalms) was by induſtry found out thus;

PSAL. 3. The Title is, *A Pſalm of David when he fled from* Abſolom *his Son.*

In which three things are contained; 1. The Author thereof, *David* King of *Iſrael*, who compoſed it. 2. The kind of the *Pſalm*; which word [*Pſalm*] is a word generally applicable to all thoſe ſpiritual Hymns, without particular application to the Ceremonies of perſons, time or manner of ſinging, as many others are; it was uſually delivered to the whole Quire, on the Sabbaths and Feſtival days, to be ſung by voice, and to be fitted to the Inſtruments uſed to be plaid upon in the Temple. 3. The expreſſion of the time, and occaſion of the compoſing thereof (*i. e.*) when he fled from *Abſolom*; the Story is ſet down 2 *Sam.* 15. Many were the Troubles wherewith this good King was afflicted, eſpecially after his Sin in the matter of *Vriah*, but never any ſo grievous, as to be driven out of his own Kingdom by his own Son, and his Subjects, to fall away from him, and to follow his Enemy, that ſought his Life and Throne.

Hereupon he makes his ſorrowful complaint unto God in this *Pſalm*, and appoints it to be ſung in the Church for his own comfort, and inſtruction to himſelf and the whole Church in ſuch times of Calamities.

And to this his pathetical Moan, he joyns this word [*Selah*] as a Note of the Attention of the Mind, and Stop or Pauſe in the Song.

For underſtanding the meaning and uſe of the word [*Selah*] note, that *Selah* is an Hebrew Word, and ſignifies as much as *Amen*, for ever, *ſemper, in ſempiternum, in ſecula*, &c. *εἰς τὸν αἰῶνα, in æternum.*

Hierom obſerves, that the *Jews* uſed one of theſe three Words in the end or concluſion of their writings or ſentences, or in the end of their Prayers, *Amen*, *Selah* or *Salem*, which ſignifies Peace; and it is noted to be a Word to expreſs an affirmation, or giving aſſent to that which is prayed or ſaid, as *Amen* is, or elſe it imports a Wiſh, Vow or Deſire, that the thing ſpoken be certain or may be for ever, (*i.e.*) that it may be performed: And it is to be noted, that it is uſually placed when ſome ſpecial thing worthy Attention or Obſervation is ſpoken or delivered, or ſome Deſire to be performed, whether it be in the End, or in any Sentence of the Pſalm, Prayer, *&c.* that by a little ſtop or pauſe of the Breath, the Matter, Worth or Excellency of the Thing may better be conſidered. And you ſhall not find it in any part of the Scripture, ſaving in the Pſalms, and in the Prayer of the Prophet *Habakkuk*, *Hab.* 3. 3. whereupon its obſerv'd by *Druſius* and others, to be a Word of note uſed in thoſe Ditties and Muſick, to make a ſtop or ſtay, that the Matter uttered may be better minded of the Hearers, either to affirm it by their aſſent, or to deſire the performance of what is ſung by that Intermiſſion, which ſeems to be moſt probable, becauſe the Greek Tranſlators of the Hebrew Bible expreſs the word *Selah*, by the Greek word *διάστημα*, which ſignifies *a Stop or Intermiſſion*, and ſo comes to be uſed in the *Pſalmodie*, and is *rythmi Commutatio*, a change of the Note, or *viciſſitudo canendi*, or as ſome ſay, *alterius ſenſus exordium.*

PSAL. 4. *To the chief Muſician on Neginoth, a Pſalm of* David.

The meaning is this, The Kingly Prophet *David* compoſed this Pſalm, and delivered it to be ſung and played in the Congregation, to him that was the chief Overſeer, Maſter, and ſet over the reſt of that Muſick or Conſort, upon the Inſtrument called *Neginoth*, which ſounded by playing on with the hand: To underſtand this the better, we may obſerve, that ſome Inſtruments uſed in the Jewiſh Temple, were *πνευματικὰ*, windy, ſuch as ſounded by Breath, and motion of the Fingers; as Organs that are blown with Bellows, and all hollow Inſtruments, as Trumpets, Rams-horns, Cornets, *&c.* ſuch as the Prieſts and Levites uſed in the holy Ordinances, from the Hebrew word *Nechileth*, which ſignifieth bored through or hollow.

Others were *Pulſatilia*, ſuch as were played upon with the fingers only, either by a Quill or otherwiſe; as the Harp, Dulcimer, *&c.* and had Strings; and of this ſort was the Inſtrument in the Title of this Pſalm, called *Neginoth*; now to every one of theſe ſeveral kinds of Inſtruments, there was one who excelled therein appointed Overſeer, or chief of the Conſort, and to direct thoſe under him in the Song, as there was of ſuch as were the Singers alſo for the Song: Hence it is, that the Pſalm being committed to be ſung to the Maſter of that Order, its ſaid, *To the chief Muſitian, or to him that excelleth: A Pſalm of* David.

PSAL. 5. *To the chief Muſitian upon Nehiloth, a Pſalm of* David.

The Title of this Pſalm may be underſtood by that which is ſaid in the Title of the Fourth *Pſalm*, differing in nothing but in the name of the Inſtrument, which was one of thoſe that were hollow, and ſounded by Breath, as the Hebrew word ſhews, as afore, *&c.* Some of the Hebrew writers ſay, it was a Muſical Inſtrument, whoſe Sound was like the Buzzing of Bees, or in regard of the Multitude of them, which are like an Army for number; and for that the Maſter of that Quire was appointed to pray for all *Iſrael*, as for all the Armies of the *Iſraelites* againſt the Armies of the Enemies that came againſt them in multitude and noiſe like a *ſwarm of Bees*; thereupon he gives the Title, *Super exercitus Pſalmus David*, &c. but unproperly, the Title having no conformity with the ſubſtance of the Pſalm; nor is it approved by our Interpreters, *&c.* but the firſt followed.

PSAL. 6. *To the chief Muſician on Neginoth upon Sheminith, a Pſalm of David.*

The meaning of this *Title* may be underſtood by that which is ſaid afore in the fourth Pſalm, ſaving that here is added [*upon Sheminith*] that is, it was played with the eighth Tune, Note or Strain, and ſung with a very clear and high Voice; we may better underſtand it by what is ſaid, 1 *Chron.* 15. 21. *Mattithiah Eliphaleh, and others were ſet over the Baſe and Tenor*; which is the *Sheminith*, or the Eight, or *Diapaſon*, as Muſicians call it; the meaning is, this Pſalm was to be ordered by the chief Muſician of that Conſort, to be ſung and played upon the Inſtrument *Neginoth*, with the higheſt and utmoſt ſtrain of Sound and Voice, or Inſtrument of ten ſtrings.

PSAL. 7. *Shiggaion of David, which he ſung unto the Lord, concerning the words of Cuſh the Benjamite.*

This was a Pſalm of *David*, ſung according to an ordinary Song, the beginning whereof was *Shiggaion*; for it is uſual with us alſo to make Songs to be ſung according to the Tune of ſome others that were made before.

Tremelius and ſome others, from the Hebrew Word, which ſignifies *errare*, &c. titles it *Ode erratica, a wandring Sonnet*, becauſe it is mixt, and conſiſts of divers Forms and Diſtinctions of Voice and Sound in playing artificially, joyned to compleat the Muſick, as we ſee reſembled in Prickſong.

And where it is ſaid, *Concerning the words of Cuſh*, it ſhews the occaſion of the Pſalm, namely, That when *David* was moſt unjuſtly ſlandered by his Enemies, and eſpecially by *Cuſh*, &c. he makes his Complaint unto God in this Pſalm, deſiring him to revenge his Innocency, &c. and to be delivered from the Perſecution of *Saul* and his Flatterers, ſuch as this *Cuſh* was [*Words*] (*i. e.*) *Accuſations*, &c. Who this *Cuſh* was is doubtful; *Hierom* affirms it to be *Saul*, and gives his Reaſon for it: Others (which I think is more probable) think it to be ſome Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his ſpecial Favourite, as if he had been of his Family or Stock (for *Cuſh* is the Name of, and taken for *Ethiopia*) &c. this man for hatred againſt *David*, and flattery towards *Saul*, and falſly accuſed him to *Saul*, and practiſed all the Miſchief he could againſt him.

PSAL. 8. *To the chief Muſician upon Gittith, A Pſalm of David.*

The Title of this *Pſalm* is diverſly given; ſome thus, *To the chief Muſician, pro torcularibus, for Wine-preſſes*; as if it was a Prayer for fruitfulneſs of that Fruit, &c. Others, that it was compoſed by *David* in the City of *Gath*, when he was baniſhed; Others, that that kind of Inſtrument was invented and uſed there: That which is moſt probable and agreable with the Scripture is, That *Gittith* was an Inſtrument which *Jeduthun* and his poſterity, being Chief of the Third Claſſis, or Order of Muſicians, uſed to play upon, the Cuſtody whereof was committed to *Obed-Edom* the *Gittite*, and his Family, that was of the poſterity of *Jeduthun*, who for himſelf and his Brethren, for his time, miniſtred and uſed them in the holy Service, 1 *Chron.* 16. 37, 38.

PSAL. 9. *To the chief Muſician on Muth-Labben, a Pſalm of David.*

Muth-Labben was the beginning of a Tune, after which this Pſalm was to be ſung by the Quire, which contains a Thankſgiving for his Victory, and for the Death of *Goliah*, the Champion of the *Philiſtins* againſt *Iſrael*: therefore ſome read the Title thus: *Magiſtro Symphoniæ de morte illius Bellatoris* (*i. e.*) *Goliah*, &c. Which typically is applied to Chriſt, as a Song of Joy of the Church and Saints of God, for Chriſt's triumphant Victory over the Tyranny of Satan and his Kingdom of Sin and Death: Some divide the words, and make *Muth-Labben* two diſtinct words, and make the ſence to be this, *Victori, ſuper mortem Filii, Pſalmus David*, as if *David* had made it for the Death of his Son, as *Selden*; which ſence *Auſtin* miſlikes, and yields his Reaſons for the former, arguing from the ſubſtance of the Pſalm, in that he mourned, and rejoyced not for his Son's Death; therefore the firſt ſence is beſt.

PSAL. 16. The Title is, *Michtam of David* (*i. e.*) *A Golden or excellent Pſalm.*

The Meaning is, it is a Pſalm made by *David*, to be ſung after a certain Tune, named *Michtam*, well known among the *Jews*, which for the excellency, is compared to *Gold*, the beginning of which Tune was *Michtam*; or elſe it is taken for a Muſical Inſtrument of ſpecial eſteem amongſt them.

PSAL. 22. *To the chief Muſician on Aijeleth Shahar* (*i. e.*) *The Hind of the Morning.*

Some take *Aijeleth Shahar*, to be the name of ſome common Song, or to be the beginning of ſome ordinary Tune, according to which this Pſalm was ſung; that's the *Geneva* Note; which may be ſo: But *Tremelius*, *Lyra*, and divers take it to be otherwiſe, and better (as I think) who interpret thoſe Hebrew words, *in*, or *at the dawning of the day*, as you would ſay, between break of the day and Sun riſing; becauſe at that time the comfortable light or ſhine of the Day begins to break forth.

The meaning of the Title being this, *David* made this Pſalm, and appointed it to be ſung in the Church by the Prieſts and Levites every morning, ſo ſoon as the day brake out; at which time it was by the Law and Cuſtom their Duty to exerciſe their Miniſtry in the Quire, and to ſing *Pſalms*, 1 *Chron.* 9. 33. Which Service the Lord would have to be done by the Church, that their Faith and Expectation of Chriſt might daily be renewed and had in memory, the Prophecy of whoſe Kingdoms and Sufferings are repreſented in this *Pſalm*, looking (as the Day ſprings from on high) that Chriſt ſhould viſit them.

PSAL. 30. Title, *A Pſalm or Song of David at the Dedication of the Houſe of David, which he compoſed to be ſung at the Dedication of his Houſe.*

Which Title ſheweth the occaſion of this Song, and time when it was uſed, which was at ſuch time as he had built and finiſhed his Houſe of Cedar upon Mount *Sion*, which many good Authors think probable, and follow.

Or elſe when he was returned to his Houſe again in ſafety, after *Abſolom* in his Rebellion had prophaned it, and defiled it by his inceſtuous wickedneſs with his Father's Concubines, and ſo to purge it from all uncleanneſs, he dedicates it to the Lord, praying him to ſanctifie and make it holy again, that it might be bleſſed and acceptable to himſelf; 2 *Sam.* 16. 22. Which is the Opinion of learned *Tremelius*, and the matter of the *Pſalm* ſerves to imply as much; for it was a Cuſtom preſcribed by the

Law, *Deut.* 20. 5. that whoſoever had built a new Houſe, he ſhould *dedicate it unto the Lord*, preſerve it from wickedneſs and ſinful abuſe, or (as you would ſay) make God the Landlord thereof.

And this Dedication imports three things:

1. That the Builder ſhould devote it unto God, to teſtifie that he would uſe it to Holineſs, and not to prophane or ſinful uſes.
2. To teſtifie his thankfulneſs for the work finiſhed:
3. To offer Prayers and Sacrifices, that God might continue and confer his Bleſſings upon them in it.

PSAL. 34. *A Pſalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title ſhews the occaſion of the Pſalm, rather than the Ceremony thereof; the Story is ſet down, 1 *Sam.* 21. 13. The Sum is, *David* flying from *Saul* to *Achiſh*, King of *Gath*, who is here called *Abimelech*, for his ſafety; but being diſcovered by thoſe about the King, and thereby in ſome danger, he changed his Behaviour; *mutavit guſtum ſuum*, ſome *vultum*; meaning, that out of Policy to free himſelf, he feigned a Diſtemper, as if he had been mad, before *Abimelech*, who after ſent him away, and ſo eſcaped the danger he feared, and thereupon makes this Pſalm of Thankſgiving for his deliverance. And it is to be noted, touching the Name of the King, that here he is called *Abimelech*, which was a common Name to all the Kings of that Country, as *Pharaoh* was to the *Egyptians*, *Cæſar* to the *Romans*; and in *Samuel* he is called *Achiſh* King of *Gath*, which was his more proper Name.

PSAL. 38. Title, *A Pſalm of David to bring to remembrance.*

A Pſalm which *David* made to be ſung by the Quire upon the Sabbath, after the Lord had afflicted him with ſickneſs and grievious chaſtiſements, to put himſelf (and others of God's Children in like caſe) in remembrance of his ſin, which cauſed them (which ſome think was the matter of *Urias*) and to admoniſh him of God's goodneſs, who had delivered him from thoſe puniſhments, and pardoned his ſin.

Some apply this to the Agonies of Chriſt; and his powerful victory over ſin, Death, &c.

PSAL. 39. Title, *To the chief Muſician even to Jeduthun, a Pſalm of David,* [*Magiſtro Symphoniæ Jeduthun.*]

This Pſalm was compoſed by *David*, and appointed to be ſung and played on Inſtruments to *Jeduthun, even to Jeduthun* (*i. e.*) To that excellent Muſician, who for the excellency of his skill, was the chief of his Order, and Father to thoſe of his Stock, which propheſied with a Harp, to give thanks and to praiſe the Lord, as 1 *Chron.* 25. 3.

PSAL. 42. Title, *To the chief Muſician, Maſchil for the Sons of Corah.*

A Pſalm committed *to the Sons* (*i. e.*) poſterity of *Corah*, of whom it ſeems *Heman* was chief for the third Claſſis, or Order of thoſe Muſicians, to whom the holy Service belonged, 1 *Chron.* 25. 5. All theſe were under the hand of the Father, *viz. Heman*, who ſung in the Houſe of the Lord with Cymbals, Pſalteries and Harps, &c. that it might not only be kept, but ſung by them in the Tune beginning with the Word *Maſchil*, that both the Singers and Hearers might be inſtructed in the Matter thereof, according to the ſignification of the Word.

Some think the Pſalm was made by the Sons of *Corah*, after his Rebellion againſt *Moſes*; to whom, after their Repentance, &c. God gave the Spirit of Prophecy, whereby they made divers *Pſalms*, whereof this was one, and therein foretold things to come of Chriſt, &c. Which Conceit *Auguſtine* miſlikes; neither doth it agree with the Matter of the Pſalm; beſides the Hebrew Letter *Lamed*, being prefixed to note the Dative Caſe, ſhews it was made by *David*, for them to act by their Muſick, and not of them; and that *David* in his Baniſhment, to ſhew his grief and zeal for the Houſe and Temple, and to quicken his Faith and Confidence in God for his comfort, made this Pſalm for his own and the Churches inſtruction in the like calamity, and delivered it to *Heman* and *his Sons*, to be uſed in the Song.

PSAL. 45. Title, *To the chief Muſician, Shoſhannim, for the Sons of Corah, Maſchil, a Song of Loves.*

Shoſhannim was an Inſtrument amongſt the *Jews*, that had ſix ſtrings, according to the Lilly that hath ſix Leaves or Stems, thereby called *Hexacorda*, upon which Inſtrument this Pſalm was delivered by *David* to be ſung to, and played to by *Corah and his Poſterity*: It begins with the word *Maſchil* (as afore) (*i. e.*) *to give inſtruction to God's People, touching the ſpiritual Marriage and Love between Chriſt and his Church*, whereof *Solomon*'s Marriage with *Pharoah*'s Daughter was a Figure and Type; and likewiſe to ſhew the perfect Love that ought to be between the Husband and the Wife; hence called, *A Song of Loves*, not unlike to *Solomon*'s *Canticles*: And ſome put this difference between a *Song* and a *Pſalm*; that, where no Inſtrument, but the Voice only is, this, the contrary: Others ſay, the *Song* is, when the Inſtrument begins, and the Voice follows; a *Pſalm*, when the Voice or Ditty begins, and the Inſtrument follows.

PSAL. 46. Title, *To him that excelleth upon Lamoth, or the chief Muſician for the Sons of Corah upon Alamoth.*

Some underſtand this *Alamoth* to be the *Tune of a Song*; I take it otherwiſe (after the beſt Expoſitions) to be meant of an *Inſtrument*, not of a *Tune*; the meaning being thus much, A Pſalm committed by *David* to be ſung, and to him that was Chief of the Sons of *Corah*, to be played upon the Inſtrument called *Alamoth*; for 1 *Chron.* 15. 10. it is expreſly ſaid, that *Zechariah* played with Pſalteries upon *Alamoth*, and then they played upon that *Inſtrument*, and ſo then ſung the Pſalm or Ditty.

PSAL. 50. Title, *A Pſalm of Aſaph.*

Some think it is ſo called, for that *Aſaph* was the Author of it, having the Gift of Prophecy, which is but a weak reaſon, becauſe all the reſt were endued with a Prophetical Spirit as well as he. *Auguſtine*, and other learned Divines take it to be ſo called, not for that *Aſaph* made it, but becauſe it was committed to him and his Poſterity to be the Singers thereof, 1 *Chron.* 25. 2.

PSAL. 53. Title, *To the Chief Muſician, upon Mahalath Maſchil.*

Hierom thinks *Mahalath* to ſignifie a *Tune of the whole Quire,* or *Company of Singers,* and that *David* committed it to be ſung by the whole *Company of Levites,* &c. But others better take it to be an *Inſtrument,* ſuch as was made to ſound by breath and blowing, by reaſon of the hallowneſs thereof; the reſt is expounded before.

PSAL. 56. Title, *To the Chief Muſician upon Jonath, Elem, Rechochim, Michtam of David, when the Philiſtims took him in Gath.*

The Words of this Title in the Original, have a double ſignification, and may be interpreted either Metaphorically, *a dumb Dove*; for ſo *Jonah* ſignifieth, *in a ſtrange or far Countrey*; ſo *Hierom*: or more properly, for *a Soul ſuffering violence in a far Country*; for howſoever uſually the firſt word is interpreted *Columba a Dove*; yet it is taken alſo in the other ſenſe properly, and in its natural ſignification, for *Soul-ſuffering violence*; in both ſences *David* applieth this Title to himſelf in his great diſtreſs: for *David* by a Metaphor compares himſelf to *dumb Doves in a far Country*; becauſe when he was driven out of *Judea*, his own Countrey, by *Saul*, that ſought his Life, and from the Worſhip of God, and forced to fly to *Gath* amongſt the *Philiſtims*, yet with patience, meekneſs and ſilence, eſcaping, he neither ſought revenge, though it was in in his power, nor ſhewed any impatience, but betook himſelf in ſilence unto God, as if he had been dumb and Mourning *like a Dove*; and we may apply this Pſalm to Chriſt, of whom he was Type.

Or, which is better approved by *Junius*, he referreth it (which ſence the word likewiſe bears) to *the ſoul-ſuffering violence*, encloſed by a Band or Multitude of *Philiſtims*, enemies both to him and his God. Some read the Words, *To the Maſter of the Harmony*, which is all one in ſence, as *To him that excelleth*, or *chief Muſician, Michtam of David* (*i. e.*) the *Excellency* of this Pſalm is as *precious as Gold*.

PSAL. 57. Title, *To the chief Muſician Altaſchith Michtam of David, when he fled from Saul in the Cave, or into the Cave.*

The general Notes on this Title, intimate, that the Words are either the beginning of the Song, *Deſtroy not*; or elſe Words uttered by *David* in his extremity, ſtaying and bridling his Paſſion, &c. *Michtam of David*] as if he ſhould ſay, This was the Golden or Excellent Sonnet which *David* compoſed and delivered to the *Levites* to be ſung, and after the Tune of the Pſalm beginning with *Altaſchith*, when he was in ſome wonderfull fear and danger of death in the Cave of *Adullum*, or *En-gedi*, whither he was driven by *Saul*, and ſo compaſſed about by his Guard, that he ſaw nothing but Death in the Cave, or Deſtruction if he came out, and thereupon prayeth, that he would not *deſtroy* (*i. e.*) *ſuffer him to be deſtroyed*, which was the occaſion of this Song: See the Story, 1 *Sam.* 22. and 24.

PSAL. 60. *To the Chief Muſician upon Shuſhan-Eduth, Michtam of David, to teach when he ſtrove with Aram Naharaim, and Aram Zobah, when Joab returned and ſmote of Edom in the Valley of Salt, twelve thouſand.*

Shuſhan-Eduth is either the Name of ſome Inſtrument to be played upon in ſinging this Pſalm, or the beginning of ſome Song, ſo called according to the Tune wherewith *David* would have this Pſalm ſung; or *Michtam* (*i. e.*) an excellent Song which may be ſung either upon the Inſtrument or Tune *Shuſhan-Eduth*, or that of *Michtam*.

Some Titles have it, *Magiſtro Symphoniæ in Hexachorda*, and then it ſignifies an Inſtrument of ſix ſtrings, upon which *David* would have this Pſalm played, to teſtifie unto the whole Church his Faith, and the Benefit of his Victory given him by God againſt the *Aramites* of *Meſopotamia*, and the other *Aramites* that inhabited *Zobah*; for which cauſe the Word *in teſtimonium* is put in that Title: For further explication of the Words, declaring the Time and Occaſion of the making this, ſee the Story, 2 *Sam.* 8. and 1 *Chron.* 18.

PSAL. 72. Title, *A Pſalm for Solomon; or of Solomon.*

Not that *Solomon* made it, or was the Writer thereof, but that it concerned him, or was compoſed on his behalf by his Father *David*, when being ready to die, he commends his Son *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Pſalm or Song for the Sons of Corah, to the chief Muſician upon Mahalath-Leannoth, Maſchil of Heman the Ezrahite.*

Heman and *Ethan* were Brothers, endued with an excellent Spirit of Prophecy and Wiſdom, wherein they were compared with *Solomon*, 1 King. 4. 13. *Heman* was the Author that compoſed and made this Pſalm, and *Ethan* the next Pſalm, and committed them to be ſung and played to the Sons of *Corah*, to the Chief of that Company, upon *Mahalath-Leannoth*, which was the beginning of a Song, after which he would have the Pſalm ſung, as ſome think, or elſe ſome Inſtrument to which he would have the Tune of it played and ſung; and for the excellency of the Matter contained therein, would have them preſerved for a form of Complaint unto the Church in any private or ſingular Diſtreſs (as in this Pſalm) or in the time of affliction, or in the Perſecution of the Church or Common-wealth (as in the next.)

And it is to be noted, that ſome ſkilful in the holy Tongue, affirm the Hebrew word *Mahalath* to be of divers ſignifications, ſignifying both a *Muſical Inſtrument*, or a *Quire and Company of Muſicians*, or *Infirmity*; according to every of which Acceptions it may be taken in this place, and applied to the Inſtrument ſo called, to be ſung by the whole Company of the *Levites*, as well by voice, as playing, in times of affliction of that People or others.

PSAL. 90. Title, *A Prayer of Moſes the Man of God* (*i. e.*) *A Pſalm of Prayer made by Moſes.*

It is thought this Pſalm or Prayer was made by *Moſes* for himſelf and the People, at ſuch time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they ſhould not enter into the Land of Promiſe.

PSAL. 92. Title, *A Pſalm or Song for the Sabbath-day.*

This Pſalm was made to be ſung and uſed in the Service of God in the Aſſembly, upon the Sabbath-day, when the People met for the publick Exerciſes of the Church.

Some Hebrew Writers ſay, it was made by *Moſes*, in celebration of the memory of the Creation; there is no Author thereof expreſſed in the Title.

This Pſalm for the Sabbath, and 113, 114, 115, 116, 117 Pſalms, which the *Jews* call their *Hallelujah*, or *Praiſes of God*, were ſung at the Paſſover, and are the Pſalms or Hymns which are mentioned in the Goſpel, which were ſung during the celebration.

PSAL. 119.

In this 119th Pſalm, we find no leſs than ten ſeveral Names or Appellations, whereby *David* expreſſeth God's revealed Will; ſometimes he calls it God's *Law*, ſometimes his *Way*, ſometimes his *Word*, ſometimes his *Precepts*, ſometimes his *Commandments*, ſometimes his *Judgments*, ſometimes his *Statutes*, ſometimes his *Promiſes*, ſometimes his *Righteouſneſs*, ſometimes his *Teſtimonies*; but above all, notable it is, that there is not one Verſe, (excepting one, *viz.* 122.) in this long Pſalm (containing according to the Hebrew Alphabet two and twenty Octonaries) where we may not find one or more of theſe ten words or Names: Hence we may gather, if *David* were ſo exact throughout the Pſalm, that in every Diviſion (according to the Letters 22.) and in every Subdiviſion (every Verſe beginning with the ſelf ſame Letter) he ſtill makes mention of ſome one or more of theſe ſo many Appellations: O then, how were his Affections enkindled, how was his Love inflamed towards God's holy *Word!*

PSAL. 120. The Title, *A Song of Degrees.*

The Title of this Pſalm hath more relation to the Ceremony and manner of ſinging, than to the Matter and Contents of the Pſalm, and I do not find ſo many different Opinions touching the reaſon of the Title in any other, as in this.

Some ſuppoſe this and the fourteen others next following to be ſo called, for that they were ſung in ſome high and eminent place: Some refer it to the extenſion or lifting up of the voice in ſinging, or raiſing of the tune, that they might be better heard of the people; ſo *Calvin*: Some, that they were ſung by the Prieſts and Levites, after the form and melody of ſome known and eſteemed ſong, beginning with this Title: Some latter Expoſitors conceive nothing to be meant hereby, but the excellency of the *Pſalms* above the reſt, becauſe thoſe places are accounted chiefeſt, whereunto we do aſcend *by degrees*; therefore the word is uſued in the plural number [*degrees*] as being choice *Epigrams*, as one would ſay, *Moſt excellent Sonnets*; becauſe the *Hebrews* uſe to expreſs the ſuperlative degree or excellency of a thing, by ſubſtantives of the plural number as here, *A Song of degrees* (*i. e.*) *an excellent Song*; ſo the *Canticles* of *Solomon*, called *A Song of Songs* (*i. e.*) *excellent*; ſo the Lord is called, *The God of Gods*, Deut. 10. 17. *Lord of Lords*, Apoc. 19. 16. (*i. e.*) without all compariſon, above all other gods or lords: *Daniel* called him a *Man of deſires*, Dan. 9. 23. (*i. e.*) to be eſteemed or deſired above others; in this ſenſe *Junius* takes it: Others think they were compoſed for *Pſalms* of Thanſgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jeruſalem* was ſcituated amongſt hills, whence ſoever they came, they muſt riſe or aſcend to come to it, as they do that climb up an hill; theſe ſongs therefore were appointed to be ſung at every aſcent and cleft, as the places they went up did ariſe, and for this cauſe called *Pſalms of Degrees.*

Deut. 10. 17.
Apoc. 19. 16.
Dan. 9. 23.

Carolus Siggonius de rep. Hebræorum (whoſe Judgment is more to be approved, as more agreeable to the truth) underſtands them to be ſo called, for that they were ſung by the Prieſts and Levites, upon the ſeveral ſtairs that went out of the great Court or Porch where the People were, into the higher or inner part of the Temple, whither none but the Prieſts might come; and in *Nehemiah* 9. 4. mention is made *of the ſtairs whereon the Levites ſtood in the ſolemn feaſts, crying unto God,* &c.

Neh. 9. 4.

For *Solomon* in building the Temple of *Jeruſalem* made certain Terreſies, Stairs or Steps riſing one above another, 2 *Chron.* 9. 11. by which the Prieſts and Levites went up from that outward and great open Court or Room adjoyning to the Temple, 2 *Chron.* 4. 9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10. 29. *Solomons Porch*, or the Court of the People, becauſe it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lords Houſe*, 2 *Chron.* 24. 21. or *Atrium Sacerdotale*, becauſe none but the Prieſts muſt enter thither: Now upon every Feaſt Day, the Levites, or they of them appointed for the ſong, ſung theſe fifteen *Pſalms*, upon each ſtair one, being in number five; as they went up into that Court of the Temple, making a pauſe upon each Stair, from whence they had the Title of *Pſalms of degrees.*

2 Chron. 9. 11.
c. 4. v. 9.
John 10. 29.
2 Chron. 24. 21.

This Ceremony was uſed then as an outward means of preparation to the worſhiping of God, to admoniſh all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* obſerves, That in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, uſing this Speech, *Surſum corda.*

Obſervations.

It may be obſerved, that in Titles many things ſeem ſtrange and hard unto us, becauſe we know not (nor do the latter Jews of theſe times themſelves) the particular Inſtrument, Form of Singing, or the Tunes uſed *in ſpecie*, whether they be the ſame that we uſe in theſe days; or ſome reſemblance of ours, in reſpect of the playing by the hand, or by breath; as *Decem-chorda*, an Inſtrument of ten ſtrings, is a reſemblance of the Lute we uſe, *&c.* Cymbals, of our Cornets, *&c.* otherwiſe we know no more of theirs, than our Songs, Tunes or Inſtruments, are known to other ſtrange Nations and Tongues, to whom we and our Language is unknown and unheard of.

Again, where in ſome Titles it is ſaid *to be ſung after ſuch a Tune*, it is no more but as in our Pſalms it is ſaid, *This is to be ſung after, or according to ſuch a Pſalm*, becauſe neither their nor our Pſalms have for every ſeveral Pſalm a ſeveral Tune, but the Tune of one is or may be referred to another.

Thus much of ſuch hard places in the *Pſalms*, as the weak Chriſtian ſpoken of, deſired and endeavoured after a Reſolution in: For other difficult places of Scripture, becauſe they would too much inlarge this Book, I purpoſely omit them.

Sect. 10. *Of the Analyſis of the whole Bible, and eſpecially (as in the firſt place) of the Old Teſtament.*

IN *reading of the Scripture* (Section 4.) we ſpake of an Analytical Table, that ſo we might better mark the drift and ſcope of the Holy Ghoſt, and that we might with ſingular eaſe and delight remember the ſame: To this purpoſe I have annexed this Analyſis, 1. of the whole Bible, 2. of the ſeveral Parts.

The whole is divided into two Testaments: { Old. / New.

1. The Old Teſtament Chriſt divides into { the Law. / the Prophets.

1. The Law is in the Pentateuch of *Moſes*, comprehended in this verſe,

—— *Geneſis, Exod. Levit. Numerorum, Deuteronomi.*

Wherein is {
  1. The Object of the Law, to whom it was to be delivered, *viz.* To the Church in its Original, in —— *Geneſis.*
  2. The promulgation of the Law, which was delivered.
    either {
      Joyntly, the Law Eccleſiaſtical and Civil in —— *Exodus.*
      Severally, the Law { Eccleſiaſtical in —— } *Leviticus.* / Political, in —— *Numbers.*
    }
  3. The repetition of the Law after once delivered in —— } *Deuteronomy.*
}

2. The Prophets are {
  1. Hiſtorical, declaring Time paſt, comprehended in this verſe:
  —— *Joſhuæ, Judicum, Ruth, Regum, Paralip.* —— *Ez. Neb. Eſther.*
  2. Dogmatical, inſtructing for Faith and Life preſent, as
  —— *Job, David, Proverb: Ecclesia: Cantic.*
  3. Prophetical, foretelling things to come, as —— *Iſaiah, Jeremi. Thren. Ezekiel. Danielque, Hoſe. Jocl, Amos, Obedi. Jona. Micha. Naúmque. Habakkuk, Zephani. Haggai, Zachari: Malachia.*
  As for { *Eſdra: Tobit, Judith, pars Eſth: Sapit,* —— *Eccleſiaſtic. Baruch, tres Pueri; Suſanna, Bel, Machabæi.* —— *Non ſunt de Canone libri.*
}

SECT. II.

Sect. I. *Of the Pentateuch or Books of the Law.*

Geneſis treats of the Church, to whom the Law was to be delivered.

Geneſis contains
- 1. The Creation of the Church; and therein
  - 1. Of the great World in which it was to live. *Chap.* 1.
  - 2. Of the leſſer World, Man, of which it was to be
    - his Happineſs. 2.
    - his Miſery. 3.
- 2. The Conſtitution of the Church, which muſt be conſidered as it was in the two Worlds.
  - 1. The old World before the Flood; wherein conſider
    - The propogation of ſin and puniſhment. 4.
    - The conſervation of the Church. 5.
    - The condemnation of the wicked World
      - Foretold. 6.
      - Executed. 7.
  - 2. The new World after the Flood in Ages of four Men.
    - 1. *Noah*, in whom conſider
      - His deliverance from the Deluge. 8.
      - His bleſſing from God. 9.
      - His Poſterity, as
        - United. 10.
        - Diſperſed, out of which God choſe his Church. 12.
    - 2. *Abraham*, in whom conſider
      - His Vocation in the former part of Chapter 12.
      - His peregrination
        - 1. Into *Egypt*, in the latter part of Chapter 12.
        - 2. Into *Canaan*. 13.
      - His Dealings or Actions.
        - 1. With *Lot*. 14.
        - 2. With God, who
          - Promiſed him Iſſue. 15.
          - Gave him a Child, and made his Covenant with him. 16.
      - Of which Covenant conſider,
        - 1. The Form.
        - 2. The Fruit.
          - 1. On Gods part in the Communication of his
            - Counſels and Secrets. 18.
            - Benefits in
              - Delivering *Lot*. 19.
              - Succouring *Abraham*. 20.
              - Giving him *Iſaac*. 21.
          - 2. On *Abrahams* part, who is commended for his
            - Obedience and Faith in offering *Iſaac*. 22.
            - Love and Juſtice in burying *Sarah*. 23.
            - Providence and Piety in marrying *Iſaac*. 24.
    - 3. *Iſaac*, in whom conſider
      - His Iſſue or Kindred. 25.
      - His Travels and Troubles. 26.
      - His Propheſies concerning the State of the Church in his two Sons. 27.
    - 4. *Jacob*, in whom conſider his Peregrination
      - Into *Moſopotamia*, where note
        - His Journey thither. 28.
        - His Arrival and Marriage. 29.
        - His Riches and Children. 30.
      - Into *Canaan*, where
        - His Journey thither. 31.
        - Arrival, and there
          - His congreſs with *Eſau*. 32, 33.
          - His Progreſs with Grief in
            - *Dinahs* Rape. 34.
            - *Rachels* Death. 35, 36.
            - *Joſephs* Selling. 37.
            - *Judahs* Inceſt. 38.
      - Into *Egypt*, whither went
        - 1. His Sons
          - *Joſeph*, in whom his
            - Affliction. 39, 40.
            - Dignity and Preferment. 41.
          - The other Brethren. 42, 43, 44.
        - 2. Himſelf wherein
          - His ſending for by *Joſeph*. 45.
          - Travelling thither. 46.
          - Abode there, where his
            - Conferring. 47.
            - Bleſſing. 48.
            - Propheſying. 49.
            - Dying. 50.

Sect. 2. **Exodus** treats of the Lawgiving to the Church generally { *Eccleſiaſtical* / *Political* } together.

Exodus contains

- I. The deliverance of the People to whom the Law was to be given. Chap.
  - 1. Occaſion of it, The Tyranny of the *Egyptians*. 1.
  - 2. Inſtrument by whom effected (*Moſes*) of whoſe
    - 1. Birth. 2.
    - 2. Calling. 3.
    - 3. Aſſiſtant, *Aaron*. 4.
    - 4. Sayings to the King of *Egypt*. 5, 6.
    - 5. Signs which he wrought in *Egypt*,
      - Confirming his Calling. 7.
      - Confounding the King. 8, 9, 10, 11.
  - 3. Deliverance it ſelf, wherein the Peoples
    - 1. Departure out of *Egypt*. 12.
    - 2. *Ratification* of it by Signs and Obſervations. 13.
    - 3. Paſſage thorough the Red Sea. 14.
    - 4. Thankſgiving after they were over. 15.
  - 4. Conſequents of their Deliverance,
    - 1. Proviſion of Victuals and Neceſſaries, *Quails* and *Manna*. 16.
    - 2. Defence and Protection from their Enemies, *Amalekites*. 17.
    - 3. Adminiſtration of Juſtice by *Jethro*'s Counſel. 18.
- II. The Delivery of the Law it ſelf unto the People; wherein conſider,
  - 1. How it was given by God
    - 1. The Preparation before it. 19.
    - 2. Parts or kinds of it,
      - 1. Moral, in 2 Tables of Stone. 20.
      - 2. Judicial. 21, 22, 23.
      - 3. Ceremonial
        - Feaſts. 24.
        - Tabernacles and Inſtruments. 25, 26, 27.
        - Prieſts and their Garments. 28, to 31.
  - 2. How it was taken and obeyed by the People.
    - 1. Moral Law,
      - 1. Their Tranſgreſſion in the golden Calf. 32.
      - 2. Reconciliation to God by *Moſes* Prayer. 33.
      - 3. Reſtitution of the Law by the finger of God. 34.
    - 2. Ceremonial; wherein is ſet down the Building of the Tabernacle, from 53. *ad fin.*

Sect. 3. **Leviticus** treats of holy Obſervations and Perſons.

- 1. Sacrifices or Offerings, their
  - 1. Sorts or Kinds, diſtinguiſhed by their
    - Matter, of which
      - *Animalia.* 1.
      - *Inanimata.* 2.
    - Occaſion for which they were
      - 1. Good things from God. 3.
      - 2. Evils done by Men. 4, 5.
  - 2. Rites about them. 6, 7.
- 2. Perſons
  - 1. Publique, *viz.* the Prieſts, their
    - 1. Conſecration to their Office. 8.
    - 2. Execution of their Office. 9.
    - 3. Tranſgreſſion in their Office. 10.
  - 2. Private, in reſpect of their Sanctification.
    - 1. Particular of one Man, where obſerve the ways whereby he is polluted —— *viz.*
      - 1. Eating. 1 .
      - 2. Child-bearing. 12.
      - 3. Leproſie. 13, 14.
      - 4. Flux. 15.
    - 2. Common, of the whole Church in things
      - 1. Neceſſary, about which conſider
        - 1. The Laws which concern either
          - 1. Purification for ſins
            - Ordinary. 16.
            - Extraordinary. 17.
          - 2. Information of their Lives.
            - 1. Oeconomical about Marriages. 18.
            - 2. Political about their Carriages. 19, 20.
            - 3. Eccleſiaſtical: which Laws conſider
              - 1. Perſons. 21.
              - 2. Things. 22.
              - 3. Times,
                - Days. 23, 24.
                - Years. 25.
        - 2. Obligation of them by Promiſes and Threatnings. 26.
      - 2. Voluntary, Chap. laſt. 27.

Sect. 4. **Numbers**, of Laws for moſt part Political, occaſioned by the Muſtering of the People for their Journey to *Canaan*.

Numbers. This Story contains

Chap.

- 1. Their preparation to the Journey; wherein
  - 1. Their muſtering or numbering, which was either
    - Civil, of the People, that were
      - 1. Numbred. 1.
      - 2. Ordered. 2.
    - Sacred, of the Prieſts, that were
      - 1. Numbred. 3.
      - 2. Ordered. 4.
  - 2. Laws given them, which are either
    - Common to all, about Sanctity in things
      - Neceſſary. 5.
      - Voluntary. 6.
    - Particular for
      - 1. The Tribes. 7.
      - 2. The Prieſts and Levites. 8.
  - 3. Manner of their
    - 1. Sanctification and Order. 9.
    - 2. Progreſs or Journey. 10.
- 2. Their Journeys, which are diſtinguiſh'd by a Story of eight Murmurings of the People.
  - 1. For the tediouſneſs of their Journey. 11.
  - 2. For loathſomneſs of the Manna.
  - 3. For the Emulation of *Miriam* and *Aaron* againſt *Moſes*. 12.
  - 4. For the Sedition of the Spies who
    - Murmured. 13.
    - were plagued. 14.
    - Reconciled. 15.
  - 5. For the Conſpiracy of the three Levites, *Corah*, *Dathan*, and *Abiram*. 16.
  - 6. For the Indignation of the People at the former Judgments, wherein
    - Their Murmuring. 17.
    - Their Reconciling
      - Perſons. 18.
      - Manner. 19.
  - 7. For want of Water. 20.
  - 8. For weariſomneſs of the Way. 21.
- 3. Their Stations or Abode when they came near to *Canaan*, which hath two Stories that concern
  - 1. The People who were to inherit, conſidered as
    - 1. Conquerors of their Enemies. 22.
    - 2. Encountred by Magick Arts, *Balaam*. 22, 23, 24.
    - 3. Diſordered with Idolatry and Fornication. 25.
    - 4. Reconciled, and again muſtered. 26.
    - 5. Furniſhed with a new Prince. 27.
    - 6. Instructed about ſacred things
      - Neceſſary. 28, 29.
      - Voluntary. 30.
  - 2. The Inheritance it ſelf, conſidered
    - 1. In a part of it
      - 1. Conquered. 31.
      - 2. Diſpoſed. 32.
      - Where by digreſſion their Journeys are reckoned all together. 33.
    - 2. The whole, wherein are ſet down
      - 1. The Bounds or Diviſion of the Land. 34.
      - 2. The Law concerning the Inheritance of the
        - Prieſts. 35.
        - People. 36.

Sect. 5. **Deuteronomy** is a Repetition of the Law.

- 1. Preparation of the People to receive the Law by *Moſes*.
  - 1. Rehearſal of Gods Bleſſings to them in Peace. 1.
  - 2. Good Succeſs which they had in War. 2, 3.
  - 3. Counſel. 4, 5.
- 2. Promulgation of the Law given to the People. 6, 7, 8, 9, 10, 11.
  - 1. The propounding of it.
  - 2. The expounding of it, namely, the
    - 1. Moral Law,
      - generally. 12, 13.
      - ſpecially.
    - 2. Ceremonial Law. 14, 15, 16.
    - 3. Judicial Law as it was either
      - Common to all. 17.
      - Singular for
        - Prieſts. 18.
        - People. 19.
        - War. 20.
        - Civil Juſtice. 21, to 27.

3. Confirmation of the Law after it was given ——

Chap.

- By
  - 1. Signs. 27.
  - 2. Promiſes and Threatnings. 28.
  - 3. Renovation of the Covenant. 29, 30.
  - 4. The Election of a new Captain. 31.
  - 5. Propheſies. 32, 33.

4. Concluſion of all by the Death of *Moſes*. 34.

Hitherto of the Law. Now of the Prophets which are either
- Hiſtorical, called the *Anterior Prophets.*
- Doctrinal, called *Hagiographa.*
- Prophetical, called *Poſterior Prophets.*

SECT. 12.

Sect. 1. *Of Prophets Hiſtorical.*

- *Joſhua* contains
  - 1. His Calling to the Government. 1.
  - 2. His Act in his Government.
    - 1. In time of War, where note
      - 1. The ſending of the Spies. 2.
      - 2. Their miraculous Paſſage over *Jordan*, with the conſequents. 3, 4, 5.
      - 3. The beſieging and winning of *Jericho*. 6, 7.
      - 4. Winning of *Ai*. 8.
      - 5. Covenanting with the *Gibeonites* ignorantly. 9.
      - 6. Victory over five Kings. 10.
      - 7. Battel with the remnant of the *Canaanites*. 11.
      - 8. All repeated. 12.
    - 2. In time of Peace
      - 1. Diviſion of the Land. 13, to 21.
      - 2. Diſmiſſion of the *Jordanians*. 22.
      - 3. Celebration of the Parliament. 23.
      - 4. Death of *Joſhua*. 24.

Sect. 2. **Judges**; Story of the Jews under the Government of the Judges.

- *Judges* contains
  - 1. The occaſion of that Government. 1, 2.
  - 2. Narration of the Peoples State.
    - 1. Under Governors,
      - *Othniel, Ehud, Shamgar.* 3.
      - *Deborah.* 4, 5.
      - *Gideon.* 6, 7, 8.
      - *Abimelech.* 9.
      - *Jephtha.* 10, 11, 12.
      - *Sampſon.* 13, to 17.
    - 2. Without Governours; wherein of their monſtrous Sins and Civil Wars. 17.

Sect. 3. **Ruth**, a *Moabitiſh* Woman; of her Piety.

- *Ruth* contains Her
  - 1. Converſion. 1.
  - 2. Converſation. 2.
  - 3. Marriage,
    - 1. Procured. 3.
    - 2. Celebrated. 4.

Sect. 4. *Hitherto of the State of the Jews under Judges*; now under Kings till the Captivity.

- 1. As the Kingdom was united in Books of *Samuel*; where the Kings are by
  - 1. Election, 1 *Sam.*
  - 2. Succeſſion, 2 *Sam.*
- 2. As it was divided in the Books of *Kings*, under
  - *Solomon*, 1 *Kings.*
  - Other Kings, 2 *Kings.*
- 3. As it was in both States, more fully conſidered in the Books of *Chronicles*.

Sect. 5. Firſt Book of **Samuel**. Jews State under Kings Elect.

- 1. *Samuel* contains
  - 1. Time of Change of Government in *Samuel*'s days, whoſe Birth is deſcribed. *Ch.* 1. *and part of* 2.
  - 2. Occaſion of the Change, *viz.* wickedneſs of the Sons of
    - *Eli*, which is
      - Threatned. 2, 3.
      - Puniſhed. 4, 5, 6, 7.
    - *Samuel*'s Sons. 8.
  - 3. Story of the Kings.
    - 1. *Saul*, of whoſe
      - 1. Election, as he was
        - Called 9.
        - Confirmed by
          - 1. Inauguration. 10.
          - 2. Conſent of the People. 11.
          - 3. Reſignation of *Samuel*. 12.
      - 2. Rejection, with the true Cauſes of it. 13, 14, 15.
    - 2. *David*, his
      - Proſperity,
        - His Vocation to his Kingdom. 16.
        - Victory over *Goliah*. 17.
      - Adverſity,
        - 1. His Exile and Baniſhment.
          - 1. The Cauſe of it. 18.
          - 2. The Kinds of it, *viz.*
            - In his own Country. 19, 20.
            - Out of it, amongſt
              - *Philiſtins*. 21.
              - *Moabites*. 22.
        - 2. His Perſecutions, wherein
          - 1. The grievouſneſs appears,
            - 1. By the diverſity of places whither he fled 23, to 27.
            - 2. Flight to his Enemies, with whom he lived 27, to 30.
          - 2. The End of them. 31.

Sect. 6. Second Book of **Samuel** under the Succeſſive Kings.

- 2. *Samuel* contains
  - 1. The Tidings of *Saul*'s Death. 1.
  - 2. The unlawful Succeſſor of *Saul*, *Iſhboſheth*, whoſe
    - Promotion. 2.
    - Dejection. 3, 4.
  - 3. The true Succeſſor (*David*) whoſe
    - Inauguration. 5.
    - Government.
      - Good.
        - 1. In Religious things. 6, 7.
        - 2. In War. 8.
        - 3. In Political things. 9. 10.
      - Bad, where his ſins
        - 1. Committed. 11.
        - 2. Confeſſed. 12.
        - 3. Puniſhed with Judgments
          - Internal.
          - External.

- 1. Internal or domeſtick Puniſhments,
  - 1. *Amnon*'s Inceſt. 13.
  - 2. *Abſolom*'s Sedition,
    - The Occaſion. 14.
    - Beginning. 15.
    - Progreſs. 16.
    - Iſſue. 17, 18, 19.
- 2. External and publick
  - 1. The Kinds of it,
    - 1. Sedition of *Sheba*. 20.
    - 2. Famine. 21.
  - 2. Events of it,
    - Good as
      - Thankſgiving. 22.
      - Propheſie. 23.
    - Evil. 24.

Sect. 7. **Kings**, To Books, treat of the Kingdom as divided.

- 1 *Kings* contains
  - 1. The encreaſe of the Kingdom under *Solomon*, wherein
    - 1. His Inſtitution to be King. 1.
    - 2. Conſervation in the Kingdom. 2, 3.
    - 3. Adminiſtration of it:
      - Where his glorying in his
        - Family. 4.
        - Buildings. 5, *ad* 9.
        - Riches. 10.
  - 2. Decreaſe;
    - 1. Occaſion or Cauſes,
      - Sins of *Solomon*.
      - Juſtice of God. 11.
    - 2. Beginners of it:
      - 1. Authors of the Diviſion, *Rehoboam* and *Jeroboam*. 12, 13, 14.
      - 2. Their Succeſſors, whoſe Reigns are handled
        - Briefly. 15.
        - More largely in Reign of *Ahab*. *ad finem.*

Sect. 8. Second Book of Kings, of the decreaſe of the Kingdoms of *Iſrael* and *Judah*.

2 *Kings* contains — Chap.
- 1. Their continuance or defection together.
  - 1. Of the Kings of *Iſrael* apart
    - *Ahaziah.* 1.
    - *Joram.* 2, *ad* 9.
    - *Jehu.* 9, 10.
    - *Joaſh.* 11, 12.
    - *Jehoahaz-Joas.* 13.
  - 2. Of both Kingdoms together. 14, *ad* 18.
- 2. A ſpecial Story of the defection of the Kingdoms of *Judah*;
  - 1. Their Decay. 18, *ad* 22.
  - 2. Their Repair. 22, 23.
  - 3. Their final Destruction. 24, *ad fin.*

Sect. 9. First Chronicles.

1 *Chron.* contains
- 1. The beginning of the Kingdom of *Iſrael*, wherein
  - 1. Genealogy of the World from *Adam* to *Jacob*. 1.
  - 2. Particularly of the Nation of *Iſraelites* in twelve Tribes. 2, *ad*
- 2. The Adminiſtration of the Kingdom,
  - 1. Under *Saul*. 9, 10.
  - 2. Under *David*, whoſe
    - 1. Entrance
    - 2. Acts

    are deſcribed.

- 1. *David*'s entrance into his Kingdom.
  - His Inauguration. 11.
  - His Followers. 11, 12.
  - Care of Religion. 13.
  - Confirmation in his Kingdom. 14.
- 2. *David*'s Acts,
  - 1. In the progreſs of his Reign.
    - Good, for
      - Religion and Gods ſervice. 15, 16, 17.
      - War, 18, 19, 20.
    - Evil. 21.
  - 2. Towards the end of his Reign, in his old Age.
    - 1. His Courſes again for Religion. 22, *ad* 26.
    - 2. His Order for the Common-weal. 27.
    - 3. The Parliament a little before his Death, and events of it. 28, 29.

Sect. 10. Second Chronicles.

2 *Chron.* contains
- 1. The increaſe of the Kingdom under *Solomon*, whoſe
  - 1. Vertues. 1.
  - 2. Buildings both
    - Sacred. 2, *ad* 7.
    - Civil. 8.
  - 3. Condition and Death. 9.
- 2. The decreaſe in the reign of
  - Rehoboam. 10, 11, 12.
  - Abia. 13.
  - Aſa. 14, 15, 16.
  - Joſaphat. 17, 18, 19, 20.
  - Joram. 21.
  - Ahaziah. 22.
  - Joaſh. 23, 24.
  - Amaziah. 25.
  - Uzziah. 26.
  - Jotham. 27.
  - Ahaz. 28.
  - Hezekiah. 29, *ad* 33.
  - Manaſſeh.
  - Ammon. 33.
  - Joſiah. 34.
  - Jehoaz. 35.
  - Jehoiachim.
  - Jeconiah.
  - Zedechiah. 36.

Sect. 11. Ezra, Of the return of the People from *Babylon*.

- 1. Of the manner of it. 1, 2.
- 2. Of the end of it, *viz.* Reſtoring of Religion and Government. 3.
- 3. Of the hinderance.
  - 1. Raiſed by the
    - 1. *Samaritans.* 4.
    - 2. By the Governors of the Land of *Canaan*. 5.
  - 2. Removed
    - 1. *Cyrus*. 6.
    - 2. *Ezra*, of whoſe
      - Journey. 7, 8.
      - Reformation which he wrought. 9, 10.

Sect. 12. Nehemiah treats of

- 1. The Repair of the Buildings, the
  - 1. Cauſes of it. 1, 2.
  - 2. Work it ſelf, which was
    - Begun. 3.
    - Hindered. 4, 5, 6.
    - Finiſhed. 7.
- 2. Reformation, Political and Eccleſiaſtical. 7, *ad* 14.

Sect. 13. **Eſther** contains a Story of the miraculous deliverance of the *Jews*.

Chap.

- 1. The means of it, *viz.* *Eſther.* 1, 2.
- 2. The manner of it.
  - 1. The greatneſs of the danger. 3, 4.
  - 2. Degrees of the Deliverance.
    - 1. The Interceſſion of the Queen. 5.
    - 2. Fruſtrating the Advice of *Haman*. 6, 7.
    - 3. Confirmation of the Deliverance.
      - 1. Revoking the Decree. 8.
      - 2. Puniſhing Adverſaries. 9.
      - 3. Peace of the *Jews*. 10.

Hitherto of the Books Legal and Hiſtorical; Now of the Books Dogmatical or Sapiential, which concern either

- A ſingular Subject, as *Job*
- A common Subject, as
  - *David*'s Pſalms.
  - *Solomon*'s
    - Proverbs.
    - Eccleſiaſtes.
    - Canticles.

SECT. 13.

Sect. 1. *Of Prophets Dogmatical.* **Job** contains

- A Dialogue.
  - 1. The occaſion, his
    - 1. Proſperity. 1.
    - 2. Adverſity. 2.
    - 3. Sin. 3.
  - 2. The ſorts, and ſo obſerve the Speeches of
    - The Diſputants.
      - *Eliphaz.* 4, 5.
      - *Job.* 6, 7.
      - *Bildad.* 8.
      - *Job.* 9, 10.
      - *Zophar.* 11.
      - *Job.* 12, 13, 14.
      - *Eliphaz.* 15.
      - *Job.* 16, 17.
      - *Bildad.* 18.
      - *Job.* 19.
      - *Zophar.* 20.
      - *Job.* 21.
      - *Eliphaz.* 22.
      - *Job.* 23, 24.
      - *Bildad.* 25.
      - *Job.* 26, *ad* 32.
    - The Moderators.
      - 1. *Elihu.* 32, 33.
      - 2. God. 34, *ad* 41.
- An Epilogue. 42.

Sect. 2. The **Pſalms** are by the *Hebrews* divided into five Books.

1. From *Pſal.* 1. to the end of *Pſal.* 41. concluded with *Amen and Amen.*
2. From *Pſal.* 42. to the end of *Pſal.* 72. ſhut up with *Amen and Amen.*
3. From *Pſal.* 73. to the end of *Pſal.* 89. cloſed with *Amen and Amen.*
4. From *Pſal.* 90. to the end of *Pſal.* 106. ending with *Amen, Hallelujah.*
5. From *Pſal.* 107. to the end of *Pſal.* 150. concluding with *Hallelujah.*

This Diviſion ſeems to ariſe from the peculiar Cloſe of theſe five Pſalms.

Others divide them into two parts, ſome

- Directed from Man to God, as the Praying and Thankſgiving Pſalms.
- Directed from God to Man, as,
  - The Exhortatory
  - Conſolatory
  - Didactical
  - Prophetical

  Pſalms.

Sect. 3. **Proverbs** contains Rules of Life.

Chap.

- 1. General, about Piety, wherein
  - 1. What we muſt do. 1, 2, 3, 4.
  - 2. What we muſt avoid. 5, ad 10.
- 2. Special, and ſo the Life of Man is informed by all ſorts of Rules, 10, *ad fin.*
  - Political.
  - Oeconomical.
  - Moral.

Sect. 4. **Eccleſiaſtes** treats

- 1. Of the vanity of all earthly things, proved by *Solomon*'s Obſervations in
  - His own eſtate. 1, 2.
  - Conditions of all ſorts of men. 3, *ad* 10.
- 2. Rules to be obſerved in this vain life of ours. 10, 11, 12.

Sect. 5. **Canticles.** Deſcriptions of the Love 'twixt Chriſt and Church.

In Speeches

- 1. 'Twixt Chriſt and his Church. 1.
- 2. Church and Chriſt. 2.
- 3. Church. 3.
- 4. Chriſt. 4.
- 5. Church. 5.
- 6. Church and Chriſt. 6.
- 7. Church. 7, 8.

Theſe are the Books Dogmatical; Now follow Prophets,
- Four greater.
- Twelve leſſer.

SECT. 14.

Of Books Prophetical.

Sect. 1. **Iſaiah** contains Propheſies.

- 1. Legal.
  - 1. Reproving and correcting ſins
    - Of the *Jews.* 1, *ad* 11.
    - With comfort to the Elect. 11, 12.
  - 2. Threatning
    - 1. Enemies of God's People
      - The particular Nations threatned. 13, *ad* 24.
      - The general uſes of theſe Threatnings. 24, *ad* 28.
    - 2. *Iſraelites.* 28.
    - 3. *Jews* themſelves, whoſe Captivity is denounced with mixt Comforts in Chriſt. 29, *ad* 36.
- 2. Hiſtorical. 36, *ad* 40.
- 3. Evangelical, concerning their
  - 1. Deliverance from, and Preſervation in Captivity. 40, *ad* 49.
  - 2. Kingdom of Chriſt, about which he makes eight Sermons or Speeches.
    - 1. Of Chriſt. 49, 50, 51.
    - 2. Of God. 52.
    - 3. Of the Prophets expounding
      - 1. Story of Chriſt. 53.
      - 2. Fruit of the Kingdom. 54.
    - 4. Of God
      - Promiſing. 55.
      - Exhorting. 56, 57.
    - 5. Of the Prophets
      - Reproving Hypocriſie. 58, 59.
      - Exciting the Church. 60.
    - 6. Of Chriſt. 61, 62.
    - 7. Of the Church. 63, 64, 65.
    - 8. Laſtly, of God. 66.

Sect.

Sect. 2. Jeremiah contains

Chap.

- 1. A Prologue concerning the Prophet's Calling. 1.
- 2. Sermons concerning the
  - 1. *Jews* either in
    - *Judah*, in the Reign of
      - *Joſiah.* 2, *ad* 21.
      - *Zedechiah.* 21, *ad* 25.
      - *Jehojachim.* 25, 26, 27.
      - *Zedechiah* again. 28, *ad* 35.
      - *Jehojachim* again. 35, 36.
      - *Zedechiah* again. 37, *ad* 43.
    - *Egypt.* 43, *ad* 46.
  - 2. Enemies of the *Jews.* 46, *ad* 52.
- 3. An Epilogue Hiſtorical. 52.

Sect. 3. Lamentations contains

- The Mournings of this
  - Church. 1.
  - Prophet. 2.
  - Church. 3.
  - Prophet. 4.
  - Church. 5.

Sect. 4. Ezekiel contains

- 1. The Preface which concerns
  - 1. God and his Majeſty. 1.
  - 2. The Prophet, and his
    - Fearfulneſs. 2.
    - Confirmation. 3.
- 2. Propheſies themſelves, which contain
  - 1. Objurgation, or Reproof of the Impiety of the *Jews*, with their Judgments, in 17. Sermons. from 4, ad 25.
  - 2. Comminations againſt the Enemies of the *Jews*, in eight Sermons, from 25, *ad* 34.
  - 3. Exhortations and Encouragements to the *Jews*, to Repentance, and Hope of Delivery, in ſix Sermons. 34, *ad* 40.
  - 4. Conſolations in one continued Prophecy of their ſpiritual Deliverance by Chriſt, in Viſions. 40, *ad finem.*

Sect. 5. Daniel contains

- 1. An Hiſtory of things done in the Kingdoms both of the *Babylonians* and *Perſians.* 1, *ad* 7.
- 2. A Propheſie of things to be done.
  - 1. Many Calamities to be executed. 7, *ad* 12.
  - 2. Final Deliverance and Glory of the Elect. 12.

Sect. 6. Hoſea is

- 1. Parabolical; and ſo the Prophecy is
  - Propounded. 1.
  - Applied. 2.
  - Repeated. 3.
- 2. Plain; and ſo is either a
  - 1. Commination or Invective in three Sermons.
    - 1. In Chap. 4.
    - 2. In Chap. 5, 6, 7.
    - 3. In Chap. 8, 9, 10.
  - 2. Conſolation. 11, *ad* 14.

Sect. 7. Joel contains

- 1. A Commination of Famine. 1.
- 2. An Exhortation to Repentance. 2.
- 3. A Conſolation to Penitents. 3.

Sect. 8. Amos contains

Chap.

- 1. A Commination againſt
  - 1. Enemies of God's People. 1.
  - 2. Jews and Iſraelites, and that in
    - Plain words, againſt their
      - Idolatry. 2.
      - Violence. 3.
      - Indignity, Pride. 4.
      - Inhumanity, Luxury. 4, 5, 6.
    - In a threefold Type. 7, 8, 9.
- 2. A Conſolation, from the 11th. verſe of the 9th. Chapter, *ad finem.*

Sect. 9. Obadiah

- 1. Doth teſtifie to. ver. 12.
- 2. Dehorts from ver. 17.
- 3. Comforts. *ad finem.*

Sect. 10. Jonah

Deſcribes the two Callings of *Jonas*, in the
- Firſt the
  - Manner of it. 1.
  - Effect of it, Prayer. 2.
- Second,
  - His Sermons to the *Ninevites*, and their Repentance. 3.
  - The Effect of their Repentance in *Jonah*. 4.

Sect. 11. Micah contains five Sermons.

- 1. Threatning againſt the whole Kingdom. 1, 2.
- 2. Threatning againſt the Magiſtrates. 3.
- 3. Conſolations in God and the *Meſſias*. 4, 5.
- 4. Commination. 6.
- 5. Conſolation again. 7.

Sect. 12. Nahum.

Nahum threatens deſtruction to the *Aſſyrians*, which is
- 1. Propounded. 1.
- 2. The Means ſhewed. 2.
- 3. The Cauſe of their ſins. 3.

Sect. 13. Habakkuk.

Habakkuk contains a
- Dialogue betwixt God and the Prophet. 1.
- Prayer. 2.

Sect. 14. Zephany.

Zephany contains three Sermons.
- 1. A Commination. 1.
- 2. An Exhortation. 2.
- 3. A Mixture of both 3.

Sect. 15. Haggai.

Haggai
- Firſt, Exhorts to build the Temple. 1.
- Secondly, Comforts with Prophecy of Chriſt's Kingdom. 2.

Sect. 16. Zechariah contains

- 1. Types and Viſions,
  - 1. Hortatory,
    - Generally to all People. 1, 2.
    - Specially unto the Prieſt. 3, 4.
  - 2. Monitory. 5, 6.
  - 3. Conſolatory. 6.
- 2. Speeches and Sermons,
  - 1. Doctrinal, of things preſent, about God's Service. 7, 8.
  - 2. Prophetical, of things that concern Chriſt's
    - Incarnation. 9, 10.
    - Paſſion. 11, 12, 13.

Sect.

Sect. 17. Malachy.

Chap.

Malachy
- 1. Chides for
  - 1. Perſidiouſneſs in God's Service. 1.
  - 2. Pollution of Marriage and Blaſphemy. 2.
- 2. Comforts in the Promiſe of
  - Chriſt. 3.
  - His Fore-runner. 4.

SECT. 15. Sect. 1.

The New Teſtament contains Books
- 1. Hiſtorical; *viz.* Four Evangeliſts and Acts.
- 2. Doctrinal; in the Epiſtle of *Paul, James, Peter, John, Jude.*
- 3. Prophetical, in the *Revelation.*

The Books for Memories ſake, compriſed in theſe verſes,

Matthæus, Marcus, Lucas, Johannes & Acta.
Roma, Corin. Galatas, Epheſi. Philip. Coloſenſe.
Theſſalo. Timotheum, Tit. Philemon, Hebræos.
Jacobus, Petrus, Johannes, Juda, Revelat.

Of Books Hiſtorical. Matthew ſpeaks of Chriſt in his

- 1. Perſon, as of
  - Birth. 1.
  - Education. 2.
- 2. Office,
  - 1. Into his preparation unto his Office, in his
    - Fore-runner, *John Baptiſt.* 3.
    - Himſelf, who was
      - Baptized. 3.
      - Tempted. 4.
  - 2. Execution of his Office.
    - 1. Prophetical in teaching, whoſe Doctrine is
      - 1. Briefly propounded. 5, 6, 7.
      - 2. Largely expounded and confirmed; and ſo he
        - 1. Teacheth and confirmeth by Miracles of all ſorts. 8, *ad* 19.
        - 2. Reproves and confuteth the Practice and Doctrine of the Phariſees. 19, *ad* 24.
        - 3. Foretels, and Propheſies the deſtruction *Urbis & Orbis.* 24, 25.
    - 2. Sacerdotal, in his Paſſion, and Sacrifice for the ſins of the World. 26, 27.
    - 3. Regal, in reſpect of the beginning and manifeſtation of it. 28.

Sect. 2. Mark treats of

- 1. Chriſt's Life, and herein of his
  - Fore-runner. 1.
  - 2. Sayings and doings
    - 1. Before his transfiguration, and ſo reports both his
      - Oracles 2.
      - Miracles. 2, *ad* 9.
    - 2. In his transfiguration. 9.
    - 3. After it, and that
      - Before he entred the City. 10.
      - In his entrance,
        - Diſputation. 12.
        - Prediction. 13.
- 2. Chriſt's Death, where
  - 1. Antecedents before it. 14.
  - 2. Manner of it. 15.
  - 3. Conſequents after it. 16.

Sect. 3. Luke treats of Chriſt's

- 1. Life.
  - 1. Private, wherein
    - 1. His Conception. 1.
    - 2. His Birth and Education. 2.
  - 2. Publick, in preaching the Goſpel, where his
    - 1. Preparation to it. 3.
    - 2. Performance of it, and that either
      - Alone, by
        - Teaching. 4.
        - Doing. 5.
      - With others, *viz.* his
        - Apoſtles, whom he
          - Calls and inſtructs. 6, 7, 8.
          - Sendeth. 9.
        - Seventy Diſciples. 10.

2. Death

Chap.

- 2. Death.
  - 1. Antecedents of it: where conſider the things he did ſpake,
    - 1. In his journey to *Jeruſalem*, where he taught of
      - Inward worſhip of God.
        - Prayer. 11.
        - Faith. 12.
        - Repentance in
          - Cauſes moving to it. 13.
          - Hindring of it. 14.
          - Effects of it. 15.
      - Outward worſhip, where.
        - 1. What we muſt avoid.
          - Abuſe of Riches. 16.
          - Scandal. 17.
        - 2. What we muſt do. 18.
    - 2. When he came to *Jeruſalem*, how he was
      - 1. Received. 19.
      - 2. Diſputed. 20.
      - 3. Propheſied. 21.
  - 2. Manner of his Death. 22, 23.
  - 3. Conſequents after it. 24.

Sect. 4. **John** treats of Chriſt's

- 1. Perſon.
- 2. Office: which he performed in his journey to three Feaſts. 1.
  - 1. Of the Paſſover,
    - 1. In *Cana*, from whence he ſent out. 2.
    - 2. While he abode at the Feaſt. 3.
    - 3. In his return by *Samaria*. 4.
  - 2. Of Pentecoſt, where
    - 1. He cured the Palſie. 5.
    - 2. Fed the People. 6.
  - 3. Of Tabernacles, where note
    - 1. His coming to *Jeruſalem*. 7.
    - 2. His abode there, his
      - Diſputation. 8.
      - Works. 9.
      - Sermon. 10.
    - 3. His departure thence. 11.
  - 4. To the Celebration of the true Paſſover, about his Death.
    - 1. What went before it.
      - 1. His Deeds.
        - 1. Entrance to the City. 12.
        - 2. Waſhing his Diſciples feet. 13.
      - 2. His Speeches.
        - 1. At Supper-time. 14.
        - 2. As they went to the Garden.
          - 1. Monitory. 15.
          - 2. Conſolatory. 16.
          - 3. Supplicatory. 17.
    - 2. The manner of it. 18, 19.
    - 3. Conſequents of it; *viz.* his appearance to his Diſciples.
      - Converſing in *Judea*. 20.
      - Fiſhing in *Galilee*. 21.

Sect. 5. **Acts.** A Hiſtory of the Apoſtles.

- A general of all,
  - 1. Of their aſſembling. 1.
  - 2. Of their gifts. 2.
  - 3. Of their ſayings. 3.
- 2. A ſpecial,
  - 1. *Peter*, with *John* and others. 4, 5.
  - 2. *Stephen*. 6, 7.
  - 3. *Philip*. 8.
  - 4. *Peter* alone, his
    - 1. Miracles.
    - 2. Doctrine.
      - Propounded. 9, 10.
      - Defended. 11.
    - 3. Impriſonment and Deliverance. 12.
  - 5. *Paul* and his travels.
    - 1. With *Barnabas*. 13, 14.
    - 2. With *Silas*. of whoſe
      - 1. Departure, whereof the firſt Council at *Jeruſalem*. 15.
      - 2. Abode
        - 1. In *Aſia*. 16.
        - 2. In *Grecia*. 17.
      - 3. Return. 18.
    - 3. For the *Epheſians*, where
      - 1. From whence he went. 18, *ad* 23.
      - 2. By what place. 19, 20.
      - 3. Whither he came.
        - 1. To *Jeruſalem*, and what befel him there. 21, 22, 23.
        - 2. To *Ceſarea*, and what was done under
          - *Felix*. 24.
          - *Feſtus*. 25.
          - *Agrippa*. 26.
        - 3. At *Rome*. 27, 28.

SECT.

SECT. 16.

Sect. 1. *Of Books Doctrinal*, Epiſtle to the **Romans** treats of

	Chap.
1. Juſtification.	1, 2, 3, 4, 5.
2. Sanctification.	6, 7, 8.
3. Predeſtination.	9, 10, 11.
4. Good works.	12, *ad* 16.

Sect. 2. I **Corinthians.**

- 1. He reproves for
  - 1. Schiſms and Factions, and hearkning to ambitious Teachers, 1, 2, 3, 4.
  - 2. Inceſt and Fornication. 5.
  - 3. Going to Law. 6.
- 2. He diſputeth about
  - 1. Marriage. 7.
  - 2. Things indifferent. 8, 9, 10.
  - 3. Sacrament of Supper. 11.
  - 4. Right uſe of ſpiritual Gifts. 12, 13, 14.
  - 5. Reſurrection. 15.
- 3. He concludeth about Collections, and matters of Salvation. 16.

Sect. 3. II **Corinthians.** He

- 1. Apologizeth for himſelf againſt divers Aſperſons. 1, 2, 3, 4, 5.
- 2. Exhorteth them to
  - 1. A Holy Life, and Patience, and ſhunning needleſs ſociety with the wicked. 6.
  - 2. To avoid judging ill of him. 7.
  - 3. To Mercy and Liberality. 8, 9.
  - 4. To ſincere reſpect of him and his Apoſtleſhip. 10, 11, 12.
- 3. Concludeth. 13.

Sect. 4. **Galatians.** He

- 1. Reproves their Backſliding. 1.
- 2. Intreats of Juſtification. 2, 3, 4.
- 3. Exhorts to good Works. 5, 6.

Sect. 5. **Epheſians** treats

- 1. Of manner of Faith. 1, 2, 3.
- 2. Of Works. 4, 5, 6.

Sect. 6. **Philippians.**

- 1. A Narration of his 1.
  - 1. Love to them.
  - 2. Afflictions.
  - 3. Deſire of Death.
- 2. He exhorts.
  - 1. to Love and Humility. 2.
  - 2. To Warineſs and Progreſs. Aſſurance and Sanctity. 3.
- 3. He concludes with 4.
  - Particular Exhortations.
  - General Commendations.

Sect. 7. **Coloſſians**

Treats of Matters of
- Faith. 1, 2.
- Life. 3, 4.

Sect. 8. I **Theſſalonians** treats

- 1. Of their Converſion. 1.
- 2. Of the Means of it. 2.
- 3. Of the Fruits of it, his 3.
  - Love to them, and
  - Care for them.
- 4. Directions for their Lives. 4.

Sect.

Sect. 9. II. **Theſſalonians.**

1. He Comforts. 1.
2. He Propheſieth. 2.
3. He Exhorteth. 3.

Sect. 10. I. **Timothy.**

1. He confuteth the Erroneus Doctors. 1.
2. He exhorteth about Prayer and Apparel. 2.
3. Informeth concerning the Duty of Biſhops and Deacons. 3.
4. Propheſieth of the laſt and evil Times. 4.
5. Ordereth Church-Governors. 5.
6. Taxeth ſeveral Abuſes. 6.

Sect. 11. II. **Timothy.**

1. He exhorteth him to Perſeverance;
    1. In the Duties of his Calling. 1.
    2. In Chriſtian Warfare. 2.
2. Propheſieth. 3.
3. Chargeth about Preaching, and ſo concludeth. 4.

Sect. 12. **Titus.**

He treats of
- Miniſters. 1.
- Hearers. 2, 3.

Sect. 13. **Hebrews** treats of

1. Chriſt, and ſo of his
    1. Perſon, in
        - His Divine Nature. 1.
        - His Humane Nature. 2.
    2. Office,
        1. Prophet. 3, 4.
        2. Prieſt. 5, *ad* 10.
2. Of the Duties of Chriſtians, and ſo of
    - Faith. 11.
    - Holy Life. 12, 13.

Sect. 14. **James** treats

1. Of Patience, right hearing the Word, and true Religion. 1.
2. Of Love, and Juſtification by Works. 2.
3. Of the Tongue, and Wiſdom. 3.
4. Of Contentions and Preſumption. 4.
5. Of Oppreſſion and Swearing, and Prayer and Admonition. 5.

Sect. 15. I. **Peter** hath in it a matter of

1. Conſolation. *ad* 13. of *c.* 1.
2. Exhortation, from verſe 13 of Chap. 1. *ad* *v.* 8. of *c.* 3.
3. Dehortation, from verſe 8 of Chap. 3. *ad fin.* 3.

And theſe again are handled,
1. Exhortation. *ad v.* 12. of *c.* 4.
2. Conſolation, from verſe 12. from 12 *v. ad fin.* 4.
3. Dehortation, implicitly, with the Concluſion. 5.

Sect. 16. II. **Peter.**

1. Exhorts to Holineſs. 1.
2. Threatens wicked Teachers and Apoſtates. 2.
3. Propheſieth of the Day of Judgment. 3.

Sect. 17. First Epiſtle of **John.**

1. Of the Benefits of Chriſt. 1.
2. Of the Office of Chriſtians in
    - Love. 2, 3, 4.
    - Faith. 5.

SECT. 17.

Of the Book Prophetical. **Revelations contains**

1. Hiſtory of the State of the Churches then. 1, 2, 3.
2. Myſtery or Prophecy
    1. Of the World. 4, *ad* 10.
    2. Of the Church in her
        1. Battels. 10, *ad* 17.
        2. Victories. 17, 18, 19, 20.
        3. Triumphs and eternal Glory. 21, 22.

CHAP.

CHAP. XVI. SECT. I.

OF THE SUFFERING OF SAINTS.

Hitherto of *doing*, one Chapter I would add of *Suffering*, and the rather becauſe of the Times into which we are caſt; or howſoever, be the Times what they will, we cannot expect but that God will ſometimes be honoured by the *Sufferings and Afflictions of Saints.* There is a ſtrict and near dependance and connexion betwixt Chriſtianity and the Croſs, and that from the Pleaſure and Providence of God, and diſpenſation of Things under the Goſpel: Chriſt hath ſo ordered it, that we ſhould not ſerve the Lord our God of that which coſts us nothing, but that true Chriſtian Piety ſhould bring *Sufferings* upon us. This courſe of divine Oeconomy is ſo general and without exception, Heb. 12.6. 7, 8. that the Apoſtle is clear, *Whom God loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth, if you endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the Father chaſteneth not? but if ye be without chaſtiſement whereof all are partakers, then are you baſtards and not ſons.* Words of a large unlimited Latitude, which I cannot diſcern any way in the World to ſoften, ſo as they may be ſupportable to him that hath no Changes, that hath enjoyed an Age of uninterrupted continued Proſperity, without ever having the Croſs on his Shoulders. When this Text is ſet down as an Aphoriſm of divine Obſervation under the Kingdom of Chriſt as an Axiom of Goſpel Providence, there will be no ſafety in diſputing or labouring to avoid the litteral importance of it. It's true indeed, under the Old Teſtament we find not any ſuch Oeconomy, but Promiſes of a long and happy life in a temporal *Canaan* to Gods Servants; but under the Goſpel 'tis quite contrary, Acts. 14. 22. *through much tribulation we muſt enter into the Kingdom of God:* Pſa. 84. 6. Our *way to* Zion *is through the valley of* Baca; Mat. 16.24 we cannot *follow Chriſt and be his Diſciples, but upon theſe terms.* 2 Tim. 3. 12. *All that will live godly in Chriſt Jeſus muſt ſuffer Perſecution.* And therefore we have learn'd what to *do*; let us now learn how to *Suffer*; it is not our duty only that we ſhould ſeek Gods Honour, but that we ſhould ſeek it in his own way; while God is pleaſed to offer us opportunities of *doing*, while we ſee his Mind in improving us thus, let us follow it on with all our might, let no opportunity ſlip, *do* to the utmoſt that we can for God; but when we ſee his mind to lay us aſide, and to uſe us in another way, although it be in a way of Affliction and grievous *Sufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I ſhall direct: 1. How to prepare for *Sufferings* before they come. 2. How to carry in *Sufferings* when they are come. 3. What to do, and how to carry when *Sufferings* and *Afflictions* are gone.

Sect. 2. *Of the manner of Preparation for Sufferings before they come.*

What! Are we now at eaſe? Are theſe Sunſhine days of Peace? Surely, we ſhould conſider of the days of Darkneſs, which may be many. Oft-times we are thinking of and *ſeeking after great things*, when we ſhould be preparing for ſuffering hard things. Be not deceived, the Clouds ſeem to gather, and it's time for us to *prepare*. Now this *Preparation* conſiſts in theſe particulars:——

1. Make we account of Afflictions: Do not ſay, I ſhall never be removed; although we know not what particular Afflictions ſhall befall us, yet make an account that an afflicting Condition will be our Portion. Thus did the Apoſtle: Acts 20. 22, 23. *And now I go bound in the Spirit unto* Jeruſalem, *not knowing the things that ſhall befall me there, ſave that the Holy Ghoſt witneſſeth in every City, ſaying, That Bonds and Afflictions abide me.* It is our wiſdom thus to make account of Afflictions, that when they come they may be no other than were expected before. As it is reported of *Anaxagoras*, that when News came to him of the death of his Son, and it was thought he would have been much troubled at it, he anſwered only thus, *I knew that I begat one mortal.* So when any troubles befall us, we ſhould entertain them with theſe Thoughts, "I knew my "Condition was to be an afflicted Condition: I "entred upon the ways of godlineſs upon theſe "terms, to be willing to be in an afflicted Condi- "tion; this is Gods ordinary way towards his Peo- "ple, it is Gods mercy that it is no worſe, I ex- "pect yet greater Tryals than theſe.

2. Let us *deny our ſelves*, and ſo *take up the Croſs*: Where *Self* is renounced, the *Croſs* is eaſily born; it is *Self* that makes the *Croſs* pinch. Now there is a ſixfold *Self* that in this caſe muſt be denied: 1. *Self-Opinion*; we muſt be willing to lye quietly under the truth, to be convinced and to be guided by it. 2. *Self-Counſels* and *Self-Reaſonings*; we muſt take heed of conferring with Fleſh and Blood, as it was the care of *Paul*, *immediately* Gal. 1.35. *I conferred not with Fleſh and Blood*; ſurely if he had, he would have been in danger. 3. *Self-Excellencies*; our Parts, our Priviledges, our Credits, and all thoſe things that are great in our own Eyes, and that make us great in the Eyes of the World. 4. *Self-Will*; we muſt not think it ſo grievous a thing to have our Wills croſſed, we muſt not expect to have our Conditions brought to our Wills, and therefore it is our wiſdom whatſoever our Conditions be, that we bring our Wills unto them. 5. *Self Comforts*; thoſe who give liberty to themſelves to ſatisfie themſelves to the utmoſt, although in lawful Com-

forts they will be unfit to ſuffer Hardſhip when God ſhall call them thereunto. “I fear that Neck “(ſaith *Tertulian*) that is uſed to Pearl-Chains, that “it will not give it ſelf to the Sword. 6. *Self-“Ends*; we muſt aim at God, and not at our ſelves in all our ways; and then how eaſie will it be for us to bear Croſſes, conſidering that Gods Ends do go on, though our Ends be croſſed?

3. Be we ſure to lay a good Foundation in a thorow work of Humiliation? The Seed that fell upon the ſtony ground withered; and although for a while it was received with joy, yet when Tribula-
Mat.13.21 tion and Perſecution aroſe, *by and by he was offended:* Mark the Expreſſion, *by and by*, he was preſently offended, and all becauſe there was no depth of Earth, there was not a thorow work of Humiliation. Some think the Burthens of Afflictions great, becauſe they never felt what the weight and burthen of ſin meant; but that Soul which conſtantly exerciſeth it ſelf in the work of Humiliation for ſin, which burthens it ſelf with the weight of its ſins, and is willing to lye under ſin for further breaking of Spirit; that Soul (I ſay) will be able to endure Croſſes, and to ſtand under ſore Afflictions.

4. Be we careful to preſerve our inward Peace with God and our own Conſciences? If Vapours be not got into the Earth, and ſtir there, all the Storms and Tempeſts abroad can never make an Earthquake; ſo where there is Peace within, all troubles and oppoſitions without cannot ſhake the
Rom. 5. 1 Heart. *Having Peace with God.* ——— *we glory in*
3. *tribulations.* We are not only patient under them, but we glory in them. O then let that time that God gives us yet any reſpite from Afflictions, be ſpent in making up our Peace with God, let us now labour to get clearer Evidences, and deeper ſenſe of his Love; then ſhall we ſuffer any thing for God, O then we ſhall go through fire and water, then ſhall we triumph with the Apoſtle,
Rom.8.38. *I am perſuaded that neither life, nor death, nor princi-*
39. *palities, nor powers, nor things preſent, nor things to come ſhall ever be able to ſeparate me from the love of God in Chriſt Jeſus.*

5. Labour we to ſee more into the fulneſs of all Good in God. The Lord told *Abraham* that
Gen.17.1. he was *God all-ſufficient*, as the only means to ſtrengthen him againſt whatſoever Evils he was like to meet withal, in God is all the Excellency, Beauty, Comfort, and good of the Creature in a moſt eminent and glorious manner, and God takes infinite delight in communicating himſelf, in letting out his goodneſs to his Creature: And if ſo, what is the loſs of any thing to me, when I ſee where I can have it made up; What is any bitterneſs when I ſee ſuch infinite ſweetneſs to ſweeten all? When Tempeſts come upon Mariners, and they be in narrow Seas where they want Sea-room, there is danger, but if they have Sea-room enough there is no fear; thus if we are acquainted with the infinite Fulneſs of Good in God we ſhould ſee our ſelves ſafe in the midſt of all Tempeſts, we ſhould feel our Spirits quiet under the ſoreſt Afflictions.

6. Do we humbly and cheerfully ſubmit to our preſent Condition whatſoever it is? Many caſt about in their Thoughts what they ſhall do hereafter, if troubles ſhould befall them, and yet in the mean time they neglect the Duties of their preſent condition; Surely, if we would go on humbly and patiently in the performance of the Duties that God now calls for, they would prepare us for whatſoever Duties ſhould be required hereafter. Maſter *Bilney* the Martyr, uſed to put his Finger in the Candle, to prepare him for the burning of his whole Body; a Patient bearing of leſs troubles for the preſent, will prepare the Heart for the bearing of greater afterwards.

7. Be we often renewing our Reſignations of all unto the Lord. Let us renew our Covenant with him to be at his diſpoſe, that ſo when any trouble comes at any time, this reſignation of Heart and renewal of Covenant may be freſh upon our Spirits. Experience tells us that ſometimes immediately after a day of ſolemn Humiliation, the Soul thinks it could then do or ſuffer any thing, but in a little time after (except this be renewed again) the Heart grows droſſy, and cleaves to preſent things, and mingles it ſelf with them again; the often renewing of this keeps the Heart very looſe from the Creature.

8. Lay we up Proviſion againſt an evil Day? There is a threefold Proviſion we ſhould treaſure up to prepare us for Afflictions. 1. We ſhould treaſure up the Conſolations of God that he affords upon occaſion, that at any time we feel in the performance of Duties, in the exerciſe of Graces, in the uſe of Ordinances. 2. We ſhould treaſure up the Experiences of Gods ways towards us, and his gracious Dealings with us in former ſtraights. 3. We ſhould treaſure up Soul-ſupporting, Soul-quickning, Soul-reviving, Soul-comforting Promiſes, and that of ſeveral kinds, ſuitable to ſeveral Afflictions, for we know not what kind of Afflictions we may meet withal.

9. Labour we much to ſtrengthen every grace; it is ſtrong grace that is ſuffering grace; a ſtrong wing will fly againſt the wind, but ſo will not every wing. It is true, a Candle will hold light in the Houſe, but if we go abroad in the Air there is need of a Torch, there muſt be a ſtronger Light there; weak Grace may ſerve our turn to uphold us now, but in time of Afflictions it had need be ſtrong; a little grace will be ſoon ſpent then, as a Candle is ſoon ſpent when it ſtands in the wind.

10. Set we much before us the Example of Jeſus Chriſt and Gods People, who have endured very hard things. In the Example of Chriſt, conſider, 1. Who it was that ſuffered, he was the Son of God, the glory of the Father, God, bleſſed for ever; when we ſuffer, nothing but baſe worms trodden under foot do ſuffer. 2. What he ſuffered; even the wrath of God, and curſe of the Law; *he was made a curſe* in the Abſtract, as the Scripture ſpeaks, which was another manner of thing than any of our Afflictions. 3. For whom he ſuffered; it was for us vile Worms, wretched ſinful Creatures, who were Enemies to him; we ſuffer for God who is infinitely bleſſed to whom we owe all we are or have. 4. How freely he ſuffered; it was of his own accord, his own free grace moved him to it, he laid down his Life, none could take it from him; but for us, it is not in our liberty whether we will ſuffer or no, we are under the power of another. 5. How meekly he ſuffered; he was a Sheep before the ſhearer, his Sufferings no way diſquieted his Spirit, but ſtill it kept in a ſweet quiet Frame in the midſt of all. Thus ſet we Chriſt before us; let theſe Meditations be Meat and Drink unto us. In the Example of God's Suffering-Saints, conſider what precious, choice Spirited Men they were,

how holy, how ſpiritual, how heavenly; what are we in compariſon of them? Conſider what they did, what they endured for the Lord Jeſus Chriſt. To this purpoſe there's a notable Chapter, *Heb.* 11. Read, and conſider; Is it not enough Heb. 11. for us that we have ſuch *a cloud of Witneſſes*, ſuch a noble Army of Martyrs before us, and with us?

Thus of Preparations for Afflictions before they come.

Sect. 3. *Of the manner of bearing Sufferings when they come.*

Mat. 16. 24. IF *any will come after me* (ſaith Chriſt) *let him deny himſelf and take up his Croſs, and follow me.* This Croſs is *Sufferings*; in which Condition one way or other we may be (if God ſo pleaſe) continually; the Soul might ſay, *If I muſt bear this Croſs, I hope it is but now and then*; nay, ſaith Luk. 9.23. Chriſt, *let him take up his Croſs daily*; but if every day (may the Soul ſay) *I hope it is an eaſie Croſs*: 1 Cor. 15. 31. Nay, ſaith *Paul*, it is a killing Croſs, *I die daily*; yet (may the Soul ſay) if it be a killing Croſs, *I hope there are refreſhings ſome part of the day.* Not Pſ. 44. 22. ſo neither, *for thy ſake*, (ſaith *David*) *are we killed all the day long*, (*i. e.*) 1. In regard of the danger of Death. 2. In regard of ſome Beginnings that we ſuffer. 3. In regard of our Willingneſs to undergo it. But though we tye not theſe *actual Sufferings* according to the Letter, to every Time and Moment: Yet certainly there is a time for that; and the Duties that concern us when God now calls us to ſuffer Afflictions, are theſe:——

1. That we be willing to come under them.
2. That we contentedly ſubmit our ſelves, and quietly behave our ſelves in them.
3. That we labour to improve them.

Sect. 1. *We muſt be willing to come under Sufferings.*

Dan. 3.18. IT was the honour of the three Children in *Daniel*, that they yielded their Bodies to thoſe fiery Flames they were caſt into. Let us not ſeek to put off *Sufferings* by diſtinctions; certainly, the beſt Policy in dangerous Times is the greateſt Purity. The *Lacedemonians* were wont to ſay, "It was a ſhame for any Man to fly in time of Danger, but for a *Lacedemonian* it was a ſhame to deliberate. How much more truly may this be ſaid of a Chriſtian, when God calls him to ſuffer? He ſhould before-hand be ſo reſolved, that it ſhould be a ſhame for him even to deliberate. And yet by way of Caution, before we come under Afflictions, let us look, 1. That our Cauſe be good. 2. That our Call be clear. 3. That our End be right.

1. Look that our Cauſe be good. It is not for every Cauſe that a Chriſtian ſhould ingage into Sufferings. *Let none of you ſuffer as a Murtherer, or* 1Pet.9.15. *as a Thief, or as an evil Doer, or as a buſie body in other Mens Matters*; to ſuffer in theſe or the like caſes, is not Chriſtian, neither will it be comfortable.

2. See that our Call be clear. Chriſt calls not all by Martyrdom; Phil.1.29. *To you it is given to ſuffer* (ſaith the Apoſtle) *not only that you ſhould believe in Chriſt, but alſo ſuffer for his ſake.* Affliction is a gift of Love, even as Faith is; it's Grace as well to bleed for Chriſt, as to believe in Chriſt. Let us be wiſe therefore to clear our Call. For Example, if Truth ſuffers by our Silence, then are we called to ſpeak; if the ſaving of our Life ſhould be Chriſts Denial, then are we called to die; if we are before a Magiſtrate for the Name of Chriſt, Chriſt then calls us not to be aſhamed of him; if *ſin* and *ſuffering* ſurround us ſo, as that we are neceſſitated to take the one and to leave the other, then we may conclude that Chriſt calls us to *Suffering*.

3. Let us eye our End in all our *Sufferings*; if our End be *Self*, how ſhould we expect Comfort? Some have dyed that their Names might live; a *Roman* Spirit can hold to *Suffering* and *Death* it ſelf; an oppoſing Spirit will put on ſome to die rather than yield: The Apoſtle hath left it a clear thing, that 'tis poſſible to give *ones Body to be burnt*, 1 Cor. 13. 3. and yet to want true divine Love. One may (I wiſh none did) ſuffer as much for ſelfiſh as ſublimer Reſpects, (*i. e.*) for his own Glory. O let us mind Chriſts Glory, Truths Propagation, the Maintenance of Equity and Righteouſneſs in all our Sufferings: And if ſo, go on, fear not, flinch not: *If we draw back, his Soul will have no* Heb. 10. 38. *pleaſure in us.* What! are we ſhy of the ways of Religion becauſe of Affliction? If ſuch Thoughts work in us at any time, take theſe Conſiderations.——

1. At what low rate do we prize the ways of God, that ſuch and ſuch more low Comforts muſt not be laid down for them; that ſuch light Afflictions muſt not be endured for the Maintenance of them?

2. Conſider if Chriſt had ſtood on ſuch terms as to have ſaid, "I could be content indeed, that theſe poor Creatures might be delivered from miſery; but ſeeing ſuch grievous Sufferings muſt be endured for their deliverance, let them periſh for me, I am not willing to ſave them on ſuch hard terms as theſe: O then what had become of us?

3. They who are ſo ſhy of *Suffering*, may be forced to ſuffer in ſpight of their Hearts; and what a ſad thing will that be to them? What a ſad thing was it to *Cranmer* after he had recanted for fear of ſufferings, that yet he was forced to ſuffer? What a darkening was it to his Spirit, to his Cauſe, and to his good Name?

4. Whatſoever Proſperity we enjoy, when God calls us to ſuffer for him, it is curſed unto us: If we bleſs our ſelves in our Name, in our Eſtate, our Liberty, our Life, and avoid the way of ſuffering that God calls us unto, we deceive our ſelves, for there is no Bleſſing in them, they are all accurſed unto us.

5. All the Duties of Religion that now we perform out of a ſuffering Condition, are not accepted of God. We muſt not think now, having avoided *ſuffering* for Gods Truth, that becauſe we are willing to perform Duties, therefore God now accepts of us; no, it was another work that God called us unto, *a work of Suffering*; and ſeeing we have refuſed this, do what we can, God caſts it as dung in our Faces, and he regards it not: This is a ſad condition; what Joy can ſuch a Man have of his Life, if he had but an inlightned Conſcience?

6. What intolerable Pride and Delicacy is this in us, that we will not venture the loſs of any thing, the enduring of any thing for God and his Truth? The leaſt Truth of God is more worth than Heaven and Earth; and what is our Eaſe, our Name, our Liberty, our Life to it?

7. How vile is the unbelief of our Hearts, who dare not truſt God with our Name, our Eſtate, our Liberty? How can we truſt God with our Souls, our eternal Eſtate? How lightly do we regard the Faithfulneſs, Mercy, Goodneſs, Wiſdom, Power of God, working for his People in their ſuffering Conditions? Of what little account are all thoſe gracious bleſſed Promiſes of God to us in this condition? Our baſe ſhyneſs and cowardize of Spirit is ſuch, as if there were no God, no Faithfulneſs, no Mercy, no Wiſdom, no Power to help us; as if there were no Promiſe to ſupport and relieve us.

8. How little love is there in our Hearts to God, when we are ſo ſhy of any thing to be ſuffered for God? Love rejoyces in ſuffering for the beloved: "The avoiding Hell, and the getting Heaven are "no great things (ſays *Chryſoſtom*) where the love "of God is.

Chryſoſt *de amore dei, & tolerantia in adverſis.*

9. What is the iſſue of ſoul Apoſtacy? If we draw back from Perſecution, we draw on to Perdition. Chriſt is not ſo ſweet in his dealing with Martyrs, but he is as dreadful in his diſcoveries to Apoſtates. Ask *Spira*, how doleful a condition Denying is? He'll tell you, that he could feel no comfort in his Heart, that there was no place there, but full of bitter Torments and hideous vexings of Spirit; he'll tell you of Gods wrath burning in him like the Torments of Hell, and that his Conſcience was afflicted with Pangs unutterable.

10. What honour ſhould God have in the World? Where would there be any witneſs to Truth againſt the rage and malice of the Devil and wicked Men, if all ſhould do as we do? If there be any Chriſtian Blood left in us, if any Spirit worthy of our Profeſſion, O be we aſhamed of our Baſeneſs this way, and be not ſo ſhy of *Suffering*.

Sect. 2. *We muſt contentedly ſubmit our ſelves, and quietly behave our ſelves in Sufferings.*

SEeing we are now under an Ordinance of God, take heed of the leaſt Murmuring or Repining againſt God, as if he were an hard Maſter. If our Spirits at any time begin to riſe in ſuch workings, let us charge our Souls to be ſilent to God; it is a ſhame for a Chriſtian not to be well skilled in that Art, inſtructed in that Myſtery of Chriſtian Contentation; let us ſay with our Saviour, *Shall not I drink of that Cup which my Father hath given me to drink? It is the Cup of my Father*, and ſhall not I quietly and contentedly drink of that Cup? Now we have an opportunity to manifeſt the power and excellency of our grace, to ſhew what our grace can enable us to do: Strength of Reaſon will go far in quieting and calming of the Heart under afflictions, but grace ſurely where it is true, will go further; it will teach us to ſubmit our ſelves, and to reſign our Spirits unto God, to be willing that God ſhall deliver us when he will, and as he will, and how he will, ſo that our Wills are melted into the very Will of God. It is true, we may be ſenſible of it, and make our moan to God concerning it, and deſire to be delivered of it, and ſeek it by all good and honeſt, and lawful means; yet we muſt not murmer or repine, we muſt not fret or vex; there muſt not be any tumultuouſneſs or unſetledneſs of Spirit in us; there muſt not be any diſtracted Fears in our Hearts, nor any ſinking Diſcouragements, baſe Shiftings, rebellious Riſings againſt our God. Now that we may attain this Frame, this grace of Contentment and quietneſs of Spirit, obſerve theſe Directions:——

1. Be we humbled in our Hearts for the want thereof, or that we have had ſo little of this grace in us; there is no way to ſet upon any *Duty* with profit, till the Heart be humbled for the want of the performance of the *Duty* before: Many Men when they hear of a Duty that they ſhould perform, they will labour to perform it, but firſt they ſhould be humbled for the want of it. *Oh that I had this grace of Contentment*, (ſhould every one ſay) *what an happy life might I live? What abundance of Honour might I bring to the Name of God? But O Lord, thou knowſt it is far otherwiſe with me; I feel a kind of murmuring, and vexing, and fretting, within me; every little croſs puts me out of temper and frame of Spirit: O the boyſterouſneſs of my Spirit! What a deal of Evil doth God ſee in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!*

2. Pore not too much upon our *Sufferings*. Many Men have all their Thoughts taken up about their Croſſes and Afflictions, they are ever thinking of ſpeaking of them; when they awake in the Night their Thoughts are on them, and when they converſe with others (nay, it may be when they are praying to God) they are thinking on them. Oh! no marvel though we live diſcontented Lives, if our thoughts be always poring on ſuch things; we ſhould rather have our thoughts on thoſe things that may comfort us. It is very obſervable of *Jacob*, that when his Wife died in Child-birth, *his Wife called the child Benoni*, that is, *a ſon of Sorrows*. Now *Jacob* he thought with himſelf, If I ſhould call this Child *Benoni*, every time that I name him, it will put me in mind of the Death of my dear Wife, which will be a continual Affliction unto me, and therefore I will not have my Child have that Name: And ſo the Text ſaith, that *Jacob called his Name Benjamin*, that is, *the ſon of my right hand*. Now this is to ſhew us thus much, that when Afflictions befall us we ſhould not give way to have our Thoughts continually upon them, but rather upon thoſe things that may ſtir up our Thankfulneſs to God for his Mercies. It is the ſimilitude of *Baſil*, "It is in this caſe as it is with "Men and Women that have ſore Eyes; now "it is not fit for thoſe to be always looking on "the Fire or on the Beams of the Sun, but on "ſome things that are ſuitable, upon ſuch Objects "as are fit for one that hath ſore Eyes, as upon "green Colours, or the like: So Men or Women "that have weak Spirits, muſt not ever be looking "upon the fire of their Afflictions, upon thoſe things "that deject them or caſt them down, but they "are to look upon thoſe things rather that may be "ſuitable for the healing and helping of them. It will be of great uſe and benefit to us if we lay it to heart, not to be poring always upon Afflictions, but upon Mercies.

Gen. 35. 18

3. Let us make a good Interpretation of Gods ways towards us, if poſſibly we can. Should our Friends always make bad Interpretations of our ways towards them, we would take it ill. It is ill taken of the Spirit of God when we make ill Interpretation of his ways towards us; and therefore if we can make any good Interpretation of Gods ways towards us, let us make it. *Ex. Gr.* If any Affliction befall us, let us think thus, "It "may be God only intends to try me by this; it "may be God ſaw my Heart too much ſet upon "the Creature, and ſo intends to ſhew me what

“ there is in my Heart; it may be God ſaw that
“ if my Eſtate did continue I ſhould fall into ſin,
“ and ſo the better my Eſtate were, the worſe
“ would my Soul be; it may be God intended
“ only to exerciſe ſome grace in me; it may be
“ God intends to prepare me for ſome great work
“ which he hath for me to do; thus we ſhould
reaſon. It is uſual with many otherwiſe to interpret Gods Dealings, juſt as they did in the Numb. 14. 3. Wilderneſs, *God hath brought us hither to ſlay us, or to fall by the Sword*; this is the worſt Interpretations that poſſibly we can make of Gods ways: Oh! why will we make theſe worſt Interpretations when there may be better? 1 Cor. 13. 5. *Love thinketh no evil.* Love is of that nature, that if there may be ten Interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: And ſo though there might be ten Interpretations preſented to us, concerning Gods ways towards us, and if but one be good, and nine naught, we ſhould take one that is good, and leave the other nine. Oh! retain good thoughts of God. Take heed of judging God to be *an hard Maſter*, make good Interpretation of his Ways, and that will further our Contentment in all our Afflictions.

4. Let us look upon all our Afflictions as ſanctified in Chriſt, and ſanctified in a Mediator. This is to ſee all the Sting, and Venom, and Poyſon of them, to be taken out by the Virtue of Jeſus Chriſt the Mediator between God and Man. *Ex. Gr.* Would a Chriſtian have Contentment? Say then, What is my Affliction? Is it Poverty that God ſtrikes me withal? Chriſt had not an Houſe to lay his Head in; Mat. 8. 20. *the Foxes had holes, and the Fowls of the Air had neſts, but the Son of Man had not an hole to lay his Head in.* O then, how is my Poverty ſanctified? I ſee by Faith, the curſe, and ſting, and venom of my Poverty taken out by the Poverty of Jeſus Chriſt. Chriſt was poor in this World to deliver me from the Curſe of my Poverty. Again, am I diſgraced, diſhonoured? Is my good Name taken away? Why Chriſt had diſhonour Mark 3. 22. John 8. 48. put upon him, he was called *Beelzebub, a Samaritan, and they ſaid he had a Devil in him.* All the foul Aſperſions that could be, were caſt upon Chriſt, and this was for me, that I might have the diſgrace that is caſt upon me to be ſanctified to me. Again, am I jeared and ſcoffed at? Why ſo was Jeſus Chriſt when he was in his greateſt Mat. 27. 29 Extremity, they could put *Thorns on his Head, and a Reed in his Hand, and bow the Knee before him, and mock him, and ſay, Hail King of the Jews.* How then may I attain Contentment in the midſt of Scorns and Jears? By conſidering that Chriſt was ſcorned, and by acting Faith upon that which Chriſt ſuffered for me. We ſee many Chriſtians lye under grievous Pains and Extremities very chearfully, and ſome wonder at it; why this is the way that they get it, *viz.* by acting their Faith upon what Pains Jeſus Chriſt ſuffered: Are we afraid of Death: Let us exerciſe our Faith upon the Death of Chriſt. Are we troubled in Soul? Doth God withdraw himſelf from us? Let us exerciſe our Faith upon the Sufferings that Chriſt endured in his Soul when he was in his Agony, and when he ſwate drops of Blood: And this will bring Contentment to our Souls.

5. Let us fetch ſtrength from Chriſt to bear all our Burdens. Now this is done by going out of our ſelves to Jeſus Chriſt, and by acting our Faith upon Chriſt, and by bringing the ſtrength of Chriſt into our Souls. A man may go very far with the uſe of reaſon alone to help him to Contentment, but when reaſon is at a *non-plus*, then ſet Faith on work: This is above reaſon. It would be a ridiculous thing in the Schools of Philoſophy to ſay, *if there be a burthen upon you, you muſt fetch Strength from another*; for another to come, and to ſtand under the Burthen they would eaſily grant, but that any one ſhou'd be ſtrengthened by anothers ſtrength, that is not near him in outward view, this they would think moſt ridiculous. O but true Believers find Contentment in every Condition by getting ſtrength from another. There is ſtrength in Chriſt, not only to ſanctifie us and ſave us, but to ſupport us under all our Burthens and Afflictions. And Chriſt expects when we are under any Burthen, that we ſhould act our Faith upon him, to draw virtue and ſtrength from him. O ſweet Conſolation! If a man have a Burthen upon him, yet if he have ſtrength added to him, if the Burthen be doubled, yet if his ſtrength be trebled, the Burthen will not be heavier, but lighter than it was before to his natural ſtrength; ſo if our Afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot bear them with our own ſtrength, why may we not bear them with the ſtrength of Jeſus Chriſt? Do we think that Chriſt could not bear them? Or if we dare not think but that Chriſt could bear them, why may not we come to bear them? Some may queſtion, Can we have the ſtrength of Chriſt? Pſa. 28. 7. Pſa. 42. 2. Pſ. 118. 14. Yes; That very ſtrength is made over to us by Faith; for ſo the Scripture ſaith frequently, Iſa. 12. 2. Heb. 3. 19. Col. 1. 11. *The Lord is our ſtrength, God is our ſtrength, and Chriſt is our ſtrength*, and therefore is Chriſts ſtrength ours, made over unto us, that we may be able to bear whatſoever lies upon us. This was *Pauls* Prayer for the *Coloſſians*, *that they they might be ſtrengthened with all might, according to his glorious power unto all patience and long ſuffering with joyfulneſs.* 1. Here's *ſtrengthening.* 2. Here's ſtrengthening *with all might.* 3. Here's ſtrengthening with all might *according to the glorious power of God in Chriſt.* 4. Here's the end, unto what? It is *unto all patience and long ſuffering with joyfulneſs.* Oh! you that are now under ſad and heavy Afflictions more than ordinary, look upon this Scripture, and conſider how it is made good in you, that ſo you may with comfort ſay, *Through Gods Mercy I find that ſtrength coming into me, that is here ſpoken of in this Scripture.*

6. Let us fetch *Contentment* from the Covenant, and from the particular Promiſes in the Covenant for the ſupplying of every particular want. There is no Condition that a godly Man can be in, but there is ſome Promiſe or other in the Scripture to help him in that Condition: And this is the way of his *Contentment* to go out to the Promiſe, to plead the Promiſe, to fetch from the Promiſe that which may ſupply. But hath Faith warrant to believe whatſoever we find in the Promiſe literally. I dare not ſay ſo, but howſoever it may act upon it, and believe that God will make it good in his Object. own way. *But I am in Affliction, and here is a Promiſe that God will deliver me out of it; I act Faith upon it, but I am not delivered; what good now is there in this Promiſe to me?* I anſwer, Sol. 1. Nothwithſtanding our Non-deliverance, yet now we are under the protection of God more than others are. 2. Notwithſtanding the

Affliction continues, yet the evil of the Affliction is now taken away. 3. Notwithſtanding God makes uſe of this Affliction for other Ends, yet he will make it up to us ſome other way, which ſhall be as good. *q. d. Let me have your Health, your Liberty, your Life, you ſhall not loſe by it, I will make it up to you ſome other way.*

7. Let us by Faith realize the glorious things of Heaven to us. *Faith* (we know) *is the ſubſtance of things hoped for, and the evidence of things not ſeen.* Faith makes the Kingdom of Heaven, and the Glory that is to come as now preſent: Hence the Martyrs had ſuch *Contentments* in their *Sufferings,* “Though we have but an hard breakfaſt (ſay ſome) yet we ſhall have a good dinner, we ſhall preſently be in Heaven. Let us but ſhut our Eyes (ſaid others) and we ſhall be in Heaven preſently. It is but a little cloud (ſaid *Athanaſius*) and it will be preſently over. *We faint not* (ſaid the Apoſtle) why? Becauſe *theſe light Afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory.* The Saints in their Afflictions ſee Heaven by them, and that contents them. As the Mariners, though they were troubled before they could ſee Land, yet when they come nigh the Shore, and ſee ſuch a Land-mark, that contents them exceedingly: So the godly, though they may be toſſed in the midſt of Waves and Storms, yet ſeeing the Glory of Heaven before them, they content themſelves. One drop of the ſweetneſs of Heaven is enough to take away all the ſour and bitter of all the Afflictions in the World.

Heb 11. 1.

2 Cor. 4. 16, 17.

8. Pray for this Grace of *Contentment.* It is Gods Gift, and it is a Soul-buſineſs; *it is an inward, quiet, gracious Frame of Spirit;* which comes not ſo much from any outward Arguments, or any outward thing, as from the diſpoſition of our own Hearts; that *Contentment* that comes meerly from external Arguments, will not hold long; if it be habitual and conſtant, it ever comes from the gracious temper of a Mans own Spirit; and therefore we had need to pray that God would *create in us clean Hearts,* and that he would *renew right ſpirits,* (or *conſtant ſpirits* (as it is in the original) *within us.* All the Rules and Helps in the World will do us little good, except we get a good temper within our Hearts, you can never make a Ship go ſteady with propping of it without; you know there muſt be ballaſt within the Ship that muſt make it go ſteady: And ſo there is nothing without us that can keep our Hearts in a ſteady conſtant way, but that that is within us; Grace is within the Soul, and that will do it. O pray we to God *to create this Chriſtian Contentation within us,* open we our hearts unto God, and then with *Hannah* we ſhall come from Prayer, and *look no more ſad.*

Pſa. 51. 10.

1 Sam. 1, 18.

Sect. 3. *How we muſt improve Suffering.*

WE muſt not only be contented under Gods afflicting Hand, but we muſt labour to thrive under it. Certainly, there is a Bleſſing in every ordinance of God, if we have wiſdom and care to draw it forth, and to make it our own. *Auſtin* cry's out againſt ſuch who did not profit by Afflictions: *You* (ſaith he) *have loſt the profit of this Calamity.* As it is a ſign of great wickedneſs to turn Bleſſings into Curſes, ſo it is a ſign of great Grace to turn Curſes into Bleſſings; by this Improvement we ſhall not only get Water, but honey out of the Rock. But how ſhould we improve our Afflictions?

Per didiſtis utilitatem calamitatis. Aug. de civitate Dei, l. 2. c. 33.

1. Learn we thoſe Leſſons which God uſualy teacheth his People in a ſuffering Condition. I ſhall only preſent thoſe * three which are moſt comprehenſive.——

* *Twenty ſeveral Leſſons are reckoned up.*—— *as* 1. *Compaſſion towards them which are in a ſuffering Condition,* Heb. 5. 2. 2. *A prizing of our outward Mercies, and Comforts more, and yet a doting upon them leſs,* Deut. 8. 10, 11, 12. 3. *Self-denial, and obediential ſubmiſſion to the Will of God,* James 1. 3. 4. *Humility and meekneſs of Spirit,* Job 33. 17. 5. *A diſcovery of unknown Corruptions in our Hearts,* Deut. 8. 2. 6. *Prayer,* Iſa. 26. 18. 7. *Acquaintance with the Word,* Pſal 119. 25, 50, 103. 8. *The need of ſound Evidences for Heaven,* Pſal. 25. 8. 9. *What an evil thing it is to grieve the Spirit,* Jer. 44. 4. 10. *Communion with God,* Pſal. 88. 8, 18. 11. *The exerciſe and improvement of Grace,* Rev. 13. 10. 12. *The Life of Faith,* Heb. 2. 3, 4. 13. *A truſting God more, and our ſelves leſs,* 2 Tim. 1. 8, 9. 14. *A knowing of God in his Holineſs, Juſtice, Faithfulneſs, Mercy, All-ſufficiency,* Pſal. 9. 9, 10. 15. *A minding the Duties of a ſuffering Condition more than ſafety,* Acts 9. 6. Mich. 6. 9. 16. *A minding the Priviledges and Advantages of a ſuffering Condition,* Mat. 19. 29. 17. *A minding and endeavouring after the one thing neceſſary,* Luke 10. 42. 18. *Time Redemption,* Eph. 5. 16. 19. *A valuing of Chriſts Sufferings,* 1 Theſ. 1. 10 20. *A prizing and longing after Heaven,* Phil. 1. 23. *Caſe, Correction, Inſtruction.*

1. The ſinfulneſs of ſin; what is ſin but an Evil againſt God; Puniſhment is an Evil againſt the Creature, but ſin is a contradiction to the Will of God; whence we may ſafely conclude, that there is more Evil in the leaſt Sin, than there is in the greateſt Puniſhment, even Hell it ſelf; the Hell that is in ſin, is worſe than the Hell that is prepared for ſin; Now in Affliction ſin is laid open before a mans Eyes in ſuch ſort as he is inforced to plead guilty of the Evil of it; *As many as I love, I rebuke and chaſten;* the Greek words ſignifie, *I convince and correct,* Rev. 3. 19.

But thoſe three leſſons within named are moſt comprehenſive.

2. The Emptineſs of the Creature; in our Proſperity we ſtick in the Creature, and dote upon the Creature, as if there our Happineſs and Comfort were bound up: But in the day of Adverſity, God convinceth us of our Miſtakes, by cauſing us to ſee the Emptineſs and Vanity, of all ſublunary Contentments; we begin to find the World to be but a gilded Emptineſs, and a meer Nothing.

3. The Fulneſs of Jeſus Chriſt; there is an infinite Fulneſs in Jeſus Chriſt, *it pleaſed the Father that in him ſhould all Fulneſs dwell;* but we are not always in a capacity either to receive, or to ſee that Fulneſs; and the reaſon is, becauſe in our Proſperity we fill our ſelves ſo full with the World, that it fares with Chriſt now as it did when he was born, *there is no room for him in the Inn;* but now when God ſpreads Sack-cloth upon all the Beauty and Bravery of the Creature, and ſo hideth Pride from Man, then we can diſcover Beauty and Excellency in Chriſt, infinitely tranſcending all the Beauty and Excellency in the World; when the Soul is *under the ſtairs, and in the clefts of the rocks,* then ſhe can ſing, *My beloved is white and ruddy, the chiefeſt among ten thouſands.*

Cant. 5. 10.

2. Be jealous of our ſelves, leſt that our *Sufferings* ſhould paſs away unſanctified. Be we more afraid of the Affliction leaving of us, than of its continuing upon us; lay out our ſtrength more for a ſanctified uſe of it, than for deliverance from it, that we may ſay with *David, It is good for me that I have been afflicted, that I might learn thy Statutes.*

Pſ. 119 71.

3. Labour to know Gods mind in our Afflictions. The Man of Wiſdom ſees *Gods name upon his rod,* and he underſtands what God intends, *viz.* whether he ſends them for ſin or for ſome other ends. Only obſerve, though

God ſends Afflictions ſometimes for Tryal, and other Ends, rather than for ſin, yet it is ſin that makes us capable of ſuch a way of Tryal; were we not ſinful, God would not deal with us that way; therefore it is good in all to be humbled for ſin. But here two Queſtions are to be diſcuſſed:

1. How we may diſcern Gods Ends in our Afflictions.
2. If it be rather for ſin, how we may find out the particular ſin?

For the firſt, *Gods Ends in afflicting us*, may be diſcerned thus:——

1. If the Affliction be extraordinary, and come in an extraordinary way: and upon examination we find our ſelves not guilty of any ſpecial Evil beſides daily Incurſions, then we may comfortably hope Gods Intentions are not ſpecially for ſin, but for ſome other end; ſo it was in *Job* and *Joſeph*.

2. We may know from the work of the Affliction, which way it intends, and how God follows it; whether in it God ſetles not ſin upon our Heart for Humiliation more than ordinary; or whether the work of Gods Spirit be not rather for the ſtirring up of the Exerciſe of ſome other grace: For God in his Dealings with his People will work for the attaining the Ends he aims at.

3. Much may be learn'd from the Iſſue of an Affliction; when God comes chiefly for Tryal, in the iſſue his grace do's much abound towards his Servants, as it did in *Joſeph* and *Job*; What Honour was *Joſeph* advanced unto? And how had Job 42.10. *Job* given him *twice as much as he had before*? But when the Affliction is for ſin, it doth not uſe to have ſuch an iſſue; it is well if the ſinner may be reſtored into ſuch a comfortable condition as he was in before: When *David* was afflicted for his ſin, ſome skars ſtuck by him after his deliverance; he ſcarce ever was brought into that comfortable Condition he was in before.

For the ſecond, *If the Affliction be for ſin, how may we find out the particular ſin?* I anſwer;——

1. Look what Sins and Afflictions the Word hath coupled together; although every ſin deſerves all kinds of Afflictions, yet the Word joyns ſome ſpecial Correction to ſpecial Tranſgreſſions; as God ſorts ſeveral Promiſes to ſeveral Graces, ſo he ſorts ſeveral Afflictions to ſeveral Sins.

2. Conſider what Sins and Afflictions Providence couples in reſpect of Similitude: God often ſtamps the likeneſs of the Sin upon the Judgment, *Judg.* 1. 7, 8.

3. Enquire at the mouth of God by Prayer and Humiliation, as *David* did, 2 *Sam.* 21. 1. and as *Job* did, *Job* 10. 2. and as thoſe in *Jeremiah* did, *Jer.* 16. 10, 11.

4. Hearken to the Voice of Conſcience; that is God's Officer is our Souls; eſpecially after Humiliation and ſeeking of God, then liſten to the Voice of Conſcience; for as it is with an Officer whom you would have ſearch the Records, if you would have him diligent indeed in the Search, you muſt give him his Fee, elſe he will do the work but ſlightly; ſo we muſt give Conſcience, Gods Regiſter his Fee; (*i. e.*) we muſt let Conſcience have much Prayer and Humiliation which it calls for, and then it will tell us Gods mind more fully.

4. When we have found out our ſins, Let us, 1. take notice of Gods Diſpleaſure againſt us. 2. Let us be humbled for it. 3. Let us ſtir up our Hearts againſt it with Indignation. *This is that which hath cauſed me all this woe, that hath brought upon me all this trouble and ſmart.* As the Jews took hold on *Paul*, crying, *Men of Iſrael* Acts 21. 28. *help, this is the Man that teacheth every where againſt the People*: So ſhould we take hold on our ſin that we have found out, and cry to the Lord; *Help O Lord, this is that ſin that hath made the Breach, this is that ſin that hath been the cauſe of ſo much evil unto me.* As we read of *Antonius* after *Julius Cæſar* was murthered, he brought forth his Coat, all bloody and cut, and laid it before the People: "Look here (*ſays he*) you "have your Emperors Coat thus bloody and "torn. Whereupon the People were preſently in an uproar, and cryed out to ſlay thoſe Murtherers; thus by looking upon our Afflictions, and conſidering what Miſchief Sin hath done us, our hearts ſhould be raiſed to fly upon our ſin with indignation, and not be ſatisfied without the deſtruction of that which would have deſtroyed us.

5. Let us promiſe and covenant Reformation, and begin the work while the affliction is on us. Do ſomething now preſently, do not put off all till the ſuffering be over, till we be recovered, or delivered, and think, then I will do it. There is much deceit of the heart this way; Phil. 4.14. many miſcarry in their vows to God upon this ground, becauſe they put off all till they be out of their affliction; for by that time the impreſſion that was upon their ſpirits is abated, their hearts are cooled, and ſo the duty is neglected. Wherefore do ſomething preſently, and be always in doing, till that which was vowed be fully performed.

6. Let every Affliction drive us much to God in Prayer. *Is any man afflicted, let him pray.* It is a ſimilitude of *Chryſoſtom*, As Clouds darken Jam. 5. 13. the Heavens, and cauſe lowring weather, but being diſtilled into drops, then ſweet Sun-ſhine and fair Weather follows: ſo ſorrows and cares in the ſoul cloud the ſoul, till they be diſtilled in Prayer into tears, and poured forth before the Lord; but then the ſweet Beams of God's Grace comes in and much Bleſſing follows.

7. Let us not ceaſe to ſeek and ſue till we have ſome aſſurance that we have made our peace with God: This is that the Lord looks for at our hands in all our croſſes, and the chief end he aims at in afflicting his Children, to cauſe them to ſeek him more diligently, and to get better aſſurance of his favour, *Let him take hold of my ſtrength* (ſaith God) *that he* Iſa. 27. 5. *may make peace with me, and he ſhall make peace with me.* This is done theſe three ways. 1. By acknowledging unto God freely our manifold ſins, and ſo juſtifying him in his Judgments, as *David* did; *I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity* Pſa. 32. 5. *of my ſin. Selah.* 2. By praying for, and ſeeking aſſurance of his favour in the pardon of our ſins. *Lord, in trouble have they viſited thee, they poured out a Prayer when thy chaſtening was* Iſa. 25. 16. *upon them.* 3. By forſaking our ſin whereby we had provoked him. *By this ſhall the iniquity of* Jacob *be purged, and this is all the fruit* Iſa. 27. 9. *to take away his ſin.* It is good that we practice all theſe three ways, and never ceaſe practiſing, till God hath aſſured us that he is at peace with us.

8. Let us now (if ever) try, exerciſe and improve our Faith, Wiſdom, Zeal, Patience, and all other Graces of the ſpirit.

1. Let us try our Graces. What Graces? 1. Our Faith: It is an eaſie matter to truſt God when our Barns and Coffers are full, and to ſay, *Give us our daily bread*, when we have it in our Cup-boards; but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an inviſible Bounty, this is a true and noble act of Faith. 2. Our Wiſdom. *Plato* being demanded how he knew a wiſe man? anſwered, when being rebuked, he would not be angry; and being praiſed, he would not be proud; our diſpoſition is never well known to our ſelves until we be croſſed. 3. Our Zeal; a little water caſt upon the fire, makes it burn hotter and brighter; ſo ſhould Afflictions make us more zealous and fiery for God, and for good Cauſes, and for good Men. The wicked in Afflictions are many times furious, but never zealous; they are often like wild Beaſts that grow mad with baiting, if Croſſes or Loſſes ruſh in upon them, they fall to the language of *Job*'s Wife, *Curſe God and die*; or to that of the King of *Iſrael*'s Meſſenger, 2 Kings 6. 33. *Why ſhould I ſerve God any longer*? 4. Our Sincerity; Thus was *Job*'s ſincerity diſcovered by Satan's malice; after all his loſſes, he ſays no more but, *The Lord giveth and the Lord taketh*, ——— *In all this did not* Job *ſin with his lips*. 5. Our Patience: When it is calm weather, the Sea is quiet and ſtill as any River; but let the winds ariſe once, and we ſhall ſee a difference; for then the ſea foams and rages, and caſteth out mire and dirt. We are that indeed which we are in temptation; if we cannot abide a drawing Plaiſter, to drain away corrupt blood and humors, how ſhould we abide cutting off joints and members? how pulling out eyes, which Repentance muſt do?

2. Let us exerciſe our Graces. Affliction gives opportunity for this; it calls forth whatſoever Grace there is in the heart to the exerciſe of it. The Apoſtle ſpeaking of *Saints-ſufferings*, ſaith thus, *Here is the patience and the faith of* Rev.13.10. *Saints.* (*i. e.*) Here is matter for their *Patience and Faith* to be exerciſed about; this calls for the working of their *Patience and Faith*; and ſo for other Graces, as Humility, ſelf-denial, love to God, meekneſs, waiting on Chriſt, loving our enemies, not reſiſting of evil, fervent prayer. O what mighty prayers, and lively ſtirrings of ſpirit are there many times Iſa. 26.16. in afflictions? *They poured out a Prayer when thy chaſtening was upon them*, our Prayers do but drop out before, now they are poured out. And this is it that many times makes God to afflict us, becauſe God delights much to ſee the exerciſe of our Graces: When ſpices are beaten, then they ſend forth their fragrant ſmell; ſo when God's ſervants are in afflictions, then their Graces ſend forth their ſweetneſs in the activeneſs of them; Grace is ever better for wearing.

Joh. 15.2. 3. Let us improve our Graces; *Every branch in me* (ſaith Chriſt) *that beareth fruit, he purgeth it, that it may bring forth more fruit.* This is the end of Chriſt's purging us, that we may be more fruitful; as Vines are made more fruitful by pruning, ſo are God's People by the pruning-knife of afflictions: Now they find more peace, more aſſurance, more ſtrength, than ever they did before; never ſuch ſweet joy, never ſuch full aſſurance, never ſuch uſe of faith, and patience, and love, as in the ſoreſt and longeſt afflictions: Is it thus with us now? O this may be a ſweet ſeal to our ſouls of their ſincerity ever after afflictions. God's People never thrive ſo much in Grace, as when they are watered in their own tears: *Manaſſes* his Chain was more profitable to him than his Crown. “There is a great deal of difference (could “*Luther* ſay) betwixt a Divine in outward Pomp, “and a Divine under the Croſs: They that are “afflicted to better underſtand Scripture, but “thoſe that are ſecure in their proſperity, read “them as Verſes in *Ovid*. But what Graces “muſt we improve? I anſwer, every Grace; only I ſhall inſtance in theſe. 1. Our ſpiritual Wiſdom. To this purpoſe God is ſaid to *open the* Job 33.16. *ears of men even by their afflictions.* We are beſt inſtructed when we are afflicted. *It is good for me that I have been afflicted* (ſaid *David*) Pſ. 119.71. *that I might learn thy Statutes.* *Algerius*, a Martyr, could ſay, That he *received more Light in a dark Dungeon, than ever he received before in all the world.* And *Luther* profeſſed, That he *never underſtood ſome of* Davids *Pſalms till he was in affliction. When all is done* (ſaid he) *Tribulation is the plaineſt and moſt ſincere Divinity.* Prayer, Reading, Meditation and Temptations make a Divine. 2. Our Patience. To this purpoſe, *We* Rom. 5.3. *rejoyce in tribulation* (ſaid the Apoſtle) *knowing that tribulation bringeth forth Patience. My Brethren* Jam. 1.23. (ſaith *James*) *count it exceeding joy when ye fall into divers temptations, knowing that the tryal of your Faith bringeth forth patience.* The Malice of our Enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* curſed, and caſt ſtones at *David*, and called him Murtherer and wicked man, poor afflicted *David* was ſo far from revenging it, or ſuffering others to revenge it, that he makes that very thing an argument of his Patience, which was the exerciſe of it. *Behold, my Son*, (ſaith he) 2 Sam. 16. 11. *which came forth of my bowels, ſeeketh my Life; how much more now may this* Benjamite *do it?* 3. Our Faith. To this end God afflicts us that our Faith may increaſe: As it is ſaid of the Palm-tree, that it groweth higher, and ſtronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is ſaid of the Lion, that ſhe ſeems to leave her young ones till they have almoſt killed themſelves with roaring and howling, but at laſt gaſp ſhe relieves them, whereby they become the more courageous; ſo it pleaſeth the Lord ſometimes to leave his Children: *Out of the Depths have I cryed* Pſ. 130. 1. *unto thee* (ſaith *David*) and then, and not till then it follows, *the Lord heard me.* The Lord ſaw him ſinking all the while, yet lets him alone till he was at the bottom, and then hearing him, *David* is in ſtronger in Faith. This is the height of Faith, and the worth of Faith, to have a ſtrong confidence in God, even in the worſt of affliction, this is thank-worthy; Hope in a ſtate hopeleſs, a Love to God, when there is nothing but ſigns of his heavy diſpleaſure, heavenly-mindedneſs when all worldly affairs draw contrary way, is the chief praiſe of Faith. What made our Saviour ſay to that Woman of *Canaan*, *O Woman great is thy Faith*; but Mat. 15.28. this, in that neither his ſilence, nor his flat denial could ſilence her? Such a Faith had *Job*; *Though he kill me, yet will I truſt in him.* Job 13.15. Here is Faith to the purpoſe; to love that God who croſſeth us, to kiſs that hand which ſtrikes us, to truſt in that power which kills us, this is the honourable Proof of a Chriſtian, this argues Faith indeed.

9. Be we thankful to God for our Afflictions. Thus *Job* was, notwithſtanding he was bereaved of his Eſtate; of his Children, and in a great meaſure given up into the hands of Satan, yet he bleſſeth the Lord: *The Lord giveth, and the Lord taketh away,* ——— *bleſſed be the Name of the Lord.* Job 1. 21. And this is the meaning of the Prophet; *Wherefore glorifie ye the Lord in the Fires, even the Name* Iſa. 24. 15. *of the Lord God of Iſrael in the Iſles of the Sea.* And thus adviſeth the Apoſtle, *If any man ſuffer as a* 1 Pet. 4. 16. *Chriſtian, let him not be aſhamed; but let him glorifie God on this behalf.* And a little before, *If ye be reproached for the Name of Chriſt, happy are ye, for the Spirit of Glory, and of God reſteth on you.* 14. As *Noah's* Dove hovered over the water, and found no place to reſt her foot on, until ſhe returned to the Ark; ſo doth the Spirit of God (as it were) hover over the Souls of men, it wanteth reſt, and when it ſees a Soul that Suffers for the Truth, there it lights, there it reſts; *The Spirit of God and of Glory there reſteth upon you:* A Chriſtian is more bound to be thankful for the opportunity of exerciſing one Grace than for all the proſperity in the world. Now there are ſome Graces that cannot be exerciſed but only in affliction the Saints in Heaven never *exerciſe Patience*: and without affliction the Saints on earth have no opportunity to *exerciſe Patience*: But what! Have we the opportunity of exerciſing that Grace that we had not before? Be we thankful to God.

Iſa. 12. 3. 10. Let us with *joy draw water out of the wells of Salvation*: Let us comfort our ſelves in our ſuffering condition: We ſhould not only be thankful, but joyful. Methinks I hear ſome *ſuffering Saints* ſigh and ſay, Lam. 1. 12. v. 2. "What! is it nothing "to you, all ye that paſs by? I weep ſore in "the night, and my Tears are on my Cheeks; "among all my Lovers there is none to comfort "me; all my Friends have dealt treacherouſly "with me, they have heard that I ſigh, and "there is none to refreſh me. I ſtand for Chriſt, "but there is none ſtands by me; I own him, but "none owns me. Bleeding Chriſtian, bear up, though Men forſake thee, yet Chriſt will own thee; though Men as Swallow-ſhallow Friends do leave thee in the winter of Afflictions, yet Chriſt as a conſtant Friend abides: It is thy Glory that thou ſuffereſt for Chriſt; rejoyce as *Paul* did in thy *Sufferings*, ſith in them thou *filleſt up that which is behind of the Afflictions of Chriſt.* Coloſ. 1. 24. Know this for thy comfort, that *thou that ſuffereſt with him, thou ſhalt alſo reign with him.* 2 Tim. 2. 12. In the mean while, what ſweetneſs doſt thou feel from Chriſt? It is thy Priviledge, and ſurely thou may'ſt, I hope thou do'ſt expect more than ordinary ſweetneſs from thy Saviour; See'ſt thou not Heaven clear over thee? Doth not Chriſt lead thee gently? The Cup in thy Hand, though it taſte bitter to the Fleſh, doth not the Spirit make it ſweet? What's that in the bottom of thy bloody Cup? Is it not Love? Are not thy draughts of *Suffering* ſweeter and ſweeter? What Glory is that which reſts upon thee? Is not Chriſt with thee in the fire, and doth not he paſs with thee through the water? In this thy Storm of Wind and Rain, doth not the Sun ſhine? "Ah no, I ſuffer for "Chriſt, and yet I am without Chriſt; could I "but have his Preſence, I ſhould ſlight Perſecutions; did he ſmile, I ſhould laugh at my Foes "frowns; were I but in the light of him, I could "ſing in this darkneſs; did I but enjoy the leaſt "of his love, I could triumph in the Flame of their "Wrath; but ah, alas, woe, &c. Stay O Soul, ſpeak not out thy Sorrows too ſpeedily, Chriſt cannot be long away; hark! He comes leaping over the Mountains; ſee how the Clouds fly away: Surely the Sun will ſhine preſently, he cannot be long away; thy very ſins ſhall not, therefore thy Sufferings cannot ſeparate between him and thee; *Why ſayſt thou* O Jacob, *and ſpeakeſt* O Iſrael, Iſa. 41. 27, 28. *my way is hid from the Lord? Haſt thou not heard? Haſt thou not known the everlaſting God, the Lord, the Creator of the Ends of the Earth? He fainteth not, he giveth power to the faint.* Sing ye Sufferers, rejoyce ye *Priſoners of Hope*, the Lord whom ye look for, and long after, he is with you, he cannot be abſent from you: Chriſt is in your Priſons (though it may be you are not aware of it,) however, *Caſt not away your confidence,* Heb. 10. 35, 37, 38. *for he that ſhall come will come, and will not tarry. Now the juſt ſhall live by Faith.* (tis ſpoken to Sufferers) *But if any Man draw back, my Soul ſhall have no pleaſure in him.*

But that I may draw out many Arguments for your comforts, conſider of theſe particulars: ——

1. Chriſt is eſpecially preſent with his *ſuffering-Saints.* Thus run the Promiſes, *I will be with him in trouble, and will deliver him. Fear not* O Iſrael, Iſa. 43. 1, 2. *when thou paſſeſt through the water, I will be with thee;* ——— *when thou walkeſt through the fire, thou ſhalt not be burned, neither ſhall the flame kindle upon thee.* O what ſweet Promiſes! What Flaggons of Wine are theſe to comfort the diſtreſſed Soul! As *Cæſar* ſaid to the trembling Mariners, *Be not afraid, for you carry Cæſar*: So may I ſay to poor perſecuted, afflicted Chriſtians, Be not afraid, for he that is your King is in you, for you, with you. Upon this ground *David* comforted his Soul, *Though I walk through the valley of* Pſal. 23. 4. *the ſhadow of death, I will fear no evil, for thou art with me, thy rod, and thy Staff comfort me.* When *Paul* was bereaved of his ſight, then (as ſome conceive) he was rap't into the third Heaven, and heard thoſe *words from Chriſt not fit to be uttered.* 2 Cor. 12. 4. When *Stephen* was at the Bar, and the ſhower of Stones was ready to fall upon his head, then he *ſaw Heaven it ſelf open, and the Son of Man ſtanding* Acts 7. 56. *at the right hand of God.* When the three Children were in the Furnace, Chriſt was there to make the fourth; *I ſaw four Men looſe walking in* Dan. 3. 25. *the midſt of the fire, and the form of the fourth is like the Son of God.*

2. Chriſt is not only preſent, but ſupportingly preſent with his in their *Sufferings. Thou art with me* (ſaith *David*) *thy rod and thy ſtaff comfort me.* Pſal. 23. 4. Though all Men forſook *Paul* when he was to anſwer before *Nero, Notwithſtanding* (ſaith *Paul*) 2 Tim. 4. 16, 17. *Chriſt the Lord ſtood by me, and ſtrengthened me.*

3. Chriſt gives his *Saints* Cordials ſuitable to their *Sufferings. They ſhall put you out of the* John 16. 2. *Synagogue* (ſaith Chriſt) *and kill you.* 1. They ſhall excommunicate you; now as ſuitable to this, Chriſt told them that he went *to prepare* John 14. 2. *Manſions for them in his Fathers Houſe.* 2. They ſhall kill you; now as ſuitable to this, Chriſt tells them that their Lives ſhould be as ſure as his; Joh. 14 19 *Becauſe I live, ye ſhall live alſo.* Thus Chriſt hath ſuitable Cordials; if Men frown, he hath Smiles; if Men diſgrace, he hath Honours; if you loſe periſhing Riches, he hath endurable, unſearchable.

Whatſoever you ſuffer loſs in, he will make it up.

4. Chriſt ſympathizeth with his *Suffering-Saints.* Iſa. 63. 9. *In all their Affliction he was afflicted, and the Angel of his Preſence ſaved them.* Chriſtians, ſuffer when and where you will, Chriſt ſuffers then and there with you. Had Perſecutors Eyes they would ſee this, and they would be afraid of this. *If we periſh, Chriſt, periſheth with us,* could *Luthur* ſay; *Suffering-Saints!* Chriſt ſo loves you, as that he ſuffers with you: Are you in Dungeons? Chriſt is there too: Are you with *Job* on the Dunghill? Chriſt there ſits by you: Every drop of Blood that you bleed goes to the heart of Jeſus Chriſt; the Baptiſm of Affliction wherewith ye are baptized, is Chriſts; Count not, call not that yours which is his; ſurely he rather ſuffers for you, than you for him; or if you will ſay, you ſuffer for him, yet know he ſympathizeth with you in thoſe Sufferings.

5. Chriſt ordereth all the *Sufferings* of his *Saints* for Quality, Quantity, and Duration. 1. For Quality; Chriſt orders to ſome Mockings, Bonds, Impriſonments; to others ſtonings, ſawing, killing with the Sword; Joh. 21. 19 Chriſt tells *Peter by what death he ſhould glorifie him.* Pſal. 56. 8. 2. For Quantity; *Thou telleſt my wandrings*; he means the wandrings whilſt he was perſecuted, ſuch wandrings as the Heb. 11. 37 Apoſtle means. *They wandred about in ſheep skins, and goats skins, being deſtitute, afflicted, tormented. David* muſt not wander a ſtep more than Chriſt will number out. 3. For Duration; he orders Rev. 2. 10. that too, *Ye ſhall have tribulation ten days.* Rev. 11. 2, 9. *The Gentiles ſhall tread the holy City under foot fourty two Months. The Witneſſes ſhall lye in the ſtreets three days and a half.* So many Days, Months, Years; Chriſt orders all.

6. Chriſt often gives to his Saints moſt glorious Viſions in their grievous *Sufferings*: Was it not thus with *John* and *Stephen*? Rev. 1. 12. Acts 7. 54, 55. And how many Martyrs have ſpoke of ſuch ſpiritual Viſions, Viſits, Incomes, which they have had in Priſons, the like unto which they never found nor felt at other times? We give our Rings, Jewels, Chains, Net-works to our Children if they be in pains, which we lock up in Cloſets and Cabinets at other times, Chriſt gives Cabinet-comforts lockt up, and unuſual Diſcoveries to his Members in Priſons and Dungeons, of which many have had ſweet and gracious Experiences.

7. Chriſt rewards all the *Sufferings* of his *Saints.* Luke 22. 29, 30. *To you that have continued with me in my temptation, I appoint unto you a Kingdom, as my Father hath appointed unto me.* 2 Cor. 4. 16, 17. *For our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Rom. 8. 18. *I reckon that the Sufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.* Jam. 1. 12. And, *Bleſſed is the Man that endureth temptations, for when he is tryed he ſhall receive the crown of life. Tortures are but trading with God for glory,* ſaid *Gordius:* And *Perſecutors are but my Fathers Goldſmiths* (ſaid *Bernard*) *who are working to add Pearls to the Crowns of Saints.* Chriſtians! comfort your ſelves with theſe words.

Sect. 4. *Of the the manner how to carry our ſelves when Sufferings and Afflictions are gone.*

THe Duties that concern us when Affliction is gone, are theſe:——

1. That we treaſure up all the Experiences we have had of God, and of our own Hearts in the time of our Afflictions, keep we them freſh in our Hearts, and work them upon our own Spirits, and make uſe of them as God offers occaſion.

2. Whatſoever we wiſhed that we had done then, be ſure now to ſet about, and never reſt till it be done, that when Affliction comes again it may not find it undone, if he doth, it will make the Affliction very bitter unto us: If this Rule were well obſerved, we ſhould have glorious Reformations.

3. Be we careful to perform the Vows we have made in our Afflictions. Moſt Hypocrites have many good Motions and purpoſes, and ſeem to be new Men in their Afflictions, but when Gods hand is removed, they *return* to their old Byaſs again, yea, become *worſe than before,* Exo. 9. 34. only the Elect are better for their Afflictions afterwards; Pſ. 119. 67. *Before I was afflicted, I went aſtray, but now I have kept thy word.*

4. Take heed of truſting to our own Promiſes that we have made to God for Obedience, rather than to his Promiſes that he hath made to us for Aſſiſtance.

5. Often call our ſelves to account after the Affliction is over, What is become of it? How was it with me then? And how is it now? Have I more peace now than I had then? And how comes it about? Hath my Peace grown upon good grounds, ſo as it may hold? I had workings of Spirit then, what are become of them? Have I been faithful to God and to my own Soul?

6. Inſtead of all other Rules, be ſure to obſerve this: Sit we down and reflect upon our own ſelves; turn we in upon our own Hearts, and examine our ſelves thus:——"Have Teachings been mixt with Chaſtenings? Have Inſtructions accompanied Corrections? Hath the Rod budded? Hath God diſcovered to me the ſinfulneſs of ſin, the emptineſs of the Creature, the fulneſs of Chriſt? Is no evil like to the evil of ſin, no good like to Jeſus Chriſt? Is the World become an empty Vanity, a Mockery, a nothing in mine Eyes? Can I ſay, *It is good I have been afflicted*? And can I point out that good, and ſay, *This I have got by my Sufferings!* Can I ſay, I know divine Truths *more inwardly, more clearly, more experimentally, more powerfully, more ſweetly than ever?* Can I ſay, I have quietly ſubmitted, and I have endeavoured to improve my Sufferings to Gods glory and my own good? Thus if we queſtion, our Hearts will give the anſwer either in the affirmative or in the negative. If in the affirmative, then fall on theſe *Duties*: As:——

1. Study to be thankful; ſay with *David, What ſhall I render unto the Lord?* Pſ. 116. 12. Conſider how great things God hath done for our Souls. 1. God hath done more for us, than if he had never brought us into Affliction and Trouble, or than if he had brought us out the very ſame day on which he ſent us in; prevention and deliverance may be in wrath, but this is in love. 2. God hath doubled his mercy and loving kindneſs to us; hath commanded deliverance and inſtruction too; a hoiſted mercy; yea, as deliverance and inſtruction were the return of Prayer, a Treble, a multiplyed Mercy, which ſhould greatly indear the Heart to God, and make it ſing with *David, I will love the Lord, becauſe he hath heard the voice of my ſupplication.* Pſa. 116. 1. 3. God hath ſealed up our Adoption and Sonſhip; *If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the Father chaſteneth not?* Heb. 12. 7. Our *Patmos* in this caſe

hath been our *Paradiſe*, wherein he hath given us his Loves. 4. God hath conſecrated our *Sufferings*; Afflictions have taken *Orders* as it were, and ſtand no longer in the rank of ordinary Providences, but ſerve now in the Order of Goſpel-Ordinances: A Priſon, a Bed of Sickneſs, is turned into a School, into a Temple, wherein God hath taught us into his own likeneſs. 5. As God hath conſecrated our Sufferings, ſo he hath conſecrated us alſo by our Sufferings; *ye have* Heb. 10. 36. *need of patience, that when you have done the Will of God, you may inherit the Promiſes*: When we have done Gods Will, all is not done, there is ſomewhat to be *ſuffered*, and therefore we *have need of Patience*, to carry us through the *ſuffering* part of our work as well as the *doing*, that ſo being perfect, *we may inherit the Promiſes.* Pſ. 94. 12. 6. God hath crowned us with the Bleſſing; *Bleſſed is the Man whom thou chaſteneſt and teacheſt*: By this means God turns the Crown of Thorns into a Crown of Gold, and ſets it on our Head, and now brings us forth wearing this Crown, and ſhews us to the World as a Monument of free Pſal. 116. 12. grace. O then ſay with *David*, *What ſhall I render unto the Lord for all his benefits towards me?* God Pſa.50.15. himſelf gives the anſwer, *I will deliver thee, and thou ſhalt glorifie me.*

2. Study how to preſerve and maintain that ſweet gracious Frame of Heart, into which God hath brought us by Affliction: It is a Duty which we ſhould practiſe as oft as we come from the Word, or from any other Divine Ordinance. If an Ordinance-Frame, if a gracious Impreſſion be on our Hearts, we ſhould rejoyce in it, and bleſs God for it, and labour to keep up ſuch a Frame in our Hearts, till our next ſolemn Approach unto God. But how much more ſhould this be our care and ſtudy, when we come out of God's Furnace, that ſolemn Ordinance of Affliction, to labour and maintain that melting Frame of Heart, that warmth and heat, that life and vigour, which we have brought with us out of Affliction? 2 John 6. *Look to your ſelves that ye loſe not thoſe things which God hath wrought in you.* And to that purpoſe, 1. Be often reading over the Leſſons which God hath taught us; frequently revive the remembrance of them in our hands, and work the impreſſions of them upon our hearts. 2. Renew often upon our Souls the remembrance of the ſharpneſs and bitterneſs of the Affliction: The Church found Lam.3.19. great advantage this way: *Remembring mine Affliction, and my Miſery, the Wormwood and the Gall, my Soul hath them continually in remembrance. and is humbled in me.* The meaning is this; The People of God among the Jews, that deſired to keep cloſe to God after their great deliverance from *Babylon*, experience a ſerious and conſtant remembrance of thoſe ſeventy years Sufferings, to be an excellent preſervative to that humble and gracious Frame of Heart, which God wrought them into in their Captivity, and yet that is not all; as remembrance of Affliction preſerved Humility, ſo Humility ſtrengthened Faith; *this I recal to mind, therefore have I hope*, by the kindly operation of the remembrance of former Diſpenſations, ſhe began to conceive good hope through grace, that God had not chaſtened her in wrath, but love. 3. Call often to mind the ſad Diſcourſes and Reaſonings, the Fears and Tremblings which we have had in our Boſoms in the times of ſuffering. *I forget proſperity* (ſaid the Church) *and I ſaid,* Lam.3.17. *My ſtrength and my hope is periſhed from the Lord:* Lam.3.14. So Jeremiah, *Waters flowed over mine head, then I ſaid, I am cut off.* Thus *David, I ſaid in my* Pſa.31.21. *paſſion*; And *Jonah, I ſaid I am caſt out of thy* Jonah2.4. *ſight.* Thus ſhould we call to mind our *Saids*; (*i. e.*) we ſhould ſit down and recount the Impatiences and Short-ſpiritedneſſes, the Murmur and Unbelief, the love of a preſent World, the fear of Death, the hard thoughts of God, all the Irregularities and Diſtempers of our own Spirits in the time of Tribulation: Doubtleſs it would be of ſingular uſe as to humble our Souls and to check Corruption, ſo to endear and preſerve the *Teachings* of God upon our Souls. *Good and upright is the Lord, therefore* Pſal. 25.8. *will he teach ſinners in the way*, *q. d.* I ſinned againſt the Lord in my Affliction, by my Impatience, Unbelief, Unhumbledneſs, &c. yet he was pleaſed not altogether to leave me without the *Teachings* of his Spirit; not becauſe I was good, but becauſe he was good; not becauſe I pleaſed him, but becauſe mercy pleaſed him; not becauſe I was upright before him, but becauſe he was upright, true, and faithful to his own Promiſe: *Good and upright is the Lord, and therefore he hath taught me, though I was a ſinner, the way.* 4. Attend conſtantly and conſcionably upon the Miniſtry of the Word. The truth is, the Word and the Rod teach the ſame Leſſons; the Rod many times is but the Words remembrancer; and therefore as the Rod quickens the Word, ſo the Word back again will revive and ſanctifie the *Teachings* of the Rod; they mutually help to ſet on one another with deeper Impreſſions. 5. Feed that Frame of Heart which God hath taught us into: “Meditate much upon the ſinfulneſs of Sin, the emptineſs of the Creature, the fulneſs of Chriſt, the exquiſiteneſs of his Sufferings, the ſeverity of the laſt Judgment, the torments of Hell, the joys of Heaven, the Horrour of Eternity; rich in Meditation, and rich in Grace. 6. Be much in Prayer: *Strengthen O God* (prays Pſ. 68. 23. *David*) *that which thou haſt wrought in us.* Accordingly was that Prayer of *Luther*, “Confirm O Lord, in us what thou haſt wrought, and perfect the work thou haſt begun in us to thy glory; So be it. Theſe are the means to preſerve a good Frame of Heart.

2. But on the other ſide, If our Heart anſwer in the negative, That our *Chaſtnings* have had no divine *Teachings*, our God hath not diſcovered to us *the ſinfulneſs of Sin, the emptineſs of the Creature, the fulneſs of Chriſt*; either the Rod was dumb, or we were deaf; Affliction hath left us as it found us, as ignorant, as unhumbled, as unſenſible of ſin, as worldly, as ſtrange to Chriſt and our own Hearts; as regardleſs of Eternity, as fit for ſin as we were before; as devoid of grace, as unthankful, as uncomfortable as ever: O it is ſad! and therefore, come, “roul we our ſelves in the Duſt before the Lord, ſmite upon our Thigh, ſigh with the breaking of our Loyns, and cry out with *Ephraim*, Jer.31.18. “*Thou haſt chaſtiſed me and I was chaſtiſed, as a bullock unaccuſtomed to the yoke*: “I have felt the Blows of God, but that is all; I have received no more Inſtructions than a brute Beaſt; or if I had, I have quickly loſt it; it is like the untimely Fruit of a Woman that never ſaw the Sun. Truly we have cauſe to ſit down and even wiſh for our Afflictions again: God hath put himſelf into our hands (as it were) and we have let him go without the bleſſing of ſaving Inſtruction: How may we even wiſh that we were in Priſon again, in our ſick Bed,

again, in Baniſhment again, &c. However, humble our ſelves greatly before the Lord, and wreſtle mightily for the after-improvings of God upon our Hearts; pray, "Turn me Lord, and I ſhall "be turned, for thou art the Lord my God; "what Affliction hath not done, Lord do thou; "ſet Omnipotency on work, and it ſhall be done; "turn me, and I ſhall be turned; that ſo our Souls may yet ſpeak to the praiſe of free grace, *After that I returned I repented, and after that I was inſtructed, I ſmote upon the thigh; I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.* Jer. 31. 19. Urge the Lord, as *Samſon* did after his Victory, *Thou haſt given this great deliverance into the hand of thy Servant, and ſhall I now die for Thirſt, and fall into the hand of the uncircumciſed?* Judges 12. 18. Say we, "Lord, thou haſt given thy Servant this "great deliverance from danger and death, and ſhall "I now periſh for want of divine Improvement, "and go down to Hell among the uncircumciſed? *Teach me thy way, O Lord, and I will walk in thy truth.* Pſ. 86. 11. ——— *Teach me to do thy will, for thou art my God, thy Spirit is good, lead me into the Land of Uprightneſs.* Pſal. 143. 10. In a word, deſire the Lord, that he would do all the work, and then take all the Glory.

Thus much of the *Sufferings of Saints.*

CHAP. XVII. SECT. I.

OF PREPARATIVES TO FASTING.

Hitherto of *Duties Ordinary*; now follow the *extraordinary, Faſting* and *Feaſting*: But becauſe the Book is ſwollen bigger then I had purpoſed it, and that much of the Extraordinary is contained in the *Ordinary Duties*, I ſhall therefore deliver in few words what I have to ſay of theſe *Duties.*

The firſt of theſe is *Faſting*, in which there is required ſomething

{*Antecedent.*
Concomitant.
Subſequent.

1. The *Antecedent* or *Preparation* thereto, conſiſts in theſe particulars:——

1. Take but a moderate Supper the night before; for if a Man glut himſelf over night, he will be more unfit for the Duty of Humiliation the next day.

2. Immediately after Supper, all ſervile Works of our Calling laid aſide, begin the Preparation, and continue ſo long as we can conveniently ſit up, even longer and later than on other days: *From even to even ſhall ye celebrate your * Sabbath,* Lev. 23. 32 ſaith God; and therefore then ſet the time allotted apart for that holy work, propounding to our ſelves the End of our intended Faſt, reſolving to keep it to God according to his will, adding ſerious Petitions to God in our Prayers, in that behalf.

3. When we awake that night, let not our Thoughts be upon worldly Buſineſs, much leſs upon any wicked thing, but let them be holy, ſuch as may tend to the furtherance of the holy Actions to be done the next day.

4. Ariſe early the day of our Faſt; this agrees well with a Faſting-day; it is probable, that for this cauſe ſome *lay on the ground*, others 2 Sam. 12. 16. in *ſack-cloth*, in the nights of their Faſts, Joel 1. 13. not only to expreſs but to further their Humiliation, by keeping them from ſleeping over-much or overſweetly.

5. In the Morning (after ſome renewing of our Preparation, and Prayer for Gods Spiritual Grace to enable us to ſanctifie a Faſt that day) apply we our ſelves, to the main work of the day, of which in the next Section.

Sect. 2. *Of the Duties required in Faſting.*

In the Action of *Faſting*, there are Duties {inward.
outward.

1. The inward Duties are {general.
more ſpecial.

1. The *Duties* that more generally concern the nature of the day, are ſuch as theſe:——

1. In the true ſpiritual *Faſt*, there muſt be *faſting* from ſin, or the forſaking of all our ſins; for whiles we abſtain from lawful things, we are admoniſhed much more to abſtain from all things that are utterly unlawful at all times: It is the Lords complaint, *Behold, ye faſt for ſtrife and debate, and ſmite with the fiſt of wickedneſs, ye ſhall not faſt as ye do this day.* Iſa. 58. 4. It is plain, the Lord will endure no Faſt of thoſe that go on ſtill in their wickedneſs.

2. The

* *I ſpeak not this in reference to our Lords Day; Indeed the ſeventh day Sabbath among the Jews began at Evening, and ſo ended the next day Evening, according to the beginning and ending of natural days from the Creation (as it is ſaid) the Evening and Morning made the firſt day, but our Lords day beginneth in the Morning from the Reſurrection of Chriſt on the morning on that day, and that's not without a Myſtery, that the Legal Sabbath began with Darkneſs, and the Evangelical began with Light.*

2. The Word and Prayer muſt be added. Neh. 1. 4. *I faſted and prayed before the God of Heaven,* Neh. 9. 3. ſaid *Nehemiah*: ——— *And they ſtood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confeſſed and worſhiped the Lord their God*: But whereas Prayer is a daily and ordinary Exerciſe of the Saints, it is manifeſt, that by *Prayer* coupled with *Faſting*, is underſtood a ſpecial and peerleſs kind of *Prayer*, wherein two things are required: 1. Fervency of Deſire; now we muſt not only pray, but *cry unto the* Joel 1.14. *Lord*, yea, as the *Ninevites* ſpeak, *We are to cry* Jonah 3. 8. *mightily unto him*: For the uſe of our outward Abſtinence, is but the wing of Prayer, wherewith it might more eaſily fly up to Heaven. 2. In ſuch a Prayer, there ſhould be *an aſſurance of Faith*: The Lord hath made a gracious Promiſe in many places to this Ordinance, 2 *Chron.* 7. 14. *Iſa.* 58. 8, 3. *Joel* 2. 18, 19. And let all the Faſts of the Church of Chriſt, both in the Old and New Teſtament be looked at, as *Judges* 20. 23. *Ezra* 9. 6. *Eſth.* 4. 16. *Acts* 13. 2, 3. And it will appear, that the End of their *Faſts* (kept in any meaſure of truth and ſincerity) was *a Feaſt*, and the iſſue of their Mourning, great Rejoycing; all which may ſerve wonderfully to ſtrengthen our Faith in this holy Performance.

3. Works of Mercy muſt be added; *Is not* Iſa. 58, 6, 7. *this the Faſt that I have choſen, to looſe the bands of wickedneſs, to deal thy bread unto the hungry, to bring the poor that are caſt out, into thine houſe, and when thou ſeeſt the naked, to cover them*? In all our Faſts this muſt be obſerved, that the poor may have the gain of our Faſting; *If their loyns and bowels bleſs us, the Lord alſo will bleſs us abundantly.*

4. We muſt ever in theſe days of Humiliation, renew our Covenant with the Lord; and not only unfeignedly purpoſe, but faithfully promiſe amendment of Life; this making, renewing and keeping our *Covenant*, is the life and ſum, *and the one moſt neceſſary thing* in this excellent and extraordinary exerciſe of Faſting and Prayer.

2. The *particular Duties*, wherein we muſt ſeriouſly exerciſe our Souls on ſuch a day, are theſe: ——

1. In a right ſurvey and full comprehenſion of all our Vileneſs, Iniquities, Tranſgreſſions and Sins.

2. In a right apprehenſion of Gods dreadful Wrath and flaming Vengeance againſt ſin.

3. In a feeling ſenſe of our own unſpeakable and inconceivable Miſery by reaſon thereof.

4. In a vile and baſe conceit and eſteem of our ſelves, abhorring our ſelves in Duſt and Aſhes.

5. In an inward Sorrow, renting of the Heart, bleeding of the Soul, accompanied with an outward bewailing, with a plentiful and heart piercing Confeſſion of all our Sins before Gods gracious Throne.

6. In a reſolute hatred, diſlike and averſion in the Will, in an impregnable reſolution and ſtrong reaſoning of the Mind, in a conſtant indeavour and watchful oppoſition againſt ſin.

7. In an hearty grieving that we cannot perform all theſe more heartily, ſincerely and ſoundly.

2. The *outward Duties* conſiſt eſpecially in *outward Abſtinence*: As ——

1. From full ſleep, whence that Exhortation in ſome ſenſe, *Watch unto Prayer*, Col. 4. 2. 1 Pet. 4. 7.

2. From coſtly Apparel, from Ornaments, and better Attire, *Exod.* 33. 4, 5, 6. *Jonah* 3. 6.

3. From Matrimonial Benevolence, from that Society which God hath ſanctify'd by his Word to married Perſons, 1 *Cor.* 7. 5. *Joel* 2. 16.

4. From bodily Labours and worldly Buſineſs, *Lev.* 16. 29, 31. —— 23. 22. *Joel* 1. 14. —— 2. 15.

5. From Food wholly; and yet this total Abſtinence from Meat and Drink is not ſo ſtrictly required, but that they whoſe Health cannot bear it, may in caſe of true neceſſity take ſome little refreſhing, leſt otherwiſe they hazard or hurt their Health, and unfit themſelves for the ſpiritual Exerciſe and Duty; indeed we have no Example of this caſe propounded in Scripture, yet we have a ſufficient ground for it, *Hoſea* 6. 6. *Mat.* 12. 7.

6. From all carnal Delights and Pleaſure of this Life, *Joel* 2. 16. *David* and *Daniel* would not anoint themſelves at ſuch a time, 1 *Sam.* 12. 20. *Dan.* 10. 3. And all theſe outward *Duties* are to be obſerved. 1. Partly as Helps to our Humiliation, in renouncing the hindrances thereof; 2. Partly as ſigns of our Humiliation, whereby we acknowledge our ſelves unworthy of theſe Delights. 3. Partly as Evidences of our Repentance, in that by way of godly Revenge, we deprive our Senſes (which have all ſinned) of their ſeveral Delights.

Sect. 3. *Of the Duties after Faſting.*

WHen all is done and performed, obſerve theſe particulars: ——

1. Take heed of inward Pride, and reſting in the Performance: Spiritual Pride is that Worm that will breed in the beſt Fruits of the Spirit, that Poyſon which the Devil (that helliſh Spider) will ſuck out of the beſt Flowers in Gods Garden; and if he can but prevail over us to be Self-conceited with our *Enlargements*, or to *truſt* to that Service we have done; he hath what he looks for, and deprives us of all the comfort of our Humiliation: Labour therefore as much as we can, to humble our ſelves with a through view of our Failings in the beſt of our Performances; and for our Enlargements, conſider we the Fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it liſteth, and ſetting out our ſtrait Hearts, which otherwiſe would be utterly cloſed and ſhut up; let Chriſt have the Glory of all our Abilities who hath given us his Grace, but *will not give his Glory to another.*

2. Hold the ſtrength which we have got that day as much as we can; keep we ſtill our Intereſt and Holy Acquaintance, which we have gotten with God, and with the holy Exerciſes of Religion; unlooſe not the bent of our Care and Affections againſt ſin, and for God: It is a Corruption of our Nature, and it is a Policy of Satan to help it forward, that (like ſome unwiſe Warriors when they have gotten the day of their Enemies) we grow full of Preſumption and Security, by which the Enemy taketh advantage to recollect his Forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we

are too apt, after a day of Humiliation to fall into a kind of Remiſneſs, as if then we had gotten the Maſtery; whereas, if Satan fly from us, if ſin be Luk. 4.13. weakned in us, it is but *for a ſeaſon*, and but in part, and eſpecially if we ſtand not upon our watch, *Satan* will take occaſion *to return*, and ſin Mat.12.44. will revive in us.

3. Wait upon God for return; we muſt not preſume that preſently upon the work done, God muſt grant our asking; as Hypocrites, that could Iſa. 58. 3. ſay, *We have faſted, and thou haſt not regarded it*; we may and muſt expect a gracious Hearing Mat.21.22. upon our unfeigned Humiliation; *All things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive*; but as for when and how, we muſt 1 Joh. 5. 14. wait patiently; it is true, Faith ſecureth us of good Succeſs; *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*; But Faith neither preſcribeth unto God Iſa. 40,13. how; *For who hath directed the Spirit of the Lord,* Iſa. 28.16. *or being his councellor, hath taught him?* Nor yet doth it make haſt, *Behold, I lay in Zion for a Foundation a ſtone, a tryed ſtone, a precious corner ſtone, a ſure Foundation; he that believeth ſhall not make haſte*: Faith waits Gods leiſure, when he in his wiſdom judgeth it moſt ſeaſonable, that is the time.

And thus much of our Duty before, in, and after Religious Faſting.

CHAP. XVIII. SECT. I.

OF THE

DUTIES

To be Performed before

Thankſgiving or *Feaſting.*

THe ſecond Duty extraordinary, *is Holy Feaſting* or *Thankſgiving*; and the *Preparation* thereto conſiſts in theſe particulars: ——

Pſ. 103. 1, 2. 1. In the ſtirring up of our ſelves to the performance of this Duty: *Bleſs the Lord, O my Soul, and all that is within me, bleſs his holy Name: Bleſs the Lord, O my Soul, and forget not all his benefits.*

2. In meditating on Gods undeſerved Bounty towards us, and of our own unworthineſs to God: Gen.32.9, 10. *O God of my Father's,— which ſaid'ſt to me,—— I will deal well with thee: I am not worthy of the leaſt of all thy mercies, and all the truth which thou haſt ſhewed unto thy Servant.*

3. In craving the aſſiſtance of God's Spirit (be-Pſ. 15.17. cauſe of our ſelves we are unable) *to open our lips, that we may ſhew forth his praiſe.*

Sect. 2. *Of the Duties required in Thankſgiving.*

IN the Actions of *Thankſgiving* there are Duties. { *inward.* / *outward.* }

1. The *inward Duties* are { χάρις. *Thankfulneſs.* / χαρὰ. *Chearfulneſs.* }

1. *Thankfulneſs* of the Soul, which implies { *Mindfulneſs,* / *Acknowledgment.* / *Affection.* }

1. We muſt mind, and therefore we are often ſtirred up to remember Gods Benefits, *Deut.* 6. 12.——8. 18.——32. 18. Pſal. 103. 2.

2. We muſt acknowledge Gods goodneſs, *James* 1. 17. *Deut.* 8. 18. And our beholdingneſs, in reſpect of our own nullity and unworthineſs, 1 *Cor.* 4. 7. 1 *Chron.* 17. 16.

3. We muſt prize and eſteem Gods Benefits, endeavouring to amplifie them, in reſpect of their Greatneſs, Excellency, Profit, Neceſſity, Sufficiency, acknowledging therein Gods Wiſdom, Power, Goodneſs fatherly Providence and Bounty towards us, *Pſal.* 16. 5, 6. *Mark* 7. 37. *Rom.* 8. 28. And this Acknowledgment, if it be effectual, will work affection in the Heart, a ſenſe of Gods goodneſs and bounty towards us, cauſing us to love God, and to be obſequious towards God in all the Duties of Thankfulneſs.

2. *Chearfulneſs and alacrity of Spirit*; as the Lord loves a *chearful Giver*, ſo a *chearful Thankſgiver*, χάρις Thanks, comes of χαίρω, to rejoyce χάρις muſt be μετὰ χαρᾶς, with joy, *Phil.* 1. 4. *James* 5. 13. The Holy Ghoſt in many places hath joyn- Pſa. 9. 2. ed them together: *I will be glad and rejoyce in thee, I* Pſa. 33. 1. *will ſing praiſe unto thy name, O thou moſt high:* —— *Rejoyce in the Lord, O ye Righteous, for praiſe is comely* Pſal. 92. 1, 2. *for the upright:* —— *It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt high; For thou Lord haſt made me glad through thy work, I will triumph in the works of thy hands.*

2. The *outward Duty* is to expreſs our inward *Thankfulneſs* and *Chearfulneſs*. Our *Thankfulneſs*, by celebrating and praiſing the name of God, by extolling his Goodneſs, by recounting his Mercies, and exciting others to praiſe the Lord: Our *Chearfulneſs*, by making a joyful noiſe and ſinging unto God: Pſal. 82. 1. *Sing aloud unto God our ſtrength, make a joyful noiſe unto the God of Jacob:* —— *Make a joyful noiſe unto* Pſa. 100. 1, 2. *the Lord, all ye Lands, ſerve the Lord with gladneſs, come before his preſence with ſinging:* To this purpoſe we may ſing the Pſalms in the end of this Book, or ſome ſuch other.

Sect. 3. *Of the Duties after Thankſgiving.*

THe Duty after, conſiſts in theſe particulars: ——

1. In referring the Benefits and Gifts received, to the glory of God the Giver, in the good of his Church.

2. In ſeeking to glorifie God who hath been ſo gracious unto us, by bringing forth the Fruits of John 15.8. a godly Life: *Herein is my Father glorified that ye bear much Fruit.*

3. In honouring the Lord with our Subſtance, and acknowledging him to be the chief Lord of Prov. 3. 9. all we poſſeſs: *Honour the Lord with thy Subſtance, and with the firſt Fruit of all thy encreaſe.*

SECT.

SECT. 4.

Of Pſalms ſuitable to this Duty, tranſlated by Mr. W. B.

Pſalm 100 to the Tune, *Have mercy*, &c.

ALL men of mortal birth.
that dwell in all the earth;
2. *O make a noiſe to God with joys,*
and ſerve the Lord with mirth.
O come before his throne
with ſinging, every one;
3. *For certainly the Lord moſt high,*
even he is God alone.

He made us, and not we;
not we our ſelves, but he.
His folk, and flock, and paſture ſtock
be made us for to be:
4. *With praiſe come to his gate.*
and to his courts relate.
His laud and fame, and bleſs his name:
his honour celebrate.

5. *For God is good for ever,*
his mercy faileth never.
His truth doth laſt all ages paſt,
and conſtant doth perſever.

PSAL. 108. Firſt Part.

O God I fix my heart,
my glory bears a part.
And as my tongue, ſo ſhall my ſong
praiſe thee with muſicks art.
2. *Wake Harp and Pſaltery.*
right early wake will I:
3. *Thy praiſes Lord, will I record,*
the people ſtanding by.

I'le praiſe thee with my ſong,
the nations all among:
4. *To heavens high, to clouds of sky,*
his truth and mercy throng.
5. *Exalted be thy name*
above the heavens frame.
Let earth below the trumpet blow
of thy renowned fame.

PSAL. 150.

PRaiſe, praiſe the Lord moſt high
within his ſanctuary,
In topmoſt tower of his great power,
with praiſe him magnifie.
2. *Praiſe him for acts renown'd,*
with excellency crown'd;
According to his greatneſs, do
praiſe him with trumpet ſound.

3. *O praiſe him chearfully,*
with Harp and Pſaltery:
4. *And let the dance his praiſe advance,*
and Timbrels melody
Praiſe him with joynt conſents
of ſtringed inſtruments.
5. *The Organs bring, loud Cymbals ring,*
each one his praiſe preſents.

5. *High ſounding Cymbals ring,*
let every Breathing thing
The praiſe record of this great Lord,
and Allelujah ſing.

Allelujah, and again, *Allelujah*; *Amen*, *Allelujah*.

ULTIMA.

THE
Laſt Things,

In Reference to the
FIRST and MIDDLE Things:
OR, CERTAIN

MEDITATIONS

ON
Life, Death, Judgment, Hell, Right Purgatory and *Heaven.*

Deut. 32. 39. *O that they were wiſe, that they underſtood this, that they would conſider their latter end.*
Ecclus. 7. 36. *Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.*

LIFES LEASE.

Gen. 47. 9.

Few and evil have the Days of my Life been.

WHEN *Pharaoh* was *Egypt*'s King, *Joſeph*, *Pharaoh's* Steward, and *Jacob*, *Joſeph*'s Father, there was a great Famine, which *Pharaoh* had dreamed, *Joſeph* foretold, and *Jacob* ſuffered, God that ſent *Joſeph* to *Pharaoh*, brings *Jacob* to *Joſeph*, the ſame Providence ſo diſpoſing of all, that yet ſome Food muſt be in *Egypt*, when nothing was found in all the Land of *Canaan*: Thither come and welcome (as you may ſee in the Story:) *Pharaoh* ſalutes *Jacob* with this Queſtion, *What is thy Age? How many are thy Days?* How many? alas, but *few*: What are they? alaſs, but *evil*: Thus we find *Jacob* at his Arithmetick; the Bill is ſhort, and the Number but a Cipher. Will you hear him caſt his Accounts? Firſt, they are *Days*; and without all Rules of Falſhood, by Subſtraction, *few*; by Addition, full of *evil*: contract all, and this is the ſum of all, *Few and evil have the days of my Life been.*

This Text, briefly, is the Leaſe of *Jacob's* Life; God the chief Lord enriched his Subſtance,

ſtance, yet limits the Grant of his Time: will you queſtion the Leaſe? For what time? no more but *my Life*] ſaith *Jacob*: But a Life? what Years? No Years, but *Days*] ſaith *Jacob*: But Days? how many? Not many, but *few*] ſaith *Jacob*; but *few*? how good? not good, but *evil*] ſaith *Jacob*: Who can blaze the Arms of Life, that finds not in it Croſs and Croſlet? the Leaſe, but a *Life*] the Term, but *Days*,] the Number, *few*,] the Nature, *evil*;] nay, when all is done, we ſee all is out of date; the days are not, but are paſt, they *have been*;] *Few and evil have the days of my life been.*]

We muſt, you ſee, invert the Text, and begin with that on which all hangs; it is but *my life*,] ſaith *Jacob*.

Life.]

WOuld you know what is that? Take but a view of *Nature* and *Scripture*, and theſe will ſufficiently deſcribe our Life.

Ut Roſa Paſtano languet adepta jugo, Tifernas.

Firſt, *Nature*, whoſe dim Eye ſees thus far: What is it but a *Roſe*? ſaith *Tifernas*; which if you view in its growth, the Cold nips it, Heat withers it, the Wind ſhakes it; be it never ſo fair, it withers; be it never ſo lively, immediately we die and periſh.

Ut herba ſolſtitialis, Plaut.

ὁ βίος οὐ βίος ἀληθῶς, Philemon.

Scena eſt ludus, quoque vita. Luſcin.

Cum parumper ſe oſtendiſſet, mox ſe abſcondit. Anonym. Rodol. Agric.

Tu quieſcis ſecurus, & in modum gliris ſepultus jaces, Philonius.

ἀνέρες εἰκελόνειροι, Ariſtoph.

σκιᾶς ὄναρ ἄνθρωπος, Pind. in Pyth.

Vita quid niſi mortis imago? Cato.

A *Roſe*? that is too beautiful! *Life* is but *Graſs*, ſaith *Plautus*, green now, withered anon; thus like the Flower that is cut in Summer; aſſoon as we are born, Death is ready with his Scythe; aſſoon as we are dead, Angels gather in the Harveſt, on whoſe wings we are carried to that Barn of Heaven. *Graſs*? No, ſaith *Philemon*, *Life* is no better than a *counterfeit Picture*: what if the Colours be fair, and the reſemblance near? the ſhadow of Death, and the Curtains of our Grave will darken all. A *Picture*? That is too honourable; *Life* is (a worſe reſemblance) but a *Play*, ſaith *Luſcinus*; we enter at our Birth, and act all our Life; preſently; there is an *Exit*, or a back return, and away we go, ſhutting up all with a ſudden Tragedy. A *Play*? That is too large. *Anonymus* being asked what was *Life*? he ſhews himſelf a little, then hides himſelf again; his meaning was this, our *Life* is but a little *Shew*; and no ſooner are we ſeen, but immediately are we hid and gone. A *Shew*? that is too pleaſant; *Life* is nothing but a *Sleep*, ſaith *Philonius*; we live ſecure, and Dormice-like we ſlumber away our time; when all is done, as if all this were too little, we ſleep again, and go from (our Grave) the Bed, to (that Bed) our Grave. A *Sleep*? That is too quiet; it is nothing but a *Dream*, ſaith *Ariſtophanes*; all our worldly pleaſures are but waking Dreams, at laſt Death rowzeth our Souls that have ſlept in Sin, then lifting up our heads, and ſeeing all gone, we awake ſorrowing. A *Dream*, or the *Dream of a Shadow*, ſaith *Pindarus*; the worſt, the weakeſt *Dream* that can be imagined; ſure one ſtep further were to arrive at Death's door; and yet thus far are we led by the hand of *Nature*; nay, if you will lower; *Death* ſucceeds *Life*, and *Life* is but the *Image of Death*, ſaith *Cato*. Here is a true Picture of our *Frailty*; *Life* is like *Death*; indeed ſo like, ſo near together, that we cannot differ each from other.

See here the Condition of our *Life*; what is it but *a Roſe*, *a Graſs*, *a Picture*, *a Play*, *a Shew*, *a Sleep*, *a Dream*, *an Image of Death*? Such a thing is *Life*, that we ſo much talk of.

And if *Nature* give this Light, how blind are they that cannot ſee *Lifes* frailty? You need no more but mark the *Deſtinies* (as Poets feign) to ſpin their Threads; one holds, another draws, a third cuts it off; What is your Life but a Thread; ſome have a ſtronger twiſt, others a more ſlender: ſome live till near rot; others die when ſcarce born: there's none endure long; this Thred of Life is cut ſooner or later, and then our work is done, our courſe is finiſhed. Are theſe the Emblems of our *Life*? And dare we truſt to this broken ſtaff? How do the Heathen precede us Chriſtians in theſe Studies? Their Books were Sculls, their Desks were Graves, their Remembrance an Hour-glaſs. Awake your Souls, and bethink you of Mortality; Have you any privilege for your *Lives*? Are not Heathens and Chriſtians of one Father *Adam*? of one Mother *Earth*? The Goſpel may free you from the ſecond, not the firſt Death; only provide you for the firſt, to eſcape the ſecond Death. O men, what be your thoughts? nothing but of *Goods*, and *Barns*, and *many Years*? You may boaſt of *Life*, as *Oromazes* the Conjurer of his Egg, which (he ſaid) included the felicity of the world; yet being opened, there was nothing but *Wind*: Think what you pleaſe, your Life is but a *Wind*, which may be ſtopt ſoon, but cannot laſt long by the Law of *Nature*.

But ſecondly, as *Nature*, ſo *Scripture* will inform you in this Point. The *Life* of Man is but of little eſteem: What is it but a *Shrub* or a *Briar* in the Fire? *As the crackling of Thorns under the Pot, ſo is the* (Life or) *Laughter of the Fool*; momentany and vanity, *Eccleſ.* 7. 6. Nay, a *Shrub* were ſomething but our Life is leſs, no better than a *Leaf* not a tree, nor ſhrub, nor fruit, nor bloſſom: *We all fade as a Leaf, and our iniquities like the Wind have ſwept us away*, Iſa. 64. 6. Yet a Leaf may glory of his birth, it is deſcended of a Tree: *Life* is a *Reed*, ſometimes broken, at leaſt ſhaken; ſo vain, ſo infirm, ſo inconſtant is the Life of man: *What went ye out to ſee? a Reed ſhaken with the wind?* Mat. 11. 7. Nay a *reed* were ſomething, our *life* is baſer, indeed no better than a *Ruſh or Flag*. *Can a Ruſh grow without Mire? though it were green, and not cut down, yet ſhall it wither before any other herb*, Job 8. 11. 12. What ſhall I ſay more? what ſhall I cry, a *Ruſh*? *All fleſh is graſs, and all the grace thereof as the flower of the field*; *the graſs withereth, the flower fadeth, ſurely the people is graſs*, Iſa. 40. 7. I am deſcended beneath juſt patience, but not ſo low as the *life* of man; as all theſe reſemble *life*, ſo in ſome meaſure they have *life*: but *life* is a *ſmoke*, without any ſpark of *light* in it: thus cries *David*, *My days are conſumed like ſmoak, and my bones are burnt like an hearth*, Pſal. 102. 3. Yet here no ſtay, the *ſmoke* ingenders *clouds*, and a *cloud* is the fitteſt reſemblance of our *life*: *My welfare paſſeth away as a cloud* (ſaith *Job*) *and our life ſhall paſs away as the trace of a cloud, and come to naught, as the Miſt that is driven away with the beams of the Sun*, Job 30. 15. Neither is this all,

Eccl. 7. 6.

Iſa. 64. 6.

Mat. 11. 7.

Job 8. 12.

Iſa. 40. 7.

Pſ. 102. 3.

Job 30. 15.

clouds may hang calm, but *life* is like a tempeſt, Job 7. 7. it is a *cloud* and a *wind* too; *Remember that my life is but a wind, and that mine eye ſhall not turn to ſee pleaſure*, Job 7. 7. Nay, we muſt lower, and find a weaker Element; it is not a *wind*, but *water*; ſaid that woman of *Tekoah*, 2 Sam. 14. 14. *We are as water ſpilt on the ground which cannot be gathered up again*, 2 Sam. 14. 14. yet is *water* both a good and neceſſary Element. *Life* is the leaſt part of *water*, nothing but a Foam, a Bubble. Hoſ. 10. 7. *The King of Samaria* (that great King) *is deſtroyed as the foam upon the water*, Hoſ. 10. 7. I can no more, and yet here is ſomething leſs, *a foam or bubble* may burſt into a *vapour*, and what Jam. 4. 14. is your *life? It is even a vapour that appeareth for a little time, and afterwards vaniſheth away*, Jam. 4. 14. Leſs than this is nothing; yet *life* is ſomething leſs, nothing in ſubſtance; all it is, it is but 1 Chr. 29. 15. a *ſhadow*: *We are ſtrangers and ſojourners as all our Fathers were*; *our days are like a ſhadow upon the earth, and there is none abiding*, 1 Chron. 29. 15. See whither we have brought our *life*, and yet ere we part, we will down one ſtep lower; upon a ſtrict view we find neither *ſubſtance* nor *ſhadow*, Pſ. 39. 5. only a meer nothing, a *very vanity: Behold thou haſt made my days as an hands breath, and mine Age is nothing in reſpect of thee*; *ſurely every man living is altogether vanity*, Pſal. 39. 5.

Lo here the nature of our Life; it is *a ſhrub a leaf, a read, a ruſh, a graſs, a ſmoak, a cloud, a wind, a water, a bubble, a vapour, a ſhadow, a nothing.*

What mean we to make ſuch ado about a matter of *nothing*? I cannot chuſe but wonder at the vanity of men, that run, ride, toil, travel, undergo any labour to maintain this *life*; and what is it when they have their deſire which they ſo much toil for? We live, and yet whilſt we ſpeak this word, perhaps we die. Is this a Land of the living, or a Region of the dead? We that ſuck the Air, kindle this little Spark, where is our ſtanding but at Pſ. 9. 13. the *gates of Death*? Pſal. 9. 13. Where is our Luk. 1. 79. Walk, but in the *ſhadow of Death*? Luke 1. 79. What is our Manſion-houſe, but the *body* Rom. 7. 24. *of Death*? Rom 7. 24. What think ye? *Is not this the Region of Death, where there is nothing but the gate of Death, and the ſhadow of Death, and the body of Death*? Sure we dream that we live; but ſure it is that we die; or if we live, the beſt hold we have is but a *Leaſe*: God our chief Lord may beſtow what he pleaſeth; to the rich man wealth, to the wiſe man knowledge, to the good man peace; to all men ſomewhat; yet if you ask, Who is the Leſſor? God. Who is the Leſſee? Man. What is leaſed? This World. For What Term? *My Life.*] This *Jacob* tells *Pharaoh*, as the Text tells you, *Few and evil have the days of* my life] *been.*

Annon & hæc regio mortis, ubi porta mortis, umbra mortis, & corpus mortis?

This is the Leaſe; and now you have it, let us ſee what uſe you will make of it.

Uſe 1. Wiſd. 2. 6. 7. It is a bad Life ſome live; *Come* (ſay they) *and let us enjoy the pleaſures that are preſent, and let us chearfully uſe the Creatures as in youth, let us fill our ſelves with coſtly wine and ointments, and let not the flower of life paſs by us.* What a Life is here! Can it be, that Pleaſures, Wine, and Ointments ſhould have any durance in this Vale of Miſery? Suppoſe thy Life a continued Scene of Pleaſures; hadſt thou *Dives*'s Fare, *Solomon*'s Robes, *David*'s Throne, *Crœſus*'s Wealth; livedſt thou many Years without any Cares; yet at laſt comes Death, and takes away thy Soul in the midſt of her Pleaſures: Alaſs! what is all thy Glory, but a Snuff that goes out in ſtench? Couldeſt thou not have made Death more welcome, if he had found thee lying on a pad of Straw, feeding on Cruſts and Crumbs? Is not thy Pain more grievous, becauſe thou waſt more happy? Do not thy Joys more afflict thee, than if they had never been? O deceitful World, that grieveſt if thou croſſeſt; and yet to whom thou art beſt, they are moſt unhappy!

But to ſpeak to you who have paſſed the Pikes *Uſe* 2. and Pangs of the New Birth: Would you have Life indeed, and enjoy that Joy of Life which is immortal? Then head, revive, watch, and awake from Sin. Where you ſometimes dead in Sin? O but now live in Chriſt; Chriſt is *the Life*, John. 14. 6. Joh. 14. 6. Where you ſometimes dumb in your dying Pangs? O but now abide in Chriſt; Chriſt is *the Word of Life*, John 1. 1. Are you Joh. 1. 1. as yet Babes in Chriſt, feeble and but weak through Lifes Infirmities? Why then uſe all good Means, eat and be ſtrong; Chriſt is *the Bread of* Joh. 6. 48. *Life*, John 6. 48. Here is a Life indeed; would you not thus live for ever? Then *believe in God*, Joh. 17. 3. *and in Jeſus Chriſt whom he hath ſent, and this is Life eternal*, John 17. 3. O happy Life, which many a Man never dreams of! So much they ſtrive to protract this brittle Life, which but adds more Grief, that they forget Chriſt; nay, they forget their Creed, which begins with true Life, *God*; and ends with Life never-ending, *Life everlaſting.* Others that hope for Heaven, fix not their Thoughts on Earth: If you be God's Servants, lift up your Hearts above, for there is *Life*, and the *God of Life*, the *Tree of Life*, and the *Well of Life*, the *Life of Angels*, and the *Life everlaſting.*

One Sand is run, and the Text is leſſened; but as you have the Leaſe, ſo you may now expect to know the Date: The Leaſe is but *a Life*, the Date laſts but *Days.*

Days]

NOt Weeks, nor Months, nor Years; or if a Year, the beſt Arithmatick is to reduce or break it into Days: ſo we have it in the laſt Tranſlations, *The days of the year.*

Here then is the { Sum, *A Year.*
Fraction, *Days.*

Firſt, *A Year*: In the *Spring* is the youthful Spring of our Age, in the *Summer* is the aged time of our Youth: in the *Autumn* is the High-noon or Middle of our Age, when the Sun (which in our Soul) rules is the Equinoctial Line of our Life; in the *Winter* we grow old and cold, the nips of Froſt ſtrips the Tree of our Life, we fall into the Grave, and the Earth that nouriſhed us will then conſume us. See what is Man! *A Spring of Tears, a Summers Duſt, an Autumns Care, a Winters Wo.* Read but this Map, and you need travel no further to enquire of *Life.*

The firſt Quarter is our Spring, and that is full of Sin and Miſery; the Infant no ſooner breaths, but he ſucks the Poyſon of his Parents: In *Adam* all ſinned, and ſince his time all were defiled by his Sin. Is it not Natures Rule, That *every Man begets one like himſelf?*

And is it not God's Rule, *That every Sinner begets another no better than himſelf*? How may a foul Veſſel keep ſweet Water? Or how may an earthly Sinner beget an heavenly Saint? We are in the ſame ſtate of Sin, and ſo we fall into the ſame plunge of Sorrow. The Child in his Cradle ſleeps not ſo ſecure, but now he wakes, and then he weeps; Cold ſtarves him, Hunger pines him, Sores trouble him, Sickneſs gripes him, there is ſome Puniſhment, which without Sin had never been inflicted. It is wonderful to conſider how Nature hath provided for all Creatures; Birds with Feathers, Beaſts with Hides, Fiſhes with Scales, all with ſome Defence; only Man is born ſtark naked, without either Weapon in his Hand, or the leaſt thought of Defence in his Heart: Birds can fly, Beaſts can go, Fiſhes can ſwim; but infant-man, as he knows nothing, ſo neither is he able to do any thing: Indeed he can weep as ſoon as born, but not laugh (as ſome obſerve till forty days old; ſo ready are we born to Wo, but ſo far from the leaſt ſpark of Joy. O meer madneſs of Men, that from ſo poor, naked, and baſe Beginnings, can perſuade our ſelves we are born to be proud!

And if this be our Spring, what (think ye) is our Summer? *Remember not the ſins of this time*, Pſal. 25. 7. prays *David*, *Pſalm* 25. 7. And why? *Their re-* Job 13. 26. *membrance is bitter*, ſaith *Job*, *Job* 13. 26. If Mirth and Melody ſhould never meet with end, this were an happy Life; *Rejoyce, O young man, in thy youth, let thine heart chear thee in the days of thy youth, walk in the ways of thy heart, and in the ſight of thine eyes*; *but remember, for all theſe things* Eccleſ. 11. 9. *God will bring thee to judgment*, Eccleſ. 11. 9. This *Judgment* is the Damp that puts out all the Lights of Comfort: Could not *Solomon* have given the Reins, but he muſt pull again at Curb? Muſt Youth rejoyce; *But for all this remember*? What a Bar ſtands here in the very Door of Joy? Alaſs! that we ſhould trifle thus with Toys; which no ſooner we enjoy, but in grievous ſadneſs we repent our Follies. The Wiſe man that gave liberty to his ways, What cry's he but, *Vanity*, and after, *Vanity of Vanities*; and at laſt, *All is vanity*? What was the Wiſdom of *Achitophel*? a vain thing: What the ſwiftneſs of *Aſahel*? a vain thing: What the ſtrength of *Goliah*? a vain thing: What the pleaſures of *Nebuchadnezzar*? a vain thing: What the Honour of *Haman*? a vain thing: What the beauty of *Abſolom*? a vain thing. Thus if we ſee but the fruit that grows of ſin, we may boldly ſay of *Laughter*, *Thou art* Eccle. 2. 2. *mad*; *and of Joy, what is this thou doeſt*? Eccleſ. 2. 2.

And if this be our *Summer*, what may be our *Autumn*? an hour of joy, a world of ſorrow: If you look about you, how many Miſeries lie in wait to enſnare you? There is no place ſecure, no ſtate ſufficient, no pleaſure permanent whither will you go? The Chamber hath its care, the Houſe hath its fear, the Field hath its toil, the Country hath its frauds, the City hath its Fractions, the Church hath its Sects, the Court hath its envy; here is every place a field where is offered a Battle; or if this were better, conſider but you ſtates; the Beggar hath his ſores, the Souldier hath his ſcars, the Magiſtrate hath his troubles, the Merchant his travels, the Nobles their croſſes, the Great ones their vexations; here is every ſtate a Sea, toſſed with a world of Tempeſts; or yet if this were happier, bethink you a little longer of you fleeting joys; the Sweet hath its Sowr, the Crown hath its Care, the World hath its Want, Pleaſure hath its Pain, Profit hath its Grief, all theſe muſt have their end; here is a dram of Sugar mixt with an Ephah of bitter. Is this Manhood that is ſubject to all theſe Miſeries? Nay, what are theſe in compariſon of all it ſuffers? It is deformed with ſin, defiled with luſt, outraged with paſſions, over-carried with affections, pining with envy, burthened with gluttony, boiling with revenge, tranſported with rage; all man's Body is full of iniquity, and his Soul, (the bright Image of God) through ſin is transformed to the ugly ſhape of the Devil.

And if this be our *Autumn*, what (I pray) is the *Winter*? Then our Sun grows low, and we begin to die by degrees; ſhew me the Light which will not darken; ſhew me the Flower which will not fade; ſhew me the Fruit which will not corrupt; ſhew me the Garment which will not wear; ſhew me the Beauty which will not wither; ſhew me the ſtrength which will not weaken: Behold, now is the hour that thy Lights ſhall darken, thy Cheeks wrinkle, thy Skin be furrowed, thy Beauty fade, and thy Strength decay. Here is the ambition of a long Life; thy *Leaſe* lies a bleeding, and Death raps at the door of thy Heart to take poſſeſſion: O forcible entry will not Pleaſures delay? Cannot Riches ranſom? Dare not Strength defie? Is neither Wit nor Wealth able to deceive nor bribe? What may rent this Houſe, that the Soul may but lodge there one night longer? Poor Soul that dies (or departs) in unremedied pangs! our ſins may run on ſcore, and repentance forget her days of payment: yet our Leaſe ſhall end, the Date expire, this Body ſuffer, and the Soul be driven from her houſe an harbour. See the ſwift courſe of our mortal *Sun*, at *North* and *South*, in our Mothers *Womb and Tomb* both in one year.

Conſider this ye that forget God; you have but a *year* to live, and every ſeaſon yields ſome occa- *Uſe.* ſion to tell you ye muſt die: In *Childhood*, what is your Cheſt of Clouts, but a remembrance of your winding-ſheets? In *Youth*, what is your Mirth and Muſick, but a Summons to the Knell? In *Manhood*, what is your Houſe and Encloſure, but a token of the Coffin? In *Age*, what is your Chair or Litter, but a ſhew of the Bier, which at laſt ſhall convey you to your Graves: Man, ere he is aware, hath Dreſt his Herſe; every ſeaſon adding ſomething to his Solemnity. Where is the Adulterer, Murtherer, Drunkard, Blaſphemer, Are you about your ſins? Look on theſe objects; There is a *Sun* now ſetting, or a *Candle* burning, or an *Hour-glaſs* running, or a *Flower* decaying, or a *Traveller* paſſing, or a *Vapour* vaniſhing, or a *ſick Man* groaning, or a *ſtrong Man* dying; beſure there is ſomething pulls you by the ſleeve, and bids you beware to commit ſuch enormities: Who dares live in ſin, that conſiders with himſelf he muſt die ſoon? And who will not conſider, that ſees before his eyes ſo many Remembrancers, Alaſs, we muſt die, and howſoever we paſs from Childhood to Youth, from Youth to Mandhood, from Manhood to Age; yet there is none can be more than old. Here is the utmoſt of our Life, *A Spring, a Summer, an Autumn, a Winter*; and when that is done, you know the whole *Year* is finiſhed. *Senectutem nemo excedit.*

The Sum is a *Year,*] the Items are *Days.*] And what *Days* can ye expect of ſuch a *Year*? My Text, in relation to theſe *days*, gives us two Attributes; the firſt is, *few*, the ſecond is *evil*; if ye conſider our *days*, in regard of the *fewneſs* (which this word ſeems rather to intimate) you may ſee them in Scripture brought to *fewer* and *fewer*, till they are well near brought to nothing.

If we begin with the beginning, we find firſt, that the firſt Man *Adam* had a Leaſe of his Life in *Fee*, and (as Lawyers ſay) *to have and to hold*, from the beginning to everlaſting; but for eating the forbidden fruit, he made a forfeiture of that Gen. 2. 17. Eſtate: Of this he was forewarned; *In the day that thou eateſt thereof, thou ſhalt die the death*, Gen. 2. 17. And this he found too true; *Becauſe thou haſt eaten of the Tree whereof I commanded thee, Thou ſhalt not eat*; ——— What then? Amongſt other Gen. 3. 19. Curſes this was one, *Duſt thou art, and to the duſt thou ſhalt return*, Gen. 3. 19. After him, the longeſt life came of the number of a thouſand Gen. 5. 27. years: *The days of Methuſalem* (ſaith *Moſes*) *were nine hundred ſixty and nine years, Gen.* 5. 27. And had he come to a thouſand, which never was at- 2 Pet. 3. 8. tained by man; yet *a thouſand years are but one day with God.* 2 Pet. 3. 8. Yea but a yeſterday, Pſa. 90. 4. ſaith *Moſes*; *A thouſand years in God's ſight are but as yeſterday, Pſal.* 90. 4. But what ſpeak I of a thouſand years? No ſooner came the Flood, but the Age of man (of every man born after it (was ſhortned half in half. *Theſe are the Ge-* Gen. 11. 10 *nerations of Sem* (ſaith *Moſes*) Gen 11. 10. to wit, *Arphaxad*, and *Selah*, and *Eber*, none of which there could reach to the number of five hundred years; the longeſt liver was *Eber*, and yet all his days before and after his firſt-born, Gen. 11. 16, 17. *Peleg*, were but *four hundred ſixty and four years*, Gen. 11. 16, 17. Nay, as if half a thouſand were more than too much, you may ſee God halfs their Ages once again: *Peleg* lives as long as any man after him, and yet his days were neither a thouſand, nor half a thouſand, nor half of half a thouſand; no, no more than *two hun-* Gen. 11. 18, 19. *dred thirty and nine years*, Gen. 11. 18, 19. But this was a long Life too: If we come to arrive at the time of *Jacob*, we ſhall find this little time well near halfed again; when he ſpoke this Text, he tells he was *one hundred and thirty years old*; and after this he lived no lon- Gen. 47. 28 ger than ſeventeen years more; *ſo that the whole Age of* Jacob *was but* (ſevenſcore and ſeven) *an hundred forty and ſeven years*, Gen. 47. 28. Nay, to leave *Jacob* a while, and to come a little nearer our ſelves, in *Moſes*'s time we find this little time halfed again, he brings ſevenſcore to Pſ. 90. 10. ſeventy; *The days* (ſaith he) *of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone*, Pſal. 90. 10. Here is *half of halfs*, and if we *half* it a while, ſure we ſhall *half* away all our time: Nay, we have a Cuſtom goes a little further, and tells us of a number a great deal ſhorter, we are fallen from ſeventy to ſeven in *Life-Leaſes* made by us. Nay, what ſpeak I of years, when my Text breaks them all into days? *Few and evil have the days been*, ſo our former Tranſlation, without any addition of *years* at all; and (if you mark it) our *life* in Scripture is more often termed *days* than *years*: The Books of *Chronicles*, which write of mens Lives, are called according to interpretation, *Words of days*; to this purpoſe we read, *David was old and full of days*, 1 Chron. 23. 1. 1 Chr. 23. 1. And, *In the days of Jehoram Edom rebelled*, 2 Chron. 21. 8. 2 Chr. 21. 8. So in the New Teſtament, *In the days of Herod the King*, Mat. 2. 1. Mat. 2. 1. And, *In the days of Herod the King of Judah*, Luke 1. 5. Luke 1. 5. In a word, thus *Job* ſpeaks of us, our *life is but days*, our days but *a ſhadow. We know nothing* (ſaith *Job*) and why ſo? *Our days upon Earth are but a ſhadow*, Job 8. 9. Job 8. 9.

Lo here the length of our little Life, it is not for ever; no, *Adam* loſt that eſtate, and he that lived longeſt after *Adam*, came ſhort of the number of a *thouſand years*; nay, that was *halfed* to ſomewhat leſs than *five hundred*, and that again *halfed* to little more than *two hundred*; *Jacob* yet *halfs* it again to a matter of *ſevenſcore*, and *Moſes halfs* that again to *Seventy*, or a little more: nay, our time brings it from *ſeventy* to *ſeven*; nay, *Jacob* yet brings it from *years* to *days*; *Few and evil have the days*] *of the year*] *of my Life been.*

Teach us, O Lord, to number our days, that we may apply our hearts unto wiſdom, Pſal. 90. 12. *Vſe* 1. *Moſes*'s Arithmetick is worthy your meditation; learn of him to number, pray to God your Teacher, think every evening there is one day of your number gone, and every morning, there is another day of Miſery coming on, evening and morning meditate on God's Mercy and your own Miſery. Thus if you number your days, you ſhall have the leſs to account for at that Day when God ſhall call you to a final reckoning.

But miſerable men, who are not yet born, a- *Vſe* 2. gain, their days run on without any meditation in this kind: What think they of, but of long days, and many years? And were all their days as long as the day of *Joſhua*, when the Sun ſtood ſtill in the midſt of Heaven, yet it will be night at laſt, and their Sun ſhall ſet like others. True, God may give ſome a liberal time; but what enemies are they to themſelves, that of all their days allow themſelves not one? *If* 1 Pet. 3. 10. *any man long after life, and to ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.* How live they that would needs live long, and follow no Rules of Piety? Many can poſt off their Converſion from day to day, ſending Religion afore them to thirty, and then putting it off to forty, and not pleaſed yet to overtake it, promiſe it entertainment at threeſcore; at laſt Death comes, and allows not one hour: In Youth theſe men reſolve to reſerve the time of Age to ſerve God in; in Age they ſhuffle it off to Sickneſs; when Sickneſs comes, care to diſpoſe their Goods, loathneſs to die, hope to eſcape, martyrs that good thought. O miſerable men! if you have but the *Leaſe* of a Farm for twenty years, you make uſe of the time, and gather profit; but in this *precious Farm of Time*, you are ſo ill Husbands, that your *Leaſe* comes out before you are one penny-worth of Grace the richer by it. *Why ſtand ye here all the day* Mat. 20. 6. *idle?* There are but a few hours or days that ye have to live; at laſt comes the night of Death, that will ſhut up our eyes in ſleep till the day of Doom.

You ſee now the Term of our *Leaſe*, our Life laſts but *Days*.] And although we live many *days*, yet in *this thy day*, ſaith Chriſt; And, *Give us this day our daily Bread*, ſay we; as if no day could be called *thy day*, but *this day*: If there be any more, we ſhall ſoon number them; my Text tells you there are not many, but *few*; *Few and evil have the days of my life been.*

Luk. 9.42.
Mat. 6.12.

Few.]

OUR *Leaſe* is *a life*, our *life* is but *days*, our *days* are but *few*. The Phœnix, the Elephant, and the Lion, fulfil their hundreds; but man dieth when he thinks his Sun yet riſeth, before his eye be ſatisfied with ſeeing, or his ear with hearing, or his heart with luſting; Death knocks at his Door, and often will not give him leave to meditate an excuſe before he comes to Judgment: Is not this a wonder to ſee dumb Beaſts outſtrip Mans Life? The *Phœnix* lives thouſands (ſay ſome) but a thouſand years are a long Life with Man: *Methuſalem* (you ſaw) the longeſt liver, came ſhort of this number; and yet, could we attain to ſo ripe an Age, what are a thouſand Years to the Days everlaſting? If you took a little Moat to compare with the whole Earth, what great Difference were in theſe two? And if you compare this Life which is ſo ſhort, with the Life to come, which ſhall never have end, how much leſs will it yet appear? *As drops of rain are unto the Sea, and as a gravel-ſtone is in compariſon to the Sand; ſo are a thouſand years to the days everlaſting.* But will you have an exact account, and learn the juſt number? It was the Arithmetick of Holy Men to reckon their days but few,] as if the ſhorteſt cut were the beſt account. The *Hebrews* could ſubduct the time of Sleep, which is half our Life; ſo that if the Days of Men were *threeſcore years and ten*, here's *five and thirty years* ſtruck off at one blow. The Philoſophers could ſubduct the time of Weakneſs, which is moſt of life; ſo that if *vivere* be *valere*, that only *a true Life which enjoys good Health*, here's the beginning and the ending of our Days ſtruck off at the ſecond blow. The Fathers could ſubduct all times not preſent; and what ſay you to this account? Were the Days of Life at noon, Man grown to Man-hood? Look ye back, and the time paſt is nothing; Look ye forward, and the time to come is but uncertain: And if time paſt and time to come ſtand both for Cyphers, what is our Life but the preſent? And what is that but a moment? Nay, as if a moment were too much; look at Scripture, and you will ſee it brought to a leſſer paſs. *Job* (for his part) goes about to ſubduct the time of his Birth, which is the bud of Life; *Let the day periſh* (ſaith he) *wherein I was born*; *nay, let it not be joyned unto the days of the year, nor let it come into the count of months*, Job. 3. 6. *Solomon* could ſubduct not only Childhood, but the time of Youth too, which is the ſtrength of Life: *Take away grief out of thine heart, and cauſe evil to depart from the fleſh; for childhood and youth both are but Vanity*, Eccleſ. 11. 10. *Paul* could ſubduct the time of ſin, which is the Joy of Life; *She that lives in pleaſure* (lives not, nay ſhe) *is dead while ſhe is alive*, 1 Tim. 5. 6. Sum all, and ſuppoſe that the time of Birth, and Childhood, and Youth, and Sin, were gone, to what an Epitome were Mans Life come? Think of this all ye that travel towards Heaven, Had we not need to make haſte, that muſt go ſo long a Journey in ſo ſhort a time? How can he chuſe but run, that remembers his Days are few, nay, that every day runs away with his Life? The Workman that ſets a time for his Task, he liſtens to the Clock, and counts the Hours; not a minute muſt paſs, but his work goes onwards: How then do we neglect our time while we ſhould ſerve God? *Work while it is day*, ſaith Chriſt, and *this is the day of ſalvation*, ſaith the Apoſtle. Would you know your Task? You muſt work. Would you know the time? It is this day. A great Task, a ſhort time: Had we not need with *Moſes* to number our days, leſt we loſe a minute? It is true, of all numbers we cannot skill to number our days: We can number our Sheep, our Oxen, our Fields, our Coyn; but we think our Days are infinite, and never go about to number them. The Saints that went before us caſt another account; *Moſes* had his *Tables*, *Job* had his *Meaſures*; all agree both for meaſure and number, magnitude and multitude; our Life is but ſhort, our Days are but *few*. *Few*] and evil they have been.

Ecclus. 18. 9.
Pſal. 90. 10.
Job 3. 6.
Eccleſ. 11. 10.
1 Tim. 5. 6.
John 9. 4.
2 Cor. 6. 2.

Give me leave a little to amplifie on this Point: Would we throughly know the ſhortneſs of our Time, the fewneſs of our Days? I ſhall then ſet before you the magnitude of the one, and the multitude of the other.

And firſt, for the magnitude of the Time of our Life; A Man (ſays the Philoſophers) is *Microcoſmus*, a little World; little for Goodneſs, a World of Wickedneſs. Of this World, if you'll have the Dimenſions according to the Rules of Geomitricians, the length, breadth, and depth of our ſhort Life; then firſt for our length from Eaſt to Weſt, from our Birth to our Burial, I need not to take ſo many Paces, as will make *mille paſſus*, a mile; our little Life bears no proportion to ſuch a length: I dare not ſay as *Stobæus* relates, that our Life hath the laſt of a Cubits length; for that's more than the Scripture will afford it; It is but *a ſpan or hand breadth*, ſaith *David*, that's little: Nay, *Alcæus in carmine Lyrico*, ſaith, "It is but an Inch long, that's "leſs: Nay, ſaith *Plutarch*, All our Life is but a "prick, a point; yet leſs ſaith *Seneca*, It is a "Point that we live, and leſs than a Point, that's leſs than either I can ſay, or you conceive. What is it? Not a Mile, but a Cubit, but a Span, but an Inch, but a Point, nay leſs than that: Here's little Longitude of Life. Well, but our Latitude perhaps is greater: No; take a Meaſure if you pleaſe from one Pole to another, as we ſtand betwixt the terms of Life and Death, and whereſoever we are, Death is within a hand-breadth of our Life: If we be on the Sea, there's but a thick Board betwixt us and drowning; if on the Land, here's but a Shoe-ſole betwixt us and our Grave; if we ſleep, our Bed is our Bodies Grave, and there's but a Sheet (perhaps a Winding-ſheet) betwixt us and it; when we are awake, our Body is our Souls Grave, and there's but a few Skins (as ſay Phyſitians) betwixt death and us. What is it but the breadth of an Hand, of a Board, of a Shoe-ſole, of a thin Sheet, of a ſmall Skin; there's little Latitude you ſee. Well, but

Pſ. 39. 5.
Punctum eſt quod vivimus, & adhuc puncto minus.

but our Profoundity may help all this: Go to therefore, and ſee what that is. I ſhall not lead you down many Steps, for indeed there are not many Steps to lead you down. In one word, Come to the Centre of the Heart of Man: The *Grecians*, to expreſs the ſhallowneſs of this Life, give the ſame name to the Heart, that they do to Death; Κέαρ is the Heart, the Author of Life, and Κέαρ is Deſtiny the worker of Death; to ſhew, that as every Man hath an Heart, ſo Death hath a Dart for every Man. Chriſtians! Mortals! Conſider your Magnitude in all theſe Dimenſions: Alaſs! How is it that many of you make your ſelves ſo great? what mean thoſe Titles which you take upon you? *Your Greatneſs*, *Your Highneſs*, *Your* —— I know not what. O conſider the mortality of your Bodies, and that will tell you the juſt * ſcantling of your ſelves.

2. For the *multitude of our days*, he was branded with the name of a Fool, that thought he had *many years* to live. *Moſes* tells us, *The days of our years are threeſcore years and ten*, Pſal. 90. 10. But now (as you heard) we value our Life but at *ſeven years*, as if ſix years we had to labour, and to do all we had to do; but the ſeventh were a Sabbath *to reſt with God*, Rev. 14. 13. Nay, yet the Scripture comes ſomewhat lower, and becauſe a Plurality might cauſe a ſecurity, it beſtows but a unity upon our years: Thus *Jacob* in this Text reckons of a great number of one year, *The days of the year of my Life are an hundred and thirty years*, Gen. 47. 9. Nay *Auſtine* comes ſhorter, and compares our Life to a quarter of a year, like *Jehoahaſh's* reign, which laſted *about three months time*, 2 King. 23. 31. Nay, the Scripture deſcends from *months* to *days*? *Few and evil are my Days*, ſaith *Jacob*: Implying that this life is but a *few days*, or but * *one day* as ſome would have it, which is the meaning of Chriſts Prayer, *Give us this day our daily bread*, Matthew 6. 11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: No, *Boaſt not of to Morrow, for thou knoweſt not what a day may bring forth*, Prov. 27. 1. Thy day is this preſent day, and therefore ſaith the Apoſtle, *To day if you will hear his voice*, Heb 3. 7. nay, to ſpeak further, this day (ſaith *Job*) is paſt already, *We are but of yeſterday*, Job 8. 9. nay, as if a day were too long for this life of Man, *Moſes* reſembles it to the *Graſs that grows up in the Morning, and is cut down in the Evening*, Pſalm 90. 6. and *Gregory* compares it to *Jonahs* Gourd, that *came up in a Night, and periſhed ere the Day was done*, Jonah 4. 10. *The evening and the morning make but one day*, Geneſis 1. 5. but * our day is oft-times *an evening* without *a morning*, and oft-times a *morning* without *an evening*. Nay, yet to go lower, as if half a day were more than our life could parallel, *Moſes* compares it to *a Watch*, which is but the fourth part of a night, *Pſalm* 90. 4. Yea, and as if this were longer than our life doth laſt, the Scripture calls it but *an hour*, John 5. 25. *The hour is coming, and now is*, ſaith Chriſt: Nay, our life is but *a minute*, or if we can ſay leſs, *a moment*: *In a moment they go down to the grave*, ſaith *Job*, Job 21. 13. and *In a moment they ſhall die*, ſaith *Elihu*, Job 34. 20. *And a lying Tongue is but for a moment*, ſaith *Solomon*, Prov. 12. 19. and *Our light affliction is but for a moment*, ſaith *Paul*, 2 Cor. 4. 17. Lo here the length of our little life, this is the gradation that God makes of it: at firſt a matter of *ſeventy years*, but theſe were tythed from *ſeventy to ſeven*; this number again was made no number, *one ſingle year: a year? Nay a Month, nay a day, nay an hour, nay a minute, nay a moment; as ſoon as we were born, we began to draw to our end*, Wiſd. 5. 13. There's but *one poor moment* which we have to live, and when that is ſpent, our life is gone; How? but *one*? and *a moment*? *one* is the leaſt number that is, and *a moment* the ſhorteſt time that ever was: O what men mean to plot and project for the time to come, as if this life would ever be done? O conſider of the littleneſs of the time that thou haſt to live! O conſider of the greatneſs of the matter that depends upon it! thy Body, Soul, Heaven and Hell, all hangs on this Thread, a ſhort life, a few days.] *Few*] *and evil have the days of my life been.*

* *Mors ſola fatetur, quantula ſunt hominum corpuſcula.* Juvenal.

Pſal. 90. 10

Rev. 14. 13.

Gen 47. 9.

2 Kings 23. 31.

* *Vita noſtra non diuturna, ſed diurna.*

Mat. 6. 11.

Prov. 27. 1.

Heb. 3. 7.

Job 8. 9.

Pſal. 90. 6.

Jona. 4. 10.

* *Quem dies videt veniens ſuperbum, hunc dies videt abiens jacentem.*

Pſa. 90. 4.

Joh. 5. 25.

Job 21. 13.

Job 34. 20.

Pro. 12. 19.

2 Cor. 4. 17.

Wiſd. 5. 13

You have learned *Moſes* Arithmetick to number your days: Practiſe a while, and you, find this *Uſe*.

1. *Uſe*.

God ſhortens your time, you that are unregenerate, leſt you defer your Repentance. It is ſaid of the Devil, that he is *buſie*, *becauſe his time is ſhort*, Revel. 12. 12. and are you worſe than Devils? Is not your time ſhorter, and yet are you more negligent? How do you give way to the old Serpent? he delays no time to bring you to Hell, and ye neglect all times to get you Heaven: What is your life but a *Jonahs* Gourd, ſuddenly ſprung up, and by and by withered again, and gone? whatſoever ye do, your Wheel whirls about apace: In a word *ye die daily*, and you all know thus much, that you have every one of you a poor Soul to ſave. I have wondered at men that deſire time after time, one time after another; why, if your Souls periſh, the day will come ſoon enough. *It makes me weep* (ſaid one of a better ſtamp) *when my hour-glaſs is beſide me, and I ſee every drop of Sand follow other ſo ſpeedily.* Your days are but *few*, and yet who knows whether *this day* his Sun may ſet? Take heed, you unregenerate, if Death come unawares, it is the price of your Souls, how you are provided! Who (alas!) would defer to be good, that knows not how ſoon he may go to judgment? The enemy keeps a daily Watch; a Friend prepares for your Welcome, and are you ſuch Enemies to your ſelves, that never are prepared to welcome Death?

Rev. 12. 12

2. *Uſe*.

But to ſeek to thee, whoſoever thou art that readeſt, *regenerate*, or *unregenerate*, the beſt counſel thou canſt learn, is to be ſtill in a readineſs; think every day thou riſeſt to be thy day of Death, and every night thou goeſt to Bed, that thou art laid down in the Grave: If thou ſhouldeſt forget, will not each Object be a remembrance? thy Sheets, of thy Winding-ſheet; thy Coverings of thy claſping Duſt; thy ſleep of thy Death, with whom (I may ſay truly) thou ſhakeſt hands every night: Who can forget his *Grave*, that lyes him down in his Bed? and who then would not ſo provide himſelf, as if every night he went to his Grave? Our days are but *few*, and the night will be ere long that we die indeed. What are we but Tenents at will in this Clay-Farm? the Foundation of all the building is a ſmall ſubſtance, always kept cold by an intercourſe of Air, the pillar is but a little Breath, the ſtrength ſome few Bones tied together with dry ſtrings, howſoever we piece and patch this poor Cottage, it will at laſt fall *into* *the Lords hands*, and we muſt give ſurrendour only in this Tenour, *Few*] *and evil have the days of my Life been.*

You now ſee the time of our *Leaſe* to the full; our Life laſts but Days, our Days are but few; who is ſo fond to ſettle his Care on this Leaſe, that ſo ſoon is expired, nay, with a blaſt is gone out? The Man that is wedded to this World, enjoys neither length of Days, nor a Day of Joy; as he is mortal, ſo is he miſerable: You ſhall ſee my Text joyn both the hands; nothing indeed but Death can looſe the Bonds; the Days of my Life are few, the few Days of my Life are evil; few in number, evil in nature; neither many nor good, but few and evil.

Evil.]

OUr Life is but Days, our Days are but few, our few Days but evil: Into what a Sea of Miſery have I now ruſhed Sail? Evil Life, Evil Days, but few, yet evil.

There waits on our Life { *Sin.*
{ *Puniſhment.*

Both theſe are evil; Sin, as the Father, plays the Bankrupt; and Puniſhment, the Son, muſt pay the Debt: *Luſt conceives and brings forth ſin, then* Jam. 1.15. *ſin being finiſhed, brings forth death.* Here is both the Work and Wages: Firſt, we commit, and then we ſuffer evil.

The Evils we commit are ſins, and ſee what a Troop of Enemies march about us; if you expect the Battel in Aray, what ſay you to thoſe Evils original? Theſe are the Inheritance which we have from our firſt Parents: It is the ſame Infection that diſtilled from them, abides in us; and therefore the ſame Puniſhment is due to us, that fell on them. O the Flood-gate of Evils that now are opened! *Adams* ſin in ours by imputation; we are Twigs of one Root, Streams of one Fountain, and by the ſame Reaſon partakers of one ſin. And as no Evil is alone, ſo beſides that imputed, we have another Inherent; this is the proclive Diſpoſition that we have to Evil, becauſe of the loſs of thoſe Powers that we had to good. * *Firſt, the ſin of the Perſon infected Nature, but now the ſin of Nature infects the Perſon.* Is not the Mind doubtful of the ways of God? Is not the Will prone to all manner of evil? Are not the Affections diſordered in their Actions? But as for Goodneſs, and Holineſs, and Vertue, and Grace, and Temperance, and Innocency, all theſe Ornaments are loſt; *Adam* received them for himſelf and us, and therefore loſt them from us as from himſelf: What wonder, if we being ſpoiled, Nature be left naked? A rotten Root muſt needs bear rotten Branches: If the firſt man be infected with ſin, what follows, but a Corrruption of the whole Nature of Man?

* *Primò perſona infecit naturam, ſed poſt natura infecit perſonam.* Polanus.

But theſe are but the Seeds; what ſay ye to the Off-ſpring? Evils original beget Evils Actual; and ſuch are they (as *Auſtin* defines them) * *Whatſoever we ſay, or do, or think againſt the Law eternal.* How many of theſe Furies haunt us; Our ſaying, doing, thinking, all is evil that is againſt Gods command: His Will is the Rule that ſhould meaſure all our Actions; our Actions are the Frame that ſhould be meaſured by his Will: Here then is ſins material and formal, the Actions of Man diverted from the Will of God; and if all theſe be Evils, how many Evils are they all?

* *Dictum; vel factum vel concupitum, contra legem æternam.* Aug. l. 22. contra Fauſt. cap. 27. initio tom.

Look at our omiſſion of good Duties, and come they not in like Moats in the Sun? How many Alms have they denied? How many Bleſſings have we refuſed? How many Sermons have we neglected? How many Lords Days have we miſ-ſpent? This was the ſin of that rich Man, of whom though *Lazarus* had no hurt, yet becauſe Luke 16. he could receive no Good, therefore *he was tormented in that flame.* Mat. 25. 42, 43. You know a day will come, when a Bill of Negatives ſhall be framed againſt the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye lodged not me; I was naked, and ye cloathed me not; ſick, and in priſon, and ye viſited me not*, Mat. 25. 42. Mat.25.42. It is the not doing your Duties, muſt incur that heavy Sentence, *Depart from me, ye curſed.* Meer harmleſs Men are no fit Members for Gods Kingdom; if you mean to avoid Evil, you muſt neglect no good: Alaſs! who would ſlip any occaſion, that conſiders the juſt Reward of this Evil of Omiſſion?

But theſe are not half the count; there be Evils of commiſſion, whereby we fight againſt God, and provoke his juſtice againſt us: Of all the Commandments which we ſhould perform, there is not one Precept which we have not broken; God himſelf is diſhonoured, his Worſhip is neglected, his Name is blaſphemed, his Days are profaned: If you go any further, Parents are diſobeyed, Injury is maintained, Adultery is committed, Robbery is practiſed, falſe Witneſs is produced, Covetouſneſs is followed. Thus is the manner of our keeping the Commandments from the firſt to the laſt, having tranſgreſſed againſt all. Pſ. 15. 9. *Hide thy face from my ſins, O Lord, and put away all mine iniquities.* We had need to pray, *Hide them*; for if they be not hid, how many of theſe Evils will riſe up in judgment againſt us?

But here is no end; there be Evils external that accompany the Body; and what part of the Body is not poſſeſſed with ſome evil? Look at the Senſes; and wherein haſt thou employed thine Eyes, but in beholding Vanity? Wherein thine Ears, but in hearkning to Lies, wherein thy Taſting, Touching, Smelling, but in ſenſual Pleaſures? And as the Senſes, ſo are the Members full of evil; Iſa. 1. 5. *The head is ſick, the* Jer. 17. 9. *heart deceitful, the tongue unruly,* Jam. 3. 8. *the teeth as ſwords, the jaws as knives,* Prov. 30. 14. *the hands are full of blood,* Iſa. 1. 15. *and the feet ſwift to ſhed Blood.* Iſa. 59. 7. Thus from the Soal of the Feet to the Crown of the Head, there is *nothing whole, but wounds, and ſwellings, and ſores full of corruption*, Iſa. 1. 6. Iſa. 1. 6.

And if theſe be our *outward*, what be thoſe *inward evils*? Should I thruſt my hand into your Boſoms, O how leprous ſhould I pluck it out again! That *Underſtanding* created full of light, is now ſo blind, that *it perceives not the things of the Spirit of God, neither can it know them, for they are ſpiritually diſcerned.* 1 Cor. 2. 14. No doubt, there is in us a remaining ſpark of Nature, and that is the light of Reaſon which makes us Men; but if you look at this Reaſon, it perceives only natural and external things; it can perceive thy Houſe adorned

dorned, thy Lands tilled, thy Grounds ſtocked; but thoſe ſpiritual Bleſſings, celeſtial Promiſes, eternal Priviledges, it cannot ſee, nor ſo much as think of: What are all our Thoughts but Gen. 8. 21. Vanity, and *imagination of mans heart, but only evil*? Gen. 8. 21. Neither is this all; God framing Mans Soul, planted in it two Faculties, the *Underſtanding* that informeth and the *Will* that followeth: And as the *Underſtanding*, ſo is the *Will*; it receives from *Reaſon* (her Counſellour) ſenſual Advice, and ſends forth to the *Affections* (her Courtiers injunctions of Vanity; here is a Counſellour indeed: What is it but *Reaſon* without Reaſon? And here is a *Will* indeed; what is it but a ſlave to ſin, without any *Will* to good; Man is ſo holden captive with the yoke of ſin, that of his own nature he can neither *aſpire by deſire nor travel by endeavour to any goodneſs.* I ſay not, but (as *Bernard*) *to will is in us all*; but to will Calv. Inſtitut. l. 2. c. 4. *evil* is of nature; to will *good* is of grace; away then with our Abilities, and confeſs we with the Rom. 7. 18. Apoſtle, that *To will is preſent with me, but I find no means to perform that which is good*, Rom. 7. 18.

And yet this is not all; take a view of thoſe *Affections* which attend the *Will*, and how are all *evil*? It is God ſhould be the Object both of our *Will* and *Affections*; and what ſay you? Do you love him, and fear him, and truſt in him, and ſerve him? Your ſins ſay, No: We can do nothing that is good, but we run upon evil; ſee thine *Anger* like a Serpent, thy *Deſire* like a Wolf, thy *Fear* like an Hart, thine *Envy* like a Viper, all thy *Paſſions* are become ſenſual, and *every man* Jer. 10. 14. *is a beaſt by his own knowledge*, Jeremiah 10. 14.

Bleſſed God! what a world of *Evils* are with- Orat. Manaſſ. in us? *We have ſinned (O Lord) above the number of the ſands of the Seas, our tranſgreſſions (O Lord) are multiplyed, our offences are exceeding many*: Many ſure, that contain theſe Streams; and yet how many are the Rivulets that iſſue from them. There be *Evils* of weakneſs againſt God the Father, whoſe Attribute is Power; there be *Evils* of Ignorance againſt God the Son, whoſe Attribute is Wiſdom; there be *Evils* of Malice againſt God and the Holy Ghoſt, whoſe Attribute is Love. Can we add any more? Mark but our Thoughts, our Delights, our Conſents to *Evil*: Or if theſe be not enough, ſee a ſwarm indeed that continually aſſaults us; Pſal. 11. 2. *Anger, Hatred, Envy, Diſtruſt, Impatience, Avarice, Sacriledge, Pride, Deſpair, Preſumption, Indevotion, Suſpition, Contention, Deriſion, Exaction* (give me leave to breathe in the numbring of this bed-roll) *Perjury, Blaſphemy, Luxury, Simony, Perplexity, Inconſtancy, Hypocriſie, Apoſtaſie*; here is the number numberleſs, *groſs ſins, little ſins, known ſins, hid ſins: Who can underſtand his errours? O Lord, cleanſe me from my ſecret faults*, Pſal. 19. 12. The Days of Life are *few*, but the *Evils* God knows how many; he that would number them, may tell a thouſand, and yet not tell one of a thouſand: Can the proudeſt Phariſee juſtifie himſelf? Remember the Swarms that lurk in thy venomed Conſcience; number thy wanton Words, Thy carnal Thoughts, thy unchriſtian Geſtures, thy outragious Sins, and come they not in by Troops and Herds, thicker than the Frogs in *Egypt*? Well may we ſtand amazed at their number, and as convicted Priſoners cry for that Pſalm of Mercy, *Miſerere mei.* *Lord have mercy on us*, moſt *evil* wretched ſinners.

Thus you ſee, Beloved, how *evil* be our *days*, ſith every *day* we do *evil*: Then to wander no further, now we have found ſuch a World of them, will you ſee them in a Trap: Here is *Evils original*, *Evils actual*, *Evils of omiſſion*, *Evils of commiſſion*, *Evils of the Body*, *Evils of the Soul*; well may we pray, *Deliver us from Evil*: What, ſo many *Evils of Sin*? Now the Lord deliver us.

Uſe 1. Pſal. 38. 4. Remember your ſelves, and who will not ſing *Davids* Burthen, *Mine iniquities are gone over my head, and as a weighty burthen, they are too heavy for me to bear?* There is in ſin (ſaith *Auſtin*) both weight and number; and is any one ſo dull or dead, that he is ſenſible of neither? Go ye to the Ballance, and what a Maſs lies upon you? Enough and enough again to ſink you down to Hell: Go ye to the count, and what a ſwarm comes upon you? a million, and a million of millions to keep you out of Heaven: When all your ſins muſt be called to account before that Judge of the World, what Account ſhall be given of this Account, that is endleſs? See them like the Stars, only theſe ſet and riſe; but your ſins riſe, and never ſet; ſee them like your Hairs, only theſe ſhed and loſe, but your ſins grow ever more and more; ſee them like the Sands, only theſe are covered with the Floods and Waters, but your ſins lye ſtill open, and are ever before you: Think on theſe Stars, theſe Hairs, theſe infinite innumerable Sands of Sins; and when all is done, let your Tears be the Flood to hide them over. It was *Davids* ſaying, *Every night waſh I my bed,* Pſal. 6. 6. *and water my couch with my Tears*: If your days be *evil*, let not your night ſlip without Repentance; go not to Bed, but beat your Breaſt with the Publican; lay you not down, but withal lift up your Voice, *Lord, be merciful unto me a ſinner*: How ſweet a Reſt doth that night bring, whoſe Sleep is prevented with the conſideration of our ſins? Though we are begirt with a thouſand Devils, this would be at the Watch of our Souls, and the Safeguard of our Perſons.

Uſe 2. But I muſt ſpeak with a difference: I ſtand over ſome of you, who are ſo far from * *waſhing away your ſins with tears*, that I fear you never took much notice of the multitude of your ſins: Should I tell you, that you brought ſin enough with you to damn you, when you firſt came into this World; ſhould I tell you that you have every one committed thouſands, and thouſand of thouſands of actual ſins, and yet any one of thoſe thouſands is enough to ſend you packing to Hell: You would think theſe ſtrange Points; but if God be true, there is no ſin of Man, either original or actual, either of omiſſion or commiſſion, either of the Body or of the Soul, which without Repentance will not produce eternal Death; and therefore in Gods fear take notice of your ſins, ſet before you the Commandments of God, and thereto comparing your Life, you

* When I ſpeak thus of Tears or Repentance, I argue not a Caſualty or Merit; only I infer a neceſſary Preſence of Repentance in thoſe that obtain pardon of ſin. All that I poſitively affirm, is this, that Repentance is the means or way which God hath appointed antecedently to pardon. Acts. 3. 19. Jer. 4. 14.

may find out ſuch a Catalogue of your Sins, that will throughly convince you of your damnable Eſtate.

You may ask, To what End ſhould we be ſo careful to find out our ſins? I anſwer, To a very good End, both in reſpect of the

{ *Unregenerate.*
{ *Regenerate.*

Firſt, In reſpect of the *Unregenerate.* This is the firſt ſtep of Repentance; this is one of thoſe Paces that will lead you towards Heaven. You may be ſure, without Repentance; no Heaven; without Confeſſion, no Repentance; and without finding out ſin, there can be no Confeſſion. It were good therefore, and a ſingular means to bring you out of Corruption into Chriſtianity, and out of the State of Nature into the Kingdom of Grace, that you would every one of you have a Catalogue of your Sins: If you will not, I can tell you who will; there is an Adverſary called *Satan* (the Adverſary of Mankind) that ſtands at your back, and (I may ſay figuratively) with a ſcroll in his hands, wherein he writes down your Sins; not a day paſſeth on, but he can eaſily tell how many ſins you have committed all day. Lord, that Men would think on't! Are you about any ſin? At that very time Satan is regiſtring the Act, and Time, and Place, and every Circumſtance: Now woe, woe to Man, that lets Satan do his work for him! Would you do this your ſelf; would you but ſtudy for a Catalogue of your own ſins, that ſo you might confeſs them to God, and repent you thereof; this would be a daſh in the Devils Book, ſo that he could not have whereof to accuſe you; but if ſtill you go on ſecurely in ſin, and never go about to call your ſins to remembrance, a day will come (woe worth the day!) when that roaring Lion ſhall ſet all your Sins and Tranſgreſſions in order before you; then ſhall you read (perforce) your Sins original and actual, of omiſſion and commiſſion, of your Bodies and Souls. And I muſt tell you, herein is a great Policy of Satan; he lets you alone in your Security a while; if you will not trouble him, he will not trouble you; if you will not tell your own ſins, neither will he tell you of them; but he will change his Note (at furtheſt) when your *few evil days* finiſh: It is the very caſe, as many Creditors deal with their Debtors, while they have any Doings, as they ſay, and are in Trading, they will let them alone, in policy they will ſay nothing; but if once down the wind, in Sickneſs, Poverty, Diſgrace, or the like, then comes Serjeant after Serjeant, Arreſt upon Arreſt, Action upon Action: Juſt thus is *Satans* dealing with the Unregenerate Man; if you will but ſin, and never call your ſelves to a Reckoning, in policy he will ſay nothing; but when the Score is full, and Death comes to Arreſt you, then he will bring out his black Book of all your Sins committed all your *days.* O, I tremble to ſpeak of it: Then ſhall your ſins fall as foul on your Souls, as Ravens on the fallen Sheep, and keep you down for ever in the Dungeon of Deſpair.

Secondly, In reſpect of the *Regenerate*; that you have ready by you (or by heart) a Catalogue of your Sins, is neceſſary in many reſpects.

Firſt, To humble you: For no ſooner ſhall the poor Soul look on all the ſins he hath committed, both before and after his Regeneration; but confeſſing them in Prayer, it will pull down his Heart, and make the wound of his Remorſe to bleed a freſh, as before; and therefore this Catalogue is moſt neceſſary in days of Humiliation.

Secondly, It is neceſſary to prepare you for the receiving of the Sacrament; for indeed, I would have none to preſume to taſte of that Supper, but firſt to view over all his Sins, and to confeſs them in Prayer to his heavenly Father; There be many that in Confeſſion look on their Sins, as they do on the Stars in a dark cloudy night; they can ſee none but the great Ones, of the firſt or ſecond Magnitude, it may be here one and there one; but if they were truly enlightned, and informed aright, they might rather behold their Sins as thoſe innumerable Stars that appear in a fair Froſty Winters night; they are many, and many; and therefore take a little pains in compoſing your Catalogue, that ſo you may confeſs all (at leaſt for the kinds (before you preſume to come near that Table of the Lord.

Thirdly, It is neceſſary in times of Deſertion or Viſitation; yea, if the Lord ſhall pleaſe to exerciſe you with any Croſs, or Diſgrace, or Diſcountenance, loſs of Goods, diſeaſe of Body, terror of Soul, or the like; you may be ſure as no Miſery comes but for ſin, ſo then the enumeration of your ſins from a bleeding broken Heart, is the prime and firſt means to cauſe that Sun of mercy to break through the Clouds, and to beget a clear day; alaſs! our *days are evil,* and ſure we have as good reaſon as ever *Jacob* had to confeſs it: For my part, though I keep my Catalogue to my ſelf, yet in the general I cannot but confeſs to you all, *My days have been evil, evil, evil: Few and evil.*

And now we have done with the Work, it reſts that you ſhould know your Wages; there be days of ſin, and then days of ſorrow; as you have ſpent your days, ſo muſt you have your rewards; firſt we Treſpaſs, and then we pay for it; firſt we Sin, and then we ſuffer *evil.*

Rom. 5. 12.

2. The evils that we ſuffer may be ranked in this order; firſt, *evils original* fill up the Scene, and what a multitude of *evils* do enter with them? No ſooner had *Adam* ſinned, but a world of Miſeries fell on Man, ſo that as the Infection, in like manner the Puniſhment diſtils from him. *By one man* (ſaith the Apoſtle) *entered Sin into the World:* what, ſin alone? no, but *death by Sin, and ſo death went over all men,* Rom. 5. 12. Infants themſelves bring their Damnation with them from their Wombs; or if that be omitted, how many are the Miſeries of this Life, as the fore-runners of that Judgment? Look at the *Mind,* and what think ye of our *Ignorance,* not only that of wilful Diſpoſition, but (as the Schools diſtinguiſh) of pure Negation? If it be not a Sin, what is it but a Puniſhment for Sin? that our Underſtanding ſhould be obſcured and darkned, our Knowledge in things natural wounded, in ſupernatural utterly extinguiſhed: O the miſerable iſſue of that monſter Sin! But as *evils* come by Heaps, ſo of the ſame Parent here is another Brood, *Ignorance* and *Forgetfulneſs*; and is not this a Miſery, after all our time and ſtudy to get a little Knowledge,

quickly to forget that we are ſo long a learning? Man in his whole ſtate, before the Fall, could not forget things taught him; but now (as the Hour-glaſs) we receive in at the one Ear, and it goes out at the other; or rather (like the Sieve) we always keep the Bran, but let the Flower go; ſo apt are we to retain the Bad, but we very eaſily forget the Good. And is this all? nay, yet more *evils*; ſee but our *Affections*, and to what a number of infinite Sorrows, Griefs, Anguiſhes, Suſpicions, Fears, Malices, Jealouſies, is the Soul of man ſubject? So prone are we to theſe miſerable Paſſions, that upon any occaſion we fall into them; or for want of cauſe from any other, we begin to be paſſionate with our ſelves? *Why haſt thou, O Lord, ſet me againſt thee? I am become irkſome and burdenſome even unto mine own ſelf*, Job 7. 20.

Job 7. 20.

Alaſs, poor man, how art thou beſet with a world of Miſeries? and yet, as if all theſe ſummed up together, could not make enough, look at the Body, and how many are its Sufferings? *In the ſweat of thy Face ſhalt thou eat thy Bread*, ſaid God, Geneſis 3. 19. The Spider Spins, and Weaves, and waſtes her very Bowels to make her Net, and when all is done, to what purpoſe ſerves it, but to catch a Flie? if this be vain work, how vain is man in his fond Imitation? The Birds and Beaſts can feed themſelves without any Pains; only man toils night and day, on Sea and Land, with Body and Mind; yet all is to no purpoſe, but to catch a Flie, to portract a Life, or to procure ſome Vanity. And yet, as if Miſery had no mean beſides our *Induſtry*, how is this Body ſtuffed with many an *Infirmity*? All the ſtrength of man is but a Reed, at beſt ſhaken, perhaps broken, howſoever weakned by every Wind that blows upon it. The Phyſicians Diſtinction of *Temperamentum ad pondus, & juſtitiam*, gives us thus much to learn, that no Conſtitution is ever ſo happy, to have a juſt Temper according to its Weight: Some are too Hot, others too Cold, all have ſome Defects, and ſo are diſpoſed to all kind of *Infirmities*: Man cannot carry himſelf, but he muſt needs carry about with him many Forms of his own Deſtruction. The Books of the Phyſicians tell us of many Diſeaſes, and yet many are the Diſeaſes; which their Books cannot tell of: we ſee in our own days, moſt labour of new Sickneſſes, unknown to our Fathers; or if any of us be free from any of theſe, yet every ones Body nouriſheth the Cauſes, and may be a receptacle of a thouſand Diſeaſes. How *evil is Sin*, that incurs ſo many *evils of Puniſhment*.

Gen. 3. 19.

De ipſo corpore tot exiſtunt morborum mala, ut nec libris Medicorum cuncta comprehenſa. Aug. *de Civ. Dei. l. 22. cap. 22.*

But as if all were too little, (becauſe our Sins are ſo many) if you will number any more, here is yet another reckoning, *evils Originals*, and *evils Aventitious, evils of Neceſſity, and evils of Chance. Auſtine* ſaith, *What ſhall we ſay of thoſe innumerable Accidents that befall a Man?* as Heat, and Cold, and Thunder, and Rain, and Storms, and Earth-quakes, and Poyſons, and Treaſons, and Robberies, and Wars, and Tumults, and what not? go whither you will, and every place is full of ſome of theſe *evils*; If you go on Sea, every Wave threatens you, every Wind fears you, every Rock and Sand is enough to drown you: If you go on Land, every Step dangers you, every wild Beaſt ſcares you, every Stone or Tree is enough to kill you: if you go no whither, you cannot be without Danger: *Eli* was ſitting, and what more ſecure? yet at the News of Gods Ark, that *it was taken by the Philiſtines, he falls down backwards, and his Neck was broken. Korah* was ſtanding, what more ſure? yet aſſoon as *Moſes* had made an end of ſpeaking, *the Earth opened her Mouth, and ſwallowed him and his Family, and all the Men that were with him.* Indeed *Abſolom* was riding, and what way more ready to eſcape the Enemy? yet, *as the Mule carried him under a great thick Oak, his Head caught hold of the Oak, and he was taken up between the Heaven and the Earth, and the Mule that was under him went away.* Whatſoever we do or whitherſoever we go, ſo long as we do *evil*, theſe *evils* will meet us. Go into the Ship, there is but a Board betwixt thee and the Waters: walk on the Ground, there is but a Shoe-ſole betwixt thee and thy Grave: take a turn in the Streets, and ſo many Perils hang over thee, as there are Tiles on the Houſes; travel in the Country, and ſo many Enemies are about thee, as thou meeteſt Beaſts in the Fields; if all theſe places be ſo dangerous, then retire to thy Houſe, and yet that is ſubject to Fire, or Water; or if it eſcape both, it may fall on thy Head: whitherſoever we turn us, all things about us ſeem to threaten our Death. Our *days* are *evil* indeed; and who is it that is exempted from every of theſe *evils*? Sinners are corrected, good Men are chaſtened, there is none eſcapes free.

Quid de innumeris caſibus qui forinſecus corpori formidantur? Aug. ibid. *Quæ mala patiuntur navigantes? quæ terrena itinera gradientes?*

1 Sam. 4. 17.

Numb. 16. 32.

2 Sam. 18. 9.

To ſee a little the State of Gods own Friends and Children: Was not *Abel* murdered by his Brother? *Noah* mocked by his Son? *Job* ſcoffed by his Wife? *Eli* ſlain for his Sons? Will you all at once? Take one for all, and ſee *Jacob* our Patriarch, a notable Example of extream Infelicity: He is threatned by his Brother, baniſhed from his Father, abuſed by his Uncle, defrauded of his Wife; was not here Miſery enough to break one heart? But after this, for another Wifes ſake, ſee him enter into a new Service; *In the day he is conſumed with heat, in the night with froſt*: An hard Service ſure! Nay, after this that he got his *Rachel*, ſee then a Diviſion betwixt her and *Leah*, two Siſters brawling for one Husband, yet neither content after both enjoyed him. Bleſſed Saint! how waſt thou haunted with Afflictions? Yet after this, he agrees his Wives, and they all run from their Father, and now ſee a freſh purſuit; behind him, *Laban*, follows with a Hue and Cry; before him *Eſau* meets him with 400 Men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay, the God of Angels that now muſt comfort him.

Gen. 31. 40.

And yet again after his firſt Entry into his own Country, his Wife *Rachel* dies, his Daughter *Dinah* is raviſhed, his Son *Reuben* lyes with his Concubine; and if the defiling of a Wife be ſo great a grief to the Husband, what ſorrow and ſhame, when the wickedneſs is committed by a Mans own Son? What can we more? If yet his Heart be unbroken, here's another Grief great enough to match all the reſt, his Son, his *Joſeph* (they report) is loſt; and What News hears he of him, but that he is torn with wild Beaſts? And now ſee a Man of Miſeries indeed! *He rends his cloaths, he puts ſackcloth about his loyns, he will*

Gen. 37. 34, 35.

not be comforted; but ſurely (ſaith he) *I will go down into the grave unto my ſon mourning.* Alaſs poor *Jacob!* what can they ſay to comfort him? To comfort, ſaid I? Nay, yet hear the tidings of a new Miſery, a Famine is begun, and another of his Sons is kept in Priſon: What a grief is here? Another in Priſon, and nothing to redeem him but his only *Benjamin*; here is the loſs of Son after Son; Gen. 42. 36. *Joſeph is not, and Simeon is not, and now you will take Benjamin, all theſe things are againſt me.* We need no more, if *Jacob* thus number, how many are the Miſeries he did daily ſuffer? Would you have the ſum? He himſelf the beſt witneſs of himſelf, affirms it to *Pharaoh, Evil, Evil; Few and evil*] *have the days of the years of my life been.*

So miſerable is our Life, that no Man can take his Breath before ſome evil or other do ſeize on his Perſon: If you would that we knit up all in one bundle, there be Evils original, Evils adventitious, Evils of the Mind, Evils of the Body, Evils that are common, Evils of the choſen; we had need pray again, *Deliver us from evil.*] What! ſo many Evils of Suffering? Now the Lord deliver us.

1. *Uſe.* What is ſweet in this Life, which ſo many Miſeries will not imbitter? If this be a Vale of Tears, where is thy place to Pleaſure? If this Life be a neſt of Cares, how canſt thou ſettle ſo great a Vanity as ſin in a Field of ſuch Miſery as the World? Pſ. 4. 2. *O ye ſons of men, how long will ye blaſpheme mine honour, and have ſuch pleaſure in vanity, and ſeek after leaſing?* Were Men not mad in their ways, or utterly beſotted in their Imaginations, well might theſe Miſeries of our Life breed their neglect of the World. Can we chuſe but wonder to ſee how buſily thou heapeſt up Riches, yet knoweſt not who ſhall eat the Grapes of thy planted Vineyard? God gave thee a Countenance erected towards Heaven, and muſt it ever be groveling and poring on the Earth? God gave thee a Soul to live with his bleſſed Angels, and wilt thou make it a Companion fitter for no other than brute Beaſts? Eccleſ. 5. 12. *There is an evil ſickneſs* (ſaith *Solomon*) *that I have ſeen under the Sun*; and what is that, but *riches reſerved to the owners for their evil?* See here the juſt Judgment of a righteous God; to this end is thy Rices; thou wouldſt live at eaſe, and out-laſt many years; therefore thy Life is but miſerable, and thy Death muſt be ſudden; thy Days are but few, and thy few Days are evil.

2. *Uſe.* But to comfort all you that live in the fear of God; it may be your Days are evil,] and what then? This is to make tryal of your love to God, and a tryal it is of Gods love to you.

Firſt, It makes a tryal of your love to God: Certainly, if you have but a ſpark of this love your days cannot be ſo evil, but in the midſt of thoſe *evils* you ſhall find ſome inward Conſolations that will ſweeten all. It is memorable how *Jacob* for *Rachel* ſerved *Laban* ſeven years: but yet (ſaith Gen. 29. 20. the Text) *they ſeemed to him but a few days for the love he had to her.* Nay, after *Laban* had deceived him in giving him blear-ey'd *Leah* inſtead of beautiful *Rachel*, *Jacob* then ſerves him another ſeven years Prentiſhip; love makes the Heart cheerful in the worſt of Sufferings: Though *Jacob* was conſumed with *Drought* in the day and *Froſt* in the night, which many and many a time made his Reſt and *Sleep to depart from his eyes*; Gen. 31. 40. yet his love of fair *Rachel* ſweetens all his labours: Why thus, thus will it be with you that wait on the Lord your God. What though Miſeries come upon you as thick as Hail-ſtorms in a ſharp Winters day? You may remember you have a better Maſter then *Laban*, a better Service than *Jacobs*, a fairer Prize than *Rachel*: Who is your Maſter, but ſuch a one as will ſurely keep his Covenant even the Lord your God? What is your Service, but ſuch a one as is moſt glorious and honourable, even a *light burden, a perfect freedom?* What is your Prize, but ſuch a one as ſurpaſſeth, all Prizes, whatſoever, even the Beauty of Heaven, beatifical Viſion of our bleſſed God? If then you but love God as *Jacob* did *Rachel*, what matters it how evil your few days be? Nay, be they never ſo evil, and were your days never ſo many, yet an hundred, a thouſand Years ſpent in Gods Service, they would ſeem but a *few days* for the *love* you bear to him. O Lord, work in us this *love*, and then command what thou wilt, Perſecution, Affliction, the Croſs, or Death; no ſervice ſo hard, but we ſhall readily obey thee.

Secondly, As your *evils of Sufferings try your Love to God*, ſo they are *a Tryal* (or Token) *of Gods Love to you*: 2 Cor. 4. 17. *Our light Affliction which is but for a moment, cauſeth unto us a far more excellent and an eternal weight of Glory*; and if this be the end, who would not endure the Means? O divine Mercy! therefore the dugs of this life taſte bitter, that thereby God may wean us from the love of this World to attain a better: Certainly God is good unto us in tempering theſe ſo fitly; bitterneſs attends this Life, that thou mayeſt ſigh continually for the true Life. Wouldſt thou not run through dangers for a Kingdom? wouldeſt thou not fetch a Crown for fear of a Thorn? nay, who would not go to Heaven, although it were with *Eliah* in a Whirl-wind? *I count* (ſaith *Paul*) *that the Afflictions of this life are not worthy of the Glory which ſhall be ſhewed unto us.* Rom. 8. 18. Come then ye that thirſt for long Life, believe in God, and you ſhall have life Eternal. All is well that ends well: though a while we ſink in Miſeries, yet at laſt the Joys of Heaven will refreſh us: then ſhall we live in Love, rejoyce in Hymns, ſing forth in Praiſes the wonderful Works of our Creator and Redeemer: this is that *life* of Heaven: and when our *life* ends here, Lord grant us *life everlaſting*.

Thus far you have ſeen the ſtate of our *Life*, this *Leaſe* breeds Sorrow, but the reverſion is our Joy; no ſooner ſhall this *Life* expire, but God will give us the purchaſe of his Son, that inheritance of Heaven; comfort then thy Soul that wades through this Sea of Miſeries, and the Lord ſo aſſiſt us in all our Troubles, that he *lead us not into Temptation, but deliver us from Evil.* Amen.

Have been.]

OUr *life* but *days*, our *days* are but *few*, our *few days* but *evil*, and now when all is done we find all is out of date. *Few and evil have*] *the days if my life been.*]

This laſt word is the leaſes Expiration: and why *have been*? If you will needs know the reaſon:

The time that is paſt is beſt known to *Jacob.*

Olim meminiſſe juvabit. Virg. And the life of *Jacob* is but as the time that is paſt.

Firſt, the time that is paſt is beſt known to *Jacob*: old Men can tell old Stories, and ſomething it delights them to remember the Storms gone over them. We all know

How { Many years we have lived.
Great Miſeries we have ſuffered.

Jacob tells you, as you may tell each other, our *years* have been *few*, our *few years* have been *evil.* Eccleſ. 12. 6. To make this good, *Have they not been few?* Let me ask ſome old man whoſe Hairs are dipt in Snow, whoſe *golden Ewer is broken, whoſe ſilver Cord is lengthened*; How many be thy years? It may be thou wilt anſwer, as *Moſes* gives the Pſ. 90. 10. number, a matter of *threeſcore years and ten*, or *fourſcore years.* I cannot ſay but it is a long time to come; but alaſs, what are theſe fourſcore years now they are gone? Tell me you that have ſeen the many changes both of Moon and Sun, are they not ſwiftly run away? You may remember your Manhood, Childhood; and I pray what think ye? was it not yeſterſtay? is it not a while ſince? who will not wonder to ſee how quickly it is gone, and yet how long it was a coming? The time to come ſeems tedious, eſpecially to a man in hope of Bliſs; the time now paſt is a very nothing, eſpecially to a man in fear of Danger: go down to thoſe caſt-away Souls that now ſuffer in hell Flames; and what ſay they Wiſ. 5, 13. of their *life*, but *as ſoon as we were born, we began to draw to our end.* Go down to thoſe putrified Bodies, and find amongſt them the Duſts of *Adam, Seth, Enoſh, Kenan, Mehalaleel, Jered, Enoch, Methuſalem*, Every one of whom lived near to the number of a thouſand years, are they not dead? Gen. 5. and what is their Epitaph, but, *They lived and died?* Gen. 5. To ſumm up all in one, and to Gen. 47. 9. make this one ſerve for all, *Jacob is an hundred and thirty years old* (for ſo you ſee it regiſtered in Gods Book,) yet now being demanded to tell his Age, he anſwers but *days*, and his days are but *Few*; how ſhould they be many that now are gone already? theſe few days, they *have been.*]

Scribit in marmore læſus. Secondly, and as time paſt tells our days, ſo it counts all our Miſeries, *Who cannot remember the Miſeries he doth ſuffer?* The Poor, the Sick, the Baniſhed, the Impriſoned, the Traveller, the Souldier, every one can write a Chronicle of his Life, and make up large Volumes of their ſeveral Changes. What is the Hiſtory of the Bible but an holy brief Chronicle of the Saints grievous Sufferings? See the Miſeries of the Patriarchs deſcribed in the Books of *Moſes*: ſee the Wars of the Iſraelites ſet down in the Books *Joſhua*: ſee the Afflictions of *David* in the Books of *Samuel, Ezra, Nehemiah, Eſter, Job*, every one hath a Book of their ſeveral Calamities? and if all our Miſeries were but thus abbreviated, *I ſuppoſe the World would not contain the Books that ſhould be written.*] There is no man ſo cunning to know his future Condition; but for thoſe things which *have been*, every one can read them. Look then (beloved) at the time now paſt, and will you not ſay with *Jacob*, your days *have been evil? Evil* for your Sins, and *evil* for your Sufferings: if you live more *days* what do you but increaſe more *Evils*? the juſt man ſins ſeven times a day, and every one of us perhaps ſeventy times ſeven times a day; doe we thus multiply Sins? and think we to ſubtract our Sorrows? think but of thoſe Storms that already have gone over our Heads, Famines, Sores, Sickneſſes, Plagues; have we not ſeen many ſeaſons Unſeaſonable, becauſe we could find no ſeaſon to repentance? Our Springs have been Graves rather than Cradles, our Summers have not ſhot up, but withered our Graſs; our Autumns have took away the Flocks of our Sheep, and for our lateſt Harveſt, the Heavens themſelves have not ceaſed Weeping for us, that never yet found time to weep for our ſelves. And as this procured the Famine, ſo Famine uſhered the Peſtilence. O the miſerable Miſeries that at this time fell upon us! Were not our Houſes infected? Our Towns depopulated? Our Gardens made our Graves? And many a Grave a Bed to lodge in it a whole Family? Alas, what an hideous noiſe was heard about us? In every Church Bells tolling, in every Hamlet ſome dying, in every ſtreet men watching, in every place, every where, wailing and weeping, or groaning and dying. Theſe are the evils that *have been*,] and how ſhould we forget them that have once ſeen them with our eyes? *Call to mind time paſt*, was the rule of *Bernard*; Recole primordia. Bern. and what better rule have we to ſquare our lives, than the remembrance of thoſe *evils* which our lives have ſuffered? Look back then with *Jacob*, and we have good reaſon to *redeem the time paſt, becauſe our days have been evil.*

But there is yet another reaſon why theſe *few evil days have been.*] As the time paſt is beſt known to *Jacob*, ſo the Life of *Jacob* is but as the time paſt. *Go to now* (ſaith St. *James*) *ye that ſay to* Jam. 4. 13. *day, or to morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain, and yet ye cannot tell what ſhall be to morrow*, Jam. 4. 13. It is a meer preſumption to boaſt of the time to come: Can any man ſay he will live till to morrow? Look back ye that truſt to this Staff of *Egypt*, there is no man can aſſure you of this day; *Man knoweth not his time*, ſaith the Eccleſ. 9. 12. Preacher, *Eccleſ.* 9. 12. As near as it is to night, it may be before evening ſome one of us may be dead and cold, and fitter to lodge in our graves under earth, than in our beds above it; nay, aſſure your ſelves, our life is of no long continuance: What ſpeak we of to morrow, or this day? we are not ſure of (that leaſt of times diviſion) a very hour: *Watch therefore* (ſaith our Saviour) and will you know the reaſon: *For ye* Mat. 25. 13 *know neither the day, nor the hour when the Son of Man will come*, Matth. 25. 13. The man with ten or twenty diſhes ſet before him on his table, when he hath full intelligence that in one of them is poyſon, will he not refuſe all, leſt in eating of any he run upon the hazard of his life? What is our life but a few hours? and in one of them death muſt needs come; watch then, for the hour is at hand, and we know not how ſoon it will it ſeize upon us. This hour the breath thou draweſt may be thy infection, this hour the bread thou eateſt may be thy poyſon, this hour the cup thou takeſt may be *that cup that muſt not paſs from thee.* But what ſpeak we of this hour, ſeeing it is come, and gone? The ſweeteſt ditty that *Moſes* ſung, were his Briefs, and Seme-briefs of life, and what is it but a Pſ. 90. 4. *watch*, Pſal. 90. 4. what is it but a *ſleep*? Pſal. 90. Pſa. 90. 5. 4. We watch when it is dark, we ſleep when it is night; if then our life be no more but a night-work, what is truer than this wonder, our *life* is done, our *days* they *have been.*

You may think we go far to prove ſo ſtrange a Paradox: yet *Job* goes further, What are we *but of yeſterday, for our days upon earth are but a ſhadow?* Job. 8. 9. See here the Chronology of mans frailty, we have a time to live, and when is it, think you? Not to Morrow, nor to Day, nor this hour, nor laſt night, it is as long ſince as *yeſterday it ſelf.* Are not we ſtrangely deceived? What mean our plots and projects for the time to come? why, our Life is done, and we are now but dead Men. To ſpeak properly, *In the midſt of Life we be in Death*; our whole life being truly (if not paſt, yet) *as the time paſt* that is gone and vaniſhed. The ſimilitude, or reſemblance will run in theſe reſpects:

Job 8. 9.

the time paſt { cannot be recalled.
ſuddenly is vaniſhed.

And ſo is our *life*: can we recall that which is fled away? The life that we led yeſterday, you ſee it is gone; the life that we led laſt night, it is paſt and done; the life that we led this morning, it is now a going, nay, it is gone aſſoon as we have ſpoken. *Nicodemus*'s ſaying according to the fleſh was true, *How can a man be born which is old? can be enter into his Mothers Womb again, and be born?* John 3. 4. How ſhould a Man recall that which is paſt? Can he receive again the Soul once given, and begin to live? Man never ſo great in power, and *ſpreading himſelf like a green bay-tree*; *a tree*] moſt durable; *a bay-tree*] moſt flouriſhing; *a green bay-tree*] that is moſt in prime, if any thing will ſtand at a ſtay, what is more likely; yet *he paſſeth away* (ſaith the Pſalmiſt) *and lo he was gone*; *I ſought him but he could not be found*, Pſalm 37. 35, 36. We cannot ſtay time preſent; How ſhould we recall time paſt? See here the Man on whom the Eyes of the World are fixt with Admiration, yet for all this he *paſſeth*] without ſtay; he *is gone*] without recal; *I ſought him, but to find him*] is without all recovery. Time was that *Adam* lived in *Paradiſe*, *Noah* built an Ark, *David* ſlew *Goliah*, *Alexander* overcame the World: Where be theſe Men that are the wonder of us living? We all know they are long ſince dead, and the Times they ſaw ſhall never come again. How fond was that fiction of *Plato*, that after the revolution of his tedious year, then he muſt live again and teach his Scholars in the ſame Chair he ſat in? Our Faith is above his Reaſons; for *the heavens ſhall paſs away, the elements ſhall melt with heat, and the earth with the works therein ſhall be burnt up*, 2 Peter 3. 10. Where then is the Life of *Plato*, when all theſe things ſhall turn to nothing? We may now for his Learning praiſe him were he is not, and he may then for his Error be damned and tormented where he is. Is there any Man with skill or power can call back but yeſterday? Once only we read of ſuch a Miracle, but it was only by the Hand of God Almighty. *Hezekiah* was ſick, 2 *Kings* 20. And to confirm the News that he muſt recover, he requires a ſign, *What ſhall be the ſign that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day?* This was no temptation; for you ſee how the Prophet gives him ſatisfaction, *This ſign ſhalt thou have of the Lord*; *wilt thou that the ſhadow go forward ten degrees, or go back ten degrees?* *Hezekiah* thinks of Death, and the Prophet reſtores his Life; not only a time of fifteen years to come, but of ten degrees now gone; and thus it was obſerved *in the Dial of Ahaz.* This was a Miracle that but once happened ſince the beginning of the World; He then that ſleeps away his time in expectation of *Hezekiahs* Sun, may ſleep till his Death, and then not recall one Minute of his Life; as the time, ſo our *life*, is once paſt, it if *irrevocable, irrecoverable.*

John 3. 4.

Pſa. 37.35, 36.

Annus Platonicus.

2Pet.3.10.

2Kings 20.

2. And as it cannot be recalled again, ſo ſuddenly is it vaniſhed. *Nothing makes life long, but our hope to live long: Take away thoſe Thoughts of the time to come, and there is nothing ſwifter than the life that is gone.* Suppoſe then thou haſt lived ſo long, as from *Adam* to this time; as *Auſtine* ſaith, *Certainly thou wouldſt think thy life but ſhort:* And if that were ſhort, which we think ſo long, how long is our *life*, which in compariſon of that is ſo extremely ſhort? The time once paſt, we think it ſuddenly paſt, and ſo is *life* gone in a moment, in the twinkling of an eye, ſo ſoon indeed, before it can be ſaid, *This it is.*] In every one of us Death hath ten thouſand times as much as Life; the life that is gone 'is Deaths, and the life yet to come is Deaths, our *now* is but an inſtant; yet this is all that belongs to; and all the life which any of us all is at once poſſeſſed of: here is a *life* indeed, that ſo ſoon is vaniſhed, before it can be numbred or meaſured; it is no time but *now*, yet ſtays not till the Syllable *now* may be written, or ſpoken: what can I ſay? the life that I had when I began to ſpeak this word, it is now gone ſince I began to ſpeak this word. May we call this life that is ever poſting towards Death. Do we what we can, and could we do yet more, all we do, and all we could do, were to no purpoſe to prolong our life: See how we ſhore this ruinous houſe of our Body with Food, with Raiment, with Exerciſe, with Sleep, yet nothing can preſerve it from returning to its earth: we go, and we go ſuddenly, witneſs thoſe two *Cæſars*, who put off themſelves whilſt they put on their Shooes; *Fabius* (ſtyled *Maximus* for his Exploits, and *Cunctator* for his delaying) yet could not delay Death, till notice might be taken he was ſick; but how many Examples in this kind have we daily amongſt us? you know how ſome lately have gone ſafe to Bed, and yet in the morning were found Dead and Cold: others in Health and Mirth laid down by their Wives, and yet ere Midnight found Breathleſs by their Sides. What need we further Inſtances? You ſee how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting Wind, begun and done in a trice of time, before we can imagine it. In a word, our Sun now ſets, our day is done; ask *Jacob* (the Clock-keeper of our time) this Text tells the Hour, and now ſtruck, you hear the Sound; our days are gone, *Few and evil, they have been.*

Longitudinem hujus vitæ ſentiri non facit, niſi ſpes vivendi; nam nihil videtur eſſe celerius quàm quicquid in ea jam præteritum eſt. Aug. in Pſal. 6.

Certe videres vitam tuam non fuiſſe diuturnam. Aug. in Pſal. 36.

The CONCLUSION.

Occaſioned by the Death of CHARLES BRIDGEMAN, *who deceaſed about the age of Twelve, in the Year of our Lord,* 1632. *He was a moſt pious Son of a moſt pious Mother, both now with God.*

Here I thought to have finiſhed my Text and Sermon; But here is a ſad Accident to confirm my Saying; and whileſt I ſpeak of him, what can I ſay of his State, his Perſon, his Birth, his Life, of all he had, and of all he was, but that *they have been?*

Sweet Roſe, cropt in its Bloſſom; no ſooner budded, but Blaſted; how ſhall we remember his days, to forget our Sorrows? No ſooner had he learnt to ſpeak, but (contrary to our Cuſtom) he betook him to his Prayers: So ſoon had Grace quelled the corruption of his Nature, that being yet an infant, you might ſee his proneneſs to learn; nay ſometimes to teach them this Duty, who waited on to teach him his Devotion: Not long after he was ſet to School, where he learned by Book, what before he had learned by Heart: The ſweet Care, good Diſpoſition, ſincere Religion, which were in this Child, all may remember which caſt but their eyes upon him. O God, how haſt thou bereaved us of this Gem? Sure it is (as it was ſaid of another) for this cauſe only, that it might ſhine in Heaven. But this was but the beginning of his days, now they are paſt, they *have been.*]

Go a little further, we left him at School, but now learned he *Chriſt, and him crucified*? this was the Knowledge taught him by the Spirit of God in a wonderful manner: *Out of the mouths of Babes and Sucklings haſt thou, O God, ordained Strength.* To conſider again his religious Words, his upright Actions, his hearty Devotions, his fear of God, all then concluded, as they did of *John, What manner of Child ſhall this be*? No queſtion the grace of God was with him. If I ſhould inſtance in any of theſe, his frequency in Prayer, his reading of Scriptures, his reaſoning with others to get Knowledge to himſelf, we may wonder at Gods power in this Childs poor Weakneſs: Excuſe me while I tell nothing but Truths, and I hope they will tend to our own Inſtruction. In the morning he would not ſtir out of Doors, before he had poured out his Prayers; at noon he would not eat any Meat, before he had given the Lord thanks; at night he would not lye down on his Bed, before he had kneeled down on his Knees: We may remember thoſe times, when ſometimes that he had forgotten this Duty, no ſooner had he been in Bed, but up he would have got again, and ſo kneeling down on his bare Knees: covered with no Garment but his Linens, he would ask God forgiveneſs for that Sin of Forgetfulneſs; neither have his Brothers eſcaped without his Reprehenſion: For had they eat any Meal or Meat without a Grace, his Check was uſually: *Dare you do this? Unleſs God be merciful to us, this bit of Bread may choak us.* The wiſe Sentences, the religious Words, which often drop from his Mouth like Honey, can we remember them, and not grieve at the Death of him that ſpake them? What Comfort had we in thoſe days? What Sorrow have we to think thoſe days are done? *they are gone,* they *have been.*

1 Cor. 2.2.

Pſal. 8. 2.

Luk. 1.66.

Thus he lived; will you know how he died? Firſt a lingring Sickneſs ſeized upon him; againſt which, to comfort him, one tells him of Poſſeſſions that muſt fall to his Portion; *And what are they?* (ſaid he) *I had rather have the Kingdom of Heaven than a thouſand ſuch Inheritances.* Thus he minds Heaven; and God ſo minding him, preſently ſent him his Sickneſs that ſhould ſummon him thither. And now how ſhould I repeat his Words, with the life that he ſpake them dying? No ſooner had God ſtruck his Body with that fatal Sickneſs, but he asks, and needs would know his Souls Eſtate: *I have heard of the Soul,* (ſaith he) *but what is the Soul? the Mind,* he queſtions, and queſtioning anſwers, better (I fear) that many, too many Gray-headed amongſt us; but the anſwer given, how the Soul conſiſted of the Will and the Underſtanding, he ſays, *he is ſatisfied, and now underſtands better than he did before.* Another comes to him, and then he begins another Queſtion; now he knows the Soul, he deſires yet to know further, *How his Soul may be ſaved?* O bleſſed Soul, how wiſely couldſt thou queſtion for thine own Souls good! The anſwer given, *By Faith applying Chriſts Merits:* he heard it, and had it, anon telling them, who before had taught it him. Reſolved in theſe Queſtions, he queſtions no further, but will now anſwer them that go about to queſtion him: One asks him, whether he had rather live or die? he gives the anſwer, and not without *Pauls* reaſon: *I deſire to die,* (ſaid he) *that I might go to my Saviour.* O bleſſed Spirit, how didſt thou inſpire into this Child thy Wiſdom and Goodneſs! This done, his Pain begins again to afflict him, and this occaſions another thus to queſtion him, whether he would rather ſtill endure thoſe Pains, or forſake his Chriſt? *Alas* (ſaid he) *I know not what to ſay as a Child, for theſe Pains might ſtagger a ſtrong Man: but I will ſtrive to endure the beſt I can.* Upon this he preſently calls to mind that Martyr, who being in Priſon, the night before his Burning, put his Finger in the Candle, to know how he could endure the Fire; O, (ſaid he) *had I lived then, I would have run through the Fire to have gone to Chriſt.* Sweet Reſolution of a ſilly Child! who can hear, and not wonder wonder, and not deſire to hear that he may wonder ſtill? Bleſſed Child, hadſt thou lived, that we might have wondred at thy Wiſdom! but his days were determined, and now is the number turned to this poor Cypher, that are not, they *have been.*

Thom. Bilney.

I cannot leave him yet, his Sickneſs laſts long, and at leaſt three days before his Death, he Propheſies his Departure, and how ſtrange a Propheſie? not only that he muſt die, but foretelling the very day; *On the Lords day* (ſaid he) *look to me.* Neither was that a word of courſe, which you may gueſs by his often Repetition; every day asking till the day came indeed, *What, is Sunday come*? At laſt the Lookt-for day came on, and no ſooner had the Sun beautified that Morning with his Light, but he falls into a Trance; What (think ye) meant his bleſſed Soul, whileſt the Body it ſelf uſed ſuch an Action? his Eyes were fixed, his Face chearful, his Lips ſmiling, his Hands and Arms claſping in a Bow, as if he would have received ſome bleſſed Angel, that there was at hand to receive his Soul; but he comes to himſelf, and tells them how *he ſaw the ſweeteſt Boy that ever eyes beheld,* and bids them, *Be of good chear, for he muſt preſently go with him.* One ſtanding near, as now ſuſpecting his time of Diſſolution, bids him ſay, *Lord, into thy hands I commend my Spirit*;

Spirit; *Yes*, (ſaid he) *into thy hands*, *Lord*, *I commit my Spirit*, *which is thy due*, *for why? thou haſt redeemed it*, *O Lord my God moſt true*. Who will not believe this Child ſings in Heaven, that ſo ſoon had learned this *Davids* Pſalm on Earth? I cannot hold my ſelf, nor will I hold you long; but how may I omit his heavenly Ejaculations! Beloved, I beſeech you pardon me whileſt I ſpeak his Words, and I will promiſe you to ſpeak no word, but the very ſame formally which were his own: *Pray*, *pray*, *pray*, *nay yet pray*, *and the more Prayers*, *the better all proſpers*: *God is the beſt Phyſician*; *Into his hands I commend my Spirit*: *O Lord Jeſus*, *receive my Soul*. *Now cloſe mine eyes*, *forgive me*, *Father*, *Mother*, *Brother*, *Siſter*, *all the World*. *Now I am well*, *my Pain is almoſt gone*, *my joy is at hand*; *Lord*, *have mercy on me*, *O Lord receive my Soul unto thee*. Where am I whilſt I ſpeak theſe words? Bleſſed Saint, now thou ſingeſt in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoyce with thee, this day is the Crown ſet on thy Head, this day is the Palm of Victory in thy hand; now art thou arayed in the ſhining robes of Heaven, and all the Hoſt do Triumph at thy Coronation. Sweet Soul, how am I raviſhed to think upon thee! What Joy is this? The Patriarchs ſalute thee, the Prophets welcome thee, the Apoſtles hug thee, all hands clap for Joy, all Harps warble, all Hearts are merry and glad. O thou Creator of Men and Angels, help us all to Heaven, that when our days *have been*,] we may all meet together in thy bleſſed Kingdom.

I have done: turn back by the ſame Thred that led you through this labyrinth, and you ſhall have in two words the Summ of this whole Text.

The time of our *Leaſe*, what is it but our *Life*? what is this *Life*, but a number of *few days*? what are theſe *days*, but a world full of *evil*? But a life, but *days*, but *few*, but *evil*; can we add any more? Yes, *Life* is *life* howſoever we live, and better you think to have a bad *Leaſe* in being, than our *life* to be quite extinguiſhed: Nay, be not deceived, this *Life* is but *Death*, the *days* that we ſpend, they are paſt and done, *few and evil they have been*. Thus ends the Text with the expiration of our *Leaſe*: yet is not all done; when we loſe this life, we have another Free-hold prepared in Heaven; and this is not leaſed, but purchaſed; not for a *life*, but Inheritance; not for *days*, but for ever Croſs but the words of my Text, and *many and happy ſhall the Ages of thy life be in Heaven*, *for ever and ever*, Amen.

DEATH's ARREST.

LUKE 12. 20.

This Night thy Soul ſhall be required of thee.

MAn's Body (we ſay) is cloſed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits, and GOD or Satan in his Soul. Who holds the poſſeſſion, we may gueſs in Life; but then is it moſt apparent when we come to Death? The Tree may bend Eaſt, or Weſt, or North, or South; but *as it falleth ſo it lieth*: our Affections may look up or down, towards Heaven or Hell; but as we die we receive our doom, and then whoſe we are ſhall be fully be made manifeſt to all the world. Luke 16. There is a Parable of poor *Lazarus*, whoſe Life was nothing but a Catalogue of Miſeries, his Body full of Sores, his Mind full of Sorrows; what Spectacle could we think more pitiful, whoſe beſt Dainties were but broken Crumbs, and his warmeſt Lodging but the rich Man's Gates? Here is a Parable of a certain rich Man, who enjoys, (or at leaſt purpoſeth) a delicious Fare; he hath V. 16, 17. 18, 19. Lands, *verſe* 16. Fruits, *ver.* 17. Buildings, *verſe* 18. And if this be the Inventory, what is the Sum? See it collected in the Verſe ſucceeding; *Soul*, *thou haſt much Goods laid up for many years*; *now live at eaſe*, *eat*, *drink*, *and take thy paſtime*. Theſe two Eſtates thus different, how ſhould they Mat. 6,24. be but of divers Tenures? *No Man can ſerve God and Mammon*. See *Lazarus* dying, and *the Angels carry him into* Abraham's *boſom*. See this rich man dying, and *they* (that is, Devils) *require his Soul*. God receives one, and his Soul is in Heaven; Satan takes the other and drags down his Soul to Hell: *He is comforted* that received pains, and *thou art tormented* that waſt full of eaſe: This is the doom, and that he may undergo this, Death now gives the Summons, *This Night thy Soul ſhall be required of thee*.

The Text we may Chriſten *Death's Arreſt*; it is we that offend his Majeſty of Heaven, and his Precepts are given unto Death, to attach our Souls. See here a Preſident; a rich man taken on a ſudden, who muſt inſtantly appear before the Judge of Heaven: When? *This night*] What? *Thy Soul*] Why? *It is required.*] Of whom? *Of thee.*]

Or if this will not find the Offender, ſee yet a more narrow ſearch; every Word is like ſome dark Cloſet, therefore we will open the Windows that you may have full light. This Text is *Death's Arreſt*, which as it muſt be executed, ſo it admits of no other time but *This.*] This, what? This day, whilſt the Sun gives light to the world, and the light gives pleaſure to the eye? This were ſome comfort, no, but then ſuddenly whilſt all ſleep ſecurely; not *this day*, but *this night*,] And what, this night? Is it to attach the Body of ſome great Perſonage, whoſe looks might affrighten Officers had they come by day? No, let his Body rot in duſt, whilſt the Soul muſt anſwer his defaults, it is not thy Body, 'tis *thy Soul.*] And what of his *Soul*? Is this a Subject liable to Arreſt? Rather can they beg it at his hands, or will he yield it at their fair entreaties? No, it is neither begg'd nor intreated; but by virtue of God's Writ, it is *required*] And how required? Of his Sureties bound for his appearing? He hath many friends, and all, either have, or would have entred Bonds: No, he muſt go without Bail or Main-prize, it is not required of his ſureties, but himſelf; not of others, but *of thee*] *is thy Soul this night required.*

You here the Text's harmony; of each ſtring we will give a touch, and firſt note the Time, *This night.*

This]

NO other but *This?* Were it a Fortnight, a Seven-night; any but *This*] night, and his Griefs were leſſened; the News is more heartleſs, in that it comes *more ſudden.*

Obſerv.

You may obſerve, *Then are the greateſt loſſes when they come on us by heaps, and without fear or ſuſpicions of any ſuch matter,* here was a man ſwimming in his fulneſs, and *a ſudden death* robs him of all his Treaſures. To give you a full view, ſee his poſſeſſions, and how great was the loſs, becauſe of the *ſuddenneſs*: *This*] night.

Firſt, Thoſe *Goods* whereof he boaſted, are now confiſcate; not a Penny, not a Dram, not a Mite ſhall be left him, ſave only a token of remembrance (I mean his winding-ſheet) which he carries along with him to his Grave.

Ver. 16.

Secondly, His *Goods and Grounds* both were took from him at his Death: He that commanded ſo much of earth, muſt now have no more Earth to pleaſure him but a Grave: What a change was this? his *Grounds* were fertil, and they brought forth plenteouſly, but a blaſt of Death hath ſtruck both the *Fruit* and the *Ground*; and nothing is now left him but a barren Tomb.

Thirdly, His *Lands* and *Houſes* both went together. You may gueſs that great Demeſnes muſt have ſtately Halls; We read of his Building, and eſpecially of his Barns; when theſe were too little for his ſtore, he tells us, he will *pull them down, and he will build greater.* He never thinks of any little Room in the Bowels of the poor. But now what a ſtrange Lot happens on him? His Halls, Houſes, Barns, Buildings, all run round in a Dance of Death before his eyes.

Ex Damaſceno.

Fourthly, His *Houſe and Friends* both left him when Death came. The Parable is common: *A man had three* Friends, *two whereof he loved moſt entirely, the third he made no account of; this man being ſent for to come before his King, he deſires his firſt* Friend *to go with him, but he could not, only he would give him ſomething for his Journey; He deſires his ſecond* Friend *to go with him, but he would not, only he would bring him a little piece of his way; when both theſe forſook him, he goes to the laſt, which before he eſteemed leaſt, and this* Friend *was the Party that went with him to the King, and anſwered for him in all his Cauſes.* This is the *Caſe* of every man dying; the King our Judge, ſends Death his Serjeant to ſummon you to your Judgment. Come to your firſt *Friends*, (I mean your Riches) alas, they cannot go with you, but give you a Sheet, as neceſſary for your journey: Come to your ſecond *Friends*, (I mean your Acquaintance) alas, they will not go with you, but bring you to your Graves, and there leave you to your ſelves. Come you to your laſt *Friends*, which you now leaſt think of (I mean your Conſcience) and you ſhall find that is the trueſt Friend, that will go with you to the Judge, anſwer for you to the King, and either acquit you, or condemn you; bring you to the Gates of Heaven, or deliver you to the Goal of Hell. Have a care of your Conſciences, if you mean to ſpeed well at this day: How bleſſed a man had this Worldling been, if only a good Conſcience had accompanied him to the Judge of Heaven? But now when Death ſummons him, there is no Friend to ſolicite, no Advocate to plead, no man to ſpeak one word in his Soul's behalf; it is his bad Conſcience keeps him company, and though all others leave him, he can deviſe no means to ſhake this from him.

Fifthly, There is a Jewel irrevocable, of which this ſudden Death robs him, I mean his *Time*; and what a loſs is this? All his Goods, Grounds, Barns, Buildings, were they more worth than the world it ſelf, yet were they not able to reſtore one minute of his time: if this could be purchaſed, what a rate would he give for a little reſpite? Nothing is now ſo precious as a piece of *Time*, which before by Months and Years he laviſhly miſpent: They that paſs away *Time* with Mirth and Paſtime, ſhall one day ſee, to their grief, what a loſs they have; now we revel it out, dally it away, uſe all means and occaſions to make it ſhort enough; but when this golden ſhower is gone, and thoſe opportunities of Salvation loſt by negligence, then we may wiſh and wiſh again, *O had we a little time, a little ſpace to repent!* Imagine that this Worldling (whom now you muſt ſuppoſe to lie frying in hell-flames) were diſpenſed with for a little *Time*, to live here again on earth amongſt us; would but the Lord vouchſafe him one hour of a new trial, a minute-ſeaſon of a gracious Viſitation, O how highly would he prize, how eagerly would he apprehend, with what infinite watching, prayings, faſting, would he improve that ſhort time, that he might repent him? I know not how effectually this may work in our hearts, but I am fully perſwaded, if any damned Creature had but the happineſs to hear this Sermon, you ſhould ſee how his very heart would bleed within him; bleed, ſaid I? Nay, break and fall aſunder in his Breaſt like drops of Water. Oh with what inflamed attention would he hear and liſten? with what inſatiable graſping would he lay hold on Chriſt? with what ſtreaming Tears would he water his Cheeks, as if he would melt himſelf, like *Niobe*, into a Fountain? Bleſſed God! how fond are fooliſh men that never think of this till their *Time* be loſt? We that are alive, have only this benefit of opportunity, and if we neglect it, a day will come (we know not how ſoon) that we ſhall be paſt it, and cannot recover it, no, not one hour, if we would give a thouſand, ten thouſand worlds for it. What can I ſay? Reflect on your ſelves, you that have Souls to ſave: you have yet a little *Time* (and the *Time* preſent is that *Time*;) What then, but ſo uſe it now, as when you are gone, you need not with grief to wiſh you here again?

Sixthly, Yet more Loſs, and that is the loſs of Loſſes, the loſs of his *Soul*; his *Riches*, *Lands*, *Houſes*, *Friends*, *Time*, and all were nothing to his *Soul*. This is that Paragon, Peer, Roſe and Spouſe of our well-beloved Chriſt. How many a tear ſhed he to ſave it? What Groans, Cries, Prayers, Tears and Blood poured he before God, that he might redeem it from the Jaws of Satan? And is this loſt notwithſtanding all this labour, O ſweet Jeſu! what a loſs is this? Thou waſt born, livedſt, diedſt, and that a ſhameful Death (the Death of the Croſs) and all this ſuffering was to ſave poor *Souls*; yet ſee a *Soul* here loſt, and the Blood of God, though able, not effectual to redeem it. Whoſe heart would not melt into Blood that but knew this Miſery? Suppoſe you could ſee the *Soul* of this wretched Worldling, no ſooner had it left the Body, but immediately was it ſeized on by infernal Fiends, now lies it on a Bed of Fire, tortoured, tormented, ſcourged, and ſcorched in thoſe furious Flames; there his Conſcience ſtings him, his Sorrow gripes him, his Pain ſo handles him, that he cries and roars, *Wo, wo, and alaſs for evermore.* Who now for ſhadows of ſhort Pleaſures, would incur theſe Sorrows of eternal Pains? In this world we can weep and wail for a loſs of Trifles: an Houſe, a Field, an Oxe took from us is enough to cruciate us; but how ſhall we bewail the loſs of a Soul, which no ſooner plunged into that pit of horrour, but it ſhall feel a puniſhment without pity, Miſery without mercy, ſorrow without ſuccour, crying without comfort, torment without eaſe, a world of miſchief, without all meaſure, or redreſs? Such is the loſs of this man's *Soul*; whilſt he was cheering it with an home-bred ſolace; *Soul, thou haſt much goods laid up for many years*; God whiſpers in his ears, and tells him other News: What? of his *Soul*: How? it is *required*: When? *this night*: a fearful ſound, unlookt-for Meſſage, ſpeedy diſpatch, no more delays, nor days, only *this night*; for then muſt his Soul be taken from him.

You ſee all his Loſſes; and now in the ſeventh place, to contract them, there is one grief more than all, that *all is loſt on a ſudden.* Loſſes that come by ſucceſſion are better born with, but *all on a ſudden* is the worſt of all; yet ſuch is the miſery of man, when he goes, all goes with him, and he and all paſs away *on a ſudden.* Mat. 24. 38. *As in the days of* Noah, *they ate, and drank, married, and gave in Marriage, aud knew nothing till the Flood came and took them all away: So is the coming of the Son of Man,* Matthew 24. 38. How many have been thus took tripping in their wickedneſs? *Belſhazzar* in his Mirth, *Herod* in his Pride, the *Philiſtims* in their Banqueting, the men of *Ziklag* in their Feaſting, *Job*'s Children in their Drunkenneſs, the *Sodomites* in their Filthineſs, the *Steward* in his Security, this *Churle* in his Plenty. Miſerable end, when men end in their Sin. Call to mind this (O my Soul!) and tremble: ſleep not in ſin, leſt the ſleep of Death ſurprize thee: *Certamors incerta hora.* *The hour is certain in nothing but uncertainties*; for ſure thou muſt die; yet thou knoweſt not on what day, nor in what place, nor how thou ſhalt be diſpoſed when Death muſt be entertained. Do you not ſee moſt die, whilſt they are moſt buſie how to live? He that once thought but to begin to take his eaſe, was fain that very night (whether he would or no), to make his end: Would you have thought this? Ps 37. 35, 36. He but now *flouriſhed like a green Bay-tree*, his thoughts full of Mirth, his Soul of Eaſe; *but I paſſed by, and lo, he was gone*: gone, whither? his Body to the Grave, his Soul to Hell, in the midſt of his Jollity. God threats Deſtruction; Devils Execution; Death Expedition; and thus like a Swan he ſings his Funerals. Ecclus. 11. 19. There is that ſaith, *I have found reſt, and now I will eat continually of my Goods, and yet he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.* The higher our *Babel*-Tower of Joy is raiſed, the nearer it is to Ruine and Confuſion; *Sodom* in the heat of their ſins, had that ſhower of Fire poured on their heads: *Nebuchadnezzar*, in the height of his pride, became ſuddenly a Beaſt, that ruled before as a King: once for all, here was a man ſolacing, ſinging, warbling out pleaſant ſongs of eaſe and paſtime; but (O the miſery!) in the midſt of his Note here is a ſudden ſtop; he dreams of *Longs* and *Larges*, he hears of *Briefs* and *Semi-briefs*; no longer a day, but *this very night*, and then ſhall *thy Soul* be taken from thee.

See here the many Loſſes of one man, *his Goods, his Grounds, his Houſes, his Friends, his Time, his Soul, and all on a ſudden*, whilſt the word is ſpoken, *this*] *night*.

Uſe. 1. Our Neighbour's Fire cannot but give warning of approaching Flames. Ecclus. 38. 22. *Remember his Judgment, thine alſo may be likewiſe: unto me yeſterday, and unto thee to day.* Whoſe turn is next God only knows, who knows all. *Is not Madneſs in the hearts of Men whilſt they live?* In the leaſt ſuſpicion of loſing worldly Riches, all watch and break their ſleep; you ſhall ſee men work, and toil, and fear, and care, and all too little to prevent a loſs; but for all theſe loſſes which are linked together, Eccleſ. 9. 3. our *Riches, Lands, Houſes, Friends, Time, and Soul*, and all we have, there is few or none regards them. O that men are ſo careful in Trifles, and ſo negligent in matters of a great importance! It is ſtoried of *Archimedes*, that when *Syracuſe* was taken, he only was ſitting ſecure at home, and drawing Circles with his Compaſs in the duſt. Thus ſome we have, that when the eternal Salvation of their Souls is in queſtion, they are handling their duſt, nothing but Suits or Money-matters are their daily Objects: but (alaſs!) what will your *Goods*, or *Grounds*, or *Houſes*, or *Friends* avail you, when *Death* comes? Where did ever that man dwell that was comforted by any of theſe, in that laſt and ſoreſt Conflict? Give me a man amongſt you, that ſpends the ſpan of his tranſitory Life in graſping Gold, gathering Wealth, growing great, enriching his Poſterity, without any endeavour or care to treaſure up Grace againſt that fatal hour; and I dare certainly tell him whenſoever he comes to his Death-bed, he ſhall find nothing but an horrible confuſion, extreameſt horror and heavineſs of heart, nay, his Soul ſhall preſently down into the Kingdom of Darkneſs, and there lie and fry in everlaſting Fires. Nor ſpeak I only to the covetous (though my Text ſeems more directly to point at them;) but whoſoever thou art that goeſt on daily in a courſe of ſin, in the fear of God bethink thee of Mortality: Some of you may think I ſpeak not to you, and others, I ſpeak not to you; the truth is, I ſpeak to you all; but to you more eſpecially that to this day have ſinned with delight, but never as yet felt the ſmart for ſin upon your Souls or Conſciences: O beloved! this is it I call for, and muſt call for till you feel a Change, a thorow Change in you: Would but ſome of you at this preſent examine your Conſciences, and ſay, whether have I not been inordinate in Drunkenneſs, or Wantonneſs, or Covetouſneſs? Whether have I not ſworn an Oath, or told a Lye, or diſſembled in my Heart when I have ſpoken? O who can ſay amongſt you, *I am clean, I am clean*? And aſſure your ſelves, if you are guilty, you muſt either feel Heart-grief, or you can never be provided for Deaths diſmal Arreſt. If you were but ſenſible of ſin, if you felt but the weight and horrour of Gods wrath for ſin, I am verily perſuaded you would not take a quiet ſleep in your Beds for fear, and horrour, and heavineſs of Heart: What is it but madneſs of a Man to lye down in eaſe upon a Feather-bed, and to lodge in his Boſom that deadly Enemy Sin?

But (horrour of horrours!) what if *this night* whilſt you ſleep in your *ſin, Death* ſhould arreſt you on your Beds? This I tell you is no wonder; are ſudden Deaths common and ordinary among the Sons of Men? How many have we heard that went to bed well over night, for ought any Man could tell, and yet were found dead in the morning? I will not ſay carried away out of their Beds, and caſt into Hell Fire; whether it be ſo or no, the Lord our God knows: But howſoever it is with them, if we for our parts commit ſin, and repent not thereof, by crying and ſobbing, and ſorrowing for ſin; it may be *this night*, (and that is not long to) you may ſleep your laſt in this World, and then ſhall your Souls be hurried by Devils to that infernal Lake, whence there is no Redemption. O beloved! O wretch, whoſoever thou art! *Canſt thou poſſibly ſleep in ſuch a caſe as this*? Canſt thou go to bed with a Conſcience laden with ſin, Canſt thou take any ſleep (which is the Brother of Death) when thou lyeſt down in danger of eternal Death? Conſider, I pray, what ſpace, what diſtance, how far off is thy Soul from Death, from Hell, from Eternity? *No more but a Breath, one Breath and no more; no more but a Step, one Step and no more*: O beloved! were not this lamentable, that ſome one of us that now are ſtanding or ſitting, ſhould *this night* ſleep his laſt, and to morrow have his Body brought to be buried; yea, and before to morrow morning have his Soul (which the Lord forbid) caſt from his Bed of Feathers to a Bed of Fire? And yet alaſs! alaſs! if any of us *this night* die in his ſin, or in a State unregenerate, thus will it be with him whoſoever he be; to morrow may his Body lye cold under the Earth, and his Soul lodge in Hell with this miſerable rich Man.

Vſe. 2. But let me ſpeak to you, *of whom I hope better things*; it is good Counſel for you all to expect Death every day, and by this means, Death foreſeen cannot poſſibly be ſudden: No, it is he only dies ſuddenly that dies unpreparedly; *Watch therefore*, ſaith our Saviour, be ever in a readineſs. Finally, that this rich Man may be your warning, you that tender your Souls, learn that Leſſon of our Saviour; *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break thorow and ſteal*: Mat. 6. 19. 20. *but lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thorow, nor ſteal*, Mat. 6. 19. 20. You will ſay, What Treaſures are thoſe? I anſwer: Theſe Treaſures are thoſe ſtocks of Grace that will laſt for ever, it is that *circumſpect walking*, Epheſians 5. 15. Epheſ. 5. 15. that *fervency of Spirit*, Romans 12. 11. Rom. 12. 11. that *zeal of good works*, Titus 2. 14. Titus 2. 14. that *purity*, which *John* makes a property of every true-hearted Profeſſor, 1 *John* 3. 3. 1 Joh. 3. 3. In a word, it is the Work, the Life, the Power of that Prayer, that *the reſt of our life hereafter may be pure and holy*; theſe are heavenly hoards indeed. O that we would treaſure up ſuch Proviſion againſt the day of Calamity! If while it is called *to day*, we would make our peace with his heavenly Highneſs, by an humble continued Exerciſe of Repentance; if in this time of grace we would purchaſe Gods Favour, and thoſe rareſt Jewels of Faith and a good Conſcience; if now before we appear at the dreadful Tribunal, we would make God and his Angels our Friends in the Court of Heaven; O then how bleſſed would our Death be to us? Came it never ſo ſuddenly, ſtill ſhould Death find us ready, and if ready, no matter how ſuddenly, yea, though it were *this*] *this night*.

I have broke open the Writ, and you ſee when it muſt be ſerved, *this*] *night*; but in this *Quando*, there is both *ſuddenneſs and ſadneſs*; it is not *this* day, but *this night*.] Let *this*] end this days Diſcourſe, and the next day we will lay open the *nights* dark ſadneſs; it is a diſmal time, and God give us grace ſo to provide, that we may be ready with Oyl in our Lamps, and enter with our Saviour into his bleſſed Kingdom.

Night]

HE ſins all day, and dies at *night*; and why at *night*? This you know is frequent, and there is reaſon, *moſt are begot, and born, and therefore die at night*: But we muſt further than the Liſts of Nature; *this night* was more than ordinary, as being the fitteſt time to aggravate his grief; weigh but the Circumſtances.

Firſt, it was a night of *Darkneſs*, and this may encreaſe the horrour of his Judgment: Think but what a fear ſeized on the *Egyptians*, when *no power of the fire muſt give them* Wiſd. 17. 5 *light, nor might the clear flames of the ſtars lighten the horrible night* that fell upon them. The Husband-men, the Shepherds, the Workmen, all were bound with one Chain of Darkneſs, *No man ſaw another, neither roſe up from* Exod. 19. 23. *the place where he was for three days*, Exodus 10. 23. Was not this fearful *Darkneſs*? you may gueſs it by the effects; they were troubled, and terrified, and ſwooned, as though their own Souls ſhould betray them. *Whether it were an hiſſing* Wiſd. 7. 18 19. *wind, or a ſweet noiſe of Birds among the ſpreading Branches, or a pleaſing fall of Waters running violently, or a terrible ſound of ſtones, or the running of ſkipping Beaſts, or the noiſe of cruel Beaſts, or the Eccho that anſwereth again in the hollow Mountains, theſe fearful things made them to ſwoon for fear*:

And if thus the *Egyptians*, how was it with this Worldling? a *Darkneſs* ſeized on him, that engendred a thouſand times more intolerable Torments. This was the *Image of that Darkneſs which ſhould afterwards receive him, and yet was he unto himſelf more grievous than the Darkneſs.* It was not an outward, but an *utter darkneſs*, not only to be not ſeen, but to be felt and feared, Imagine then what Viſions, what Sounds and Sights, what ſudden Fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark*, here is ſomething to be ſeen: above is the angry Judge, beneath is the burning Lake, before his gloomy Darkneſs, behind is infallible Death, on thy right and left hand a Legion of evil Angels, expecting every moment to receive the prey. Here is a ſight indeed, able to break the very heart-ſtrings of each Seer. If ſome have loſt their Wits by means of ſome dreadful ſight; yea, if the very ſuſpicion of Devils have cauſed many men to tremble, and the hairs of their head to ſtand ſtaring upright, what then was the fear and terror of this man, when ſo many dreadful, horrible, helliſh Monſters ſtood round about him, now ready to receive him? *O ye ſons of men, ſtand in awe, and ſin not, commune with your own hearts, and in your Chambers, and be ſtill.* Will not this fear you from your ſins? Suppoſe then you lay on your Beds of Death, were the Judge in his Throne, your Souls at the Bar, the Accuſer at your Elbows, and Hell ready open to ſhut her mouth upon you; O then, how would you curſe your ſelves, and bewail your ſins? What horrible Viſions would appear to you in the *dark*? horrible indeed! *Inſomuch* (ſaith * one) *that were there no other puniſhment than the appearing of Devils, you would rather burn to aſhes than endure their ſight.* Good God! that any Chriſtian ſhould live in this danger, and yet never heed it till he ſees its Terror: How many have gone thus fearfully out of this miſerable World? I know not what you have ſeen, but there is very few which have not heard of many, too many, in this caſe: What were *Judas*'s thoughts, when he ſtrangled himſelf, that his Bowels guſhed out again? What were *Cain's* Viſions, when he ran like a vagabond roaring and crying, *Whoſoever findeth me ſhall ſlay me*? What are all their Affrights, that cry when they are dying, *they ſee Spirits and Devils flying about them, coming for them, roaring againſt them*, as if an Hell entred into them, before themſelves could enter it? I dare inſtance in no other but this wretched Miſer: What a *Night* was that to him, when on a ſudden a *darkneſs* ſeized on him, that never after left him? Thus many go to bed, that never riſe again till they be awakened by the fearful ſound of the laſt Trumpet? And was not this a Terror? Whoſe heart doth not quake? Whoſe fleſh doth not tremble? Whoſe ſenſes are not aſtoniſhed whilſt we do but think on it? And then what were the ſufferings of himſelf in his perſon? He might cry and roar, and wail, and weep, yet there is none to help him; his heart-ſtrings break, the bleſſed Angels leave him, Devils ſtill expect him, and now the Judge hath pronounced his Sentence, *This night, in the dark*, they muſt ſeize upon him.

Wiſd. 17. 21.

Pſal. 4. 4.

* *Cyril de vita beati Hieron. ad fin. Epiſt.*

Gen. 4. 14.

Yet this was not all the horror; it was a *Night* both of *darkneſs and drowſineſs, or ſecurity in ſin.* He that reads the life of this man, may well wonder at the fearful end of ſo fair beginnings: Walk into his Fields, and there his Cattel proſper; come nearer to his Houſe, and there his Barns ſwell with Corn; enter into his Gates, and there every Table ſtands richly furniſhed; ſtep yet into his Chambers, and you may imagine Down-beds curtain'd with golden Hangings; nay, yet come nearer, we will draw the Curtains, and you ſhall view the Perſon; he had toiled all day, and now ſee how ſecurely he takes his reſt; *this night*, he dreams Golden Dreams of Eaſe, of Mirth, of Paſtime (as all our worldly Pleaſures are but waking Dreams) but ſtay a while and ſee the iſſue; juſt like a man, who ſtarting out of ſleep, ſees his Houſe on fire, his Goods ranſacked, his Family murthered, himſelf near loſt, and not one to pity him, when the very thruſting in of an Arm might deliver him; this, and no other was the Caſe of this dying Miſer; in that *Night* while his Senſes were moſt drowſie, moſt ſecure, Death comes in the dark, and arreſts him on his Bed; *Awake, rich Cormorant! what Charms have lulled thee thus aſleep? Canſt thou ſlumber whilſt Death breaks down this Houſe thy Body, to rob thee of that Jewel thy Soul? What a deep, dull, drowſie, dead Sleep is this? O fool, this night is thy Soul aſſaulted; ſee Death approaching, Devils hovering, God's Juſtice threatning; canſt thou yet ſleep? and are thine eyes yet heavy? Behold the hour is at hand, and thy Soul muſt be delivered into the hands of thine enemies:* Heavy Eyes! he ſleeps ſtill, his Care all day, had caſt him into ſo dead a ſleep *this night*, that nothing can warn him until Death awake him. That Thief is moſt dangerous that comes at night; ſuch a Thief is Death, *a Thief that ſteals men; which then is moſt buſie* whilſt we are moſt drowſie, moſt *ſecure in ſin*: Heark the Sluggard, that lulls himſelf in his ſins, *Yet a little more ſleep, a little more ſlumber; is not his deſtruction ſudden, and poverty coming on him like an armed Man?* Prov. 6. 11. *Watch* (ſaith our Saviour) *for you know not when the Maſter of the Houſe cometh, at even, or at midnight, at the Cock's Crow, or in the morning, leſt coming ſuddenly he ſhould find you ſleeping*, Mark. 13. 35. Was not this the wretchedneſs of the fooliſh Virgins? how ſweetly could they Slumber? how ſoundly could they Sleep until mid-night? they never awake, nor ſo much as dream to buy Oyl for their Lamps; imagine then how fearful were thoſe Summons to theſe Souls: *Behold, the Bridegroom, go ye out to meet him.* Sudden Fears of all others are moſt dangerous. Was it not a fearful waking to this rich man, when no ſooner that he opened his eyes, but he ſaw Deaths Uglineſs afore his Face? What a ſight was this? at his doors enters the *King of fear*, accompanied with all his abhorred Horrours, and ſtinging Dread: on his Curtains he may read his Sins, arrayed and armed in their griſlieſt Forms, and with their fieryeſt Stings; about his Bed are the powers of Darkneſs, now preſenting to his View his damnable State, his deplorable Miſery: What can he do that is thus beſet with ſuch a world of woful Work, and helliſh Rage?

Latro hominis.

Prov. 6. 11.

Mark. 13. 35, 36.

Mat. 25. 16.

his Tongue faulters, his Breath ſhortens, his Throat rattles, he would not watch, and now cannot reſiſt; the Cry is made, the Midnight come, God ſounds Deſtruction, and thus runs the Proclamation, *This night ſo drowſie, thy Soul muſt be taken from thee.*

3. And yet more Horrour; it was a night of *Drowſineſs and Sadneſs.* How is he but *ſad* when he ſees the night coming, and his laſt day decaying? Read but the copy of this rich mans Will, and ſee how he deals all he hath about him; he bequeaths his Garments to the Moth, his Gold to Ruſt, his Body to the Grave, his Soul to Hell, his Goods and Lands he knows not to whom; *Whoſe ſhall theſe things be*? Here is the man that made ſuch mirth all day, and now is he forced to leave all he hath *this night.* It is the fruit of merry Lives, to give ſad Farewells. You that ſport your ſelves, and ſpoil others, that rob God in his Members, and treaſure up your own Damnations; will not Death make *ſorry hearts for your merry nights?* a *night* will come *as ſad as Sadneſs* in her ſterneſt Looks, and then what a Lot will befall you? O that men are ſuch cruel Caitiffs to their own Souls! Is this a life (think ye) fit for the Servants of our God, Revelling, Swearing, Drinking, Railing? what other did this Miſer? he would Eat, and Drink, and Sing, and then came fear as Deſolation, and his Deſtruction on a ſudden as a Whirl-wind: If this be our life, how ſhould we eſcape his Death? Alas, for the ſilly mirth that now we pleaſure in! you may be ſure a *night* will come that muſt pay for all, and then ſhall your Pleaſures vaniſh, your Griefs begin, and your numberleſs Sins (like ſo many envenomed Stings) run into your damned Souls, and pierce them through with everlaſting Sorrow: away with this Fond, Fooliſh, Sottiſh Vanity; Prov. 14. 13. *The end of mirth is Heavineſs,* (ſaith *Solomon*) Prov. 14. 13. What will the Sons and Daughters of Pleaſure do then? all thoſe ſweet Delights ſhall be as Scourges and Scorpions for your naked Souls. Then (though too late) will you lamentably cry Wiſ. 5. 8, 9. out, *What hath Pride profited us? or what profit hath the pomp of Riches brought us? all thoſe things are paſſed away as a Shadow, or as a Poſt that paſſeth by:* Look on this man as he lyes on his Bed of Death, Eccleſ. 12. 4. here is neither Smile nor Dimple, *All the Daughters of Muſick are brought low.* His Voice is hoarſe, his Lips pale, his Cheeks wan, his Noſtrils run out, his Eyes ſink into his Head, and all the Parts and Members of his Body now loſe their Office to aſſiſt him: Is this the merry man that made Eſa. 3, 24. ſuch Paſtime? Oh what a change is this? *In ſtead of ſweet Smell, there is a Stench; inſtead of a Girdle, a Rent; inſtead of well-ſet Hair, Baldneſs, inſtead of Beauty, Burning*; in ſtead of Mirth, Mourning and Lamentation, *Weeping, and Wailing and Gnaſhing of Teeth.* Muſt not *ſadneſs* ſeize on that Soul which incurs this Doom? Here is a Malefactor ſtands at Bar, indicted by the name of *Fool*, charged with the guilt of Treaſon, condemned by the Judge of Heaven, and this *night* (*the ſaddeſt* that ever he ſaw) is that fearful execution, that *his Soul is taken.*

1. And yet more Horrour: It was *a night of Sin*, and this doth encreaſe the Sorrow; Pſal. 116. 13. *How dear in the Sight of the Lord, is the Death of his Saints*? and we may ſay on the contrary, How abominable in the ſight of the Lord is the Death of the Wicked? Was not this a Grief to be took thus tripping in his Wickedneſs? even now whilſt he was buſily plotting his Eaſe and Paſtime, Death ſtands at his Door, and over-hears all his Plots and Projects. It was a Death to his Soul to be took in *his Sin*: hear how he Roars and Cries, *O that I had lived ſo virtuouſly as I ſhould; had I embraced the often Inſpirations of Gods bleſſed Spirit; had I followed his Laws, obeyed his Commands, attended to his Will, how ſweet and pleaſant would they now be unto me? Wo and alas that I had not fore-ſeen this Day! what have I done, but for a little Pleaſure a fleeting Vanity, loſt a Kingdom, purchaſed Damnation?* O Beloved! what think ye of your ſelves, whilſt you hear this Voice? You ſit here as Senſeleſs of this Judgment, as the Seats, the Pillars, the Walls, the Duſt; nay, as the dead Bodies themſelves on which you tread: but ſuppoſe (and it were a bleſſed Meditation) you that are ſo freſh and frolick at this day, that ſpend it Merrily, uſe it Profanely, Swearing, Revelling, Singing, Danceing; What if *this night*, while you are in your *Sin*, the hand of Death ſhould Arreſt you? Could I ſpeak with you on your Death-Beds, I am ſure I ſhould find you in another Caſe: how? but Sorrowing; Grieving, Roaring, that your time were loſt; and theſe words not heeded, whiles the time well ſerved: how would you tear your Hair, gnaſh your Teeth, bite your Nails, ſeek all means poſſibly to annihilate your ſelves; and can nothing warn you before Death ſeize on you? take heed, if you go on in *Sin*, the next Step is Damnation. It was the Apoſtles Advice, *Now it is high time to wake out of Sleep, for* Rom. 13: 11. *now is our Salvation nearer than when we believed*, Rom. 13. 11. If this wretched man had obſerved the preſent time, how happy had he been this hour of his Departure? But as Officers take Malefactors drinking or drabbing, ſo is the neareſt Danger when deepeſt in the mire of Pleaſure. Look at all thoſe that are gone before us, and which of them thought their end ſo near, while they lived ſo merry? I muſt needs tell you, there is *a Fire, a Worm, a Sting, a Darkneſs, an Hell* provided for all wicked Wretches, and there moſt certainly muſt you be *this night*, if you die *this day* in your natural ſtate *of Sin.* Lord! that men ſhould be ſo ſtrangely bewitched by the Prince of the Air, as for the momentany enjoyment of ſome glorious Miſeries, bitter-ſweet Pleaſures, heart-vexing Riches, deſperately and willfully to abandon God, and to caſt themſelves head-long into the jaws of Satan. Such a prodigious Madneſs ſeized on this Worldling, he Sings, he Revels, he Dallies, then dies. Thus greateſt Evils ariſe out of greateſt Joys; as the ears with vehement Sounds, and the eyes with brighter Objects; ſo many by Felicity have loſt both their Senſe and Being. *Gallus* dies in the act of Pleaſure, *Iſh-* Plin. *l.* 7. c. 23. *boſheth* dies in the midſt of Sleep, the Iſraelites 2 Sam. 4. 7. die in their day of Luſt, this Worldling dies Numb. 11. 33. in that *night of Sin*, even then on *a ſudden his Soul is taken.*

5. And yet more Horror, it was *a night of Death*, and this was the worſt of all, *the Darkneſs, Drowſineſs, Sadneſs, Sin*, all were *Ariſtot.* lib. 3. *Mor.* cap. 6. nothing to this, all nothing in themſelves, if *Death* had not followed: this is that *moſt terrible of all Terribles*; all Fears, Griefs, Suſpicions,

Pains as ſo many ſmall Brooks, are ſwallowed up, and drowned in this Ocean of miſery. Now rich Man! What ſayeſt thou to thy *Barns*, *Buildings*, *Riches*, *Lands*? Do theſe pleaſure thee in this thy extreme and dying Agony? Thou lieſt *this night* on thy departing Bed, burthened with the heavy Load of thy former Treſpaſſes, Pangs come ſore and ſharp upon thee, thy Breſt pants, thy Pulſe beats ſhort, thy Breath it ſelf ſmells of the Earth and Rottenneſs: Whither wilt thou go for a little Eaſe or Succour? What help canſt thou have in thy heaps of Gold, or hoard of Wealth? Should we bring them to *Diſcip. de temp. ſerm. 118. ex Num. in tract. de ſeptuplici timore.* thy Bed, (as we read of one dying, *Commanded that his golden Veſſels and ſilver Plate ſhould be ſet before him, which looking on, he promiſed to his Soul, it ſhould have them all, on condition of its ſtay with him: But the Remedy being ſilly, at laſt moſt deſperately he commends it to the Devil, ſeeing it would not ſtay in his Body, and ſo gave up the Ghoſt*) Alas, theſe trifling Treaſures can no more deliver thee from the Arreſt of that inexorable Serjeant, then can an handful of Duſt. Wretched men! What ſhall be your Thoughts when you come to this miſerable Caſe? full ſad and heavy Thoughts (Lord thou knoweſt:) You may lye upon your Beds, like wild Bulls in a Net, full of the Fury of the Lord: Deut. 28. 67. *In the morning thou ſhalt ſay, Would God it were evening; and at even thou ſhalt ſay, Would God it were morning: for the fear of thine Heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee*, Deut. 28. 67. Here is the Terrour of that *night of Death*, when you may wiſh with all your Hearts, that you had never been born; if the Lord once let looſe the Cords of your Conſcience, what account will you make of Crowns, of Poſſeſſions? all theſe will be ſo far from healing the Wound, that they will turn rather into fiery Scorpions, for your further Torments. Now, now, now is the diſmal time of *Death*, what will you do? Whither will you go? To whom will you pray? The Angels are offended, and they will not guard you; God is diſhonoured, and he will not hear you; only the Devil had your Service, and only Hell muſt be your Wages. *Conſider this, ye that forget God, leſt ye be* Pſ. 50.22. *torn in pieces, and there be none to deliver you.* It is cruel for your Souls thus to ſuffer, to be *torn*, and torn *in pieces*, and ſo torn in pieces, *that none may deliver you.* Better this Worldling had been a Worm, a Toad, an Adder, any venomous Creature, than ſo to live, and thus to have died; yet hither it is come, his Sickneſs is Remedileſs, his Riches Comfortleſs, his Torments Eaſeleſs, ſtill he muſt Suffer, and there is none to Deliver, he *is torn, torn to pieces, and none may deliver him.* What need you more, now we are come to this Period? his Glaſs is run, his Sun is ſet, his Day is finiſhed, and now this *night*, the very *night of Death*, his *Soul is required, and is received of him.*

Lo here, the Diſmal, Dreadful, Terrible time of this mans Departure, it was in the *night*, *a night of Darkneſs, Drowſineſs, Sadneſs, Sin, Death and Deſtruction.*

1. *Uſe.* Who will not provide each day againſt this fearful *night*? howſoever we paſs away our time in Sin, we muſt of neceſſity, ere long, lye gaſping for Breath upon our dying Beds, there ſhall we grapple hand to hand with the utmoſt powers of Death and Darkneſs: What ſhould we do then, but Sow our Seed while the Seed time laſteth? We have yet a day, and how ſhort this day is, God only knows: be ſure *the night cometh wherein none can work*, John 9. 4. and then what a fearful time will come upon us? I know there be ſome that dream of doing good in another World, or at leaſt will defer it longer, till ſometime hereafter; ſuch vain hopes of future Performances have undone many a Soul: *I muſt work the work of him that* John 9. 4. *ſent me, while it is day*, ſaith our Saviour. The way-faring man travels not in *Darkneſs*, but while the day ſhines on him, then he knows he is under the protection of the Laws, the Light of the Sun, the bleſſing of Heaven; John 11,8. *Are there not twelve hours in the Day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this World; but if a man walk in the night, he ſtumbleth, becauſe there is no light in him.*] Do good then, and lay hold of every Seaſon which may get you to Heaven; Let the whole courſe of your Life be a conſcionable Preparative againſt Death. Suppoſe every day your laſt, as if at night you ſhould be called to account before that high and great Tribunal: in a word, whatſoever you think, or ſpeak, or do, ſay thus with your ſelf, *Would I do this, and this, If I knew this night to be my laſt?* Who is it would Sin, if he thought at that inſtant he muſt go to Judgment.

2. *Uſe.* But if we neglect the *day*, be ſure the *night* will come to our Condemnation; where be thoſe Wonders that ſo dazled our Eyes, while the day ſhone on them? Where is *Abſaloms* Beauty, *Jezabels* Paint, *Sauls* Perſonage. nay, where is this wretched Worldling? he had a *day* to work out his own Salvation, and that being loſt, at laſt came *night*, before he had gone two ſteps toward Heaven. O beloved! *Walk while ye have Light, that* Joh.12,35. *ye may be Children of the Light.* You may be ſure the meaneſt Soul that hath the work of Grace upon it, death is to him no *night*, but the *Day-break of eternal Brightneſs.* This may make us in love with the ſincerity of Religion; this may make us to labour, and never ceaſe labouring till we have gotten out of the eſtate of Nature, into the ſtate of Grace. O that I could ſay of every one of you, as *Paul* of the *Epheſians*, *Ye were once Darkneſs, but now are ye Light in the Lord.* Epheſ.5.8. Ye were once Carnal, but now are ye Spiritual: Ye were once Unregenerate, but now are ye a Firſt-fruits dedicated to God. If it were thus with you, then, (to your comfort) upon your dying Beds you ſhould meet with a glorious Troop of bleſſed Angels, you ſhould feel the glorious Preſence of the ſweeteſt Comforter, you ſhould ſee the glorious Light of Gods ſhining Countenance, you ſhould have a *night* (if it were *night*) turn'd all into a *mid-day*, Now the Lord give you ſuch a *day*, whenſoever you die, through Chriſt our Lord.

You have heard the time of Deaths Arreſt,] *This night.*] Now for the party we'll make a privy Search, and if we ſtir one word, we ſhall find him at next Door, it is *thy Soul.*]

Thy Soul.]

THe party under arreſt is the rich mans *Soul,*] No Warranty could prevail, no Riches ſatisfie, no Strength reſcue; Death now demands it, and there's none can redeem it, therefore *This night they will have his Soul.*]

Obſerv.

Mat.16.26

Every man hath a Jewel better worth than a World, and the loſs of this is ſo much more dear, by how much it is more precious. What profits it a man to gain a World, and to loſe his Soul? (ſaid our Lord and Saviour, *Matt.* 16. 26. Nay, what are a thouſand Worlds when the *Soul* is valued? Give me leave to open the Cabinet, and you ſhall ſee the Jewel that is arreſted; it is the *Soul.*]

Subſtantia creata, inviſibilis, incorporea, immortalis, Deo ſimillima, imaginem habens Creatoris ſui Aug. in lib. de definitione animæ.

The *Soul*; what's that? it is (ſaith *Auſtine*) a *Subſtance that is created, Inviſible, Incorporeal, Immortal, moſt like to God, as bearing the Image of its Creator.* Pleaſe you that we illuſtrate this Deſcription, and you ſhall ſee how every word ſhews forth ſome Excellencies (as the glorious Luſtres) of this glorious Pearl the *Soul.*]

Dicearchus

Galen.

1 Cor. 15. 19.

Eccl.3.19.
Eccl.11.3.
Mat.27.51

Mat.16.26

Anti qui Philoſophi.

Luke 24. 39.

Anima peſſima melior optimo corpore. Aug. de verb. Dom. Quid tibi cum carne? Bern. in meditat. *Plurimi Patres.*

Dionyſ. c. 4. de divin. nom. aliquantulum à principio.

1 Cor.4.7.

Firſt, if you ask what is the *Soul*? 'tis a *Subſtance.*] How fond were the Opinions of ſome Philoſophers? one would have it to be nothing [*vox & præterea nihil*] and how many of us are of this Opinion? Do not we live as if we had no *Souls* at all? The Epicure is for his Belly, the ambitious for his Body, but who is he that provides for his Soul? Sure we imagine it to be nothing valuable, or how ſhould our Eſtimation of it be ſo groſs and vile, to prefer the *Body*, to neglect the *Soul*? There were other Philoſophers went a pace yet further, and they gave it a Being, but what? No better than an Accident, that might live or die without Death of the Subject; this they call *κρᾶσις humorum*, a certain temper compoſed of the Elements, or nothing but the Harmony of thoſe humours in the Body. Is this the *Soul*? then of all Creatures are Men (ſay we,) *of all men are we* (ſaith the Apoſtle) *moſt miſerable*, moſt unhappy. Look at Beaſts, and in reſpect, we and they are *even as one condition*, Eccleſ. 3. 19., Look at Trees, and in their Corruption you may ſee the like Conſtitution both of us and them. Look at Stones, and by their diſſolution, we may argue the Temper of Compoſition in them alſo; if then our Soul were nothing but this *κρᾶσις*, not only Men, but Beaſts, and Plants, and Stones, and Metals have a *Soul*: Far be this from your Thoughts, whoſe *Souls* are prized to be of more worth than a World, there being nothing in the World that may *give a recompence for your Souls*, Matt. 16. 26. Others have gone a little further, and they ſuppoſe it to be a *Subſtance*: but how? only Bodily, and not Spiritual; ſuch groſs Conceits have many Idolaters of the Deity, as if this our Image were of Gods own *Subſtance*, and this *Subſtance* nothing elſe but a bodily Being. *A Spirit* (ſaith our Saviour) *hath not Fleſh and Bones, as you ſee me have.* It is the Body is the Fleſh, but the *Soul* is the Spirit; the Body you may ſee and handle, but the *Soul* is not ſeen, not handled: As the Diſciples then did Err in ſuppoſing a Spirit when they ſaw his Body; no leſs is their Errour in ſuppoſing a Body where is only a Spirit. The worſt *Soul* is better than the beſt of Bodies. *O precious Soul* (ſaith *Bernard*,) *eſpouſed to thy God, endowed with his Spirit, redeemed by his Son, What art thou to the Fleſh, whoſe being is from Heaven?* Others again have paſſed this Opinion, and they call it *a Form*: But what? only material, not *ſubſtantial*, and ſuch as are the *Souls* of Beaſts that die with their Bodies, as being deduced from the matter of ſome Bodies pre-exiſtent. It is not ſo with the *Souls of Men*, which though for a while they are knit and united to this houſe of Clay, yet may they be ſeparated from it, and ſubſiſt without it; this is that goodneſs of God, that as our *Souls* are intellectual, ſo their being is perpetual, not but that our *Souls* might die (ſeeing every thing that is of nothing may return into the ſame nothing whence it ſprung) but that God ſo ſuſtains them by his glorious Goodneſs, that as he gave the firſt being, ſo he would continue that he gave, *What have we, that we have not received?* Or to ſpeak of the *Soul*, What are we that God, and God only hath not beſtowed upon us? our Parents begot our Bodies, God only gave our *Souls*: our Bodies are buried again in the Womb of our common Mother, but our *Souls* return to God, as to their chiefeſt Good. So immaterial is the *Soul*, that neither Will nor Underſtanding depends on the dying Organ. What then is the *Soul? a Nothing? an Accident? a Body? a Form? only material?* No, but on the contrary, *an Ens, a Subſtance, a Spirit, a Form, a Subſtantial being of it ſelf ſubſiſting.*

In epiſt. ad Marcellin.

Magis credi debet quam quæri, & quæri facilius quam intelligi, & melius intelligitur quam explicatur. Whitak. l. 1. de peccat. origin. c. 8.

* *Fallacia diviſionis.*

Ariſt. de anima l. 2. c. 1.

But we'll aſcend a little higher, it is a *Subſtance created.*] Not traduced, as ſome would have it.) I muſt confeſs the opinion was not a little ſtrong, that as our Bodies, ſo our *Souls* were both propagated from our Parents. *Tertullian*, and the Fathers of the Weſt (as *Jerome* witneſſeth) were moſt on that ſide: the reaſon of this opinion was becauſe of *Original Sin*, which defiling the *Soul*, as well as the Body of each man ſprung from *Adam*, they could ſee no means how both were corrupted, except withal the *Soul*, were propagated. But are not our *Souls* as the Angels? and therefore if our *Souls*, then may the Angels beget one another; nay, if this were true, what Soul were generated, but another were corrupted: for the rule is infallible, *There can be no generation without a Tranſmutation*, and ſo would every *Soul* be ſubject to corruption. Concerning that objection of *Original Sin*, (If the *Soul* were not traduced from the Loins of *Adam*, how then ſhould that *Sin* be imputed to our *Souls*? I muſt confeſs, the queſtion is intricate; we ſhould rather believe it, than enquire of it; and we may better enquire of it, than underſtand it; and yet more eaſily underſtand it; than expreſs it. But ſo well as we can, we ſhall untie the Knot. Firſt then, we ſay 'tis * a fallacy to divide *Soul and Body*, for not the *Soul* without the *Body*, nor the *Body* without the *Soul*, but the whole man ſin'd in *Adam*, as the whole man is begot of *Adam*; ſo ſoon therefore as the *Soul* is conjoyn'd to the *Body*, and of the *Soul and Body* is conſtituted the whole man, that man being now made a Member of *Adam*, is ſaid to ſin with him, and to derive that Sin from him. But for a further Satisfaction, although the *Soul* depend on God according to its ſubſtance, yet it is created in that *Body* which is produced of the Parents: thus in ſome ſort we may ſay that the Soul is begotten, (*Non quoad eſſentiam, ſed quoad εἶναι*) God only gives the Eſſence, but to exiſt comes from the Parents. What is the *Soul* but a Form of the *Body*, and of what *Body*, but of that which is organical, as being apt for the *Soul*? This aptneſs then whereby it is prepared for the Form, being received from the Parents, we may ſay of the *Soul*, that thus it is generated, as not beginning to ſubſiſt before the *Body is prepared*. This is true in ſome ſort, though not properly. Conſider then the excellency of mans *Soul*, which is not born, but *created*,] and howſoever now it is beſpotted with Sin, yet was it then pure and undefiled, as the untouched Virgin: how is it but pure, which the hands of God have made? it was the Devil that cauſed Sin, but all that God made was good, Gen. 1. 31. *Sedibus æthereis ſpiritus ille venit.* and *very good*, Gen. 1. 31. and ſuch a *Soul* hath every man. It is created by God, infuſed by his Spirit, of nothing made ſomething, of what ſomething, but an excellent Work, befitting ſuch an excellent Workman?

And yet there be more Stairs to aſcend: it is thirdly *inviſible*.] Hath any man ſeen God? Or hath any man ſeen Gods Image (which is the *Soul*) and lived? Subſtances that are more pure are leſs viſible. We ſee but darkly through a Glaſs, nay, the beſt eye upon Earth looks but through a Lattice, a Window, an obſcuring Impediment; mortal eyes cannot behold immortal things; how then ſhould this corruptible ſight, ſee a *Spiritual Soul*? The object is too clear for our weak eyes, our eyes are but earthly, the *Soul* of an heavenly Nature. O divine Being! not only heavenly, but Heaven it ſelf: as God and man met both in Chriſt, ſo Heaven and Earth met both in man: would you ſee this Earth? That is the Body, *Out of it waſt thou taken, and into it muſt* Gen. 4. 19. *thou return*, Gen. 4. 19. Would you ſee this Heaven? That is the Soul, *the God of Heaven gave it*, and *to the God of Heaven returns* Eccleſ. 12. 7. *it*, Eccleſ. 12. 7. The Body is but a lump, but the *Soul* is that breath of life: of earth came the *Body*, of God was the *Soul*: thus Earth and Heaven met in the Creation, and Gen. 2. 7. *Eſt cœlum ſancta anima, habent ſolem intellectum, lunam fidem, aſtra virtutes.* Bern. ſuper Cant. *the man was made a living Soul*, Gen. 2. 7. *The ſanctified Soul is an Heaven upon Earth, where the Sun is underſtanding, the Moon is faith, and the Stars gracious Affections*: what Heaven is in that *Body*, which lives and moves by ſuch a *Soul*, yet ſo wonderful is Gods mercy to mankind, that as reaſon doth poſſeſs the *Soul*, ſo the *Soul* muſt poſſeſs this Body. Here is that union of things viſible, and inviſible: as the light is Spiritual, Incorruptible, Indiviſible, and ſo united to the Air, that of theſe two is made one, without confuſion of either; in like manner is the *Soul* united to this *Body*, one together, diſtinguiſhed aſunder: only here's the difference, the light is moſt viſible, the Soul is inviſible, ſhe is the breath of God, the beauty of Man, the wonder of Angels, the envy of Devils, that immortal Splendor which never eye hath ſeen, never eye muſt ſee.

And yet we muſt up another ſtep, it is fourthly *Incorporeal*,] as not ſeen with a mortal eye, ſo neither clogg'd with a bodily ſhape; I ſay not but the *Soul* hath a Body for his Organ, to which it is ſo knit and tyed, that they cannot be ſevered without much Sorrow or Strugling; yet is it not a Body, but a Spirit dwelling in it: the Body is an houſe, and the *Soul* the Inhabitant: every one knows the Houſe is not the Inhabitant, and yet (O wonder!) there is no room in the Houſe, where the Inhabitant lives not; would you pleaſe to ſee the Rooms? *The Eye is her Window, The Head is her Tower, the Heart is her Cloſet, the Mouth is her Hall, the Lungs her Preſence-chamber, the Senſes her Cinqueports, the common Senſe her Cuſtom-houſe, the Phantaſie her Mint, the Memory her Treaſury, the Lips are her two leav'd Doors, that ſhut and open, and all theſe, and all the reſt, (as the motions in a Watch,) are acted and moved by this Spring, the Soul.* See here a compoſition without confuſion, the *Soul* is in the Body, yet it is not bodily? as in the greateſt World the Earth is more ſolid, the Water leſs, the Air yet leſſer, the Fire leaſt of all: ſo in this little world of Man, the meaner parts are of groſſer ſubſtance, and the *Soul* by how much more excellent, by ſo much more Spiritual; and wholly withdrawn from all bodily being.

5. And yet a little higher, it is fifthly *Immortal*] It was the Errour of many Fathers, That Bodies and Souls muſt both die till Dooms-day, *Scalig. notæ in Nov. Teſt.* and then the Bodies being raiſed, the Souls muſt be revived. Were that true, why then cryes *Stephen, Lord Jeſu, receive my Spirit?* Or why Acts 7. 59. ſhould *Paul be diſſolved*, that he might *be with* Phil. 1. 23. *Chriſt*? Bleſſed men are but men, and therefore no wonder if ſubject to ſome Errour. Others more abſolutely deny the Souls immortality, *We are born* (ſay they) *at all Adventures, and we ſhall be hereafter, as though we had never been*; (Why ſo?) *for the breath is a* Wiſ. 2. 2, 3. *ſmoak in our Noſtrils, and the words as a ſpark raiſed out of our Hearts, which being extinguiſhed, the Body is turned into Aſhes, and the Spirit vaniſheth as ſoft Air.* What, is the *Soul* a Smoke? And the Spirit no better than the ſoft vaniſhing Air? Wretched men! *Have you not read* Mat. 22. 32 *what is ſpoken of God, ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob? *Now God* (ſaith Chriſt) *is not the God of the dead, but of the living. Abraham, Iſaac, Jacob,* they are not dead then in (the better part) their *Souls*, but paſſed indeed from the valley of Death, unto the land of the Living. *Whoſoever liveth and believeth in me* (ſaith our Saviour) *ſhall never die*, John 11. John 11. 26. 26. Not *die*] againſt ſome, *never* die] againſt others: what can we more? only live and believe in him that redeemed us, and be ſure his Promiſes ſhall never fail us; our *Souls* muſt live, live for ever. Sweet Soul, bleſſed with the Felicity of eternal life! here's a Joy unſpeakable, that this *Soul* now clogged with Cares, Vexations, Griefs, Paſſions, ſhall one day enjoy thoſe Joys immortal, not for a day, or two (though this were more than we can imagine) but through all Eternity, *Nullus erit defectus, nullus terminus.* *There ſhall be no defect, nor end*: after millions of Ages the *Soul* muſt ſtill live in her Happineſs, it is not of a periſhing, but an everlaſting Subſtance.

6. And yet the perfection of the *Soul* goes higher, it is *moſt like to God*.] So far it tranſcends all earthly Happineſs: I cannot ſay, but in ſome ſort all Creatures have this likeneſs; every effect hath at leaſt ſome ſimilitude with its cauſe, but with a difference; ſome only have a Being, as Stones; others Being and life, as Plants; but men above all hath a Being, Life and Reaſon, and therefore of all other the moſt like unto his Creator.

7. Can we any more? Yes, one ſtep higher, and we are at the top of *Jacobs Ladder*: *The Soul is not only like God, but the Image of God*, I cannot deny, but there is ſome ap-

pearance of it in the outward Man, and therefore the Body in ſome meaſure partakes of this Image of the Deity, it was man, and whole man that was corrupted by Sin, and (by the law of Contraries) it was man, and whole man, that was beautified with this Image. Pleaſe you to look at the Body, is it not a little World, wherein every thing that God made was good? as therefore all Goodneſs comes from him, ſo was he the Pattern of all Goodneſs; that being in him perfectly, which only is in us partly. This is that *Idea*, whereby God is ſaid to be the exemplar of the World: Man then in his Body being as the Worlds Map, what is it but that Image, in which the Builder of the World is manifeſt? but if you look at the parts of his Body, how often are they Attributed (though in a Metaphor, yet in reſemblance) to his Maker? Our Eyes are the Image of his Wiſdom, our hands are the Image of his Power, our Heart is the Image of his Knowledge, and our Tongue the lively Image of his revealed Will: God therefore, before he made the Gen. 1.26. Body, ſaid, *Let us make man in our own Image*: and what was the meaning, but that *Soul and Body* ſhould both bear the Image of his Majeſty? Be aſtoniſhed then, ye men of the Earth! If this Duſt, this Clay, this Body of ours be ſo glorious, what think ye of the *Soul*, whoſe *Subſtance, Faculties, Qualities, Dignities, every way repreſent Gods omnipotent Eſſence*; Look on this Glaſs, and firſt for *Subſtance*, is the Soul Inviſible? John 1.18. Why, ſo is God: *No man hath ſeen him at any time*, John 1. 18. Is the *Soul* Incorporeal? Acts 17.29. Why, ſo is God: *We ought not to think him like unto Gold, or Silver, or Stone, graven with Art*, Acts 17. 29. Is the *Soul* 1 Tim. 6.16 Immortal? Why, ſo is God: *He is the King of Kings and Lord of Lords, who only hath Immortality*, 1 Timothy 6. 16. Is the *Soul* Spiritual? John 4.24. Why, ſo is God: *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit*, John 4. 24. Is the *Soul* one Eſſence? Why, Eph. 4. 6. ſo is God: *There is one God and Father of all, who is above all, and through all, and in you all*, Epheſians 4. 6. See here the lively Image of God in every *Soul* of man. But there is another Character imprinted in every Faculty, ſo that not only the *Subſtance*, but the *powers of the Soul* bear this Image in them: As there is one God and three Perſons, ſo there is one *Soul* and *three Faculties*: the Father, Son, and holy Ghoſt are but one God; the *Underſtanding, Will, and Memory*, are but *one Soul*; the Father is not the Son, nor the Son the Holy Ghoſt; ſo the *Underſtanding* is not the *Will*, nor the *Will* the *Memory*: and yet the Father is God, the Son is God, and the holy Ghoſt is God; ſo the *Underſtanding* is the *Soul*, the *Will* is the *Soul*, and the *Memory* is the *Soul*. I dare not ſay, but there is ſome difference. * *This Trinity in us, we rather ſee it than believe it; but that Trinity of Perſons, we more believe it than ſee it*: Howſoever then our *Soul* is no proof of the God head, yet is it a true ſign of that *Image of God in the Soul*. Nay, (yet as if this Stamp were of a deeper Impreſſion,) ſee the dowry of Gods Spouſe, and who wonders not at the Qualities, and Conditions with which the *Soul* is arayed? Pſ. 45. 13. *The Kings Daughter is all glorious within, her Clothing is of broydered Gold.* What ſay you to that Heavenly Knowledge inſpired into us? God that created Man, *filled him with Knowledge of Underſtanding, and ſhewed him Good and Evil.* Ecclus. 17. 7. What ſay you to thoſe Heavenly Impreſſions that are ſtampt upon us? ſuch are *the new Mans Marks, which after God is created in Righteouſneſs and true Holineſs*, Epheſians 4. 24. Ephes. 4. 24. Theſe make the *Soul* like *God*, and *God* loving to the *ſoul*; is it not clad with Righteouſneſs, as with a Garment? Witneſs the Integrity of *Adam*, in that ſweet Subjection, his *ſoul* to the *Lord*, his *Affections* to the *ſoul*, his *Body* to the *Affections*, the *whole Man* to *God*, as to the chiefeſt Good: and as Truth and Mercy meet together, ſo *Righteouſneſs* and *Holineſs* kiſs each other: O bleſſed Image! how nearly doſt thou reſemble thy Creator? He is the Pattern of Perfection, and we bear the Image of that Pattern, *Be ye Holy as I am Holy*, 1 Pet. 1. 15. 1 Pet. 1.15. And yet again, as if this Picture were of a deeper Dye, how like is the *ſoul* to is Creator in her full Dominion over all the Creatures? *Thou art Beautiful, O my ſoul, as Tirzah, Comely as Jeruſalem, Terrible as an Army with Banners.* Cant. 6. 3. What is it will not ſtoop to this Gods Vice-gerent? Jam. 3. 7. *Beaſts, and Birds, and Serpents, and things of the Sea are tamed, and have been tamed of the Nature of Man*, James 3. 7. What a thing is this *ſoul*? She can tame the Wild, command the Proud, pull down the Lofty, do what She will, by Compounding Comparing, Contemplation, Commanding. O excellent Nature! that ſitteſt on Earth, canſt reach to Heaven, mayeſt dive to Hell, nothing being able to reſiſt thy Power, ſo long as thou art ſubject to that Power of God. Is this the *ſoul*? Pſal. 8. 6. *Lo, what is Man that thou art mindful of him? thou haſt made him to have Dominion in the Works of thy Hands, thou haſt put all things in ſubjection under his Feet.* Pſalm 8. 6.

* Trinitatem in nobis videmus potius quàm credimus. Deum verò eſſe Trinitatem credimus potius quàm videmus. Aug. de Trin. l. 15. c. 6.

> O my ſoul, my ſoul! what can we ſay of ſuch a Creature? To ſum up all; She is in nature *a Subſtance, Created* by God, *Inviſible* of Men, *Incorporeal* with Angels, *Immortal* through Grace, *moſt like to God*, in a way of Nearneſs, and *bearing his Image* in the glorious Stamp of her created Likeneſs.

Is this the Darling of our Lord? Where then is the rich man that hath loſt this Pearl? He that could tell his Soul, Verſ. 19. *ſoul thou haſt much Goods laid up for many years, live at Eaſe, Eat, Drink, and take thy Paſtime.* Now on a ſudden his *ſoul is taken*, and *whoſe ſhall thoſe things be which he hath provided*? The Loſs of all Loſſes is the Loſs of a *ſoul*, without which, had we never ſo much, we could truly enjoy nothing; what truſt then in your earthly Treaſures? what, ſtay on ſuch broken Staves of Reed? one day you ſhall find them moſt deceitful, leaving your naked *ſouls* to the open rage of Wind and Weather, to the Scourges and Scorpions of Guiltineſs and Fear: Could you purchaſe a monopoly of all the World, had you the Gold of the Weſt, the Treaſures of the Eaſt, the Spices of the South, the Pearls of the North, all is nothing to (this incarnate Angel) this invaluable *ſoul*. O wretched Worldling! what haſt thou done then to undo thy *ſoul*? Was it a Wedge of Gold, an Heap of Silver, an Hoard of Pearl, to which thou rruſtedſt? See, they are gone, and *thy Soul is required*] Alaſs, poor *ſoul!* whither muſt it go? to Heaven? to its Creator? to *God that gave it*? No, there

Mat.25.41

Bernard, *in elledit.*

there is another way for wandring Sinners; *Go ye into everlaſting Fire, prepared for the Devil and his Angels*: thither muſt it go with heavineſs of Heart, into a Kingdom of Darkneſs, a Lake of Burning, a Priſon of horrible Confuſion, of terrible Tortures: O poor *ſoul*! what a Miſery is this? *Darkneſs, Burning, Confuſion, Torments,* Are theſe the Welcomes of his Soul to Hell? What meant the rich man in his unhappy Fore-caſt? He propounded to his *ſoul* a World of Eaſe, of *Pleaſures*, of *Paſtime*; it proves far otherwiſe: this other World is a World of Torments, which (like infinite Rivers of Brimſtone) feed upon his *ſoul* without Eaſe or End. What avails now his pompous Pride at his doleful Funerals? the News is ſounded [*he is dead*] Friends muſt lament him, Paſſing-peals ring for him, an Hearſe-cloth wrap him, a Tomb-ſtone lye over him, all muſt have mourning Suits, and (may be) rejoycing Hearts; but all this while his *ſoul* is going to Judgment, without one Friend or the leaſt Acquaintance to ſpeak in his Cauſe: O that his *ſoul* were Mortal, and *body and ſoul* to be buried, both together in one Grave! Muſt his *body* die, and his *ſoul* live? In what World or Nation? In what Place or Region? It is another World, another Nation, where Devils are Companions, Brimſtone the Fire, Horrour the Language, and eternal Death the Souls eternal Life; never to be cured, and never muſt be ended. *O my ſoul*, (ſaith *Bernard*) *what a terrible day ſhall that be, when thou ſhalt leave this Manſion, and enter into an unknown Region? Who will deliver thee from theſe ramping Lions? Who can defend thee from thoſe helliſh Monſters?* God is incenſed, Hell prepared, Juſtice threatned, only Mercy muſt prevent, or the *ſoul* is Damned. View this rich man on his Deaths-bed, the Pain ſhoots through his Head, and at laſt comes to his Heart, anon Death appears in his Face, and ſuddenly falls on to Arreſt his *ſoul*; Is it Death? what is it he demands? Can his Goods ſatisfy? No, the World claims them: muſt his Body go? No, the Worms claim that: What Debt is this, which neither Goods nor Body can diſcharge? [*Habeas animam ejus coram nobis*: Gods Warrant bids *fetch the ſoul*? O miſerable News! the *ſoul* committed Sin, Sin morgaged it to Death, death now demands it; and what if he gain the World? he muſt loſe his *Soul: This night* [*thy Soul*] *ſhall be required of thee.*

Uſe 1.

Animula vagula, blandula, ſaid dying *Adrian*; *Pretty, little, wandring Soul, whither goeſt thou from me? Wilt thou leave me alone, that cannot live withthee*? O what Conflicts ſuffers the poor *Soul*? when this time is come, muſt the *Soul* be gone? Help Friends, Phyſick, Pleaſure, Riches; Nay, take a World to reprieve a *Soul*; ſo different are the Thoughts of men dying, from them living: now are they for their Pleaſure, or Profit, the Body, or the World, but then nothing is eſteemed but the *Soul*: What can we ſay? But if you mean your *Souls* muſt be ſaved, O then let theſe precious, dear everlaſting things breathed into your Bodies for a ſhort Abode, ſcorn to feed on Earth, or any earthly things: it is Matter of a more heavenly Metal, Treaſures of an higher Temper, Riches of a nobler Nature, that muſt help your *Souls*. Do you think that ever any glorified *Soul*, that now looks God Almighty in the Face, and tramples under foot the Sun and Moon, is ſo bewitcht

Joſh.7.21.

as was *Achan* with a Wedge of Gold? No, it is only the Communion of Saints, the Society of Angels, the Fruition of the Deity, the Depth of Eternity, which can only feed and fill the *Soul*. So live then, as that when you die, your *Souls* may receive this Bliſs, and *the Lord Jeſus our Saviour receive all your Souls.*

Uſe. 2. *Si magna mercedis eſt à morte eripere carnem, quanti eſt meriti à morte liberare animam?* Ambroſ. offic. 1 *Quid eſt quod velis habere malum? nihil omnino;* Aug. *In quod, ſerm.*

I muſt end, but gladly would I win a *Soul*: *If the Reward be ſo great* (as you know it) *to recover a ſick Body, which for all that muſt die, of what reward is that cure to ſave a Soul, which muſt ever, ever live?* O ſweet Jeſu! why ſheddeſt thou the moſt precious and warmeſt Blood of thy Heart, but only to ſave *Souls*? thou waſt Scourged, Buffetted, Judged, Condemned, Hanged; was all this for us? and ſhall we do nothing for our ſelves? *What is it thou wouldeſt have bad, if thou couldeſt wiſh it good?* not thy Houſe, nor thy Wife, nor thy Children, nor thy Goods: nor thy Cloaths, but no matter for thy *Soul*; I beſeech you, value not your *Souls* at a leſs price than your *Shooes*; you can pleaſe the Fleſh with Delicates, which is nought but Worms-meat; but the *Soul* pines for Want, which is a Creature *Inviſible, Incorporeal, Immortal, moſt like to God*: Are we thus careful of Pelf, and ſo careleſs of this Pearl? certainly, *I cannot chooſe but wonder, when ſeeing the Streets peopled with Men that follow Suits, run to Courts, attend and wait on their Councellors for this caſe, and that caſe, this Houſe, or that Land; that not one of theſe, no nor one of all us will ride, nor run, or creep, or go to have Counſel for his Soul!* I muſt confeſs, I have ſometimes dwelt on this Meditation: and (Beloved, let me ſpeak homely to you) be our Councellors in this Town every week ſolicited by their Clients? and have we no Clients in Soul-caſes? Not one that will come to us with their caſes of Conſcience? Sure you are either careleſs of your *Souls*, or belike you have no need of particular Inſtructions: O let us not be ſo forward for the World, and ſo backward for the Soul: yet I pray miſtake not; I invite you not for Fees, as noble *Terentius*, when he had petitioned for the Chriſtians, and ſaw it torn in pieces before his Face, gathered up the Pieces, and ſaid, *I have my Reward; I have not ſued for Gold, Silver, Honour, or Pleaſure, but a Church*: ſo ſay I, in midſt of your Neglect, I have not ſued for your Gold, or Silver, for your Houſes, or Lands, but for your *Souls*, your *precious Souls*: and if I cannot, or ſhall not wooe them to come to Chriſt, God raiſe up ſome Child of the Bride chamber which may do it better; if neither I, nor any other can prevail, O then fear that Speech of *Elies* Sons, *They hearkened not unto the Voice of their Father, becauſe the Lord would ſlay them*, 1 Samuel 2. 25.

In ſuch a caſe, *O that my Head were full of Water, and mine Eyes a Fountain of Tears, that I might weep day and night for your Sins!* O that I could waſh your Souls with my Tears from that filth of Sin, wherewith they are beſmeared and defiled! O that for the Salvation of your Souls, I might be made a Sacrifice unto Death! But the Lord be praiſed, for *your Souls* and *my Soul* Chriſt Jeſus hath died; and if now we but repent us of our Sins, and believe in our Saviour, if now we will but *deny our ſelves and take up his Croſs and follow him*; if now we will but turn unto him, that he may turn his loving Countenance unto us, if now we will but become *new Creatures*, and ever hereafter walk in the *holy Path*, the *narrow way* which leads unto Heaven, why, then may our *Souls* be ſaved. This is that we had need to care for, not ſo much for the *Body*, as for the *Souls good*: to this purpoſe ſaith *Hugo*; *Why clothe we the Body in Silks, which muſt rot in the Grave, and adorn not the Soul with Faith and good Works, which one day muſt appear before God and his Angels*? O think of this day, *this night*, this hour of Death, for then muſt your *Souls be taken from you.*

Cur carnem adornas, & animam non adornas? Hugo *de clauſtro amæ.*

Thus far you ſee the rich mans Arreſt: God enjoyns it, Death ſerves it; the time was *this night*, and the party is *his Soul.*] God give us grace to provide our *Souls*, that when Death Arreſts, we may be ready and then, *O God, have thou mercy on our Souls.*

Shall be required.

THe Original is Ἀπαιτοῦσι, *They ſhall require it*: wherein you have,

the { Serjeants.
Arreſt.

The Serjeants, *They*,] and the Arreſt it ſelf, *They require*] *his Soul.*

We'll firſt take a view of the *Serjeants.*

They: who? Not *God*, he *knows not* Sinners, what ſhould he do with a Drunken, Prophane, Covetous, Senſual *Soul*? He that never ſo much as thought on God in this Life, will God accept of the commending of his *Soul* to him at his Death? No, the Lord of Heaven will none of it: He that forſook God, is juſtly forſaken of God. See the true weight of this Balance; he would not receive Gods grace into his *Soul*, and God will not receive his graceleſs *Soul* into Heaven. But who then? Will the *Angels* take it? No, they have nothing to do with the *Soul* of a dying Sinner; the *Angels* are only Porters for the *Souls* of the Juſt: Poor *Lazarus* that could neither go, nor ſit, nor ſtand for Sores, it is he muſt be carried on the Wings of *Angels*; but for this rich Man, not the loweſt *Angel* will do him pooreſt ſervice. Who then? Will the *Saints* receive it? No, they have no ſuch commiſſion to receive a *Soul*; that blind Opinion (which every one may bluſh at) that *Saint* Peter *ſhould be heavens porter, and that none may go in, but to whom he will open*: if it be true, why may not a Saint help a departing *ſoul*? Away with this dreaming folly! not *Peter*, nor *Paul*, nor all the *Saints* of Heaven have any ſuch priviledge; if God will not hear us, what will our Prayers do to *Saints*? Heaven is too far off; they cannot hear, or were it nearer, they will not, cannot help: It is God muſt ſave us, or we periſh for ever. Who then are the Serjeants? *Not God, nor Saints, nor Angels*; no, there is another crew, *Death and Devils* ſtand in a readineſs, and they are the Parties that arreſt his Priſoner.

Stay, what would *Death* have? The *ſoul* cannot die, and for the *Body*, no matter who receives it. O yes! there is death of the *ſoul*, as well as of the *Body*: I mean not ſuch a *death* whereby it may be annihilated, but a *ſecond death* that ſhall ever accompany it; this is a *death* of the *Soul* that will always keep it in death pangs. But not to ſpeak of this *death*, there is another *death temporal* that ſhall ſever the *Soul* and *Body* each from other; theſe two twins that have lived together ſince their firſt Eſpouſal, theſe two lovely ones that were made, and married by the hands of God; theſe two made one till death them do part, and make them two again; now is their rueful time of divorce: When *Death* comes, he gives over the Body to the Grave, and arreſts the *Soul*, to appear in preſence before Gods high Tribunal. Such a Bayliff hath now laid hands on this rich mans *Soul*, when he leaſt thought on't, *Death* comes on a ſudden, and arreſts his Perſon. O wretched worldling! who is this behind thee? Call we this *Gods Serjeant*? What grim, ugly, monſtrous Viſage is this we ſee? Have ever any of you ſeen the griſly Picture of Death before you? How was it but with *hallow eyes, open ſkull, grinning teeth naked ribs, a few bones knit together with dry ſtrings*, as preſenting to your eyes the moſt deformed Image of a Man in Moulds? But what's that in his hands? *An hour-glaſs and a dart*: the one expreſſing the decreaſings of our Life, and the other Deaths Stroke that he gives us in our *death.* Such Emblems are moſt fit to expreſs Mortality: And imagine ſuch a thing to arreſt this rich Man, would it not terrifie him, whilſt looking back, *Death* ſuddenly claps him on his ſhoulder; away he muſt with this Meſſenger; all the Gold and Pearls of Eaſt and Weſt cannot ſtay him one hour: Now rich Man, what avails all thy worldly Pleaſure? Hadſt thou in thy hands the Reins of all earthly Kingdoms: Wert thou *exalted as the Eagle, and thy neſt ſet among the ſtars*, yet all this, and whatſoever elſe thou canſt imagine, is not worth a button: Where did that Man dwell, or of what cloth was his Garment, that was ever comforted by his Goods or Greatneſs, in this laſt and foreſt Conflict? See, worldling, *Death requires thy Soul*; no Bribe will be taken, no Entreaty will prevail, no Riches reſcue, nothing at all redeem: *Death is impartial.*

Obad. 1. 4.

But (O horrour!) *Death* is not all, ſee yet more Serjeants: *Devils* and *Dragons* are about thy Bed, and theſe are they that will hurry away thy *Soul* to Hell. How? *Devils*? O worldling, ſtay thy *Soul*, and never yield it! better to die a thouſand Deaths, than to leave it in their hands; but alaſs! thou canſt not chooſe, thy laſt hour is come, and here is neither hope, nor help, nor place of any longer tarrying. See but the miſery of a miſerable *Soul*! What ſhall it do? Whither ſhall it flie from theſe damned Furies? Would they take it and tear it into nothing, it were ſomewhat tolerable; but to tear it in pieces, and never to make an end of tearing, to give it torments without all patience or reſiſtance; this is that load which it cannot bear, and yet (O extremity!) it ever, ever muſt be born. Think on this, *O my Soul!* and whilſt thou haſt a minutes ſtay in this Body, call upon God to prevent this *Arreſt of Devils*: Was it not (think ye) a terrour to this rich Man, when ſo many hell-hounds waited for his *Soul*? We read of one Man, *who being took away with a Devil through the air, was ſaid ſo to roar and yell, that many miles diſtant his noiſe was heard to many a mans trembling.* And if a *Soul* had but the Organs of a Sound, what a Shreek would it make, being ſeiz'd on by a *Devil*? Witneſs the Cries of many deſperate *Souls*, when as yet they are ſafe in their Beds, how

Hartmundus Schedel. in vit. Pap.

do they roar and rage? How do they call and cry, *Help, help us, ſave us, deliver us from theſe Fiends about us*? Theſe are thoſe evening Wolves enraged with helliſh hunger; theſe are thoſe ramping Lions ever ready to devour our *Souls*; theſe are thoſe walkers up and down the Earth, which are now come and entred into this rich Mans Lodging. *Whereſoever the dead carkaſs is, thither* (ſaith our Saviour) *will the Eagles reſort*: Mat.24.28. And whereſoever a damned *Soul* is, thither with alacrity will theſe Spirits come: O how they flie and flutter round about him! What fires do they breath to enkindle them on his *Soul*? What claws do they open, to receive her at the parting? And what aſtoniſhment is that poor *Soul* in, that perceives theſe *Serjeants* even ready to clap her in their burning Arms? See (O Coſmopolite) what thy ſin hath cauſed! Luſt hath tranſported thine Eyes, Blaſphemy thy Tongue, Pride thy Foot, Oppreſſion thy Hand, Covetouſneſs thy Heart, and now *Death* and *Devils*, they are the *Serjeants that require thy Sonl*.

Uſe. Reflect theſe thoughts on your own *ſouls*, and conſider with your ſelves what may be your caſes; it may be as yet thou ſtandeſt upright without any Changes, hitherto thou haſt ſeen no days of Sorrow, but even *waſhed thy ſteps with butter, and the rock hath poured thee out rivers of oyl.* Deut. 32. 13, 14. Alaſs! was not this the caſe of this wretched Worlding? Yet for all this, you ſee a night came that paid for all: And ſo may it be with thee; a day, an hour, a moment, is enough to overturn the things that ſeem to have been founded, and rooted in Adamant; *Caſaub. Dies, hora, momentum, &c.* who can tell whether *this night*, this ſtorm may fall upon thee? Art thou not ſtrangely nailed and glued unto ſenſe? Art thou not ſtupidily ſenſeleſs in ſpiritual things, that for Pelf, Vanity, Dung, Nothing wilt run headlong and wilfully into eaſeleſs, endleſs, and remedileſs Torments? Yet ſuch is thy doing, (if thou beeſt a Worldling,) to get Riches to thy Body, and let *Death* and *Devils* have thy *ſoul*. O beloved! conſider in time; and ſeeing you have ſuch a terrible Example ſet before you, let this Worlding be your warning.

We have done with the Serjeants, but what's their Office? To beg? To ſue? No, but to force, to require: *thy ſoul is required.*

How? *Required*? Is any ſo bold to approach his Gates, and make a forcible Entry? Yes, God hath his ſpecial Bayliffs that will fear no colours; Riches cannot ranſom, Caſtles cannot keep, Holes cannot hide, Hills nor their Forts protect: Sits *Herod* on his Throne? There's a Writ of *Remove*, and the Worms are his Bailiffs: Is *Dives* at his Table? Death brings the *Mittimus*, and Devils are his Jaylours: Sits *Lazarus* at his Gates? The King greets him well, (we may ſay,) and the Angels are his Keepers: Poor, rich, good, bad, all muſt be ſerved at the Kings ſuit; no Place can priviledge, no Power ſecure, no Valour reſcue, no Liberty exempt; with a *non omittas propter aliquam libertatem*, runs this Warrant: O rich Man! what wilt thou now do? *The ſorrows of death compaſs thee, and the floods of* Belial *make thee afraid.* 2 Sam. 22. 5. What? No Friends to help? No Power to reſcue? Is there no other way but yield and die for it? O miſery! enough to break a heart of braſs again: Imagine that a Prince a while poſſeſſed ſome Royal City, where (if you walk the ſtreets,) you may ſee Peace flouriſhing, Wealth abounding, Pleaſure waiting, all his Neighbours offering their Service, and promiſing to aſſiſt him in all his Needs and Affairs: If on a ſudden this City were beſieged by ſome deadly Enemy, who coming (like a violent Stream) takes one Hold after another, one Wall after another, one Caſtle after another, and at laſt drives this Prince only to a little Tower, and there ſets on him; what fear, anguiſh and miſery would this Prince be in? If he looks about, his Holds are taken, his Men are ſlain, his Friends and Neighbours now ſtand aloof off, and they begin to abandon him; were not this a woful plight trow you? Even ſo it fares with a poor *ſoul* at the hour of her departure; the *Body* wherein ſhe Reigned like a jolly Princeſs, then droops and languiſhes, *the keepers tremble, the ſtrong men bow, the grinders ceaſe, and they wax dark that look out at the windows*; Eccle.12.3 no wonder if *Fear be in the way*, when *the Arms, the Legs, the Teeth, the Eye*, (as ſo many Walls wherein the *ſoul* was invironed,) are now ſurprized and beaten to the ground; her laſt Refuge is the *Heart*, and this is the little *Tower*, whither at laſt ſhe is driven: But what, is ſhe there ſecure? No, but moſt fiercely aſſailed with a thouſand Enemies; her deareſt Friends, (*Youth* and *Phyſick*) and other helps,) which ſoothed her in Proſperity, do now abandon her; what will ſhe do? The Enemy will grant no Truce, will make no League, but night and day aſſails the *Heart*, which now (like a Turret ſtruck with thunder,) begins all to ſhiver; here is the woful ſtate of a wicked *ſoul*; God is her Enemy, the Devil her Foe, Angels hate her, the Earth groans under her, Hell gapes for her: The reaſon of all, ſin ſtruck the Alarm, and Death gives the Battel? It is but *This night* (a minute longer) and will the raging Enemy enter on her. *Death* is no Beggar to intreat, no Suitor to wooe, no Petitioner to aſk, no Solicitor to crouch and crave a Favour: *She runs raging, ruling, charging, requiring*; *Quaque ruit, furibunda ruit.* hark this rich Mans Arreſt, *thy ſoul ſhall be required.*] It *ſhall*? Yes, the Word is peremptory; what? *Be required*? Yes, it comes with Authority. Here's a fatal *requiring*, when the *ſoul* ſhall be forced by an unwilling Neceſſity, and *Devils* by force hurry her to her endleſs Fury. Adieu poor *ſoul*! the Writ is ſerved, the Goal prepared, the Judgment paſt, and Death (the Executioner) will delay no longer; *This night thy ſoul ſhall be required of thee.*

Uſe. 1. But to whom ſpeak I? Think of it, you miſerable covetous, *that joyn houſe to houſe, and call the lands after your own names: You may truſt in your Wealth, and boaſt your ſelves in the multitude of your Riches, but none of you can by any means redeem his Brother*, no nor himſelf, *Pſal.* 49. 6. Pſal. 49. 6, 7. When *Death* comes, (I pray) what compoſition with the Lord of Heaven? Could ever any buy out his Damnation with his Coyn? Howſoever, you live merrily, deliciouſly, go richly; yet *Death* will at laſt knock at your doors, and notwithſtanding all your Wealth, Honours, Tears, and groans of your deareſt Friends) will take you away as his Priſoners, to his darkeſt dungeon. Your caſe is as with a rich Man who lying faſt aſleep upon the edge of ſome ſteep high Rock, dreams merrily of Crowns, Kingdoms, Poſſeſſions; but upon the ſudden, ſtarting for joy, he breaks his Neck, and tumbles into the bottom of ſome violent Sea: Thus is your danger every hour; Satan makes you a Bed, lulls you aſleep, charms you into golden Dreams, and you conceive you are wallowing in the Sea of all worldly Happineſs; at laſt *Death* comes (againſt which there is no reſiſtance) and then are ſuddenly ſwallowed up of deſpair and drowned in that Pit of eternal Death and Perdition.

I have read of ſome, whom (in ſome ſort) we might parallel with this rich Man concerning their fearful, horrid departure out of this miſerable world: Yea, I ſuppoſe the Books are ſo working, that any Man whoſoever he is, that would but read them and ponder them in a ſerious way, they would certainly work in him much matter of Humiliation, and make him to flie *ſin*, as the very ſting of a Scorpion.

William Rogers, The Young mans warningpiece, by *Rob. Abbot.*

One of them I mean to ſpeak of, was an *Engliſhman*: Mr. *Abbot* that relates the Story, tells indeed of two in one year that died thus uncomfortably; the one ſo many ways looking homewards, that he died miſerably rich: The other ſo laſhed outward that he died miſerably poor; both of different ways of Life, yet both of uncomfortable Paſſages out of the World. The one coming to his Deaths-bed, the Author reports of him, “ that firſt the Devil preſented himſelf unto “ him to be his Phyſician, and after Chriſt appear- “ ed to him ſitting on the Throne, condemning his “ unprofitable Life, and bidding him ſhift for him- “ ſelf, for he would have nothing to do with “ him: The other (of whom I am to ſpeak,) as if he would prevent Chriſt, condemned himſelf to Hell for ever and ever: “ O (*ſaid he*) that I “ might burn a long time in that fire, ſo I might “ not burn in Hell.—I have had (*ſaid he*) a little “ Pleaſure, and now I muſt go to the torments “ of Hell for ever. Then praying to God (as “ he was preſſed by others) to forgive him his “ ſins, and to have mercy upon him, he would “ add, but I know God will not do it, I muſt “ go to Hell for evermore. Whatſoever came be- “ tween whiles, this was the cloſe, I muſt be “ burned in Hell, I muſt to the Furnace of Hell, “ millions and millions of Ages. The Author of this Story (who was Miniſter of the place where he lived,) went to him; offered him the comforts the Goſpel, opened to him the Promiſes of the largeſt ſize, ſhewed him that God was delighted to ſave Souls, and not to deſtroy them, and that his ſweet Promiſes were without exception of time, place, Perſon, or ſin, except that againſt the Holy Ghoſt, which he aſſured him too, was not committed by him: And what was the iſſue? All this could not faſten on him, but ſtill he would anſwer, *Alas, it is too late, I muſt be burned in Hell.* That Man of God (the Shepherd of his Soul) ſeeing his Soul in this danger, came to him again and again, and at laſt ſecluding the the Company, he preſſes him with Tears in his Eyes, not to caſt away that Soul for which Chriſt died; he told him, that Chriſt rejected none that did not reject him; but for all this he could have no other anſwer, but *that he had caſt off Chriſt, and therefore muſt go to Hell.* The Miniſter replies, Yet pray with me (ſaith he,) that Chriſt would come again; there is yet an hour in the day, and if Chriſt come, he can and will aſſiſt you to do a great deal of work on a ſudden? no, he would not hear of that: *Former counſels and prayers might have done me good*, ſaid he, *but now it is too late.*

O horrour, that ever any *ſoul* ſhould ſuffer theſe conflicts for ſin! But what ſins were they? *He was* (ſaith the Author) *no Swearer, no Whoremonger, no Thief, no ſcoffer at Religion, no perjured Wretch, no wilful liar at all, only Drunkenneſs and neglect of Mens Bodies*, (for he was an Apothecary) *neglect of Prayer, Gods Word, and his Sacraments*, ſo awak't his trembling Conſcience, that he was forced to paſs this fearful Doom upon his Soul, *I muſt be burned in the Furnace of Hell, millions of millions of Ages*: And at laſt (the Lord knows) in idleneſs of Thoughts and Talk, he ended his miſerable Life.

A relation of the fearful eſtate of Francis Spira. 1548.

The other I mean to ſpeak of was an *Italian*, under the Juriſdiction of *Venice*, called *Francis Spira*, who being exceſſively covetous of Money, and for fear of the World, having renounced the Truth, which before he profeſſed; he thought at laſt he heard a direful Voice ſpeaking to him, *Thou wicked wretch, thou haſt denied me, thou haſt broken thy vow: hence Apoſtate, and bear with thee the ſentence of thy eternal damnation*: At this Voice he trembling and quaking, fell down in a ſwoon; and after recovering himſelf, he profeſſed that he was captivated under the revenging hand of the great God of Heaven, and that he heard continually that fearful ſentence of Chriſt now paſt on his own Soul: His Friends to comfort him, propounded many of Gods Promiſes recorded, in Scripture; *Oh but my ſin* (ſaid he) *is greater than the mercy of God*: Nay, anſwered they, the mercy of God is above all ſin; God would have all Men to be ſaved; *it is true* (ſaid he) *he would have all men that he hath elected to be ſaved; but he would not have reprobates to be ſaved, and I am one of that number*: After this roaring out in the bitterneſs of his Spirit, he ſaid, *It is a fearful thing to fall into the hands of the living God*: Theſe troubles of mind brought him to a diſtemper of Body, which the Phyſicians perceiving, they wiſht him to ſeek ſome ſpiritual comfort; thoſe Comforters come, and obſerving the diſtemper to ariſe from the ſenſe and horrour of Hell Pains; they ask him, whether he thought there were any worſe pains than what he endured? He ſaid, *He knew there were far worſe pains; yet do I deſire nothing more*, ſaid he, *than that I may come to that place, where I may be ſure to feel the worſt, and to be freed from fear of worſe to come.*

As on this manner he was ſpeaking, he obſerved (ſaith my Author) divers flies that came about him, and ſome lighted on him, whereat, preſently remembring how *Beelzebub* ſignifies the God of Flies; *Behold*, ſaid he, *now alſo Beelzebub comes to his Banquet, you ſhall ſhortly ſee my end, and in me an example to many of the juſtice and judgment of God.* Then he began to reckon up what fearful Dreams and Viſions he was continually troubled withal: *That he ſaw the Devils come flocking into his Chamber, and about his bed, terrifying him with ſtrange noiſes; and that theſe were not fancies, but that he ſaw them as really as the ſtanders by: and that beſide theſe outward terrours, he felt continually a racking torture of his Mind, and a continual butchery of his Conſcience, being the very proper pangs of the damned wights in Hell.*

But of all the reſt, moſt deſperate was that laſt Speech of his, when ſnatching a Knife (as intending to miſchief himſelf, but ſtop'd by his Friends,) he roared with indignation, *I would I were above God, for I know he will have no* *mercy on me*; and thus living a while, he appeared at length a very perfect Anatomy, expreſſing to the view nothing but Sinews and Bones, vehemently raging for drink; ever pining, yet fearful to live long; dreadful of Hell, yet coveting Death; in a continual Torment, yet his own Tormentor; conſuming himſelf with Grief and Horrour, Impatience and Deſpair, till at laſt he ended his miſerable Life.

And now (beloved) if ſuch be the departure of a ſinful Soul, O who would live in ſin to come to ſuch a departure! For my part, I dare not ſay theſe Parties, thus miſerable in their own apprehenſions, are now among Devils in Hell: I find the Authors themſelves to incline to the right hand; beſides, what am I, that I ſhould ſit in Gods Chair? Only this I ſay, That there miſerable Deaths may very well give warning to us all; nor need you think much at me for uttering theſe (*terribilia*) terrible Stories; for if ſometimes you did not hear of Gods Judgments againſt ſin, a day might come that you would moſt of all cry out on the Preacher: To this purpoſe we have a Story of a certain rich Man, who lying on his Death bed, *My Soul* (ſaid he) *I bequeath to the Devil, who owns it*; *my Wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of ſuch a Legacy from any of you: Sure I had better to tell you aforehand to prevent it, than not telling you to feel it. And let this be for my Apology in relating theſe Stories.

Uſe. 2. But for a ſecond Uſe, give me leave, I pray you, to *ſeparate the precious from the vile.* Now then to ſweeten the thoughts of all true Penitents, the Souls of Saints are not *required*, but *received.* Rejoyce then, ye righteous, that mourn in *Sion*; what though a while ye ſuffer? Death is a Goal-delivery to your Souls, not bringing in, but freeing out of Thraldom. Here the good man finds ſharpeſt miſery, the evil Man ſweeteſt Felicity; therefore it is juſt, that there ſhould be a time of changing turns; The rich Mans Table ſtood full of Delicates, *Lazarus* lacks Crumbs; Luke 16. 25. *but now he is comforted, and thou art tormented. Wo unto you* Luk. 6. 25. *that laugh, for you ſhall mourn*, Luke 6. 25. *Bleſſed* Mat. 5. 4. *are you that mourn, for you ſhall rejoyce*, Mat. 5. 4. Happy *Lazarus!* who from thy beggary and loathſome Sores wert carried by Angels into *Abrahams* boſom: Happy Thief, who upon thy true Repentance and unfeigned Prayer, wert received from the Croſs to the Paradiſe of thy Saviour: Happy are all they that ſuffer tribulation; *Death* ſhall looſe their *Souls* from Bonds and Fetters; and inſtead of a *Bailiff* to arreſt them, ſhall be a *Porter* to conduct them to the Gates of Heaven; there ſhalt thou tread on Serpents, trample on thine Enemies, ſing ſweet Trophies: Were not this enough? Thy Conqueſts ſhall be crowned by the hands of Seraphims, triumphed with the ſound of Angels, warbled by the Quire of Spirits, confirmed by the King of Kings and Lord of Hoſts. Happy *Soul*! that art not *required by Devils, but received by Angels*; and when we die, Lord Jeſus, ſend thine Angels to receive our Souls.

You ſee now *Deaths Arreſt*; and what remains further, ſave to accept of ſome *Bail*? But what *Bail*, where you have the Kings Commandment from his own mouth? This *requiring* is not of any other but himſelf; of no Surety but *of thee* (ſaith God,) muſt thy *Soul be required.*

Of thee.]

ONce more (you ſee) I have brought this rich Man on the ſtage; his *Doom* is now at hand, and *Death* (Gods Meſſenger) ſummons him to appear by *Requiring of his Soul*;] But of whom is it *Required*? Had he any Sureties to put in? Or was any Bail ſufficient to be taken for him? No, he muſt go himſelf, without all help or remedy; it was he that ſinned, and it is he muſt pay for it; *Of thee*] *it is required.*

How? *Of thee*? Sure, *Death* miſtakes; we can find thouſands more fit, none more fearful, there ſtands a *Saul*, near him his Armour-bearer, behold a *Judas*; ſuch will out-face Deaths fury; nay, rather than it fail in its Office, they will not much queſtion to be their own Deaths-men: But this *Of thee* (who art at league with Hell, in love with Earth, at peace with all) is moſt terribly fearful.

Stay *Death*! there ſtands a poor *Lazarus* at the Gates, like *Job* on his Dung-hill, his Eyes blind, his Ears deaf, his Feet lame, his Body ſtruck with boiles, and his *Soul chooſing rather to be ſtrangled and* Job 7. 15. *die, than to be in his bones*: Where not this a fit Object for *Deaths* cruelty? Would he ſpare the rich, he ſhould be welcome to the poor? But *Death* is inexorable, he muſt not live, nor ſhall the Beggar beg his own *Death* for another: *Of thee*] *it is required.*

But (*Death*!) yet ſtay thy hand, here's a better Surety; what needs *Death* a Preſs, when he may have Voluntiers? There ſtands an *old Man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hams bending, and therefore no Song is fitter than old *Simeons*, *Lord, now* Luk. 2. 29. *letteſt thou thy ſervant depart in peace*: Youth is loath, but Age is merry to depart from miſery; let *Death* then take him that ſtandeth neareſt *Deaths-door*; no, the old muſt die, but the young may; he muſt die ſoon, yet be ſure thou ſhalt not live long. *Of thee*] *it is required.*

Cannot this ſerve? Let *Death* yet ſtay his hand, there ſtands a *ſervant* waiting at this rich Mans beck, as if he would ſpend his own Life to ſave his Maſters? He can make a Pageant of Cringes, act a whole Speech of Flatteries, every part owes him ſervice, feet to run, hands to work, head to crouch, and *as the Eyes of a Maiden unto the hand of her Miſtreſs*, ſo the Eyes of his Servants look unto thee Hands of their Maſter: But where be theſe Attendants when *Death* comes? Was ever any Maſter better than Chriſt? were ever any ſervants truer than his Apoſtles? Yet ſee their fidelity: Muſt their Saviour die? One betrays him, another forſwears him, all run from him, and leave him alone in the midſt of all his enemies: What then is the truſt of Servants? The rich man may command and go without, if Death ſhould require them, they would not; or if they ſhould deſire Death, he will not; his *Arreſt* concerns not the ſervants, it is for the Maſter himſelf; he that commands others, now Death commands him: *Of thee*] *it is required.*

Will not all do? Let Death but ſtay this once; there ſtands a Friend that will loſe his own, to ſave his life: *Greater Love than this hath no man* ſaith our Saviour) *when any man beſtoweth his Life* Joh. 15. 13. *for his friends*, John 15. 13. Riches may perhaps procure ſuch Love, and get ſome friend to anſwer

Death's quarrel which he owes this man: *Jonathan* loves *David*, *David Abſolom*; and ſure it was a Love indeed, when *Jonathan* preſerves the Life of *David*, and *David* wiſheth a death to himſelf in the ſtead of *Abſolom*: *O my Son Abſolom, would God I had died for thee; O Abſolom, my Son, my Son.* 2 Sam. 18. 33. But where be any friends ſo reſpective of this Worldling? He wants a *Jonathan*, a *David*; upon a ſtrict enquiry we find *no friend, no father, no ſon, neither heirs nor aſſigns to whom he may beſtow his Lands.* But what if he had Friends as near to himſelf as himſelf? No man can die for another: or as the Pſalmiſt, *No man may deliver his brother, nor make agreement unto God for him; for it coſt more to redeem their ſouls, ſo that he muſt let that alone for ever.* Pſa.49.7,8. Should the poor man beg, the old man pray, his Servants kneel, his Friends lie at Death's feet, and all theſe offer up all their lives for this rich man's recovery, all were but vain; it is thy *Soul* is arreſted, and it is thy ſelf muſt yield it: *Of thee*] *it is required.*

You ſee there is no way but one with him: to conclude then, we'll bid him his farewel (this is the laſt office we can do this rich man) and ſo we'll leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wiſh that he had ſome ſpace, ſome piece of time to repent him; and if he might obtain it, O what would he do, or what would he not do? Relieve the weak, viſit the ſick, feed the hungry, lodge the ſtranger, cloath the naked, give half his Goods to the poor, and if he had done any wrong, reſtore it him again ſeven fold. But alas! all is too late, the Candle that but follows him, cannot light him to heaven. A *ſudden death* denies his Suit, and the increaſing of his ſickneſs will give him no leaſure to fulfil thoſe Duties: What cold Sweats are thoſe that ſeize upon him? His Senſes fail, his Speech falters, his Eyes ſink, his Breaſt ſwells, his Feet die, his Heart faints, ſuch are the outward pangs; What then are the inward Griefs? If the Body thus ſuffers, what Cares and Conflicts endures the Soul? Had he the Riches of *Cræſus*, the Empires of *Alexander*, the Robes of *Solomon*, the Fare of that rich man who lived *deliciouſly every day*, what could they do in the extremity of theſe pangs? O rich man, thou couldſt tell us of pulling down Barns, and building greater; but now imagine the vaſt Cope of Heaven thy Barn (and that were large enough) and all the Riches of the world thy Grain (and that were Crop enough) yet all theſe cannot buy a minute of eaſe, now that Death will have thy Body, Hell thy Soul. O dark Dungeon of impriſoned men! whoſe help wilt thou crave? whoſe aid wilt thou ask? what releaſe canſt thou expect from ſuch a Priſon? the Diſeaſe is paſt cure, the Sickneſs wants remedy; Alaſs! what may recover now the Heart-ſtrings break aſunder? Thy date expires, thy laſt breath goes, and now is *thy Soul and Body required of thee.*

I have hitherto with *Nathan* beat ſinful *David* on a ſtranger's Coat. You muſt give me leave to take off the Maſk, and ſhew you your own Faces in this Glaſs.

Uſe 1. Believe thou who readeſt this, that ſhortly there will be two holes where thine Eyes now ſtand, and then others may take up thy skull, and ſpeak of thee dead, as I have done of thee living: how ſoon I know not, but this I am ſure of, *Thy time is appointed, thy months are determined, thy days are numbered, thy very laſt hour is limited.* Job 14.14. And what follows, but that thy Body lie cold at the *root of the rocks*, at the foot of the mountains? Job 14.5. Pſal.20.12. Joh.11.9. Go to the Graves of thoſe that are gone before us, and there ſee; are not their Eyes waſted, their Mouths corrupted, there Bones ſcattered? Where be thoſe ruddy Lips, lovely Cheeks, ſparkling Eyes, comely Noſe, hairy Locks? Are not all gone as a Dream in the night, or as a Shadow in the morning? Alaſs! that we neglect theſe thoughts, and ſet our minds wholly upon the world and its vanity! We are careful, fearful, and immoderately painful to get tranſitory riches, like Children following Butterflies; we run and toil, and perhaps miſs our purpoſe; but if we catch them, what is it but a Fly to beſmear our hands; Riches are but empty, and yet be they what they will be, all at laſt will be nothing. *Saladine* that great Turk, after all his Conqueſts, gets his Shirt faſtned to his Spear in manner of an Enſign; this done, a Prieſt makes Proclamation, *This is all that* Saladine *carries away with him, of all the Riches he hath gotten.* Knoll's Turkiſh Hiſtory, p. 73. Shall a Turk ſay thus, and do Chriſtians forget their duties? Remember your ſelves ye ſons of earth, of *Adam*, what is this Earth you dote on? Be ſure you ſhall have enough of it, when your Mouths muſt be filled and crammed with it, and (as your ſouls deſire it, ſo) at that day ſhall your Bodies turn to it. O that men are thus given to gaſping greedineſs! There is a generation, and they are too common amongſt us, that we may preach, and preach (as they ſay) our hearts out, yet will not they ſtir a foot farther from the world, or an inch nearer unto God; but could we ſpeak with them on their Death-bed, when their Conſciences are awaked, then ſhould we hear them yell out thoſe Complaints, *What hath Pride profited us? or what good have Riches with our vaunting brought us?* Wiſd. 5.8. Aſſure your ſelves *this day* or *this night* will come, and imagine (I pray thee) that the ten, twenty, thirty, forty years, or months, or days, or hours, which you have yet to live, were at an end; were you at this preſent ſtretched on your beds, wearied with ſtrugling againſt your wearied pangs; were your Friends weeping, your Phyſicians parting, your children crying, your wives howling, and your ſelves lying mute and dumb in a moſt pitiful Agony?

Beloved Chriſtians! whoſoever thou art) ſtay a while (I pray thee) and practiſe this Meditation; *Suppoſe thou now felteſt the cramp of Death wreſting thy heart-ſtrings, and ready to make that rueful Divorce betwixt thy Body and thy Soul; ſuppoſe thou layeſt now panting for breath, ſwimming in a cold fatal ſweat; ſuppoſe thy words were fled, thy tongue ſtruck dumb, thy ſoul amazed, thy ſenſes frighted; ſuppoſe thy feet beginning even to die, thy knees to wax cold and ſtiff, thy noſtrils to run out, thine eyes to ſink into thy head, and all the parts of the Body to loſe their office to aſſiſt thee; upon this ſuppoſal lift up thy Soul, and look about thee* (*O I can tell thee, if thou liveſt and dieſt in ſin*) *there would be no where any comfort, but a world of terror and perplexity; look upwards, there ſhouldſt thou ſee the terrible Sword of Gods Juſtice threatning; look downwards there ſhouldſt thou ſee the Grave in expectation ready gaping; look within thee, there ſhouldſt thou feel the Worm of Conſcience bitter gnawing; look without thee, there ſhouldſt thou ſee good and evil Angels on* *both ſides, waiting whether of them ſhould have the prey: Now alas! (then wouldſt thou ſay) The Soul to depart from the Body were a thing intolerable, to continue ſtill therein were a thing impoſſible; and to defer this departure any longer, (ſuppoſing this hour thy laſt hour) no Phyſick could prevail, it were a thing unavoidable: What then would thy poor Soul do, thus environed with ſo many ſtraits?* O fond fools of *Adam*'s ſeed, that neglect the time till this terrible paſſage! how much wouldſt thou give (if thus it were) for an hours repentance? at what rate wouldſt thou value a days contrition? worlds are worthleſs in reſpect of a little reſpite; a ſhort truce would ſeem more precious than the Treaſures of Empires; nothing would then be ſo much eſteemed as a trice of time, which before by months and years thou laviſhly miſſpent. Think on thy ſins, nay, thou couldſt not chuſe but think Satan would write them on the Curtains of thy Bed, and thy agaſhed eyes would be forced to look upon them, there wouldſt thou ſee thouſands committed, not one confeſſed or throughly repented; then too late thou wouldſt begin to wiſh, *O had I led a better Life, and were it to begin again, O then how would I faſt and pray; how repent, how live!* Certainly, certainly, if thou goeſt on in ſin, thus would be thy departure, thy Carkaſs lying cold among the ſtones of the pit, and thy Soul, by the weight of ſin, irrecoverably ſinking into the bottom of that bottomleſs burning Lake.

Uſe 2. But to prevent this evil, take this uſe of Advice for thy Farewel: whilſt yet thy Life laſteth, whilſt yet the Lord gives thee a gracious day of viſitation, ply, ply all thoſe bleſſed means of Salvation, as Prayer and Conference, and Meditation, and Sermons, and Sacraments, and Faſtings, and Watchings, and Patience, and Faith, and a good Conſcience; in a word, ſo live, that when this *day or night of death* comes, thou mayeſt then ſtand firm and ſure; as yet thou art in the way of a tranſitory Life, as yet thou art not entered into the confines of Eternity! If now therefore thou wilt walk in the holy path, if now thou wilt ſtand out againſt any ſin whatſoever, if now thou wilt take on thee the yoke of our Saviour Chriſt, if now thou wilt aſſociate thy ſelf to that Sect and Brotherhood, that is *every where ſpoken againſt*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the Word, the Ways, the Saints, the Services of God; if now thou wilt never turn again unto folly, or to thy trade of ſin, though Satan ſet upon thee with his baits and allurements, to detain thee in his bondage, but by one darling-delight, one minion-ſin, then I dare aſſure thee, *dear, right dear would be thy death in the ſight of the Lord*; with joy and triumph wouldſt thou paſs through all the terrors of death, with ſinging and rejoycing would thy Soul be received into thoſe ſacred Manſions above. O happy *Soul*, if this be thy caſe! O happy *night or day*, whenſoever the news comes, that then muſt *thy Soul be taken from thee*! Pſ.116.15.

You may think it now high time, that we bid this Farewel-Funeral-Text adieu. Then for concluſion, let every word be thy warning. Leſt *this*] be thy time, provide for this and every time; leſt the *night*] be dreadful, *do not ſleep as do others, but watch and be ſober*; leſt *thy Soul*] ſhould ſuffer, deſire the ſufferings of thy God to ſatisfie; leſt Death *require*] it of thee by force, offer it up to God with a chearful devotion; and leſt this of *thee*] be fearful, who haſt lived in ſin, correct theſe courſes amend thy ways, and the bleſſing of God be with thee all thy life, at the hour of death, now, henceforth, and for ever, *Amen.* 1Theſ.5.6.

DOOMS-

DOOMS-DAY.

MATT. 16. 27.

Then ſhall he reward every man according to his works.

THE Dependance of this Text is limited in few Lines; and that your Eyes wander no further than this Verſe, therein is kept a general Aſſize; the Judge, Officers, Priſoners ſtand in array; the Judge is God and the *Son of Man*; The Officers, Angels, and they are *his Angels*; the Priſoners, Men, and becauſe of the Goal delivery, *every man*; If you will have all together, you have a Judge, his Circuit, his Habit, his Attendants, his Judgments; a Judge, *the Son of Man*; his Circuit, *he ſhall come*; his Habit, *in the glory of his Father*; his Attendants, *with his Angels*: What now remains, but the execution of Juſtice? Then without more ado ſee the Text, and you ſee all; the Scales in his hand, our *Works* in the Scales, the *Reward* for our *Works*, * of juſt weight each to other; *Then he ſhall reward every man according to his works.*

** I mean not an Arithmetical, but a Geometrical weight; rewards (eſpecially of Heaven) are not equal according to Juſtice, but proportionable according to promiſe.*

This Text gives us the proceeding of *Dooms-day*, which is the laſt day, the laſt Seſſions, the laſt Aſſize, that muſt be kept on earth, or is decreed in Heaven; if you expect Sheriffs, or Judges, Plantiffs, or Priſoners, all are in this Verſe, ſome in each Word. *Then*] is Time's Trumpet, that proclaims their coming. *He*] is the Judge that examines all their Lives. *Reward*] is the doom, that proceeds from him in his Throne. *Man*] is the Malefactor; *Every man*] ſtands before him as a Priſoner. *Works*] are the Indictments; and *according to our works*] muſt go the Trial, howſoever we have done, good or evil.

Give me yet leave, this Judge ſits on Trials as well as Priſoners, it is an high Court of Appeal, where Plantiffs, Counſellors, Judges, all muſt appear and anſwer: Would you learn the Proceedings? There is the Term, *Then*] the Judge, *He*] the Sentence, *ſhall reward*] the Parties, *every man*] the Trial it ſelf, which you may find in all to be juſt and legal, *every man his reward according to his works.*]

We have opened the Text, and now you ſhall have the *hearing*.

Then.]

THen] When? The Anſwer is { Negative. Poſitive.

First, Negative, *Then*;] not on a ſudden, or (at leaſt) not at this preſent. This life is no time to receive rewards; *the Rain and Sun* pleaſure both *the good and bad*; nay, oftentimes the bad fare beſt, and God's own Children are moſt fiercely ſcorched in the Furnace of affliction; *The earth is giving into the hands of the wicked*, ſaith *Job*; but, *If any man will follow me, he muſt take up his Croſs*, ſaith our Saviour. Joy, and Pleaſure and Happineſs attend the ungodly, while God's poor Servants run through the Thicket of Briars and Brambles to the Kingdom of Heaven: but, *Shall not the Judge of all the World do right?* A time ſhall come when both theſe muſt have their change; *Mark the upright, and behold the juſt, for the end of that man is peace; but the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off*, Pſalm 37. 37, 38. The effects of things is beſt known to us in ſome iſſue of time; and *then* ſhall we have our rewards, *when the Son of man ſhall come in the glory of his Father.* Let this admoniſh us to have patience in all our expectations: What is it to ſuffer a while, an inch of time, conſidering the reward is great indeed, everlaſting in durance? *Reſt in the Lord* (*ſaith David*) *and wait patiently for him: fret not thy ſelf for him which proſpereth in his way:* And will you know the reaſon? *For yet a little while, and the wicked ſhall not be; but the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace*, Pſal. 37. 10, 11. So they ſhall indeed, if only they will expect a little time; not now, but *then*] ſtay yet a while, and be ſure anon *the reward* ſhall be given.

Job 9. 24.
Mat. 16. 25
Gen. 18. 25
Pſal. 37. 37, 38.
Pſal. 37. 7, 10, 11.

2. But to anſwer poſitively, this *Then* is no other than *Dooms-day*, and when this will be, will be known beſt by

{ Conjectures.
Signs.

We will begin with the former.

Some would have it in the year 6000 from the beginning of the world; this was the ſentence of *Elias* (ſay the *Jews*) whoſe Prophecy thus runs, *Two thouſand years before the Law, two thouſand under the Law, and two thouſand under the Goſpel*: how untrue this ſounds, any one may gueſs that conſiders; in the firſt number he fails, becauſe it was too little; in the ſecond number he errs, becauſe it was too much: and if *Elias* ſay amiſs for the time now paſt, how ſhould we believe him for that yet to come? Others, beſides Teſtimony, produce Reaſon; that as God was creating the World ſix days, ſo he muſt be a governing it ſix thouſand years; here is a ſeeming proportion, but upon what reaſon? Every day (ſay they) muſt be a thouſand years with man, becauſe *a thouſand years are but as one day with* God. It were too frivolous pains to repeat any more, or to anſwer theſe: *Is not this ſacrilege to break into*

Pſal. 90.4
Salvianus de guber. Dei, l. 9.

into God's place, and pry into his Sanctuary? Why ſhould we preſume to know more than God would have us? Look at the Apoſtles were they not God's Secretaries? Look at the Angels, are they not God's Heralds? Look at Chriſt himſelf, is he not the Son of God? and yet as he is Mar.13.32. the Son of man, he ſpeaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only*, Mark 13. 32. *Ne nos addamus inquirere, quod ille non addidit dicere*, Aug. *Epiſt.* 145. *It is not for us to ſeek where the Lord hath not a Tongue to ſpeak.* Why ſhould we know more than other men, than all men, than Angels, than Chriſt himſelf, who (as man) was either ignorant of it, or at leaſt had no commiſſion to reveal it. *It is not for you to know the times and ſeaſons, which the Father* Acts 1, 7. *hath put in his own power*, Acts 1. 7. It is a better uſe which our Saviour makes, *Take heed, watch and pray; for ye know not when the time is*, Mar.13.33. Mark 13. 33. *As a Thief in the night*, ſo is *Dooms-day*, it come ſuddenly, it will come ſhort-1Theſ.5.2. ly; Would you needs know when? Why *then* when you leaſt imagine ſuch a matter, *then* when worldly honours profit nothing, *then* when Kindred and Acquaintance fail, *then* when the world ſhall be ſet on Fire, *then*] *then he ſhall reward every man according to his works.*

But ſecondly, if *Conjectures* fail, the *Signs* are certain, *Jerom* reports of fifteen Miracles for for fifteen days, which he writes to have found in the Hebrew Annals, and immmediately muſt *Teſte* Tho. Aqu.*Suppl. ad 3 par. q 73. art.* 1. precede the Judge's coming. "*The firſt day* (ſaith he) the Sea ſhall ſwell, and lift up her waves, at leaſt fifteen cubits above the height of the higheſt hills. The ſecond day, unlike to the former, the Sea ſhall ebb again, and the waves be fallen till they ſcarce be ſeen. The third day, the Sea muſt return to its ancient courſe, and ſo abide that day as it was before. The fourth day, Sea-monſters ſhall appear above the Sea, whoſe bellowing roars ſhall fill the Air with cries, which God alone underſtands, and men ſhall tremble at. The fifth day, all the Fowls of the Air ſhall flock together, and meeting in the fields, ſhall there chatter, and ſtarve for fear of the approaching times. The ſixth day, Floods of fire ſhall riſe up againſt the Firmament, which kindling at the falling Sun, ſhall run like a lightning to the riſing morn. The ſeventh day, all Stars and Planets ſhall ſhoot out fiery Comets. The eighth day, there ſhall be a general Earthquake, and the motion ſo violent, that the ground ſhall hop, and the living Creatures not ſtand on their feet, that walk on the tottering floors. The ninth day, Trees ſhall ſweat blood. The tenth day, all the ſtones of the earth ſhall war together, and with a thundering noiſe break one upon another. The eleventh day, all Buildings ſhall be ruined, and all the hills and mountains melt into duſt and powder. The twelfth day, all beaſts of the field ſhall come from their woods and dens, and ſo abſtaining from their food, ſhall roar and bellow up and down the Plains. The thirteenth day, all Graves ſhall be open, from the riſing up of the Sun unto the going down of the ſame. The fourteenth day, all men ſhall come abroad, and ſuch a diſtraction ſeize on their heavy hearts, that they ſhall loſe the ſpeech and volubility of their Tongues, and the fifteenth (which is the laſt day) the living Men ſhall die, and the dead ſhall live again, all above earth be changed, and thoſe in their graves be raiſed and recovered.

I will not ſay theſe things are certain (I leave you to the Author, that recites them) but if any whit true, why (bleſſed Lord!) what a day of appearance ſhall this be? I know not (ſaith one) what others may think of it, but for Chryſoſt. my ſelf, it makes me tremble to conſider it. *Hom* 77. *in* Mat. *It is a day of Anger and wrath, a day of trouble and* Zeph. 1. 15 *heavineſs, a day of obſcurity and darkneſs, a day of clouds and blackneſs, a day of the trumpet and alarm againſt the ſtrong Cities, and againſt the high towers*, Zep. 1. 15. I will but run through the Signs, as we find them in God's writ, and then ſee if your hearts will not fail for fear.

Then] *ſhall the Sun be darkned.* Can Nature Mat.24.29. ſtand ſuffer a general Eclipſe? When God died the Sun could diſcolour its Beauty, and ſute it ſelf in black to its Maker's condition; and now Man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but Mankind dies: though he was the Creator, yet we are the Creature for whom it was created: *When the Houſholder dies, the* *Patre familias moriente turbatur domus.* Chry. *in* Mat. 24. *Family grieves.* Were all eyes dry, here is the eye of the World weeps it ſelf blind to ſee this Diſſolution: Is man bereft of compaſſion, for whom the Sun it ſelf undergoes this Paſſion? Think on thoſe times, when darkneſs that may be felt, ſhall ſpread over all the earth; how ſhould Plants but whither; or Beaſts of the field but waſte? How ſhould men but die, when they ſtumble at noon-day? Their eyes ſhall fail them, the light forſakes them; Miſerable men! the Sun ſhall not ſhine on them, becauſe God will judge them. But this is not all.

Then] *ſhall the Moon not give her light*: as *the* Matth. 24. 29. *day and night are both alike with God*, ſo the day and night ſhall be alike with man: the Sun will not lend its luſtre, nor can the Moon borrow any more light: but what ſtrange war makes this confuſion of Nature? the Sun ſhall look black; and *the Moon be turned into blood.* Joel 2. 31. Here is a new Moon, and ſuch change as before was never ſeen: there is no encreaſe, no Full, no Wane, but all the light is at once extinguiſhed: unhappy Creatures that depend upon her Influence! how ſhould they live, when ſhe her ſelf wades in Blood? God made theſe *Lights for Signs, and for Seaſons, for Days, and* Gen. 1.14. *for Years*: but now Signs are out, Seaſons paſt, Days are done, Years aboliſhed: *the Angel* Rev. 10. 6. *hath ſworn by him that lives for ever, that time ſhall be no longer*, Revelations 10. 6. Who will not believe that hears this ſacred Oath? Was it a man? No, an *Angel*:] did he ſay it? No, he *ſwore* it:] how? by himſelf? No, it was *by him that lives for ever*:] and what? That time muſt be little? Nay it muſt be *no longer, time ſhall be no more.*] How ſhall it be any more? The *Sun* is disfigured, the *Moon* diſrobed, both eclipſed. But this not all.

Then] *ſhall the Stars be ſhaken*; the power of Heaven ſhall move, and the Lamps of Heaven ſhall tremble: theſe were Gods threats againſt the *Babylonians*, Eſay 13. 10. *For the ſtars of* Eſay 13.10 *Heaven, and the Planets thereof ſhall not give their* Ezek.32.7. *light.* Againſt the *Egyptians*, Ezek. 32. 7. *I will cover the Heaven, and make the ſtars dark over thee*: Againſt all his Enemies, *Joel* 3. 15. *The* Joel 3. 15. *Sun and Moon ſhall be darkned*, (but not they alone, for) *and the ſtars themſelves ſhall withdraw their ſhining*: But what ſpeak we of darkneſs, or the Stars not ſhining? They

Mark. 13. 15. ſhall not only dim, but down. *In thoſe days* (ſaith our Saviour) *after that tribulation the Sun and the Moon ſhall darken, and the ſtars of Heaven ſhall fall*: how fall? Tymne, &c. *ſo thick* (ſay Expoſitors) *that the Firmament ſhall ſeem to be without all light.* I cannot ſay theſe Signs ſhall be real; whether it is by Subtraction of their light, or the conceit of brain-troubled Sinners, or the fall of ſome enflamed Vapours, or the Apoſtaſie of ſome enlightened Perſons: for certain (to ſpeak literally) there ſhall be ſome change in the whole order of Nature: *Sun and Moon*, *Stars and Planets*, all muſt loſe their light, and by all likelyhood, it is the glory of the Judge that will dazle thoſe Candles. Neither is this all.

2Pet.3.18. *Then*] *ſhall the Elements melt*, the Fire ſhall fall down from Heaven, the Air turn it ſelf into Vapours, the Sea ſwell above all Clouds, the Earth be full of yawning Clifts, and violent Tremblings. A Fire ſhall firſt uſher the Judge, and ſuch a Fire as ſhall have the property of all Fires; that Fire in its Sphear, this Fire on Earth, the fearful Fire which torments in Hell, all ſhall meet in one, and according to their ſeveral Qualities, produce their ſeveral Effects: If we believe the Author in the margent, *the juſt ſhall be refined by one, the wicked ſhall be tormented by another, the earth be conſumed by a third*: There is no Creature but it muſt be fuel for this Fire; as the firſt world was deſtroyed with Water, to quench the heat of their Luſt; ſo muſt this be deſtroyed with Fire, to warm the cold of our Charity. But not the Fire alone.

Elementaris ſubtiliando, tereſtris conſumendo, infernalis puniendo. Joh. de Combit.

Then] ſhall *the Air* breed Wonders: what ſhall be ſeen but Lightnings, Whirl-winds, Coruſcations, Blazing-ſtars, flaſhing Thunders? Here a *Comet* runs round in a Circuit, there a Crown compaſſeth that Comet; near them a fiery Dragon fumes in Flames; every where appears a ſhooting Fire, as if all above us were nothing but *inflamed Air*, Yet not the *Air* alone.

Luk.21.15 *Then*] *ſhall the Waters roar*, Rivers ſhall wax dry, the Sea froth, and foam, and fume; thoſe that dwell near ſhall wonder at the ſwelling Tides, others afar off ſhall tremble at the roaring Noiſe: What threats are thoſe which the Surges murmur? War is proclaimed by Noiſe, ſet on by Blaſts, continued by Storms; the Floods and Tides ſhall run over all the Plains, the Sea, and Waves ſhall mount up to the very Skies: now would they war with Heaven, then overwhelm the Earth, anon will they ſink to Hell; and thus ſhall they rove and rage, as if they would threat all the world with a ſecond Inundation. Nay yet again.

Mat.24.7. Joel 1.10. *Then*] *ſhall the earth be ſhaken in divers places* (ſaith *Matthew*;) *in all places* (ſaith *Joel*) for *all the earth ſhall tremble before him.* Here is an Earthquake indeed; not ſome part of the Land, by reaſon of ſome cloiſtered Wind, but the Rocks, Mountains, Caſtles, Cities, Countries, ſome ſhall remove, others be ruined; thus all the earth ſhall be a ſwollowing Gulf, that all things here ſituated, may be then devoured. What can I more?

Then] ſhall Plants ceaſe their Growth, Beaſts want their Senſe, Men loſe their Reaſon: were this but little; you may wonder more. The *Sibyls* could affirm, that *Nature ſhould both ceaſe, and change her being*; the Trees inſtead of growth ſhould ſweat out Blood; the Beaſts ſhould bellow up and down the Fields, then want their Senſe; Men ſhould have diſfigured Faces, aſtoniſhed Hearts, affrighted Looks, then loſe their Reaſon: Nay, what marvel then, if at the worlds end, they be at their wits end? O fearful Signs, enough to move flinty Stones! if this be the *Term*, what is *the Suit*, *the Bill*, *the Doom*, *the Execution*? A Trump ſhall Summon, Death will Arreſt, God muſt have appearance, and *Then*] is the day: *Then*] *he ſhall reward every man according to his works.*

What a Chaos is here when the world muſt be thus turned topſie turvie? *The Sun*, *the Moon*, *the Stars*: come yet lower, *the Fire*, *the Air*, *the Sea*, *the Earth*; nay, *Trees*, *and Beaſts*, *and Men*, all muſt be out of order in the whole courſe of Nature.

1. *Uſe.* Who can read or hear this Prognoſtication of *Dooms-day*, and not wonder at the Signs which ſhall hang over all our Heads? We ſee by experience when any outragious ſtorm happens on Sea or Land, how wonderfully men are diſmaid, how ſtrangely aſtoniſhed: now then, when the Heavens, the Earth, the Sea, the Air ſhall be wholly diſtempered and diſordered; when the *Sun* ſhall threaten with Mourning, the *Moon* with Blood, the *Stars* with their Falling; yea, when all the Heavens ſhall ſhrink and paſs away as a Paper-ſcroul, who then dares Eat, or Drink, or Sleep, or take a minutes Reſt? Be ſure theſe days ſhall come, and the Signs ſhall paſs: *Awake ye Drunkards, and weep, all drinkers of Wine, becauſe of the new wine; for it ſhall be pulled from your mouths. Gird your ſelves, and lament, ye Prieſts, howl, ye Miniſters of the Altar: Alaſs! for the day, for the day of the Lord is at hand, and as a deſtruction from Almighty ſhall it come.* Joel 1.5, 13, 15. What? Are ye inſenſible of theſe Signs? The impriſoned Thief fears at the news of the Aſſize: and is the Sinner ſo impudent that he fears nothing? The day ſhall come when the men of earth ſhall fear, and be full of fear; every ſign ſhall breed a Wonder, and every ſight ſhall breed a wondrous Terrour; men ſhall hide themſelves in the caves of Beaſts, and the Beaſts ſeek to ſave themſelves in the houſes of Men: where then ſhall the wicked ſtand, when all the world ſhall be thus in uproar?

2 *Uſe.* Yet a word for us all; we have all warning, and we had beſt to provide; yet the weather is fair, we may frame an Ark to ſave us from the Flood; yet are the Angels at the gates of *Sodom*, yet is *Jonas* in the ſtreets of *Nineveh*; yet the Prophet wooes, O Judah, *how ſhould I entreat thee*? Hoſ. 6. 4. Yet the Apoſtle prays, nay, *We pray you in Chriſts ſtead that ye will be reconciled unto God*: 2Cor.5.10 to conclude, yet the Bride-groom ſtays the Virgins leiſure; Lord, that they would make ſpeed, ſeeing the joys of Heaven tarry for them! This *Term* is at hand, and is it not time to petition to the Judge of Heaven? What a dangerous courſe is it, never to call to mind that *time of Times*, untill we ſee the Earth flaming, the Heavens melting, the Judgment haſtening, the Judge with all his Angels coming in the Clouds to denounce the laſt doom upon all Fleſh, which ſhall be unto ſome *Wo, wo*, when they ſhall call to the Mountains to cover them, and for ſhame of their ſins, hide themſelves (if it were poſſible) in hell Fire! If we have any fear, this ſhould move fear; if we have any care, this ſhould

Mat. 24. 7, 12.

2 Pet. 3. 14.

move us all to be careful indeed. We have not two Souls that we may hazard one, neither have we two Lives that we may truſt to another, but as thy laſt day leaves thee, ſo will this *Dooms-day* find thee. Who would not but accept the Fatherly forewarning of Chriſt our Saviour. See you not now many Signs as the Heralds and Forerunners of his glorious coming? *The abounding of Iniquity, the waxing cold of Charity, the riſing up of Nation againſt Nation?* Was there ever leſs Love? Was there ever more Hatred? Where is that *Jonathan* that loves *David* as his own ſoul? Nay, where is not that *Joab* that can embrace friendly, but carries a malicious heart towards *Abner*? Sure we are near the end indeed, when *Charity is grown thus cold.* You then that would have the comfort of the day, take theſe Signs for Warnings; provide for him who hath thus long waited for you; and *ſeeing you look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.* Who would endanger their ſouls for a little ſin? buſie Clients heed nothing but their cauſe; and if you would recover Heaven, be ſure that ye mark this *Term.* The time draws on, now the Writs are out, anon comes the Judge, and *then* is the day. *Then*] *he ſhall reward every man according to his work.*

You ſee the *Term*, and now you may expect to view the *Judge*: the Term is *Then*,] the Judge is *He*.] Stay a while, and the next time you ſhall ſee him in his Judgment-ſeat.

He.]

Hoc facit, ut ad infimam ſe ſortem hominum dejiciat. Muſculus in Matth. cap. 8.

Pſal. 8, 4.

HE? Who? If you look at the fore-going words you may ſee who he is: *The Son of man, ſhall come in the glory of his Father*, and it is *he* that *ſhall reward us according to our works.*

This title of the *Son of man*, denotes unto us the Humility of the *Son of God*; what is *the Son of man, but man*? And *this tells us how humble he was for us*, that being God, was made *man*, or *the Son of man*, which is as all one, according to that, *Pſal.* 8. 4. *What is man that thou art mindful of him? Or the Son of man that thou viſiteſt him.*

Heb. 12. 23.

Act. 17. 31.

John 5. 27.

John 5. 22.

It is true, *God is the Judge of all*, Heb. 12. 23. and yet it is true, this God is man, Acts 17. 31. *God* (ſaith *Paul*) *will judge the world, but it is by that man whom he hath ordained.* God hath the Power, but God as man hath only the Commiſſion. *He* (who is God) *hath given him authority to execute Judgment.* And would you know the reaſon? It is only *becauſe he is the Son of man*, John 5. 27. In a word, *God ſhall judge*; the whole Trinity by preſcription, Chriſt only in execution: The Father judgeth, but by the Son; or as the Evangeliſt *John*, *the Father judgeth no man, but hath committed all judgment to the Son*, John 5. 22.

But becauſe *as man*, there appears in him a double form, *as humbled*, *as glorified*; we'll diſcuſs theſe queſtions, which reſolve all doubts.

1. Whether Chriſt, *as man*.
2. Whether man, *as glorified*.

} ſhall appear unto us, when he will reward us?

To the firſt we ſay, *that only as man he will appear our Judge, who as man appeared when himſelf was judged*; what better reaſon to expreſs the benefit of our Redemption, than ſo to judge us as he did redeem us? Was he not *man* that *ſuffered, died, and was buried*? And is he not *man* that one day ſhall *come to judge both the quick and dead? he that came obſcurely to be judged by the unjuſt, ſhall then appear openly to judge all the juſt*: the ſame *man*, who is *God and man*, ſhall be our Judge in his human nature, by his divine power. Thus we ſay, *God* (who is the Ancient of days) hath the power original; but *man* (who is the Son of God) hath the power traduced; and therefore ſaith *Daniel*, *One like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.*

Tunc manifeſtus veniet inter juſtos judicaturus, qui occultus venerat judicandus ab injuſtis. Auguſt. *de civit.* Dei.

Dan. 7. 13, 14.

Uſe.

Apoc. 1. 7.

Conſider this, ye that are going to the Bar; what a ſight will this be to the faithleſs *Jews*, ſtubborn *Gentiles*, wicked *Chriſtians*, when *Every eye ſhall ſee him*, and they alſo which *pierced him! This is the man* (ſhall they ſay) *that was crucified for us, and again crucified by us*: why, alaſs! every ſin is a Croſs, every oath is a Spear, and when that day is come, you muſt *behold the man*, whom thus you do crucify by your daily ſins: Sure this will be a fearful ſight; where is the bloody Swearer, that can tear his Wounds, and Heart, and Blood, and all? At this day of *Doom* † *thoſe wounds ſhall appear, that heart be viſible, that body and blood be ſeen, both of good and bad*, and then ſhall that fearful voice proceed from his Throne, *This was the heart thou pierceſt, theſe are the wounds thou raceſt, and this is the blood thou ſpilleſt*: Here is the fearful Judgment, when thou that art the Murtherer ſhalt ſee the ſlain man ſit thy Judge: what favour canſt thou expect at his hands, whom thou haſt ſo vilely abuſed by thy daily ſins? Be ſure, *the Son of man will come, as it is written of him, but wo be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born*, Matth. 26. 24.

† *Sic* Aug. *habet ſuum (fortaſſe) de Chriſti & martyrum vulneribus, & quod non ſit deformitas iis, ſed dignitas. Novi quod quæritur, an cicatrices remaneant in corpore perfecto & glorificato?*

Attamen Chriſtus apparuit Thomæ *cum cicatricibus ad fidem ejus confirmandum*, John 20. 27. Mat. 26. 24.

To the ſecond queſtion we anſwer, That *as Chriſt ſhall appear in the form of man, ſo this man ſhall appear in a glorious form*: he that is a Mediator betwixt God and man, muſt both interceed for man to God, and communicate thoſe things which are of God to man: to this purpoſe both theſe offices are agreeable to him, in that he participates of both extreams; he is man to abide the judgments due from God, he is God to convey all his benefits unto man: as then, in his firſt coming, he pleaſed God by taking the infirmities of man upon him, ſo in his ſecond coming, will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge, arrayed in ſuch a majeſty? *A fire devours before him, and behind him a flame burns up*, on every ſide the people tremble, *and all faces ſhall gather blackneſs*: here is a change indeed, he that was in a Cratch, now ſits on a Throne; then Chriſt ſtood like a Lamb before *Pilate*, now *Pilate* ſtands like a Malefactor before Chriſt; he that was once made the foot-ſtool of his enemies, muſt now judge, *till he hath made all his enemies his footſtool.* Where ſhall they run?

Joel 2. 3.

Pſal. 110. 1.

And how ſhall they ſeek the clifts of the Rocks, and hallow places? The glory of his Majeſty Revel. 21. 17. kindles a flame, while *the heaven and earth ſhall flie from the preſence of this Judge. O ye heavens! why do you flie away? What have ye done? Why are ye afraid?* It is the Majeſty of the Judge that will amaze the innocent; the greatneſs of whoſe indignation will be able to ſtrike all the heavens with terrour and admiration; when the Sea is outragious, and tempeſtuous, he that ſtands on the ſhoar will be ſtruck into a kind of fear: or when the Father goes like a Lion about his houſe, in puniſhing his Bond-ſlave, the innocent Son ſtands in great fear and trouble! and how then ſhall the wicked tremble, Greg. in Mor. when the very heavens ſhall be afraid? *If the goodly Cedars of* Lebanon *be ſhaken, what ſhall become of the tender twiggs in the Deſart? If the ſturdy Rams ſtoop and tremble, how will the* 1Pet. 4. 18. *bleating Lambs cry and run away?* And *if the juſt and righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* The mountains and heaven ſhall melt before the Lord; and what ſtony hearts have we, that (for all this) are nothing at all yet moved.

But (may be) I prevent your expectation; if here be a Judge, where is the guard? Behold him coming from above with great power and glory: would you know his Habit? He is cloathed with Majeſty: ſeek you the Colour? 'Tis the brightneſs of his Father: would you view his Attendants? They are an hoſt of Angels: look you for the Guard? They are a troop of ſhining Cherubims: nay, yet ſee a longer Train, a further Company, the Souls of Saints deſcend from their imperial ſeats, and attend the Lamb with great glory, and glorious Majeſty: never was any Judge Lord of ſuch a circuit: his Footſtool are the Clouds, his Seat the Rain-bow, his Juſtices Saints, his Officers Angels, and the Arch-Angels Trump proclaims a Silence, whilſt a juſt Sentence comes from his mouth on all the World. Thus are the Aſſizes begun to be ſolemnized; *the* Dan. 7. 9. *thrones* (as *Daniel* ſaw in his viſion) *were ſet up, and the ancient of days ſate down, his garments white as ſnow, and the hair of his head like pure wool, his Throne like the fiery flame, and his wheels as burning fire,* Dan. 7. 9. This is the Judge whoſe coming is ſo fearful, uſhered by a fiery Flood, apparelled in ſnowy white, carried in his circuit on burning Wheels, and attended with the number of thouſand thouſands. O ye *Jews*, behold the man, whom before you crucified like a Malefactor; behold him in his Throne, whom, you ſaid, his Diſciples had ſtolen by night out Matth. 28. 13. of his Grave: behold him in his Majeſty, *whom you would not deign to look upon in his humility; the* Greg. ſub Ill. *baſer you eſteemed his weakneſs, the heavier muſt you* Matth. 24. *In nubibus cœli.* *find and feel his mightineſs.* The Son of man appears, and the kindreds of the earth muſt mourn; ſuch a ſhout of fury follows the ſight of his Majeſty, that the Vaults ſhall eccho, the Hills reſound, the Earth ſhake, the Heavens change their ſcituation, and be turned to a confuſion; then ſhall the wicked weep and wail, and yet their tears not ſerve their turn; their Sins paſt betray them, their Shame preſent condemns them, and their Torment to come confounds them; thus ſhall they bewail their miſerable Hap, their unfortunate Birth, and their Cant. 6. 4. 5. curſed End: *O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us,* which overcome the proudeſt Potentates: the Kings of the earth ſhall be aſtoniſhed, and the Nations from the Iſles ſhall fear from far: Every eye ſhall ſee him whom they have pierced, and tremble at the preſence of his ſight. Conceive the guilty Priſoner coming to his Trial, will not the red robes of his Judge, make his heart bleed for his blood-ſhed? doth not that ſcarlet Cloth preſent a monſtrous hew before his eyes? O then! what ſight is this, when the man ſlain, ſits in the Judgment-ſeat, the roſie wounds of our Saviour ſtill bleeding (as it were) in the Priſoners preſence? Theſe are the wounds, Aquin ſupplem. q. 90. A. 2. ad ſecundum. *not as tokens of infirmity, but victory; and theſe now ſhall appear, not as if he muſt ſuffer, but to ſhew us he hath ſuffered.* See here an object full of Glory, Splendor Majeſty, Excellency, and this is *He*] the man, the Judge, the *rewarder of every man according to his works.*

The Judge we have ſet in his Throne, and before we appear, let us practiſe our repentance, that we anſwer the better.

Uſe 1. Think but (O ſinner) what ſhall be thy reward, when thou ſhalt meet this Judge; the Adulterer for a while may flatter Beauty, the Swearer grace his words with Oaths, the Drunkard kiſs his Cups, and drink his bodies Health, till he bring his ſoul to ruine: *But remember* Eccleſ. 11. 9. *for all theſe things God will bring thee to judgment.* Cold comfort in the end. The Adulterer ſhall ſatisfy his luſt, when he lyes on a bed of Fire, all hugged and embraced with thoſe Flames; the Swearer ſhall have enough of *Wounds and Blood*, when Devils torture his body, and rack his ſoul in Hell; the Drunkard ſhall have plenty of his Cups, when ſcalding Lead ſhall be poured down his throat, and his breath draw flames of fire inſtead of Air: as is thy ſin, ſo is the nature of thy puniſhment; the juſt Judge ſhall give juſt meaſure, and the balance of his wrath poiſe in a juſt proportion.

Uſe 2. Yet I will not diſcomfort you, who are *the Judges deareſt favourites*: Now is the day (if you are Gods ſervants) that Satan ſhall be trod under your feet, and you with your Lord and Maſter Chriſt, ſhall be carried into the holieſt of Holies. You may remember how all the men of God in their greateſt Anguiſhes here below, have fetcht comfort by the eye of faith at this Mountain: *Job* rejoyced being caſt on the Dung-hill, that his *Redeemer lived, and that he ſhould ſee him at the laſt day ſtand on the earth: John* longed and cried, *Come, Lord Jeſus, come quickly*; and had we the ſame precious Faith, we have the ſame precious Promiſes: why then are we not raviſhed at the remembrance of theſe things? Certainly there is an happy faith (whereſoever it ſhould be found) that ſhall not be aſhamed at that day: 1 Joh. 2. 28. *Now therefore little children, abide in him, that when he ſhall appear, we may have confidence:* Confidence? what elſe? *I will ſee you again* (ſaith our Saviour Judge) *and your heart ſhall rejoyce, and your joy no man taketh from you.* O bleſſed mercy, that ſo triumphs againſt judgment; our hearts muſt joy, our joys endure, and all this occaſioned by the ſight of our Saviour; for *He*] Joh. 16. 22. *ſhall reward every man according to his works.*

We have prepared the Judge for ſentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of State, for his Judgment-ſeat; his Sheriffs are the Saints, that now riſe from the Duſt to meet their Judge, whom long they have expected: the Summons is ſent out by a ſhout from Heaven; the cry no ſooner made, but the Graves flie open, and the dead ariſe; ſtay a while till I ready them; you have ſeen the Judge, and now we prepare the *judged. He*] is the *Judge*; *every man*] *the judged*; and *He ſhall reward every man according to his works.*

Every man.]

THe perſons to be *judged*, are a world of Men, all men of the world, good and bad, elect and reprobates, but in a different manner: To give you a full view of them, I muſt lead your attentions orderly through theſe paſſages; there muſt be a *Citation*, *Reſurrection*, *Collection*, *Separation:* follow me in theſe Paths, and you may ſee both the men and their difference, before they come to their Judgements.

Surgite mortui, venite ad judicium. Hieronymus *ſuper* Matthæum. *Verè vox tubæ terribilis, cui omnia obediunt elementa, petras ſcindit, inferos &c.* Chryſoſt. 1. *ad* Corinth: 15.

Firſt, there is a *Summons*, and *Every man* muſt hear it: it is performed by a ſhout from Heaven, and the voice of the laſt Trump: the clangor of this Trump could ever ſound in *Jeroms* ears, *Ariſe ye dead, and come to judgment:* The clangor of this Trump will ſound in all mens ears, it ſhall wake the dead out of their drowſie Sleep, and change the living from their mortal ſtate, make Devils tremble, and the whole world ſhake with terrour: *A terrible voice, a Trumpet ſhall ſound, that ſhall ſhake the World, rend the Rocks, break the Mountains, diſſolve the bonds of Death, burſt down the gates of Hell, and unite all Spirits to their own Bodies.* What ſay you to this Trump, that can make the whole Univerſe tremble? No ſooner ſhall it ſound, but *the Earth ſhall ſhake, the Mountains skip like Rams, and the little Hills like young Sheep*: It ſhall pierce the Waters, and fetch from the bottom of the Sea the duſt of *Adams* ſeed, it ſhall tear the rocky Tombs of earthly Princes, and make their haughty Minds to ſtoop before the King of Heaven; it ſhall remove the Centre, and tear the Bowels of the Earth, open the Graves of all the dead, and fetch their ſouls from Heaven or Hell, to reunite them to their bodies. A dreadful ſummons of the wicked, whom this ſudden noiſe will no leſs aſtoniſh, than confound; the dark pitchy walls of that infernal pit of Hell, ſhall be ſhaken with the ſhout, when the dreadful ſoul ſhall leave its place of terrour, and once more re-enter into her ſtinking Carrion, to receive a greater condemnation: What terrour will this be to the wicked wretch? What woful ſalutations will there be between that body and ſoul, which living together in the height of iniquity, muſt now be re-united to enjoy the fulneſs of their miſery? The voice of Chriſt is powerful, *The dead ſhall hear his voice, and they ſhall come forth, they that have done good, unto the reſurrection of life, and they that have done evil, unto the reſurrection of condemnation.* John 5. 28, 29.

You hear the *ſummons*, and the next is your *appearance:* death the Goaler brings all his Priſoners from the Grave, and they muſt ſtand *and appear* before the Judge of Heaven.

The *ſummons* is given, and every man muſt *appear:* Death muſt now give back all their Spoils, and reſtore again all that ſhe hath took from the World. What a gaſtly ſight will this be, to ſee all the Sepulchers open, to ſee dead men riſe out of their Graves, and the ſcattered duſt to flie on the wings of the Wind, till it meet together in one compacted body? *Ezekiels* dry bones ſhall live: thus ſaith the Lord, *I will lay ſinews upon you, and make fleſh grow upon you, and cover you with skin, and put breath in you, and you ſhall know that I am the Lord*, Ezek. 37. 6. This duſt of ours ſhall be devoured by Worms, conſumed by Serpents, which crawl and ſpring from the marrow of our bones: look in a dead mans Grave, and ſee what you find but Duſt, and Worms, and Bones, and Sculls, putrified Fleſh, an houſe full of Stench and Vermine; Behold then the power of God Almighty, out of this grave and duſt of the earth; from theſe chambers of death and darkneſs, ſhall ariſe the bodies of the Buried, the Graves will flie open, and the dead go out; not an Hair, not a Duſt, not a bone ſhall be denied, but whatſoever holds their Duſt ſhall yield their Bodies: *I ſaw the dead* (ſaith *John*) *ſmall and great ſtand before God; and the Sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them, and they were judged every man according to their works*, Rev. 20. 12, 13. What a wonderful ſight will this be, to ſee *the ſea and earth* bring forth in all parts ſuch variety of Bodies: to ſee ſo many ſorts of People and Nations to come together? Huge Armies innumerable, as the Caterpillars of *Egypt*, all ſhall ariſe, and every one appear before the Lords Tribunal: Worms and Corruption cannot hinder the Reſurrection; he that ſaid to *Corruption, Thou art my Father, and to the Worm, Thou art my ſiſter and mother*, ſaid alſo, *I know that my Redeemer liveth, and mine eyes ſhall behold him.* O good God how wonderful is thy power! this fleſh of ours ſhall turn to duſt, be eaten of Worms, conſume to nothing; if there be any reliques of our Aſhes, the Wind may ſcatter them, the Blaſts divide them, our Feet trample them, the Beaſts digeſt them, the Vermine devour them; if nothing, yet time will conſume them. But for all this, God is as able to raiſe us from the Duſt, as to create us of the Duſt, not one Duſt of this clay ſhall periſh; though ſcattered, divided, trampled, devoured, conſumed; it ſhall be gathered, recovered, revived, refined, and raiſed; and as one duſt ſhall not be loſt of one man, ſo neither ſhall one man be loſt of all the World: this is that general day that ſhall congregate all, they ſhall come from the four winds and corners of the World, to make an univerſal appearance; all the Children of *Adam* ſhall then meet together; yea, all the kindreds of the earth ſhall meet together, and mourn; *Aſſemble your ſelves, and come, all ye heathen, to the valley of* Jehoſhaphat, *for there will I ſit to Judge all the heathen*, Joel 3. 11, 12.

Ezek. 37.

Rev. 20. 12, 13.

Job 17. 14.

Job 19. 25.

Joel 3. 11, 12.

The *ſummons are ſounded, the dead are raiſed,* and yet to give you a fuller view of the parties, ſee how God the Judge now ſends his meſſengers, to fetch the living bodies to his Court.

3. Mat. 24.31 *He ſhall ſend his Angels* (ſaith our Saviour) *and they ſhall gather together his Elect from the four winds, from one end of heaven to another,* Matth. 24. 31. True it is, all ſhall be gathered, yet with a difference; ſome with a ſwift pace flie to the Throne, where is the hope of their deliverance; others draw and pull back, whiles the Angels hale them to the Judgment-ſeat; the righteous have nimble ſwift Bodies, that fly to the Judge, as a Bird to her neſt and young ones; but the wicked have their Bodies black and heavy, they cannot flye, but flag in the Air, and the Angels do not bear, but drag them to the Judgment-ſeat: how can this chuſe but fear the wicked, when like Malefactors they are brought before the wrathful Judge? as they were born or buried, ſo muſt they riſe again naked and miſerable; what a ſhame is this? and yet the more horrible, in that their nakedneſs ſhall be covered with a filthy blackneſs; needs muſt deſperate fears ſeize on the Soul, when it is again united to her Body, transformed to ſuch an ugly form: is this the Body fed with Delights and Delicates? Is this the Fleſh pampered with Eaſe and Luſt? is this the Face masked from the Wind and Sun? are theſe the Hands decked with Rings and Diamonds? how become theſe ſo ſwarthy horrible, which before were ſo fair and amiable? this is the change of the wicked, when through ſorrow and confuſion they ſhall cry to the Rocks, *Cover our nakedneſs,* and to the Hills *Hide our uglineſs*; nay, rather than appear, *let the infernal Furies tear and tatter us into a thouſand pieces.* Look your Beauties (Beloved) in this glaſs: ſuch is the end of this worlds glory, ſo vain the pleaſure of this Body: Now is the end of all things come, and what remains, but a ſea of fears and miſeries ruſhing on them? before ſhall the Angels drag them, behind ſhall the black Crew follow them, within ſhall their Conſciences torture them, and without ſhall hot flames of fire fume, and fry, and furiouſly torment them; fear within, and fire without: but worſe then all, a Judge above all, and thither muſt they go; Angels uſher them, Devils attend them, the Crier hath called them, the Angels trump hath ſummoned them, and now they muſt appear.

We have brought all *together*, now we muſt part them *aſunder*, *the ſheep ſhall be put on the right hand, and the goats on the left, as every man hath been qualified.*

Two travellers go together, feed together, lye together, ſleep together, but in the morning their ways part aſunder: thus the ſheep and the goats eat together, drink together, ſleep together, rot together, but at this day there ſhall be a ſeparation, Mat. 13. 30. *Let them grow together, corn and tares untill the harveſt*: this world is the floor; fan while you will, there will be ſome chaff; love peace like lambs, there will be ſome goats to trouble; the ſheep and goats live both together in one fold, the world; lye both together in one cote, the grave: the world is a common Inn, which entertains all manner of paſſengers: the rode-way to death is the Kings highway free for all travellers: after the paſſage of this weary day, death hath provided a large Bed to lay all in, the Grave: all live together and all lye together: all reſt together, and all rot together: but when this night is paſt, and the laſt day is ſprung, then is the woful ſeparation; ſome turn on the right, and thoſe are the bleſſed; others on the left hand and thoſe are the curſed. Here is the beginning of woes, when the wicked ſhall curſe, and howl, like the fiends of Hell. *O Lord puniſh me here,* (ſaith one devoutly) *rack me in pieces, cut me in ſhreds, burn me in fire, ſo that I may be there placed at thy right hand*: Domine, hic ure, hic ſeca, modo non in æternum peream. Aug. Bleſſed are they that have a place amongſt thoſe elect ſheep: what now remains but their doom, which is a lot that muſt befall *every man*? for *he ſhall reward* (not one, or ſome, but every one) *every man according to his works.*

The *ſummons* are given, the dead are *raiſed*, the priſoners *conducted to the bar,* and the *ſheep* and *goats ſevered* aſunder each from other.

And now ſee the parties thus *ſummoned, raiſed, gathered, ſevered*; Is not here a world of Uſe. 1. men to be judged all in one day? *Multitudes,* Joel 3.41. *multitudes in the valley of deciſion, for the day of the Lord is near in the valley of deciſion,* Joel. 3. 14. Bleſſed God! what a multitude ſhall ſtand before thee? all Tongues, all Nations, all People of the earth ſhall appear at once: all we ſhall then behold each ſon of *Adam*, and *Adam* our grandfather ſhall then ſee all his poſterity. Conſider this, *high and low, rich and poor, one with another: God is no accepter of perſons.* Heark, O Beggar! petitions are out of date, and yet thou needeſt not fear, thou ſhalt have juſtice; this day all cauſes ſhall be heard, and thou (though a poor one) muſt appear with others to receive thy ſentence. Heark, O Farmer, now are thy lives and leaſes together finiſhed; this day is the new harveſt of thy Judge, who *gathers his wheat into his garner, and burns up* Mat. 3.12. *the chaff in fire unquenchable*: no Boon, no Bribe, no Prayers, no Tears can avail thy ſoul: but as thou haſt done, ſo art thou ſentenced at the firſt appearing. Heark, O Land-lord, where is thy purchaſe to thee and thy Heirs for ever? this day makes an end of all, and happy were thy ſoul, if thou hadſt no better land than a barren Rock, to cover and ſhelter thee from the Judges preſence. Heark, O Captain, *vain* now *is the hope of man to be ſaved by the multitude of an hoſt*: hadſt thou command of all the Armies on Earth and Hell, yet couldſt thou not reſiſt the power of Heaven: ſee, the Trump ſound, the Alarum ſummons thee, thou muſt appear. Heark, O Prince, what is the Crown and Scepter againſt Thunder? The greatneſs of man, when it comes to encounter with God, is weakneſs and vanity. Heark, Ecclus. 4. 34. all the World, *From him that ſitteth upon the glorious throne unto him that is beneath in earth and aſhes: From him that is cloathed in blew ſilk, and weareth a Crown, even to him that is cloathed in ſimple linnen*: all muſt appear before him, *the Beggar, Farmer, Land-lord, Captain, King, and Prince,* and *every man,* (when that day is come)

come) *ſhall receive his reward according to his works.*

But O here is the miſery, *Every man* muſt appear, but *Every man* will not think on it: would you know the ſign of that man, which this day ſhall be bleſſed? It is he, and only he that again and again thinks on this day, that *Jerome*-like, meditates on this *Summons, and Reſurrection, and Collection, and Separation.* Examine then your ſelves by this rule; is your mind often carried to theſe Objects? Soar you on high with the wings of faith, and a ſound eye to this hill? Why then, you are right birds, truly bred, and not of the baſtard brood. I pray you mark it, every Croſs, and Diſgrace, and Slander, and Diſcountenance, loſs of Goods, diſeaſe of Body, or whatſoever Calamity (if you are the children of God, and deſtined to ſit at the right hand of our Saviour) they will ever and anon by carrying your minds to ſome of thoſe objects of *Dooms-day.* And if you can but ſay that experimentally you find this true in your ſelves: if ordinarily in your miſeries, or other times, you think on this time of refreſhing, then be of good comfort; for you are of the brides company, and ſhall enter into the Marriage-chamber, to abide there for ever. But if you are deſtitute of theſe kind of motions, O then ſtrive for theſe Properties, that are the inſeparable breathings and movings of an holy Heart, ſound Mind, and bleſſed Perſon; every day meditate that every man ſhall appear one day, *and receive his reward according to his works.*

You ſee how we have followed the cauſe, and well-near brought it to final ſentence, the *Term* is diſcovered, the *Judge* revealed, the Priſoners *prepared*, and the next time we ſhall bring them to the Bar, to *receive their rewards.* This time depart in peace, and the God of peace keep your ſouls ſpotleſs without ſin, that you may be well prepared for this day of Judgment.

According to his works.]

WE have brought the Priſoners to their Tryal, and now to go on, how ſhould this Tryal be? I anſwer: not by faith, but *works*; by faith we are juſtified, by works we are judged: faith only cauſeth, but *works* only manifeſt that we are juſt indeed. Here then is the tryal, that every ſoul of man muſt undergo that day. *Works* are the matter that muſt be firſt enquired of: and is there any wicked man to receive his ſentence? let him never hope to be ſaved by anothers ſupererogating; the matter of enquiring is not *aliena*, but *ſua*; not anothers, but *his*] *works.* Or is there any good man on whom the ſmiling Judge is ready to pronounce a bleſſed doom? Let him never boaſt of meriting Heaven by his juſt deſervings; ſee the reward given, not *propter*, but *ſecundum*, as (*Gregory* tells us) not *for his works*, as if they were the cauſe, but *according to his works*] as being the beſt witneſſes of his inward righteouſneſs.

Greg. 1. *in illa verba* 7. Pſal. *penit. Auditam fac mihi mane miſericordiam.*

But the better to acquaint you with this tryal, there be two points, of which eſpecially we are to make inquiry.

1. How all mens works ſhall be manifeſt to us.
2. How all mens works ſhall be examined by GOD?

1. *Of the manifeſtation of every mans work, John* ſpeaketh, *And I ſaw the dead, ſmall and great ſtand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works,* Revelations 20. 12. God is ſaid to have *Books*, not properly, but figuratively: all things are as certain and manifeſt to him as if he had Regiſters in Heaven to keep Records of them. Remember this, O forgetful! you may commit, add, multiply your Sins, and yet run on, ſcore till they are grown ſo many, that they are out of memory; but God keeps them in a Regiſter, and not one ſhall be forgotten; there is a *book* and *Books*, and when all *the dead ſhall ſtand before God* to receive their ſentence, then *muſt theſe Books be opened.* Rev.20.12

That is, the book of
- Gods memory.
- Mans conſcience.
- Eternal life.

There is a *book of Gods memory*, and herein are all the acts and monuments of all men whatſoever enrolled and regiſtred; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his Name,* Malach 3. 16. This is that which manifeſts all ſecrets, whether mental or actual; this is that which reveals all doings, whether good or evil. In theſe Records are found at large *Abels* Sacrifice, *Cains* Murther, *Abſaloms* Rebellion, *Davids* Devotion, the Jews Cruelty, the Prophets Innocency, good mens Intentions, and the ſinners Actions; Nothing ſhall be hid when this book is opened, for all may run and read it, ſtand and hear it. How fond are we that imagine Heavens eye (ſuch is *this Book*) to be ſhut upon us? Do we not ſee many run to corners to commit their ſins? There can they ſay, *Let us take our fill of love untill the morning*, for darkneſs hath covered us, and *who ſeeth us? who knoweth us?* Eſay 29. 15. But are not the Angels of God about you? *We are a ſpectacle to the Angels* (ſaith the Apoſtle;) I am ſure we muſt be *to Angels, and to men, and to all the world:* O do not that before the Angels, of God, yea before the God of Angels, which you would ſhame to do in the ſight and preſence of an earthly man! Alaſs! muſt our Thoughts be known, and ſhall not dark-corner-ſins be revealed? Muſt every Word and Syllable we ſpeak be writ and recorded in Gods memorable book, and muſt not ill Deeds, ill Demeanours, ill works of Darkneſs be diſcloſed at that day? Yes, *God ſhall bring every work unto judgment, with every ſecret thing, be it good or evil,* Eccleſ. 12. 14. Wail ye wicked, and tremble in aſtoniſhment. Now your Cloſet-ſins muſt be diſcloſed, your private Faults laid open; God keeps the Account-book of every Sin, every Tranſgreſſion: *Imprimis,* for Adultery, *Item,* for Envy, Blaſphemy, Oaths, Drunkenneſs, Violence, Murther, and every Sin, from the beginning to this time, from our Birth to our Burial; the total ſum, eternal Death and Damnation: this is the note of Accounts, wherein are all thy Offences written; the debt is Death, the pay Perdition, which fury pays over to Deſtruction.

Malach. 3. 16.

Prov.7.18.

Eſay 29. 15.

1 Cor.4.9.

Eccleſ.12. 14.

But there is another *book*, that ſhall give (a more full, I cannot ſay, but) a more fearful evidence than the former, which is *the book of every mans conſcience*: Some call it the *book of Teſtimony*, which every man ſtill bears about him. There is within us a *Book* and Secretary, the *Book* is Conſcience, and the Secretary is our Soul: whatſoever we do is known to the Soul, and writ in our *Book* of Conſcience: there is no man can ſo much as commit one ſin, but his Soul, that is privy to the fact, will write it in this *Book*. In what a woful caſe will thy heart then be? in what ſtrange terrour and trembling muſt it ſtand poſſeſt, when this muſt be opened, and thy ſins revealed? *It is now perhaps a book ſhut up and ſealed, but in the day of Judgment ſhall be opened*: and if once opened, what ſhall be the evidence that it will bring forth; There is a private Seſſions to be held in the breaſt of every condemned Sinner; the Memory is Recorder, Grief an Accuſer, Truth is the Law, Damnation the Judgment, Hell the Priſon, Devils the Jaylors, and Conſcience both Witneſs and Judge to paſs ſentence on thee. What hopes he at the general Aſſize, whoſe Conſcience hath condemned him before he appear? Look well to thy life, thou beareſt about thee a book of Teſtimony, which though for a time it be ſhut till it be full fraught with Accuſations, yet then (at the *day of Doom*) it muſt be opened, when thou ſhall read, and weep, and read; every period ſtop with a ſigh, every word be enough to break thy heart, and every Syllable reveal ſome ſecret, thy own Conſcience (upon the matter) being both Witneſs, Judge, Accuſer, and Condemner.

Liber ſignatus & clauſus, in die judicii aperiendus.

But yet there is another *Book* we read of, and that is the *Book of Life*. Herein are written all the names of God's elect, from the beginning of the World till the end thereof, theſe are the golden Leaves? this is that precious *Book* of Heaven, wherein if we are regiſtred, not all the powers of Hell, or Death, or Devils ſhall blot us out again. Here is the glory of each devout Soldier of our Saviour; how many have ſpent their Lives, ſpilt their Bloods, run upon ſudden Deaths to gain a perpetual Name? And yet for all their doings, many of theſe are dead and gone, and their memories periſhed with them; only Chriſts Soldier hath immortal Fame: he, and only he is writ in that Book that muſt never periſh. Come hither ye Ambitious! your Names may be writ in Chronicles, yet loſt: writ in durable Marble, yet periſh; writ in a Monument equal to a *Coloſſus*, yet be ignominious. O were you but writ in this *book of Life*, your names ſhould never die, never ſuffer any Ignominy! It is an axiom moſt true, *They that are written, in the eternal leaves of heaven, ſhall never be wrapt in the cloudy ſheets of darkneſs.* Here then is the joy of Saints, at that *Day of Doom* this *book* ſhall be opened, and all the elect whom God hath ordained to ſalvation, ſhall ſee it, read it, hear it, and greatly rejoyce at it. The Diſciples caſting out Devils, return with Miracles in their Mouths, *O Lord* (ſay they) *even Devils are ſubject to us through thy Name. True*, (ſaith Chriſt) *I ſaw Satan as lightening fall from heaven: notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce becauſe your names are written in Heaven*, Luke 10. 20. And well may the Saints rejoyce that have their names written in Gods *Book*, they ſhall ſee them (to their comfort) writ in letters of Gold, penned with the Almighties Finger, ingraven with a pen of a Diamond: thus will this *Book* give in the evidence, and accordingly will the Judge proceed to ſentence.

Luk. 10. 22.

Uſe 1. Conſider (thou that readeſt) what *Books* one day muſt be ſet before thee: a time will come when every thought of thy Heart, every word of thy Mouth, every glance of thy Eye, every moment of thy Time, every Office thou haſt born, every Company thou haſt uſed, every Sermon thou haſt heard, every Action thou haſt done, and every omiſſion of any Duty or good Deed thou haſt left undone, ſhall be ſeen in theſe *Books* at the firſt opening of them: thy conſcience ſhall then be ſuddenly, clearly, and univerſally enlarged with extraordinary light to look upon all thy life at once; Gods memory ſhall then ſhine forth, and ſhew it ſelf, when all men looking on it as a reflecting Glaſs, they ſhall behold all the paſſages of their miſ-ſpent lives from their Births to their Burials. Where is the wicked and deceitful man? Wilt thou commit thy Villanies, Treacheries, Robberies, Murthers, Debates, and Impieties? Let me tell thee (if ſo) to thy hearts Grief, and ſecret ſins and Cloſet-villanies, that no eye ever lookt upon (but that which is a thouſand times brighter than the Sun) ſhall then be diſcloſed, and laid open before Angels, Men, and Devils, and thou ſhalt then and there be horribly, univerſally, and everlaſtingly aſhamed: never therefore go about to commit any ſin, becauſe it is midnight, or that the doors are lockt upon thee: ſuppoſe it be concealed, and lye hid (in as great darkneſs as it was committed till *Dooms-day* again) yet then ſhall it out with a Witneſs, and be as legible in thy forehead, as if it were writ with the brighteſt Stars, or the moſt glittering Sun-beam upon a wall of Chryſtal.

Uſe 2. As you mean the good of your ſouls, amend your lives, call your ſelves to account while it is called *to day*, ſearch and examine all your Thoughts, Words, and Deeds, and proſtrating your ſelves before God, with broken and bleeding Affections, pray and ſue for aſſurance that your names are written in that *Book of life*.] This will be the joy of your Hearts, the peace of your Souls, the reſt of your Minds: yea, how glad will you then be to have * *all theſe books* laid open? By this means (I ſpeak it to the comfort of all true-hearted Chriſtians) ſhall your Obedience, and Repentance, and Faith, and Love, and Zeal, and Patience, &c. come to light and be known. God is not unrighteous to forget your works of Labour and Love. No, all muſt out, eſpecially at that day when the *books* ſhall be opened, our *works manifeſted*, and as we have *done*, ſo muſt we be *rewarded*; for *then he ſhall reward every man according to his works*.

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* It is a queſtion, whether the ſins of Gods people ſhall be manifeſted at that day; ſome ſay, they ſhall be manifeſted, not for their ignominy or confuſion, but only that the goodneſs and grace of God may be made the more illuſtrious; and for this they urge, *Matth.* 12. 36. 2 *Cor.* 5. 10. *Rev.* 20. 12. Others ſay, they ſhall not be manifeſted. 1. Becauſe Chriſt in his ſentence only enumerates the good works they had done, but takes no notice of their ſins. 2. Becauſe this agrees beſt with thoſe Expreſſions, that God blotteth out our ſins, and that they are thrown into the bottom of the Sea. 3. Becauſe Chriſt is their Bridegroom, Friend, Advocate; and how ill would it become one in ſuch relations to accuſe or lay open their ſins? Which of theſe opinions is trueſt, is hard to ſay, *Heb.* 6. 10.

The *books* are *opened*, and now are the matters to be *examined*: there is firſt *a view*, and then *a trial.*

The *Law-book* whereby we are *tried* contains three leaves; *Nature, the Law, and the Goſpel*: the *Gentiles* muſt be tried by the firſt, the unbelieving *Jews* and *Gentiles* by the ſecond, and the faithful *Jews* and *Gentiles* by the laſt. Thoſe that confeſs no God by nature, muſt be judged by the law of Nature: thoſe that confeſs a God, no Chriſt, muſt be judged by the Law of God without the merits of Chriſt: thoſe that confeſs God the Father, and believe in the Son, ſhall be judged by the Goſpel, which reconcileth us to God the Father by the Merits of Chriſt. Atheiſts by the law of nature, Infidels by the law of God, Chriſtians by the Goſpel of our Saviour Chriſt. To the ſtatutes of the former who can anſwer? Our hope is in the latter, we appeal to the Goſpel, and by the Goſpel we ſhall have our tryal: Rom. 2. 12. *They that have ſinned without the Law, ſhall periſh without the Law; and they that have ſinned under the Law, ſhall be judged by the Law.* 16. *But God ſhall judge the ſecrets of all hearts* (of all our hearts) *by Jeſus Chriſt according to my Goſpel*; Rom. 2. 12, 16.

Uſe. Let this then forewarn us what we have to do: *It is the Goſpel that will either throughly juſtifie thee, or extreamly condemn thee. The Spirit ſhall convince the World of ſin,* (ſaith Chriſt) and why ſo? but *becauſe they believe not on me*, John 16. 9. There is no ſin, but Infidelity; no righteouſneſs, but Faith: not that Adultery, Intemperance, Malice are no ſins; but if unfaithfulneſs remain not, all theſe ſins are pardoned, and ſo they are as if they were no ſins indeed. How quick a riddance true repenting faith makes with our ſins? They are too heavy for our ſhoulders, and we cannot bear them; faith only turns them over unto Chriſt, and we are disburthened of them: whereas there would go with us to judgment an huge kennel of Luſts, an army of vain Words, a legion of evil Deeds, faith inſtantly diſchargeth them all, and kneeling down to Jeſus Chriſt, beſeecheth him to anſwer for them all, howſoever committed. O then make we much of Faith! but not of ſuch a Faith neither as goes alone without Works: it is nothing at this judgment to ſay, *I have believed, and not well lived*: The Goſpel requires both faith to believe, and obedience to work: not only to *repent and believe the Goſpel*, Mark 1. 15. but to *obey from the heart that form of Doctrine*, Rom. 16. 17. True indeed, thou ſhalt be ſaved for thy faith, not for thy works; but for ſuch a faith as is without works thou ſhalt never be ſaved; we ſay therefore, works are disjoyned from the act of juſtifying; not from the perſon juſtified: Heaven is given to us for Chriſts merits, but we muſt ſhew him the fair copy of our Lives. O then let this move us to abound in Knowledge, and Faith, and Repentance, and Love, and Zeal, and Cloathing, and Feeding, and Lodging the poor members of Chriſt Jeſus; and howſoever all theſe can merit nothing at Gods hands, yet will he crown his own gifts, and rewards them in his mercy. Say then, doſt thou relieve a poor member of Chriſt Jeſus? doſt thou *give a cup of cold water to a Prophet, in the name of a Prophet?* Chriſt doth promiſe thee of his truth he will not let thee loſe thy reward: certainly he will not, ſo thy works be done in faith: why, this is the covenant, the glad tidings of the Goſpel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of Indictment to us! Albeit in our juſtification we may ſay, *Be it to us according to our Faith*; yet in our retribution it is ſaid (as you have it before you in this Text read unto you) *Then he ſhall reward every man* (for the manifeſtation of his faith) *according to his works.*

Vel te totaliter abſolvit, vel te capitaliter damnat. Joh. 16.9.

Mark 1.15.

Rom.6.17.

A juſtificando, non à juſtificato.

Mat. 10.42.

A little to recall our ſelves: *The Priſoners are tried, the Verdict is brought in, the Indictment is found*, and the *Judge* now ſits on life and death, even ready with ſparkling eyes to pronounce his *ſentence.* This we muſt defer a while, and the next time you ſhall hear what you have long expected. The Lord grant us an happy iſſue, that when this day is come, then ſentence may be for us, and we may be ſaved to our endleſs comfort.

Shall reward.

WHat Aſſize is this that affords each circumſtance of each priſoners tryal? The time is *Then,*] the Judge is *He*] the Priſoners *Men,*] the evidence *Works*] which no ſooner given in, but the ſentence follows, which is, *to reward*] *every man according to his works.*

This *reward* is nothing in effect but a retaliation; if we live well here, God will *then crown his own gifts*; but if we ſin without repentance, we may not eſcape without puniſhment. There is a God that ſits and ſees, and anon will *reward us.*

Non coronat Deus merita tua tanquam merita tua, ſed tanquam dona ſua, Aug. *lib. de grat, & lib. arbit. cap.* 7.

But to unfold this *reward,*] there lyes in it

a { Doom, and
Execution.

God ſpeaks it in the firſt, effects it in the ſecond: he gives it in our *doom*, and we receive it in the *execution.*

The *doom* is of two ſorts, according to the parties that receive it. One is an *abſolution* which is the *doom of Saints*: the other is a *condemnation*, which is the *doom of reprobates*: there is a *reward* on the right hand beſtowed on the bleſſed, and an heavy *judgment* which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Saviour begins with in action: Imagine what a bleſſed day will this be to the godly, when ſtanding on the right hand of the Judge, they ſhall hear the heavenly muſick of their happy ſentence, *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* Mat. 25. 34.

In which gracious ſpeech we may obſerve four gradations. Firſt, a gentle invitation, *Come.* Secondly, a ſweet benediction, *Ye bleſſed of my father.* Thirdly, heavens poſſeſſion, *Inherit the Kingdom.* Fourthly, a glorious ordination to felicity, *Prepared for you from the beginning of the world.*

Firſt you have, *Come.*] It is the ſweet voice of Chriſt inviting the Saints before, and now giving their welcome to his heavenly *Canaan.* He called often, *Come, all that labour: Come, all that travel: The Spirit and the Bride ſay, Come,* and *let him that heareth ſay, Come,* and *let him that is athirſt come.* Thus he calls all men to his grace, but on-

Mat. 11. 28
Rev. 22. 17.

ly the elect to his glory: Now he deſires every man to *come*, but the righteous alone ſhall have this *Welcome.* O how leaps that ſoul with joy, that hears this Voice of her ſweet Saviour! all the muſick of Angels cannot ſo raviſh the mind, as this voice of our Saviour glads the ſoul; now are the gates of Heaven open, and the Judge, who is Maſter of the feaſt, bids the gueſts *Come and Welcome.*

Mat. 5.

But who are they? *Ye Bleſſed of my Father.*] A word able to make them bleſſed, when pronounced. Down on your knees rebellious Sons; and ſo long as you live on earth, beg, pray, ſue for the bleſſing of your Father in Heaven. They that are Gods Servants, are no leſs his Sons; therefore every Morn, Night, and Noon, ask bleſſing boldly, and God will beſtow it liberally. The firſt Sermon that ever Chriſt preached was full of bleſſings, Matthew 5. *Bleſſed are the poor in ſpirit. Bleſſed are they that mourn. Bleſſed are the meek. Bleſſed are the merciful.* And as he begun, ſo he concludes, *Come ye Bleſſed, ye Bleſſed of my Father.*

Sic æterna ſine ſucceſſione, diſtributa ſine diminutione, communis ſine invidia, beata ſine omni miſeria.

Muſt they come? For what? *To inherit the Kingdom.*] Of all Tenures Inheritance is beſt, of all inheritances a Kingdom is moſt excellent; but that all ſhall inherit, and there is no ſcantling, this is Heavens wonder, and the Angels bliſs. An heavenly inheritance ſure, that is *continued without ſucceſſion, divided without diminution, common without envy, for ever happy, and without all miſery.* This is the inheritance of the juſt, the poſſeſſion whereof makes every Saint no leſs glorious than a King; Kings are they indeed, whoſe Dominions are not limited, nor their Borders bounded, nor their People numbred, nor the time of their Reign preſcribed. *Such glorious things are ſpoken of thee, O thou City of God.*

Luk. 12.23

Is this their Inheritance? But upon what right? It is *prepared for you from the beginning of the world.*] Had the Lord ſuch care to provide for his Children before they were? How may his Sons triumph when born to ſuch dignity? God will ſo certain their Salvation, that he hath prepared it for them from before the foundation of the World. O bleſſed Souls, if you be God's Servants! though a while you ſuffer ſorrow and tribulation, yet here is the hope of Saints, *It is your Fathers good pleaſure to give you the Kingdom.* Heaven is prepared of old, there is the place of God's Majeſty, and there the Saints of God ſhall receive the Crown, the *reward* of Victory.

Uſe.

I cannot expreſs what this Joy affords to the one half of it. Come, bleſſed Souls bathed in repenting tears; here is a ſentence able to revive the dead, much more the afflicted. Are you now ſorrowing for your ſins? Leave it a while, and meditate with me on this enſuing melody. *Hear yonder a Quire of Angels, a Song of Sion, an heavenly Conſort, ſounding to the Judge whilſt he is pronouncing of thy Sentence.* Bleſſed Souls! how pant you dancing at the uttering of each ſyllable? *Come*] ſaith our Saviour, and if he but ſay, *Come*, joy, happineſs, glory, felicity, all come on heaps into the indeared ſoul. *Ye bleſſed*] ſaith our Saviour, and if he but ſay, *Bleſſed*, the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this bleſſed company. *Inherit the Kingdom*] ſaith our Saviour, and if he but ſay, *Inherit*, Crowns, Scepters, Garlands, Diadems, all theſe are the inheritance of God's adopted Children. *Prepared for you*] ſaith our Saviour, and if he but ſay, *Prepared*, the Love, Mercy, Election, Compaſſion of our Lord will ſhine forth to the ſoul, to her everlaſting comfort. O raviſhing voice! *I charge you, O daughters of Jeruſalem, if you find my well beloved, that you tell him I am ſick of Love.* What elſe? you that are God's ſervants, are no leſs his Spouſe; your Soul is the Bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven for ever and ever.*

Cant. 5.8.

But I muſt turn to the left hand, and ſhew you another crew prepared for another Sentence.

Iſa. 30.27.

Mat.25.41

And what a terrible Sentence will that be, which at firſt hearing will make all ears glow and tingle? *His lips* (ſaith the Prophet) *are full of indignation, and his tongue like a conſuming fire*, Iſaiah 30. 27. What fire ſo hot as that fiery ſentence? *Depart ye curſed, into everlaſting fire prepared for the Devil and his Angels?* Here is every particular full of horror, gradually inhancing their judgment. Firſt, a grievous refuſal, *Depart.* Secondly, the loſs of ſalvation, *from me.* Thirdly, that deſerved malediction, *ye curſed.* Fourthly, the horror of pains, *into everlaſting fire.* Fifthly, the pre-ordinance of their torments, *prepared for the Devil and his Angels.*

Firſt, They muſt *depart.*] This ſeems nothing to the wicked now: *Depart.* They are contented to be gone; much more delight have they in ſin than in God's ſervice. But as when a gracious Prince opening his long-lookt up Treaſury, bids in ſome to receive, but others to *depart*, this muſt needs be a diſgraceful vexation; ſo, when the Glory of Heaven, and thoſe of unvaluable Treaſures ſhall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be caſt off with a *depart*? No ſhare accrues to them, no not ſo much as one glimpſe of glory muſt chear their dejected countenances; but as ill-meriting followers, they are thruſt from the Gates with this Watch-word to be gone, *Depart.*

But whence? There is the loſs, *from me,*] and if from me, then from all that is mine; my Mercy, my Glory, my Salvation. Here is an univerſal ſpoil of all things; of God, in whom is all goodneſs; of the Saints, in whom is all ſolace; of the Angels, in whom is all happineſs; of Heaven, wherein all pleaſures live ever and ever. *Whither, O Lord, ſhall the curſed go that depart from thee? into what Heaven ſhall they arrive? What maſter ſhall they ſerve?* Is it thought ſo great a puniſhment to be baniſhed from our native Soils? what then is this to be baniſhed from Almighty God? and whither, but into a place of horror? to whom, but to a curſed crew of howling reprobates? *Depart from me.*

Pſ.109.17.

Verſe 18.

Who are they? Ye *curſed*] Chriſt hath before invited you with Bleſſings, but theſe refuſed, now take you the curſed to your deſpight: *The wicked man* (ſaith the Prophet) *as he hath loved curſing, ſo let it come unto him*; hath he loved it? let him take his love: *As he hath cloathed himſelf with curſing as with a garment, ſo let it come into his bowels like water, and like Oyl into his bones*, Pſal. 109. 18. No ſooner our Saviour curſed the Fig-tree, but leaves and boughs, body and root, all wither away, and never any more fruit grows thereon; and thus ſhall the wicked have a curſe, like the *Ax, which put to the* Mat. 3. 10. *root of the Tree, ſhall hew it down, and be caſt into the fire. Go ye curſed.*

But whether muſt they go? *Into everlaſting fire.*] O what a bed is this for delicate and dainty perſons? no feathers but fire; no friends but furies; no eaſe but fetters; no light but ſmoak; no Chimes nor Clock to paſs away the night, but timeleſs Eternity. A fire? Intolerable; a fire burning, never dying? O immortal pains! Iſa. 33. 14. *Which of you* (ſaith the Prophet) *is able to dwell in the burning fire? who can endure the everlaſting flames?* It ſhall not be quenched night nor day, the ſmoak thereof ſhall go up for evermore; Iſa. 30. 33. *The pile is fire, and much wood, and the breath of the Lord like a river of Brimſtone kindles it.* What torment, what calamity can be compared with the ſhadow of this? The wicked muſt be crowded together like Brick in a fiery Furnace: there is no ſervant to fan cold air on their tormented parts, not ſo much as a chink, where the leaſt puff of wind might enter in to cool them; it is a fire, *an everlaſting fire.*

For whom? *prepared for the Devil and his Angels;*] heavy company for diſtreſſed ſouls: The Serpent's policy could not eſcape hell, nor can the craft of our Age ſo deal with this Serpent as thereby to prevent this fire; it was ſure prepared for ſome, as ſome have prepared themſelves for it; burning in luſt, in malice, in revenge, until themſelves, their luſt, malice, revenge, and all Iſa. 30. 33. burn together in hell. *Tophet is prepared of old*, whither that Day-ſtar is fallen from Heaven, and and a black crew of Angels guard him round in that lake of Hell: There muſt theſe howling Reprobates keep their reſidence; the laſt ſentence that never is recalled, is now pronounced: What? *Go?* Who? *ye curſed*; Whither? *into everlaſting fire*; To what company? *to a crew of Devils and their Angels.* O take heed that ye live in God's fear! leſt that leaving his Service, he give you this reward, *Depart ye curſed.*

Uſe. And is not this worthy your meditation? Conſider, I pray you, what fearful tremblings ſeize on their Souls that have their Sentence for eternal flames, If a *Lord have mercy on thee, Take him away Jaylor,* will cauſe ſuch ſhedding of tears, folding of arms and wringing of hands, what will this Sentence do, *Go ye curſed, &c.* O which way will they turn? or how will they eſcape the Almighty's wrath? To go backward is impoſſible, to go forwards intolerable; whoſe help will they crave? God is their judge, Heaven their Foe, the Saints deride them, Angels hate them, all Creatures cry for vengeance on them. Good Lord! what a world of miſery hath ſeized on theſe miſerable Souls! Their Executioners are Devils, the Dungeon Hell, the Earth ſtands open, and the cruel Furnace ready boiling to receive them: Into what a ſhaking fit of diſtractions will theſe terrors drive them? Every part ſhall bear a part in this doleful Ditty, *Eyes weep, Hands wring, Breaſts beat, Hearts ake, Voices cry, Horror, Dread; Terror, Confuſion are lively Equipages of this Tragick Scene.* Now (O Man of Earth) what will all thy wealth avail thee? what can all thy Pleaſures profit thee? one drop of water to cool thy fiery tongue in hell is more worth than a world of Treaſures; all the Gold and precious Stones the World affords will not buy one Bottle of Water: all thy golden Gods and ſilver Plates cannot prevail for one dram of comfort; but rather as they were thy bane on Earth, ſo will they aggravate thy pain in Hell. Who pities not the vileſt Creature, to ſee it ſuffer torments, and no way to releaſe it? Who then will not pity this end of the Wicked, when they muſt ſuffer and ſuffer, yet never feel eaſe of pain, nor end of torments? A Sentence not to be revoked, yet unſufferably to be endured; torment on torment, anguiſh on anguiſh, fire upon fire, and though a River (nay, a Sea) of tears drop from their eyes, yet cannot one ſpark be quenched. *The worm never dies, the fire never* Mark 9. 44 *goes out. Go ye into everlaſting fire,* not piled of conſuming wood, or the black moulds turning to white aſhes; but kindled by the Judge's breath, of Pitch and Sulphur; Rivers of boiling Brimſtone run from everlaſting ſprings: in theſe hot Baths was that *Dives* divided, when thoſe fiery words came flaming from his mouth as ſpitting fire: *Let* Lazarus *dip the tip of his* Luk. 16. 24 *finger in water to cool my tongue*: Alaſs, what ſhould a drop of water do on a finger, when Rivers cannot quench the tip of his tongue? He lies on a Bed of never dying flames, where Brimſtone is the Fewel, Devils the Kindlers, the Breath of an offended God the Bellows, and Hell the Furnace, where Body and Soul muſt ever lie and fry in ſchorching torments O let the heat of theſe flames quench the heat of our ſin: if once the Sentence paſs, there is no reprive to be hoped for; this is the laſt *Day of Doom*, when our ſins muſt be revealed, our *Reward* proportioned, and as we have done, ſo we muſt be ſentenced: for *Then he ſhall*] *reward ever man according to his work.*

Thus you have heard the Sentence of the juſt and wicked; and now is the Judge ariſing from his glorious Seat; the Saints that were invited guard him along, and the ſentenced Priſoners are delivered to the Jaylors to be bound in burning Steel and Iron; *the reward of execution.*

The *Sentence* being paſt in all preſcribed order, the *Execution* muſt needs follow: but as there is a double *Sentence*, ſo a double *retribulation*: Firſt, for the wicked, who immediately after the ſentence ſhall be chaſed into hell, the *Execution* being ſpeedily and fearfully done upon them, with all horror and haſte by the Angels. O what a ſcriech of horrour will be heard? what woes and lamentations will be uttered, when Devils and Reprobates and all the damned crew of hell ſhall be driven into hell, whereinto they ſhall be thruſt with violence, never to return again? How deſperate is their caſe, when none will comfort them? The Saints deride them, Angels mock them, their own friends ſcoff them, Devils hate them, the Earth groans under them, and hell will ſwallow them. Down they go howling, and ſhrieking, and gnaſhing their teeth, the effect of a moſt impatient fury. The World leaves them, the Earth forſakes them, Hell entertains them, there they muſt live and die, and yet not live nor die, but dying live, and living die; death in life, live in death, miſerable ever. If the drowning of the old world, ſwallowing up of *Korah* and his Complices, burning up of *Sodom* with brimſtone, were attended with ſuch terrors and hideous out-cries, how infinitely tranſcendent to all poſſibility of conceit, expreſſion, or belief, will the confuſions and tremblings of that red-dread-fiery day be? It is not a few, but many; nor many only, but all the wicked of the earth, being many millions of men, ſhall be dragged down, with all the Devils of hell to torments without end, or eaſe, or paſt imagination; then, to ſpeak it again, that I may the deeper imprint it in your minds and memories; ſure there was horrible ſhrieking when thoſe five filthy Cities firſt felt fire and brimſtone drop down upon their heads; when thoſe Rebels ſaw the ground cleave aſunder, and themſelves and all theirs *go down quick into the pit*, when all the Sons and Daughters of *Adam* found the Flood riſing and ready to overflow them all at once. But the moſt horrid cry that ever was heard, or ever ſhall be heard in Heaven or on Earth, in this World, or in the World that is to come, will be then when all the forlorn condemned Reprobates upon ſentence given, ſhall be violently and unreſiſtibly haled down to hell; neither ſhall any tears, or prayers, or promiſes, or ſuits, or cries, or yellings, or calling upon *Rocks and Mountains*, or wiſhes never to have been, or now to be made nothing, be then heard, or prevail in their behalf; nay (yet more to encreaſe their torments) there is not one in Earth or Heaven that will ſpeak one word in their behalf; but without mercy, without ſtay, without any farewel at all, they ſhall be immediately and irrecoverably caſt down into the bottomleſs pit of eaſeleſs, endleſs and remedileſs torments. Oh! what then will be the gnawings of the never-dying Worm? what rage of guilty Conſciences? what furious deſpair? what horrour of mind? what diſtractions and fear? what tearing their hair and gnaſhing of teeth? In a word, what wailling, weeping, roaring, yelling, filling heaven and earth and hell? O miſerable Caitiffs, catcht and wrapt in the ſnares of Satan! What need we more? This is the Judge's Charge, the Sheriff's Mat.22.13. Commiſſion, the Sinner's Execution, *Take them away, caſt them into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.* A darkneſs indeed, that muſt ever be debarred from the ſight of heaven: no Sun-ſhine ever peeps within thoſe walls, no Light, no Fire, no Candle? alas! nothing is there but Clouds and Darkneſs, thick Smoke, and fiery Sulphur; and ſuch is the Portion of ſinners, the *Reward* of the wicked.

Uſe. What Faith or Fear have the wicked that go dancing and leaping to this fire, as it were to a Prov. 7.22. Banquet? or like *Solomon*'s Fool, that runneth, and *ſwiftly runneth to the Stocks*? Is this our pleaſure, to ſin a while, and burn for ever? for one ſmall ſpark of ſilly Joy, to ſuffer univerſal and perpetual pains? Who buyes at ſo dear a rate? Iſa. 24.17, 18, 19, 20, 22. *Fear, and the pit, and the ſnare are upon thee, O Inhabitant of the Earth; and he that fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the pit, ſhall be taken in the ſnare; for the windows from on high are open, and the foundations of the earth do ſhake: the earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly, the earth ſhall reel to and fro like a drunken man, and ſhall be removed like a Tent, and the iniquity thereof ſhall be heavy upon it, ſo that it ſhall fall and riſe no more,* Iſa, 24. 17. O miſerable fear to the wicked! If the Earth fall, how ſhall the Sinner ſtand? Nay, *They ſhall be gathered together as priſoners in the pit, and ſhall be ſhut up in the priſon, never more to be viſited, releaſed, or comforted.* Be forewarned then (beloved *leſt you alſo come into this place of torment.* Luke. 16. 28. It is a fearful Priſon, and God give us Grace ſo to arraign, judge, caſt and condemn our ſelves here, that we may eſcape this *Execution* of the damned hereafter.

I have no will to end with Terror: Then to ſweeten your thoughts with the Joy of Saints, look upwards, and you may ſee a bleſſed company.

After the wicked are caſt down into hell, Chriſt and the bleſſed Saints aſcend into heaven. From the Tribunal Seat of Judgment Chriſt ſhall ariſe, and with all the glorious Company of Heaven, march toward the Heaven of Heavens. O what a comely March is this? What Songs of Triumph are here ſung and warbled? Iſa. 52. 8. *The voice of the Watchmen ſhall be heard, they ſhall lift up their voice and ſhout together; for they ſhall ſee eye to eye, when the Lord ſhall bring again Sion,* Iſa. 52. 8. Here is a Victory indeed, the Souldiers in arrayed Order both marching and triumphing; Chriſt leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Arch-angels, Principalities, Powers, Patriarchs, Prophets, Prieſts, Evangeliſts, Martyrs, Profeſſors, and Confeſſors of God's Law and Goſpel, following, attend the Judge and King of Glory; ſinging with Melody, as never ear hath heard, ſhining with Majeſty, as never eye hath ſeen, rejoicing without meaſure, as never heart conceived. O bleſſed Train of Souldiers, goodly Troop of Captains! each one doth bear a Palm of Victory in his hands, each one muſt wear a Crown of Glory on his head; the Church militant is now Triumphant; with a final overthrow have they conquered Devils, and now muſt they enjoy God, Life and Heaven: and thus as they march along, Heaven opens unto them: O infinite Joy! *Tell me, O my Soul, what an happy hour will that be, when thou ſhalt firſt enter into the gates of heaven, when the bleſſed Trinity ſhall gladly entertain thee, and with a* Well done good and faithful Servant, *bid thee* come and enter into thy Mat 25.2. Maſters Joy: *when all the Angels and Archangels ſhall ſalute thee; when Cherubims and Seraphims ſhall come to meet thee; when all the Powers of heaven ſhall congratulate thy coming, and joy for thy arrival at the Port of Peace!* Here is the end of the godly, the fruits of his end, the *Reward* it ſelf. What can I ſay? but live in God's fear, and the Lord *reward you*; nay, he will ſo. If you live ſo; for *Then he ſhall reward every man according to his works.*

And now this Sermon done, you ſee the Court is diſſolved: Stay but to receive a *Writ of Review*, and you ſhall hear in a word all the News of this Aſſize, from the beginning to the ending.

What a ſtrange Aſſize was this, where every circumſtance was to the wicked ſo terribly fearful? the *Term* full of horror, the *Judge* full of Majeſty, the *Priſoners* full of anguiſh, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect. 2Pet 3 11. *Seeing therefore that all theſe things are thus, what manner of perſons ought ye to be in holy converſation and godlineſs?* A word of Judgment

could make *Jeremiah* weep, juſt *Job* be afraid, *Felix* to tremble? and cannot this uſual ſound of the hammers a little mollifie our ſtony hearts? How
Iſa. 1. 22. is the *gold become droſs, and the ſilver Iron*? We run over Reaſon, and tread upon Conſcience, and fling by Counſel, and go by the Word, and poſt to Death, but will you not remember, that *for all theſe things you muſt come to judgment*? Be ſure
Eccl,11.9. there is a *Term* for our appearance, *Then*;] there is a *Judge* that will ſit upon us, *He*;] there is a band of *Priſoners, Every man*;] there is a *Bill of Indictment* framed, *according to our works*;] and laſt of all, there is a *Sentence*, after which follows the *Execution, the reward*] due to us, which then he will give us; only now beſtow on us thoſe Graces of thy Spirit, and then (O Lord) *reward us according to our works*. Amen.

HELL's HORROR.

MATT. 13. 30.

Bind them in Bundles to burn them.

THis Text is the Harveſt of Tares, and that you may know the Huſbandry, here is firſt, the *ſowing*, ver. 25. Secondly, the *coming up*, ver. 26. Thirdly, the *Overſeers of it*, ver. 27. Fourthly, their intent to *weed it*, ver. 28. Fifthly, the ſufferance of its growth *till the harveſt*, verſe 29. Sixthly, *the harveſt it ſelf*, verſe 30. Or yet to give you the Parable in a more ample wiſe, here is *a man ſows good ſeed in his field, and the enemy, whilſt his ſervants ſleep, ſows tares amongſt the wheat*: The Seeding done, and the fertil ſoyl made *fruitful* by heavens ſhowers, the *blade* of the corn *ſprings up*, and the *tares appear* in their kinds amongſt them; thoſe heavenly Angels, which are God's ſtewards of this field, pitching their watchful eyes about, firſt ſee, then run to their Maſter with this meſſage, *Maſter, ſowedſt thou not good ſeed in thy field? from whence then hath it tares?* God, whoſe all-knowing wiſdom can reſolve all doubts, tells them expreſly, *an Enemy hath done this*; an Enemy ſure? yea, as *Peter* calls him a *devouring Enemy*: Such is the Fruit iſſuing from ſo bad an Author. Yet ſee the ſedulous care of God's holy ſervants, they will not ſpare to root up what Envy ſowes, and with a willing obedience expect only his Command; *Wilt thou that we go and gather them up*? Nay ſee the Almighty diſparkling a while his beams of Mercy; all muſt ſtay till the harveſt, and then goes forth his Royal Command to the Reaper; *Gather ye together firſt the tares, and bind them in Bundles to burn them.*

Ver.25,26, 27,28,29, 30.

Pet. 5. 8.

But, methinks, I hear you ſay to me, as the Diſciples to our Saviour, *Declare unto us this Parable*; for the doing of which, I ſhall place before you a Field, *the World*; the Reapers, *Angels*; the Houſholder, *God*; good men, *as Corn*; the wicked, *as Tares*; the Harveſt that muſt gather all, is *the end of the world*; and then are the Reapers enjoyned this heavy taſk, *Separate the bad from the good, and caſt them into hell-fire to burn them.*

See here the miſerable condition of impenitent ſouls, each circumſtance aggravates their torment; and that you may in this Text view a *Series* of the Cauſes, here is firſt the Efficient, *Bind*;] the Material, *them*;] the Formal, *in Bundles*;] the Final, *to burn them*;] Every word, like ſo many links, makes up this fiery chain of torment, *Bind*] heavy doom to be fettered in hell-fire! *them*:] miſerable Souls to be captivated in thoſe bands! *in bundles*:] cruel anguiſh to be crowded in heaps! *to burn them*:] intolerable heats, to be ſcorched, bliſtered, burned! And yet ſee here at once this heavy, miſerable, cruel, intolerable doom fall on the wicked? The Command is out; What? *Bind*,] Whom? *Them*, [How? *in bundles*,] For what? *to burn them*.] Not a word, but it ſpeaks horror to the damned, either *binding*, or *bundling*, or *burning*: *Bind them in bundles to burn them.*

The work you ſee, is ordered; *now we put in our ſicle*: only God proſper our *labour*, till we have done the Harveſt.

Them.]

WE will begin firſt with the ſubject, that you may know of whom it is ſpoken, *Bind them*;] Them? whom? If you will view the precedent words, the Text tells you they are *Tares, Gather ye firſt the Tares, and bind them.* In Gods field there is Corn and Cockle, and as for the one there is provided a Barn, ſo for the other there is nothing better than *binding* and *burning*.

The Greek word calls them ζιζάνια *tares*; the Hebrews call them *Hadul, thiſtles or thorns*; and both are apt expreſſions of the matter in hand: what are *tares* for, but to be *gathered, bound, and burned*, ſaith our Saviour? and what are *thorns* for, but to be *rejected, curſed, and burned*, ſaith the Apoſtle? *Heb.* 6. 8. Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thorns*, who firſt cut them up with Bills, then lay them up to wither; and laſtly, burn them in the furnace: ſo God deals with *Tares*, he weeds them, *binds them, burns them*; not a *Tare* eſcapes the fire, but all come to combuſtion. Heb. 6. 8.

But only to follow the Original, they are called τὰ ζιζάνια, *Tares*: and that of a double derivation, the firſt is, ζιζάνιον, *quaſi*, σιτάνιον, παρὰ τὸ τ̃ σίτον σίνειν, becauſe they *hurt the corn wherewith they are joyned*; the ſecond is, ζιζάνιον, *quaſi* τῷ σίτῳ ἰζάνον, becauſe they *imitate, aſſociate, and ſo unite them-*

ſelves with the corn, as if they were the very ſame. To begin with the laſt,

We all come together to the Church, and amongſt us are *Tares* and *Wheat*, good and bad; in all companies there will be evil Intruders, Satan amongſt the Angels, *Saul* among the Prophets, *Judas* among the Apoſtles, *Demas* among the Profeſſors; yet who can diſcern the *Tares*, but God alone who knows our hearts? Hypocrites can work diſſimulation in a web, and this ſo cunningly is platted, that no difference is diſcerned: ſuch are hot meteors in the Air, which ſhoot and ſhew like Stars, but are indeed nothing leſs: your eyes may be fixed on Heaven, your ears all liſtening to this Sermon: yet (as I condemn none, ſo) I never knew, but Darnel hath ever been in Gods field. *The Church* Chriſt calls *a net, an houſe, a floor, a field*: *a net* that takes Fiſh, good and bad: *an houſe*, that harbors veſſels of wrath and honour: *a floor*, whereon is poured Wheat and Chaff; *a field*, wherein is ſowed Corn and Cockle: Thus good and bad Seed are a while as that *Treaſure hid in the Field*, which cannot be diſcovered: But is there not a God that *ſearcheth both the Heart and Reins? Be not deceived*, ye deceivers of the World! *God is not mocked*; it is not a falſe heart with a fair look, it is not a meer ſhew of Religion which God accepts: Silly Tares, hide cloſe your ſins in the darkeſt furrows, or mount up your heads amongſt the flouriſhing Wheat, yet know there is *a Fan that will purge the floor*; you would grow, and you ſhall grow till the Harveſt: God ſuffers that Seed till the Fruit grows ripe, but then, *gather the Tares, and bind them* (wicked diſſemblers) *bind them in Bundles to Burn them.*

Matth. 13. 44.
Gal. 6. 7.
Mat. 13. 12

Secondly, as the *Tares are Hypocritical*, ſo are they hurtful; they ſeem at unity, but are at enmity with the Wheat about them: And theſe *Tares* are either *Hereticks*, as moſt Fathers underſtood them; or any *ſinner* whoſoever, that is *a Child of the wicked one*, as our Saviour did expound them.

Verſe 38.

Firſt, they are *Hereticks*, wicked *Tares indeed*; and that you may know who are theſe: Αἵρεσις is a choice, or election; at firſt a good word in Philoſophy, taken for a right form of learning: but now in Divinity it is a word of diſgrace, and intends a Stubborn diviation from the received truth. This infection (like the Tares) firſt begins *whiles men ſleep*, the Paſtors negligence gives way unto it, and becauſe of its little ſeed, or ſmall beginning, it is never heeded, or regarded, till the whole houſe be infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the houſe more ſecurely; and as it began with a little, ſo it went on by degrees, till an univerſal Apoſtaſie, was (as it were) over the face of the Word. *Auſtine* ſaith of *Arius* his hereſie, *It was at firſt a little Spark*, but it ſpread ſo at laſt, that *the flame of it ſinged the whole World*: ſo the Pope roſe by degrees, firſt above Biſhops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures; even ſo the Apoſtle ſpeaks of Antichriſt, *He hath exalted himſelf above all that is called God*, 2 Theſ. 2. 4. Hereſies creeps in a little Hole, like a Plague that comes in at the Windows, and then propagates it ſelf beyond all meaſure: O that theſe Tares were weeded, that *Iſhmael* were caſt out of doors, ſo that *Sarah* and her ſon *Iſaac* might live in quiet and peace; or if they muſt *grow until the harveſt*, what remains, but, *I beſeech you, brethren, mark them which cauſe diviſions, and offences, contrary to the doctrine that ye have learned, and avoid them.*

Una ſcintilla fuit. Totum orbem ejus flamma populata eſt.
2 Theſ. 2. 4.
Rom. 16. 17.

But as *Hereticks*, ſo all *Reprobates* are the *Tares* here ſpoken of, they are offenders on all hands, both in doctrine and converſation; and thus our Saviour interprets, *The good ſeed are the children of the Kingdom, but the Tares are the children of the wicked one*, Verſe 38. And moſt fitly are the *reprobates* called *Tares* in reſpect of

Verſe 38.

their { Intruſion here.
Separation hereafter.

Firſt, as the *Tares* grow amongſt Corn, ſo the wicked all their life aſſociate themſelves with the Godly; the Church (ſaith *Auſtine*) is full both of Wheat and Chaff: *I avoid the chaff leſt I become chaff, but I keep the floor leſt I become nothing.* What elſe? in this life the beſt company is not free from the intruſion of *tares*; therefore cries *David*, *Wo is me that I am conſtrained to dwell with Meſech, and to have my habitation among the tents of Kedar*, Pſal. 120. 4. No greater diſcomfort than to co-habit with the wicked: are they not *pricks in your eyes, and thorns in your ſides*? yea, they are thorns indeed, ſaith the Lord to *Ezekiel*, *Lo, the thorns and bryers are with thee, and thou doſt dwell among Scorpions*, Ezek. 2. 6. Sure we had no need of ſecurity, that are thus compaſt with Enemies, the Briers may ſcratch us, the Thorns prick us, the Scorpions ſting us, we can hardly ſo eſcape, but ſome of theſe will hurt us. A good man with ill company, is like a living man bound to a dead Corps, and (may I appeal to your ſelves) is the living likely to revive the dead? or the dead more like to ſuffocate the living? O ye children of the Kingdom, bleſs you whiles you live; lo, the *tares* are among you like Wolves amongſt Lambs; be wiſe then in your carriage, and ſave your ſelves, your own ſouls.

Fugio paleam ne hoc ſim; non aream, ne nihil ſim. Auguſtin.
Pſal. 120. 4.
Numb. 33. 55.
Ezek 2. 6.

Secondly, as the *tares*, ſo *reprobates* ſhall one day be ſeparated from the Wheat, the good: *In time of Harveſt* (ſaith our Saviour) *I will ſay to the reapers, gather ye firſt the tares*: Here is that woful ſeparation between true Chriſtians, and the profane wretches of this World. It is begun at death, and then muſt they part till the day of doom; but when that comes, there muſt be a final ſeparation; *He ſhall ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats*, Matthew 25 32. Here is a ſeparation indeed, not for a Day, or a Year, but for timeleſs Eternity. Lo a vaſt and immeaſurable gulf betwixt Heaven and Hell, ſo that as *Abraham* tells the rich man, *They that would paſs from hence to you cannot, neither can they paſs to us, that would paſs from thence*, Luke 16. 26. This is that endleſs divorce of the *Wheat and Tares*, this is that unpaſſable diſtance 'twixt Heaven and Hell, through all Eternity. O miſerable *Tares*! what a loſs hath befallen you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your Society; but hereafter you muſt ſhake hands for ever; for the *wheat muſt be gathered into Gods barn*, his Kingdom, whileſt the miſerable *Tares* are *gathered* by Angels, *and bound up in bundles for the burning.*

Matth. 25. 31, 32.
Luk. 16. 26.

Lo here a world of *tares*, and that I may give you them in a Map, what are they but *Hypocrites*, *Hereticks*, *Reprobates*? all children whatſoever, that have Satan to their father; for of *them*] is this ſpoken.

Uſe. The Proverb is, *Ill weeds grow apace*, nay, they are ſo common, that it is hard to ſet the foot beſides them. Look into your Hearts, you Sons and Daughters of *Adam*, are not your furrows full of Cockle and Darnel; the earth (ſaith the Philoſopher) is now an own Mother to Weeds, but a ſtep-mother to good Herbs; man of his own inclination is apt to produce Weeds and *Tares*, but ere he can bring forth Herbs and Graces, God muſt take pains with him indeed. No husbandman ſo labours his grounds, as God doth our hearts: happy earth that yields him an expected harveſt; and that our hearts may be herein, what ſhall we ſay unto thee, O thou preſerver Cant.4.16. of men? *Awake, O north-wind: and come, thou ſouth, blow upon my garden, that the ſpices thereof may flow out, yea let my beloved come into his Garden, and eat his pleaſant fruits*, Canticles 4. 16.

And yet again, that I may weed the *Tares* amongſt us, conſider with your ſelves, you that go on in your ſins, will you run upon ruine, and can we ſay nothing to keep you out of the fire? O ſweet Saviour! what didſt thou endure for us, that we might eſcape this durance? and yet we are ſecure, and care not, vilifying that blood that was of more value than a world. Think of it, you that are in the blade, ere the harveſt come: No man deſires to purchaſe land, that will bring forth nothing but Weeds: and ſhall God buy ſo baſe a ground, that will be no better, at ſo ineſtimable a price, as the incorruptible blood of his only Son? O ye weeds of the Earth turn your ſelves, or be ye turned into wheat; call, and ſue, and cry for the mercy of God in Chriſt our Saviour: yea again, and again, beg of your Jeſus that he may root up your Weed, and plant in you his Graces, that like good corn you may fructiſy here, and when the harveſt comes, you may be *gathered into the barn* and remain in his Kingdom.

Thus far you ſee the *priſoners*; the next point is the *chains* wherewith theſe priſoners, are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good ſeed, bring ye forth good fruit, *ſome thirty, ſome ſixty, ſome an hundred fold*, that when the reaping comes, we may be ready for the barn, and then, *Lord Jeſus come when thou wilt, even, Lord Jeſu, come quickly*, Amen.

Bind.]

THe malefactor, whoſe hands are pinion'd, legs chain'd, feet corded, may lye reſtleſs in his Thoughts, eaſeleſs in all Parts: the wicked are caſt into a priſon under lock and bolts, where the Devil is *jaylor*, Hell the *priſon*, and the *bolts* ſuch other as burning Steel and Iron. See here a *jaylor, jayle, and manacles*, all which are provided for the damned: and becauſe of their relation each to other, give me leave to produce them in their order.

The *Tares* muſt be bound, and for the executing of this doom, the Judge here delivers them over to the *jaylor*. *Jaylor?* whom? *good and bad Angels*; for both theſe are the executioners of Gods direful ſentence.

First the *good Angels*; ſo ſaith our Saviour, Mat.13.39 *The reapers are the Angels*, ver. 39. and *he will ſay unto the reapers*, ver. 30. *Gather ye firſt the Tares*, Verſ 30. *and bind them up in bundles*. They which are all mercy to the good, are here the executioners of Gods judgments on the wicked. Thus was *Sodom* Gen. 19. *deſtroyed by an Angel*, Gen. 19. The army of *Sennacherib* 2 King.19. was overthrown by an Angel, 2 King 19. Seventy thouſand men of Iſrael were ſtruck with Peſtilence by an Angel, 2 *Sam*. 24. Blaſphemous 2 Sam. 24. *Herod* was ſmitten by an Angel, *Act*. 12. 23. Act.12.23. Yea the *Tares* themſelves muſt be gathered by Angels, who will bind them in heaps like faggots, and then caſt them into Hell-fire to burn them.

How fearful is it to fall into the hands of Gods hoſt? no power can reſiſt, no policy prevail, all the Stratagems of war are but folly to Gods wiſdom; then into what moats and atoms ſhall the proud duſt of ſinful man be torn? what dares he ſtruggle againſt Heaven? See God and Angels are become his enemies, and whoſe help ſhould he have, when Heaven it ſelf makes war? Mountains and Rocks are no defence againſt God: ſhields and ſpears cannot keep ſafe the *Tares*? no, God hath his warriours that will pluck, and tear, and tortour reprobates: the *Angels* are his reapers, that muſt *gather the Tares, and bind*] *them in bundles to burn them*.

But ſecondly, *good and bad Angels* both joyn in this office to *bind the Tares*: if there be any difference, it is in this, the *good Angels* begin, and the *bad* continue, to make the *binding* everlaſting. Here is a *jaylor* indeed, and if you would ſee him in his form, you may take the deſcription from that great *Leviathan*, Job 41. 18. Job 41.18, 19, 20, 21. *By his neeſings a light doth ſhine, and his eyes are like the eye-lids of the morning, out of his mouth go burning lamps; and ſparks of fire leap out; out of his noſtrils goeth ſmoke as out of a Seething-pot or Cauldron; his breath kindleth coals, and a flame goeth out of his mouth*, Job 41. 18, 19, 20, 21. What an ugly Devil is this, whom God only myſtically deſcribes with ſuch terrible Shapes? his neeſing Flames, his Eyes ſtare, his Mouth ſhoots fire, his Noſtrils ſmoke, his very Breath ſets all a burning round about him. Such a *jaylor* hath God prepared for Hell-priſoners. As God hath fettered him, ſo he lays fetters on them, revenging his own malice on his fellow-ſufferers. The Devil firſt tempts, and then he fetters *Tares*: whiles men live on earth, he lays ſnares for ſouls: thus he prepared Flatterers for *Rehoboam*, Liars for *Ahab*, Concubines for *Solomon*, Sorcerers for *Pharoah*, Witches for *Saul*, Wine for *Benhadad*, Gold for *Achan*, a Ship for *Jonas*, and a Rope for *Haman*: but he that makes Gins, and Nets, and Snares on Earth, makes Bolts, and Hammers, and Whips in Hell; thus he hath prepared Darkneſs for *Herod*, a Fire for *Dives*, Plagues for *Pilate*, Brimſtone for *Judas*, Snares for *Demas*, and fiery Fetters for all Reprobate *Tares*: What need poor ſouls any farther Fetters, whom the Devil once ſhuts within his Den! dare you live in ſuch a neſt amongſt ſpeckled Poyſons? there Serpents girdle the Loins, and Cockatrices kill with their Eyes, and Dragons ſpit fire from their Mouths, and Wolves all devour mens ſouls, and Lions roar for the Prey, and Vipers ſting and ſtrike with their Tails: O fearful *Jaylors*! what ſtrange kind of furies live in Hell?

You ſee the *Jaylor*, now turn your eyes from ſo bad a ſpectacle, and let us view the den where this *Monſter* lyes.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks Ζόφος, even darkneſs it ſelf; the Latines *Infernus*, a place under ground: all agree it is a Dungeon under earth, containing these two properties; { *Deepneſs.* *Darkneſs.*

1. *It is deep*: as Heaven is high, ſo (moſt probable it is) that Hell is deep. *John* calls it *a bottomleſs pit*, Revel. 9. 1. as if Reprobates were always falling, yet never could find bottom where to reſt; or howſoever this be a Metaphor, yet without queſtion, Heaven and Hell are as oppoſite as may be: and whether the Centre be the *place of torment*, or (as others think) *all the gulfs of the Sea, and hallows of the Earth, as being more capable to contain the Damned*, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, *Lord, ſhew us what it is, but never where.*

Revel.9.1.

Kecker. Syſt Theo. de inferno.

Secondly, the *deepneſs* is yoaked with *darkneſs*; ſuch a dungeon fits the *Tares*, they committed works of *darkneſs*, and *are caſt into utter darkneſs*; *a darkneſs* that may be felt, thick Clouds that may he handled, damps and miſts that ſtrike at their hearts with ſenſible griefs. This is that bottomleſs pit in the heart of the Earth: There ſhines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper, ſhine the Sun never ſo fair, it is ſtill night there: the Dungeon is dark, and this makes the place more ſad, more uncomfortable. Let Poets feign of *Tantalus* Tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing; theſe come far ſhort to expreſs the pains of thoſe that rage in Hell: there Plagues have no eaſe, Cries have no help, Time has no end, Place no redemption: It is the dark Priſon where the *Tares* are chained, and the wicked bound in fetters of fire and darkneſs. Could men have a ſight of Hell whiles they live on earth, I doubt not their Hearts would tremble in their Boſoms: yet view it in a way of Meditation, and ſee what you find; are there not wonderful Engines, ſharp and ſore inſtruments of Revenge, *fiery Brimſtone*, *pitchy Sulphur*, *red-hot Chains*, *flaming Whips*, *ſcorching Darkneſs*? will you any more? *The worm is immortal*, *cold*, *intolerable*; *Stench indurable*, *Fire unquenchable*, *Darkneſs palpable*: This is that priſon of the Damned, then whoſe eyes dare behold ſuch amazing Objects? But if not, ſee, yet liſten with your Ears, is there any charm in Hell to conjure away Devils, or to raviſh Souls? What muſick affords the place, but roaring, and crying, and howling? *curſing their Hymns*, *wailing their Tunes*, *blaſphemies their Ditties*, lacrymæ *their Notes*, *lamentations their Songs*, *ſcriecbing their Streins*; theſe are their evening and their morning Songs: *Moab ſhall cry againſt Moab*, one againſt another, all againſt God. O fearful Priſon! what torments have the *Tares* that lye here fettered? Their Feet are chained in the Stocks, and the Iron pierceth their Souls; it is a dungeon where the light never ſhined, but the walls are as black as Pitch, the Vaults are ſmoked as Chimneys, the roof as dark as Hell, nay the *Dungeon is Hell*, where the *Tares* lye bound and fettered Think of this *Goal*, ye offenders of Gods Law, and Majeſty; the Angels ſee our doings, the Judge now expects our returning, the *Tares* grow till the harveſt; and if ſtill they offend, Death apprehends them, God will judge them, the *Jaylor* take them, *Hell* impriſon them: there are they *bound*. You hear the Evidence brought in, and the ſentence gone out, *Take them, Bind them, Bind them in bundles to burn them.*

And if this be the *Jaylors Goal*, what then be the *Bonds or Chains*.

The Angels which kept not their firſt eſtate (ſaith *Jude*) *God hath reſerved in everlaſting Chains*; and *God ſpared not the Angels that ſinned* (ſaith *Peter*) *but caſt them down to Hell, and delivered them into Chains of darkneſs.* Thus Chriſt doomed him that had not on his Weeding Garment, *Bind him hand and foot*: and what may theſe *chains and bonds* inſinuate, but that the *Tares are tyed to their torments*? might they but remove from place to place, this would afford ſome eaſe; might they but ſtir a foot, or but turn about, or have any little motion to refreſh their tormented Parts, this would yield ſome comfort; but here is an univerſal binding, *hand and foot*, body and ſoul, all muſt be bound with everlaſting *chains*. The reprobates are pack't and crowded together, like bricks in a fiery furnace, having not ſo much as a chink where any wind may enter in to cool them. O ye that live in the ſinful wealth of this World, conſider but this one puniſhment of Hell, and be afraid! if a man enjoying quiet of Mind, and health of Body, ſhould lye chained on a ſoft down-bed for a month, or year, how would he abide it? But this is nothing: If a man ſhould lye ſick of a Feaver, ſwollen in a Dropſie, pained with the Gout, and (though it were for the recovery of his health) without any turning, toſſing, ſtirring, this were a great torture ſure, and a queſtion it were, whether the Diſeaſe or the Phyſick were more intolerable? Witneſs poor Patients, who change their Sides, wiſh other Beds, ſeek other Rooms, and all theſe ſhifts but to mitigate their Pains: How wretched then are the *Tares* bound in *Chains*? They are not in Health, nor bound for a Month, nor ſick of a Feaver, nor lye for a Year; their Pain is grievous, their Bonds heavy, their Torments durable, their reſtleſs Reſt eternal. *The worm ſhall gnaw their Spirit, the fire torture their Fleſh*; were theſe nothing, yet ſmall ſorrows grow great with continuance; the fire ſhall torture, yet never ceaſe; worms gnaw the heart, yet never gnaw in ſunder the ſtrings: wretched ſouls are *bound* indeed, whoſe *bonds* are never out of date: A ſeven years prentiſhip would ere long expire, but what are ſeven years to a world of Ages? The Reprobates muſt ſerve Years, Ages, even to a million of Millions, and yet are never free: O bondage not to be uttered, yet muſt be endured! Is it not a Bedlam-fury, that muſt have ſuch bonds? a little to expreſs their torments by our ſufferings, which yet are nothing, nothing in compariſon. What mean theſe *Chains, and Whips, and Links, and Scourges? Iron chains, whips of Steel, fiery Links, knotty Scourges?* Furies ſhake their bolts to affrighten Souls, the Irons ſtrike through their Ears, and the hooked Engines tear their Bowels, as if the torment of tares were the delight of Devils. Here is a *priſon* indeed, where

Jude 6.

2 Pet. 2.

Mat.13.

Vermis conſcientiam, ignis comburet carnem.

where is nothing heard but Yells and Groans, and ſudden Cries; the Fire ſlakes not, the Worm dies not, the Chains looſe not, the Links wear not, Revenge tires not, but for ever are the Torments freſh, and the Fetters on fire, as they came firſt from their Forge.

What a ſtrange kind of torture falls upon the wicked? they are bound to fiery Pillars, and Devils laſh at them with their fiery Whips: is there any part of man ſcapes free in ſuch a fray? *The fleſh ſhall fry, the blood boil, the veins be ſcorch't, the ſinews rack't, Serpents ſhall eat the body, furies tear the ſoul*; this is that woful plight of Tares, which lye bound in Hell. The ſick man at Sea may go from his Ship to his Boat, and from his Boat to his Ship again: the ſick man in his Bed may tumble from his right ſide to his left, and from his left to his right again; only the *Tares* are tied hand and foot, bound limb and joynt: their feet walk not, their fingers move not, their eyes muſt no more wander as before: lo, all is bound. O theſe manacles that rot the fleſh, and pierce the inward parts! O unmatchable torments, yet moſt fit for *Tares*; ſin made them furious, Hell muſt tame their phrenſie; the Judge thus commands, and the Executioners muſt diſpatch; fetter them, fire them, *Bind*] *them in bundles to burn them.*

I have led you through the dungeon, let this ſight ſerve for a terrour that you never come nearer: To that purpuſe (for exhortation) conſider:

Uſe 1. Alaſs! all hangs on life, there's but a twine-thread betwixt the ſoul of a ſinner, and the ſcorching flames: who then would ſo live, as to run his ſoul into hazard? The Judge threatens us, Devils hate us, the Bonds expect us, it is only our conſcience muſt clear us, or condemn us. Search then thy ways, and ſtir up thy remembrance to her *Items*: haſt thou diſhonoured God, blaſphemed his Name, decayed his Image, ſubduing thy ſoul to Sin, that was created for Heaven? repent theſe courſes, ask God forgiveneſs, and he will turn away thy puniſhment. I know your ſins are grievous, and my ſoul grieves at the knowledge: many evils have poſſeſſed too many; Dunkenneſs, and Oaths, and Malice, and Revenge; are not theſe gueſts entertained into all houſes? baniſh them your hearts, that the King of glory may come in: *As I live* (ſaith the Lord) *I deſire not the death of the wicked, but that the wicked turn from his way and live.* Ezek. 33. 11. Would God beſtow mercy? and ſhould we refuſe his bounty? as you love Heaven, your Souls, your Selves, leave your ſins.

Uſe 2. And then (here is a word of conſolation) the penitent needs not fear Hell, Gods ſervant is free from bonds; yea, *if we love him who hath firſt loved us*, Epheſ. 5. 2. all the chains and pains of Hell can neither hold, nor hurt us.

Uſe 3. O then ye ſons of *Adam* (ſuffer a reproof) what do ye, that ye do not repent you of your ſins? is it not a madneſs above admiration, that men (who are reaſonable creatures) having eyes in their Heads, hearts in their Bodies, underſtanding like the Angels, and conſciences capable of unſpeakable Horrour, never will be warned, until the fire of that infernal Lake flaſh and flame about their ears? Let the Angels bluſh, Heaven and Earth be amazed, and all the Creatures ſtand aſtoniſhed at it. I am ſure a time will come, when the *Tares* ſhall feel, what now they may juſtly fear; you hear enough, ſuch weeds muſt be bound, thus ſtrait is the Lords command; *Bind*] *them in bundles to burn them.*

But all is not done; *Chains have their links*, and we muſt bring all together. Sinners are coupled in Hell as *Tares* in *Bundles*: But of theſe when we next meet; in the mean while let this we have heard, *Bind* us all to our duties, that we hear attentively, remember carefully, practice conſcionably, that ſo God may reward accordingly, and at laſt crown us with his glory. *The Tares muſt be bound up in bundles*; but, Lord, make us free in Heaven, to ſit with *Abraham*, *Iſaac*, and *Jacob* in thy bleſſed Kingdom.

In bundles.]

THe command is out: what? *Bind*] whom? *them*] how? *in bundles.*] The *Tares* muſt on heaps, which gives us a double obſervation.

{ General.
{ Special.

In the general it intimates theſe two points; *the gathering of the weed*, and *its ſevering from the wheat*: both are bound *in bundles*, but the *wheat* by it ſelf, and the *Tares* by themſelves: as at that doom (when all the world muſt be gathered, and ſevered) ſome ſtand at the right hand, others at the left: ſo at this execution, ſome are for the *fire*, and others for the *Barn*; they are *bundled* together, yet according to the difference of the ſeveral parties, each from the other.

First, *The Tares muſt together*: *Wo is me* (ſaith *David*) *that I am conſtrained to dwell with Meſech*: *Obſerv.* 1. Pſal. 120. 4. and if *David* think it woful to converſe with his living enemies, then what puniſhment have the wicked, whom the Devil and damned, the black Angels and everlaſting horrour muſt accompany for ever? The *Tares muſt be gathered, and bundled*; and the more *bundles*, the more and more miſeries: Company yields no comfort in hell-fire; nay, what greater diſcomfort than to ſee thy friends in flames, thy fellows in torments, the Fiends with flaming whips, revenging each others malice on thy ſelf and enemy? It was the rich mans laſt petition, when he had ſo many repulſes for his own eaſe, to make one ſuit for his living brethren; he knew their company would encreaſe his torment, to prevent which, he cries out, *I pray thee, father* Abraham, *that thou wouldſt ſend* Lazarus *to my fathers houſe, for I have five brethren, that he may teſtify unto them, leſt they alſo come into this place of torment.* Luk. 16. 27, 28. Why, it may be God will hear him for them, eſpecially making ſuch a reaſonable requeſt as this was, that *Lazarus* might only warn his brethren of future judgment: no, but to teach you, if you ſell your ſouls to ſin, to leave a rich poſterity on earth, you ſhall not only your ſelves (without all remorſe and pity) be damned in Hell, but your poſterity ſhall be a torment to you whileſt they live, and a greater torment if they come to you when they are dead. To converſe with Devils is fearful, but altogether to accompany each other, is a plague fit for *Tares*. In this life they flouriſhed amongſt the wheat, *Let them both grow together, corn and tares until the harveſt*, but the harveſt come, God will now ſeparate them both aſunder, and as in Heaven there are none but Saints, ſo in Hell there are none but Reprobates: To encreaſe this torment, as they grow together, ſo all their conference is curſe each other: *Moab* ſhall cry againſt *Moab*, father againſt ſon, ſon againſt father: what comfort in this company? The Devil (that was Author of ſuch miſchiefs) appears in moſt griſly forms, his Angels, (the Black-guard of Hell) torture poor ſouls in flames: there live Swearers with their flaming Tongues, Uſurers with talent Hands, Drunkards with ſcorched Throats, all theſe tares like fiery faggots burning together in Hell-flames; this is the firſt puniſhment, *all the Tares muſt meet*, they are *bundled together*.

Cbſerv. 2. Secondly, *as the tares muſt together, ſo they muſt together by themſelves*; thus are they *bundled*, and *ſevered*; *bundled* all together, but from the *wheat* all aſunder.

Quia damni pœnam infert. Baſil. *Aſcer. in* c: 2. pag. 25. Hell is called damnation, *Becauſe it brings Heavens Loſs*, and this by conſent of moſt Divines, is the more horrible part of Hell: *So Baſil*, "alienated or ſeparated from the preſence "of God, his Saints, and Angels, is far more "grievous than the pains of Hell. Chryſoſt. *in* Marth. Hom. 24. *So Chryſoſtom*, "The pain of Hell is intolerable indeed; yet "a thouſand Hells are nothing to the loſs of "that moſt glorious Kingdom. Bern. *de interdomo.* cap. 38. *So Bernard*, It is "a pain far ſurpaſſing all the tortures in Hell, not "to ſee God, and thoſe joys immortal, which "are prepared for his Children. O then what hells are in Hell, when beſides the pains of ſenſe, there is a pain of loſs, the loſs of God, loſs of Saints, loſs of Angels, loſs of Heaven, loſs of that beatifical viſion of the moſt Soveraign God, our ever-bleſſed Maker! Conſider with your ſelves if at the parting of the ſoul and body there be ſuch Pangs, and Gripes, and Stings, and Sorrows: what grief then will it be, to be ſevered for ever from the Higheſt and ſupremeſt Good? Suppoſe your bodies (as ſome Martyrs have been uſed) ſhould be torn in ſunder, and that wild Horſes, driven contrary ways ſhould wrack and pull your Arms and Legs, and Heart and Bowels, one piece from another, what an horrible kind of death would this be, think you? and yet a thouſand rentings of this member from that, or of the ſoul from the body, are infinitely leſs than this one ſeparation of the ſoul from God. When *Jacob* got the bleſſing from his brother *Eſau*, it is ſaid in the Text, Gen.27.38 that *he roared with a great cry, and bitter*, ſaying to his father, *Haſt thou not reſerved one bleſſing for me alſo*, Imagine then, when the *wheat* muſt have the bleſſing, how will the *tares* (figured in *Eſau*) roar, and cry, and yell, and howl again? and yet notwithſtanding this unſpeakable rage, all the tares of Hell ſhall never be ſufficient to bewail the loſs of Heaven. Hence breeds that worm that is always gnawing at the Conſcience; *A worm* (ſaith our Saviour) *that* Mark9.44. *dies not*, Mark 9. 44. It ſhall lie day and night, biting, gnawing, and feeding upon the bowels of the damned perſons: O the ſtings of this Worm! no ſooner ſhall the damned conſider the cauſe of their miſery, to wit, the miſpending of their time, the greatneſs of their ſin, the many opportunities loſt, when they might have gotten Heaven for a tear, or a ſigh, or a groan from a penitent heart; but this worm (or remorſe) ſhall at every conſideration give them a deadly bite, and then ſhall they roar it out, "Miſerable wretch what have I done? "I had a time to have wrought out the ſalvation of my ſoul, many a powerful ſearching Sermon have I heard, any one paſſage "whereof (had I not wickedly and wilfully "forſook mine own Mercy) might have been "unto me the beginning of the new Birth; "but thoſe golden days are gone, and for want "of a little ſorrow, a little repentance, a little "faith, now am I burning in hell-fire: O precious Time! O Days, Months, Years, how "are ye vaniſhed, that you will never come again? And have I thus miſerably undone my ſelf? "Come Furies, tear me into as many pieces as "there are moats in the Sun, rip up my Breaſt, dig "into my Bowels, pull out my Heart, leave me "not an hair on my Head, but let all burn "in theſe flames, till I moulder into nothing. O madneſs of men, that never think on this all the days of your viſitation! And then when the bottomleſs Pit hath ſhut her ſelf upon you, thus will this worm gnaw you hearts with unconceivable griefs. Be amazed, O ye heavens, tremble thou earth! let all creatures ſtand aſtoniſhed; whilſt the *Tares* are thus ſentenced, *Bundle them and burn them.*

Thus far of the Word in general; but if we look on it with a more narrow eye, it gives to our hands this ſpecial Obſervation.

The Tares muſt have Chains proportionable to their Sins. Obſerv. *Bind them in bundles:*] ſaith my Text; not in one, but in many faggots, *an Adulterer with an Adultereſs, a Drunkard with a Drunkard, a Traytor with a Traytor.* As there be ſeveral Sins, ſo ſeveral *Bundles*; all are puniſhed in the ſame fire, but all are not puniſhed in the ſame degree; ſome have heavier chains, and ſome have lighter, but all in juſt weight and meaſure. The Proud ſhall be trod under foot, the Glutton ſuffer ineſtimable hunger, the Daunkard feel a burning thirſt, the Covetous pine in wants, the Adulterer lie with Serpents, Dragons, Scorpions. Give me leave to *bind theſe in bundles*, and ſo leave them for the fire; they are firſt *bundled, then burned.*

1. Where is Lady *Pride* and her followers? ſee them piled for the furnace: you that jet it with your *balls and bracelets, tires and tablets,* Iſa. 3. *rings and jewels, and changeable ſuits*, think but what a change will come, when all you (like birds of a feather) muſt together, to be *bound in bundles.* What then will your Pride avail, or your Riches profit, or your Gold do good, or your Treaſures help, when you muſt be conſtrained to *vomit up again your Riches*, Job 20.26. *the increaſe of your houſe departing away, and a fire not blown utterly conſuming you and them?* The rich man in the Goſpel could for a time go richly, fare ſumptuouſly, and that not only on Sabbaths or Holy-days, but (as the Text) *every day*: yet no ſooner had Death ſeized on his Body, but he was fain to alter both his Suit and Diet; hear him how he begs for water, that had plenty of wines; and ſee him that was *cloathed in purple*, now apparelled in another ſuit (yet of the ſame colour too) even in *purple flames*: O that his delicate morſels muſt want a drop of water, and that his fine apparel muſt coſt him ſo dear as the high price of his Soul! Why, rich man, it is come to this? the time was, that *Purple and fine Linnen* was thy uſual Apparel, that Banquets of ſumptuous

Diſhes were thy ordinary fare; but now not the pooreſt Beggar (even *Lazarus* himſelf) that would change eſtate with thee: Change, ſaid I? no, *Remember* (ſaith old *Abraham*) Lu. 16.25. *that thou in thy Life-time receivedſt thy good things, and likewiſe* Lazarus *evil things; but now he is comforted, and thou art tormented.* Luke 16. 25.

2. But there are other *Bundles* where is *Gluttony* and her ſurfetters? Do we not ſee how the Earth is plowed, the Sea is furrowed, and all to furniſh one Epicure's Table? *Sevil* ſends Fruit, *Canary* Sugars, *Moluques* Spices, *Egypt* Balſamum, *Candy* Oyls, *Spain* Sweet-meats, *France* Wines; Our own Land cannot ſatisfie, but foreign Kingdoms and Countries muſt needs be ſacrificed to our Belly-gods: but what Dainties have ſuch *Nabals* when they come to hell? There is a black Banquet prepared for Devils and Reprobates; the firſt Diſh is *weeping*, the ſecond *gnaſhing of Teeth*; and what Mirth is there were theſe two Courſes muſt laſt all the Feaſt? The lazy Friar ſweating at his long meats and meals, *Heu quantum patimur*, cries he, *Alas, how much do we ſuffer which are Friers?* But alas, how much muſt you ſuffer at this Supper, where *the Meat is poyſon; the Attendants, Furies; the Muſick, Groans; and time without end the Sauce of every Diſh?* See here the proviſion for the damned, their Chains looſe not, their Fire cools not, their Worm dies not, their Woes end not, ſuch Gall and Vinegar bitters every Morſel. God hath proportioned this puniſhment for theſe ſheaves, they are ſent from Surfeits to an empty Dungeon, that ſent away Beggars empty from their doors.

3. Iſa. 28. 3. But more *Bundles* yet: Where is *Drunkenneſs* with her Rioters? *Lo, they are trodden under foot*, ſaith the Prophet, they *whoſe tables were full of vomit and filthineſs*, are now driven to that ſcarcity and want, that not a cup of Wine, nor a draught of Beer, nor a drop of Water can be got in all hell for them. *Sin muſt have its puniſhment in a juſt proportion*; the tongue of that rich man that had turned down ſo many Tuns of Wine, cannot procure in hell one pot of water to cool it; in his tongue he ſinned, in his tongue he is tormented; fiery heats breed a ſcorching thirſt, yet becauſe he denied *Lazarus* a crumb of bread, *Lazarus* muſt not bring him a drop of Water. How? *a drop of water?* Alas, what are ten thouſand rivers, or the whole Sea of water unto that infinite world of fire? Here is a poor ſuit indeed; what, begs he but a cup of water, an handful of water, *a drop of water*; nay, were it but a wet finger, to cool the tip of his ſcorched tongue? Hearken ye Drunkards, and fear theſe flames that one day muſt parch your tongues. Here you may recreate your ſelves by ſleep when you have too much, or by idle company when you would have more; but hereafter you ſhall find no means to qualifie theſe pains: Sleep there is none, though it be nothing but an everlaſting night! Friends there be none, though all could profeſs their everlaſting loves; you may indeed commerce with ſome company, but who are they ſave devils and reprobates, (miſerable comforters!) in the ſame condemnation? Who is not ſober, that knows what portion muſt befal theſe reprobates? their mouths dry as duſt, their tongues red as fire, their throats parcht as coals, all their Bowels clung together as the burning parchment. *He that ſows iniquity ſhall reap vanity*; the Drunkard that abuſeth ſo much Wine, muſt there want a little Water, his tongue ſhall cleave to the roof of his mouth, and goblets of boiling Lead run down his throat; as the pleaſure, ſo the pain; *he was comforted, and is tormented.*

And yet more *Bundles*; where is *Covetouſneſs* and her gripers? O the Iron Age we live in! Was there ever leſs Love? ever more diſſembling? the covetous hoardeth, holdeth, oppreſſeth, or it may be, puts out to Uſury, but never without Sureties, Pledges, Mortgages, Bills, or Bonds: Think of thoſe Bonds, ye covetous, that muſt *bind you in bundles*; had you then ten thouſand worlds, and were they all compoſed of pureſt Gold, and brim-full with richeſt Jewels, yet would you caſt them all at the foot of ſome *Lazarus*, for one drap of water, or one puff of wind, to cool any part or piece of your tormented members. See the cruel effect of ſin; he that hath no pity, ſhall not be pitied; no, *He ſhall have judgment without mercy, that hath ſhewed* Jam. 2. 13. *no mercy*, James 2. 13. Thus to pay the covetous in his own coin, Coffers and Cheſts ſhall be brought before him, there ſhall Devils ring him a peal of this damned coin, *of Pounds, of Shillings, of Pence*, theſe accounts ſhall ſound through his ears; and to ſatisfie his heart, melted Gold ſhall be poured down his throat; yea, he ſhall be ſerved too with his meat in Plate, and Plate and meat all boil together to his loathed Supper; thus God hath ſatisfied him that could never ſatisfie himſelf; his Gold now wants no weight, his Silver is not ſcarce, Mountains and Loads are prepared for him to his greater torments.

Yet again more *Bundles*; where is *Adultery* with her minions? Lo, ugly fiends do embrace them, and the furies of Hell, be as their Boſom-Concubines. I have read ſomewhere (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there ſaluted in this fearful manner: “Firſt, Lucifer commands to fetch him a Chair, and forthwith an iron Chair red-hot with ſparkling fire was brought, and he ſet thereon? this done, Lucifer commands again to fetch him Drink, and a Drink of melted lead was brought in a Cup, which they ſtraitway pouring into his open mouth, anon it came running out of all his members, this done, Lucifer commands again, that according to his uſe they ſhould fetch him Muſitians to make him merry, and a ſort of Muſitians came with hot glowing Trumpets, and ſounding them at his ears (whereto they laid them) anon there come ſparks of fire leaping out of his Mouth, his Eyes, and Noſtrils, all about him; this done, Lucifer commands again, that according to his wonted manner he ſhould have his Concubines, and upon this they bring him to a bed of Fire, where Furies give him Kiſſes, fiery Serpents hug about his Neck, and the gnawing Worms ſuck blood from his Heart and Breſt, for ever and ever. Howſoever in this ſtory, it may be altogether truth was not brought to bed; yet imagine what a welcome ſhall be to the damned ſouls? Their eyes ſhall ſtartle, their Ears glow, their Noſtrils ſuck up flames, their Mouths taſte bitterneſs, and for the ſenſe of feeling, (according to the meaſure of their ſin) they are wrapped in the griſly embracements of ſtinging and ſtinking Flames; where now are thoſe dainty

Delights, ſweet Muſick, merry Company? are all left behind? and is there no recreation in thoſe ſmoaky Vaults? Unhappy dungeon, where there is no order but Horrour, no ſinging but Howling, no ditties but their Woes, no conſorts but Shreeks, no beauty but Blackneſs, and no perfumes or odour, but Pitch and Sulphur. Let the heat of this fire cool the heat of your Luſt; Pleaſure ends with Pain. *In as much* (ſaith God) *as the harlot glorified her ſelf, and lived in pleaſure, ſo much give ye to her torment and ſorrow*: Rev. 18. 7.

Rev. 18.7. You ſee now (Beloved) what Tares are in *bundles, the Proud, Gluttons, Drunkards, Covetous, Adulterers*, theſe and ſuch others are *bundled* by the *Reapers* at the general Harveſt.

O then, having yet a little time, how ſhould we labour to eſcape *Hells Horrour*? let the *Proud* Uſe. be humbled, the *Epicure* faſt, the *Drunkard* pray, the *Adulterer* chaſtiſe himſelf to pull down his body; and for the *Covetous wretch*, let him with all holy greedineſs lay out his bags for the eternal good of his ſoul: Alas, one foot in Heaven is better than all your lands on Earth. *I had rather be a door-keeper in the houſe of my God, then to* Pſal.84.10. *dwell in the Tents* (in the Houſes, in the Pallaces) *of the wicked.* Now then in the fear of God reform your lives, and your harveſt, without queſtion, ſhall be the joy of Heaven; or if *Tares* will be *Tares*, what remains but *Binding*, and *Bundling*? *Bind them, Bundle them, Burn them.*

The Harveſt is done, and the Angels ſing and ſhout for their ended task: the *Tares* are reaped, the Furrows cleanſed, the Sickles laid aſide, the Sheaves *Bundled*: and to ſhut up all, they muſt be *Burned*: but ſtay we them a while, and at our next meeting we will ſet them on fire. God make us better ſeed, that we may receive a better crop, even that Crown of glory in the higheſt Heavens.

To burn them.

WE have followed the Priſoners from the Bar, and brought them to the Stake; what remains further, but to kindle the Faggots, and ſo to ſhut up all with the *burning*?

Hell-fire (at the firſt naming) makes my ſoul to tremble; and would the boldeſt courage but enter into a ſerious Meditation, what it were to lye everlaſtingly in a red-hot ſcorching fire, how could he chuſe but ſtand aſtoniſhed at the conſideration? It is *a furious fire*: rouze up (beloved) for either this, or nothing will awake you from the ſleep of ſin wherein you ſnort too ſecurely.

Some differences there are about this *fire*: many think it a *Metaphorical*, others a *material fire*; be it whether it will, it is every way fearful, and far above the reach either of human or Angelical thoughts to conceive.

If it be *Metaphorical* (as *Gregory* and *Calvine* are of a mind) then is it either more, or nothing leſs terrible: when the Holy Ghoſt ſhaddows unto us the Joys of Heaven by *gold, and pearls and pre-* Rev.21. *cious ſtones*, Rev. 21. there is no one thinks but thoſe joys do far ſurpaſs theſe ſhaddows: and if the pains of hell are ſet out by fire, and flames, and brimſtone, and burning, what pains are thoſe, to which theſe are nothing but dumb ſhows or types?

Or if hell-fire be *material* (as *Auguſtine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our *fire* is made for comfort: *hell fire* is created for nothing elſe but torment: our *fire* is blown with ſome airy breath of man, but *hell-fire* is blown with the angry breath of God: our *fire* is fed with the fuel of Wood or Coal, but *hell-fire* is tempered with all the terrible torturing Ingredients of Sulphur and Brimſtone; or (to cut the way nearer) I will reduce all the differences to ſome of theſe four, and ſo proceed in their order: they differ; firſt, *in heat*; ſecondly, *in light*; thirdly, *in their object*; fourthly, *in durance*.

Firſt, *In heat*: *The pile thereof is fire and much* Eſay 30.33 *wood, and the breath of the Lord like a ſtream of brimſtone doth kindle it*, Eſay 30. 33. This *fire* is not made by the hand of man, nor blown from the bellows of ſome Forge, nor fed with any fuel of combuſtible matter: no, it is the arm of God, and the breath of God, and the anger of God that kindles it ſharply, and continues it everlaſtingly; and (I pray) *if the breath that kindles it, be like a ſtream of brimſtone*, what is the *fire* it ſelf? you know there is a great difference betwixt the heat of our breath, and the *fire* in our Chimneys: Now then, if the breath of God that kindles hell-fire be diſſolved into brimſtone, what a fearful *fire* is that, which a great torrent of burning Brimſtone doth ever mightily blow? A torrent of Brimſtone ſaid I? no, it is not Brimſtone, but *like Brimſtone*, like to our capacity, although for the nature this *like* is not *like*; nay, could we know exactly what this breath were, you would ſay (I warrant you) it were far more hotter than ten thouſand Rivers of Brimſtone, were they all put together: *Our God* (ſaith the Apoſtle) *is a conſuming fire*, Hebrews 12. 29: Heb.12.29 And if God be a *fire*, what then is *hell fire* kindled by the breath of God? *O my ſoul, how canſt thou but tremble at the thought of this fire, at which the very Devils themſelves do quake and ſhiver*? Pauſe a while and conſider; wert thou arraigned at ſome earthly Bar, thy doom paſt, the execution at hand, and thy body now ready to be caſt, (as many a Martyrs was) into ſome burning [illegible] or boyling Caldron: O how wouldeſt thou ſhout, and roar, and cry through the extremity of torment? but what is a boyling Caldron to that boyling ſea of Fire and Brimſtone? Pitch and Sulphur boyl'd altogether, were not this enough? See there the perplexing properties of ſuch heats; they burn as brimſtone; darkly, to grieve the ſight; ſharply, to afflict the ſenſe; loathſomely, to perplex the ſmell: it is a fire that needs no bellows to kindle it, nor admits of the leaſt air to cool it; the fuel waſtes not, the ſmoke vents not; the chimnies are as Reprobates cradles, where they lye ſcorching, burning, howling their Lullabys, and their nurſes Furies. The flames of *Nebuchadnezzars fire* could aſcend forty nine Cubits: but if hell be a bottomleſs pit, ſure theſe flames have an endleſs height; How hot then is that glowing Oven, where *the fire burns lively, the blaſts go ſtrongly, the wheels turn roundly, and the darkned fuel are*

theſe

thoſe damned ſouls that burn in an heat ſurpaſſing ours, unſpeakable of us! Here is one difference.

Secondly, As hell-fire differs from ours in Mat.25.30 *heat*, ſo in *light*; *Caſt that unprofitable ſervant* (ſaith our Saviour) *into utter darkneſs*, Matthew 25. 30. *Utter*,] to perplex the mind; *Darkneſs*,] to confound the eye. Conſider but the terrour of this circumſtance; if a man alone in darkneſs ſhould ſuddenly hear a noiſe of Ghoſts and Spirits coming towards him, now would his hair briſtle, his tongue falter, his blood run to the heart? yea, (I dare ſay) although he felt never a laſh from them on his body, yet the only howling of Devils would make his very inmoſt heart to ſhake and ſhiver? O then, what horrour is that, when darkneſs muſt ſurround thee, and Devils hollow to thee, and reprobates ſhriek at the laſhing of their bodies, and all hell be filled with the cries and ecchoes of *Wo, wo, wo* for their torments, and the darkneſs? May be you will object, if there be *fire*, there is aſſuredly light: nay, (without queſtion) this *fire* hath heat, no *light*; it is a dark ſmoky flame, that burns dim to the eye, yet ſharp to the ſenſe; or it may be, (as ſome do imagine) this *fire* affords a little Sulphureous or obſcure light; but how? not for comfort, but confuſion. Conceive it thus, he that in the twilight ſees deformed Images, or in the night beholds ſhapes of Ghoſts, and Spirits, by a dim dark light, why, better he ſaw nothing, than ſuch terrible viſions; ſuch fears nay a thouſand times worſe are preſented to the eyes of Reprobates; they may diſcern through darkneſs, the ugly faces of Fiends, the foul viſages of Reprobates, the furious torments of their Friends or Parents, while all lye together in the ſame condemnation. What comfort affords this light, where nothing is ſeen but the Judges wrath, and the priſoners puniſhment? O (will they cry) that our eyes were out, or the flames were quenched, or that ſome period were put to this endleſs night of darkneſs! but all in vain; lo, pillars of ſmoak ariſe out of the infernal pit, which darken the light, as the fire lightens the darkneſs: and this is the ſecond difference.

Thirdly, there is yet another difference, in the *fuel or object of this fire*; ours burn not without *materials*, this works alſo on *ſpirituals*. It is (I confeſs) a queſtion whether devils ſuffer by *fire*? and how may that be? ſome are of opinion, that they are not only ſpirits, but have bodies; not organical as ours, but aereal, or ſomewhat more ſubtile than the Air it ſelf; this August. *de civit dei* l. 21, c. 10. opinion howſoever moſt deny, yet *Auſtine* argues for it; for if men and Devils (ſaith he) are puniſhed in the ſame *fire*, and that *fire* be corporeal, how are Devils capable of the ſuffering, unleſs they have bodies (like men) fit for the impreſſion? And yet if we deny them to have bodies, I ſee no impoſſibility, but that ſpirits themſelves may ſuffer in hell-fire: is it not as eaſie with God to joyn ſpirits and fire, as ſouls and bodies? as therefore the ſoul may ſuffer through the body, ſo likewiſe may thoſe ſpirits be tormented by *fire*. I will not argue the caſe either with, or againſt *Auſtine*; yet ſafely may be put this concluſion, *Not only men* Mat.25.41. *in their bodies, but devils and ſouls muſt together be tormented in hell-fire:* Thus our Saviour couples them in that laſt heavy doom, *Go, ye curſed into everlaſting fire prepared for the Devil and his Angels.* What a *fire* is this? it tries the reins, it ſearcheth the bowels, it pierceth the very ſoul and inmoſt thoughts. O *fire* above measure! where ſpirits are the tormentors, damnation the puniſhment, men and Devils the fuel, and the breath of an offended God the Bellows. Think not on your fires, that give you heat for warmth, or light for comfort; neither *fear you him that kills your bodies*, but hath no further commiſſion to hurt your ſouls: here is another *fire*, another *Judge*; a *fire* that kindles ſouls, a *Judge* that ſends bodies and ſouls to *everlaſting fire*: ſuch heats, ſuch darkneſs, ſuch objects accompany this *fire*; the heat is intolerable, darkneſs palpable, body and ſoul both combuſtible, all burn together that have ſinned together. This is the third difference.

Laſtly, there is a difference in *Durance*; our *Miris, ſed* fire dies quickly, but *hell-fire laſts for ever*. This *veris modis* is done (ſaith *Auſtine*) *admirably, yet actually*; the Aug. *ibid.* burning bodies never conſume, the kindled fire Aug. *de civit. Dei.* never waſtes with any length of time. We l. 21. read of a certain ſalt in *Sicilia*, that if put into the fire, it ſwims as in water, and being put into water cracles as in fire; We read of a fountain in *Lybia*, that in a cold night is ſo hot, that none can touch it, and in a hot day ſo cold that none could drink it: If God thus work miracles on earth, doſt thou ſeek a reaſon of Gods high and heavy judgment in Hell? I ſee the pit, I cannot find the depth; there is a fire that now ſtands as it was created; it muſt be endured, yet never, never muſt be ended. The cuſtom of ſome Countreys, that burn Malefactors, uſe the leaſt fires for greateſt Offenders, that ſo the heat being leſſened, the pains might be prolonged; but if this be ſo terrible to them, whoſe fire is but little, and whoſe time cannot be long; what an exceeding horrible torment is this in Hell, where the fire is extream great, and the time for ever and everlaſting? Suppoſe you, or any one of you ſhould lye one night grievouſly afflicted with a raging, a fit of the Stone, Chollick, Strangury, Tooth-ach, pangs of Travel, and a thouſand ſuch miſeries incident to man, how would you toſs and tumble? how would you turn your ſides, tell the Clock, count the Hours, expect every moment for the gay-bright Morn, and till then eſteem every hour a year, and every pang a miſery matchleſs, and intolerable? O then what will it be (think you) to lye *in fire and brimſtone*, kept in higheſt flame by the unquenchable wrath of God, world without end? How tedious will be that endleſs night, where the clock never ſtrikes, the time never paſſes, the morn never dawns, the Sun never riſes; where thou canſt not turn, nor toſs, nor tumble, nor yet take any reſt; where thou ſhalt have nothing about thee but darkneſs, and horrour, and wailing, end yelling, wringing of hands, and gnaſhing of teeth for evermore? Good Lord, that for a ſmile of pleaſant pleaſure, men ſhould run upon the rock of eternal vengeance! Come, ye that purſue vanity, and ſee here the fruit of ſin at this harveſt of Tares; *Pleaſures are but momen-* *Momentaneum quod* *tany, but the pangs are eternal*; Eternal? how *delectat, æternum* long is that? Nay, here we are ſilenced, no Lim- *quod cruciat.* ner can ſet it forth, no Oratour can expreſs it; if all times that ever were, and ever ſhall be, ſhould be put together, they would infinitely come ſhort of this *fiery eternity*; the latitude thereof is not to be meaſured, neither *by Hours, nor Days, nor Weeks, nor Months, nor Years, nor Luſtra's, nor Olympiads, nor Indictions, nor Jubiles, nor Ages, nor* Plato*'s years, nor by the moſt ſlow motion of the eighth ſphear, though all theſe were multiplied by thouſands, or millions, or the greateſt Multiplier, or number numbring that can be imagined.* Plainly in a word, count if you pleaſe, ten hundred thouſand millions of years, and add a thouſand myriads of ages to them, and when all is done, multiply all again by a thouſand, thouſand, thouſand of Thouſands; and being yet too ſhort, count all the Thoughts, Motions, Mutations of Men and Angels; add to them all the Sands of the Sea, Piles on the Earth, Stars in the Heavens; and when all this is done, multiply all again by all the Numbers, Squares, Cubicks of Arithmetick; and yet all theſe are ſo far ſhort of Eternity, that they neither touch end, nor middle, nor the leaſt part or parcel of it: What then is this which the damned ſuffer? *eternal fire*: we had need to cry out, *Fire, fire, fire*: Alas, to what end? there is no help to extinguiſh *fire* that muſt burn for ever: Your Buckets may quench other *fires*, not this; No Milk nor Vinegar can extinguiſh that *wild fire*: It is a *fire* which no means can moderate, no patience can endure, no time can for ever change, but in it whoſoever wofully lyes, their fleſh ſhall fry, their blood ſhall boil, their hearts conſume; yet they ſhall never die, but dying live, and living die; death in life, life in death, miſerable ever. This is that conſideration, which ſhall bring all the damned Reprobates to ſhriek and howl everlaſtingly, were they perſuaded that after millions of years they ſhould have one year of Pleaſure, or after thouſands of millions they ſhould have ſome end of torment, here would be a little hope; But this word *Ever,*] breaks their hearts aſunder: this *ever, ever,* gives new life again to thoſe inſufferable ſorrows; and hence it is, that when all thoſe millions of years are done and gone, then (God knows) muſt the wheels of their torments whirl about and about: Alas, the *fire* is durable, the heat continual, the fuel immortal, and ſuch is the end of Tares, they muſt burn without end: *Bind them in bundles to burn them.*

Lo here *the fire of hell*, which compared to ours on earth, it differs *in heat, in light, in fuel, in durance*: Let your ſouls work on theſe objects, that they never come nearer to thoſe flames.

Uſe. 1. *Eſay* 33.14 *Who amongſt us would dwell with devouring fire? Who amongſt us would dwell with everlaſting burnings?* Beloved, as you tender your ſouls, and would eſcape the flames, reform your live whiles you have a little time. You hear it ſounded in Synagogues, and preached in Pulpits: what ſound? but *heaven or hell, joys or torments,* the one befalling the good, and the other the juſt end of the wicked. Do we believe the truth? and dare we commit ſin, whoſe reward is this fiery death? upon due conſideration, how is it that we ſleep, or reſt, or take a minutes eaſe? leſſer dangers have beſtraught ſome out of their wits, nay bereaved many of their lives; how is it then that we run head-long into this fire, yet never weigh whither we are going, till we are droping into the pit, whence there is no redemption! Look about you while it is called *to day*, or otherwiſe wo and alas that ever you were born; be ſure a time will come, when miſeries ſhall march, Angels beat alarms, God ſound deſtruction, and the tents of his *Uſe.* 2. enemies be all ſet on fire, *bind them in bundles to burn them.*

Or yet, if compariſons can Prevail? ſuppoſe one of you ſhould be taken, and brought along to the mouth of an hot fiery furnace? then (comparing ſin with its puniſhment) might I queſtion you, how much pleaſure would you ask to continue there burning but one year? *how much* (would you ſay?) *ſurely not for all the pleaſures and treaſures that all this world can afford you.* How is it then, that for a little ſin, that endures but a moment, ſo many of you ſo little regard eternal puniſhment in hell-fire? If we ſhould but ſee a little child fall into the fire, and his very bowels burn out, how would it grieve us, and made our very hearts bleed within us? how much more then ſhould it grieve you to ſee, not a child, but your own bodies and ſouls caſt away for a momentary ſin into the lake of fire, that never ſhall be quenched? If a man ſhould come amongſt us, and cry, *Fire, Fire,* thy houſe is all on *Fire*, thy Corn, thy Cattel, thy Wife, thy Children, and all thou haſt are burning altogether; how would this aſtoniſh us, making both the hair to ſtand upright on our heads, and the tears to guſh out of our eyes? Behold then, and ſee the Spirit of God cries out, *Fire, Fire*; even the dreadful *fire* of hell gapeth ready to devour; not thy Houſe, thy Corn, or thy Cattel; but thy poor ſoul, and that for evermore: O then how ſhould this break your flinty hearts aſunder, and make your ſouls bleed again and again? if you have any ſpark of Grace, this (methinks) ſhould move you to a ſtrict courſe of life; if you have any care of your ſouls; this (methinks) ſhould make you to walk humbly, and purely, carefully and conſcionably towards God, and towards man: if not, 3. what remains but *fire, fire*? *Bind them in bundles to burn them.*

Or yet, if example can perſuade us more; meditate on the miſerable condition of that nameleſs rich man: Suppoſe you ſaw him in hell-torments, compaſt about with Furies, Fires, and all the Black-guard below; his Tongue flaming, his Eyes ſtaring, his Conſcience biting, his Soul ſuffering, his Body all over burning in that fire of Hell. O lamentable ſight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: *O torment, torment! how am I tormented in this fire? my Head, my Heart, my Eyes, my Ears, my Tongue; my Tongue is all on fire; What ſhall I do? whither ſhall I fly for ſuccour? Within me is the Worm, without me is fire, about me are Devils, above me is* Abraham, *and what glorious ſtar is yonder I ſee, but* Lazarus, *poor* Lazarus *in his boſom? what, is a beggar exalted? and am I in torments? Why,* Abraham, father Abraham have mercy on me: *See here a man burning, ſcorching, frying in hell-flames; one dram of mercy, one drop of water to a tormented ſoul; Oh I burn, I burn, I burn without eaſe or end, and is there none to pity me? Come,* Lazarus (*if* Abraham *will not hear*) *let me beg of the a beggar, and howſoever I denied thee a crum of bread, yet be ſo good, ſo charitable as to* dip the tip of thy finger in water, and cool my tongue. *It is a poor ſuit I ask; not to dive, but* dip; *not thy hand, but* finger; *not all, but* the tip of it; *not in ſnow, but* water; *not to quench, but* to cool; *not my body, but my leaſt member, be it my* tongue *only: no eaſe ſo little, no grant ſo poor, no remedy ſo ſmall, but happy were I if I could obtain it, though I begged it with tears and prayers of a thouſand thouſand years continuance: But ſee* Abraham *and* Lazarus *deny my ſuits; I burn, and neither God, nor Saint, nor Angel takes pity of me: and ſhall I cry for help on Devils? alas! they are my tormentors that laſh me, and cut me with their whips of burning Steel and Iron.* O beloved! what ſhall we ſay to the roaring rage of this tormented Wretch? Alas! alas! how little do men think on this? they can paſs away time ſporting and playing, as if they went to priſon but for a few weeks, or days; juſt like men, who having the ſentence of death paſt upon them, run fooling and laughing to the execution; but when once hell-mouth hath ſhut her ſelf, then ſhall they find nothing but eternity of torments: In the fear of God take heed in time of this eternity, eternity, *leſt you alſo come into this place* of eternity, eternity *of torment*: it is the doom of *Tares*, wo to them whoſoever, that are of the number, for they, *they*] muſt be *gathered, and bound, and bundled, and burned.*

We have now done our task, and ended the harveſt: if you pleaſe to caſt back your eye upon the particulars delivered, they amount to this ſum.

Whatſoever a man ſows, that ſhall he reap, Gal. 6. 7. If the enemy ſow *Tares*, and we nouriſh the ſeed, what think you is the Harveſt? *Gather ye together firſt the Tares,* ſaith our Saviour to the Angels: they are branded in their name, *Tares,*] ſped in the time *firſt*] curſt in their doom, *gathered*] but worſt in the hands of their executioners, it is by *Angels*;] and yet what is all this to the latter work in hand? If the *Tares* weeded up might rot in the furrows, the puniſhment were leſs; but as they are gathered, ſo they muſt be *bound.*] Is that all? Nay; as they are bound ſo they muſt be *bundled.*] Is that all? nay, as they are bound and bundled, ſo they muſt be *burned.*] *Bind them in bundles to burn them.*] I muſt end this Text, yet am loth to leave you where it ends: As there is an harveſt of Tares, ſo there is an harveſt of Wheat; *They that ſow in Tears, ſhall reap in joy;* Pſa. 126. 5. If we repent us of our ſins, we ſhall have a bleſſed harveſt indeed: how? forty grains for one? nay, (by the promiſe of our Saviour) *an hundred fold. A meaſure heaped, and ſhaken, and thruſt together, and yet running over.* Luk. 6. 38. Every Saint ſhall have joy and glory, fountains of Pleaſure, and rivers of Delight, where they may ſwim, and bathe their ſouls for ever and ever: what though tares muſt to the fire? the Wheat is gathered into Heaven. Pray you then with me, that we may be Wheat, not Tares; and God ſo bleſs the ſeed, that every ſoul of us may have a joyful harveſt in the Kingdom of Heaven. *Amen.*

Right Purgatory.

HEB. 1. 3.

When he had by himſelf purged our ſins.

THe point is not full, but to make it up, the Text ſtands compaſt with words of wonder, concerning the *Word*, our Saviour; he that is *the Son of God, Heir of all things, Creator of the World, the brightneſs of His Glory, the Image of his Perſon, and upholder of all things by the Word of his Power,* ſtands here as the ſubject of Humility and Glory. *He purged our ſins, and ſits on the right hand of the Majeſty on high. He purged our ſins,* by his ſuffering on the Croſs; *He ſits on Gods right Hand,* by obtaining the Crown; *He purged our ſins,* by dying for them; *He ſits on Gods right Hand,* by ruling with him: what need we more? Here is his *paſſion* and *ſeſſion* in the ſame order he performed them, for then *He ſate down on the right Hand of his Father, when he had by himſelf purged our ſins.*

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the Ingredients. Cant. 5. 8. *O I am ſick of Love,* ſaith the Church in Canticles, *Cant.* 5. 8. Sick indeed, not of *love* only, but of *ſin* alſo; a diſeaſe that infatuates the Mind, gripes the Conſcience, diſtempers the Humours, diſturbs the paſſions, corrupts the Body, indangers the Soul: Is not he bleſſed that can help this Malady? Come then ye that labour of ſin, and to your endleſs Comfort, ſee here the manner of the Cure, there is a Phyſition, *He,*] the patient, *himſelf*] the Phyſick adminiſtred, *when he had purged,*] the ill Humours evacuated, *When he had purged our ſins,*]

Or to gather up the crumbs, leſt in this coſtly Receipt or Phyſick any thing be loſt; ſee here the remedy girt and compaſt with each neceſſary circumſtance: the time, *When*;] the perſon, *he*;] the matter, *purged*;] the manner, *by himſelf*;] the diſeaſe, *ſin*;] the extent of it, *our.*] Obſerve all, and you find no time more diſmal than this *When,*] no perſon more humbled than this *he,*] no Phyſick more operative than this *purge,*] no diſeaſe more dangerous, no plague more ſpreading than *ſin*] *our*] ſin, for which he ſuffered, *When he by himſelf had purged our ſins.*]

We have opened the body of the Text, now look on the parts, and you may ſee the Anatomy of our Saviour in every Member of it.

When.]

Ne ſedendo videatur purgare: Annot. Eraſm. in Text.

THe Text begins with the time, *When*] *he had purged*: and this time (ſaith *Eraſmus*) according to the Original denotes the time paſt, leſt that we had thought, *He had purged our ſins by his ſetting him down at the hand of God.* Firſt therefore (ſaith the Apoſtle) *he purged,*] and then *ſate*:] he firſt purged by his death, and when that was done, *He ſate at the right hand of the Majeſty, in the higheſt places.* Whence obſerve:

Doctrine. Matth. 1. 18. Matt. 4. 1. Luke 2. 21. Mat. 11. 19. John 8. 59. Mat. 26. 16 Mat. 26. 50 Matt. 27. 29, 35.

The time that Chriſt purged, was in the days of his humiliation. Then was he born, *Matth.* 1. 18. then was he tempted, *Matth* 4. 1. then was he circumciſed, *Luke* 2. 21. then was he traduced, *Matth.* 11. 19. then was he perſecuted, *John* 8. 59. then was he betrayed, *Matth.* 26. 16. then was he apprehended, *Matth.* 26. 50. then was he mocked, *Matth*, 27. 29. then was he crucified, *Matth.* 27. 35. But as all his Life was full of infirmity, ſo (according to the nature of all infirmities) he had thoſe four times mentioned by Phyſicians in his life: *the beginning*, *the increaſe*, *the* Akmen *or ſtate, and declination.* Give me leave but to proſecute theſe *times*, and by that *time* we have done the hour (I know) will ſummon us to a concluſion.

Firſt, then he had his ἀρχὴν his *beginning*, and that was the firſt time of his *purging*, even at his birth; then took he our infirmities upon him, and in ſome meaſure evacuated the brightneſs of his Glory, to become for us a poor, a weak, a ſilly babe on Earth. Mark (I pray) how this *purge* works with him at his firſt entrance into the world, it brings him into ſo poor and low eſtate, that Heaven and Earth ſtand amazed at ſo great a change: Where was he born, but at *Bethlehem*, a little City? Where did the Shepherds find him, but in a poor ſorry Cottage? And there if we look after Majeſty, we find no guard but *Joſeph*, no attendants but *Mary*, no Heraulds but Shepherds, none of the Bed-chamber but Beaſts and Oxen; and howſoever he is ſtyled *King of the Jews*, yet the Jews cry out, *They have no King but Cæſar.* His Mother indeed deſcended of Kings, and he himſelf gives Crowns to others, *of Victory*, *of Life*, *of Glory*; but for his own head no Crown is prepared but *a Crown of Thorns*: anon you may ſee him cloathed in Purple, anointed with Spittle: but for the *Crown* we ſpeak of, they can afford him no richer than of the Hedge, no eaſier than of Thorns.

Rev. 4. 10.

Thus far the *beginning*! what then is the *encreaſe* of this?

This *increaſe* (ſay Phyſitians) is, *when the Symptoms more manifeſtly appear either of life or death*; and no ſooner was our Saviour born, but he had manifeſt tokens evidently ſhewing that for us he muſt die. If you run through his Life, what was it but a *ſickneſs and a purge*? Conſider his parcity in Abſtinence, his conſtancy in Watching, his fervency in Prayer, his aſſiduity in Labour. But how ſoon, an *Herod* makes him flee into *Egypt*, and live an exile in a ſtrange Land? At his return he dwells at *Nazareth*, and there is accounted *Jeſus the Carpenter.* When he enters into his Miniſtery, he hath no Houſe to repoſe him, no Money to relieve him, no Friends to comfort him. See him firſt ſet on by Satan, then by men; he is led into the Wilderneſs by the Spirit, and there he *faſts fourty Days and fourty Nights*, without bit of Bread, or drop of Water. The Devil (ſeeing this opportunity) begins his Temptation; who preſently overcome, the Jews follow after him with hue and cry: Mark but their words and works: In word they call him *a Glutton, a Drunkard, a Deceiver, a Sinner, a Madman, a Samaritane, and one poſſeſſed with a Devil.* Good words I pray! is not he the anointed of God? the Saviour of men? yes; but *They rendred me evil for good, and hated for my good will*, ſaid the Pſalmiſt in his perſon. When therefore he did Miracles, he was a Sorcerer; when he reproved Sinners, he was a Seducer; when he received Sinners, he was their Favourer; when he healed the Sick, he was a breaker of the Sabbath; when he caſt out Devils, it was by the power of Devils; what and how many unjuſt Contumelies endured he of the Phariſees, who ſometimes caſt him out of the City, accuſed him of Blaſphemy, cried *Out upon him, he was a man not worthy to live.* And as they ſay, they do; obſerve but their works: Firſt, they ſend Officers to apprehend him, but they being overcome with the grace of his Speeches, return only with this anſwer, *Never man ſpake like this man.* Then took they up Stones to ſtone him, but by his miraculous paſſage (whiles they are conſpiring his death) *he eſcapes out of their hands*: Then led they him to an Hill, thinking to throw him down head-long, and yet all would not do; for ere they are aware of it, he fairly *paſſeth through the midſt of them all.* At laſt his paſſion draws near, and then Men and Devils combine in one to make him at once wretched and miſerable: *He is deſpiſed and rejected of men*; *yea, he is a man full of ſorrows*, (ſaith the Prophet) *and hath experience of infirmities*, Eſay 53. 3.

Mark 6. 3.

Math. 11. 19. ch. 27. 63. John 9. 24. c. 10. 20. c. 8. 58. Pſal. 35. 12.

John 7. 46.

Joh. 10. 39

Luk. 4. 30.

Eſay 53. 3.

Or for a further inquiry, let us do what our Saviour bids, *Search the Scriptures, for they are they which teſtify of him.* We have but two Teſtaments in the whole Bible, and both theſe give full evidence of Chriſts miſerable life. In the old Teſtament it was prefigured by *Adams* Penalties, *Abels* Death, *Abrahams* Exile, *Iſaacs* Offering, *Jacobs* Wreſtling, *Joſephs* Bonds, *Jobs* Suffering, *Davids* Mourning; yea, the Prophets themſelves were both Figures, and delivered Propheſies of our Saviours Afflictions. Thus *Eſay* of him: *Surely he hath born our griefs, and carried our ſorrows, yet we did eſteem him ſtricken, ſmitten of God, and Afflicted*, Eſa. 53. 4. Thus *Jeremy* of him: *He gives his cheeks to him that ſmites him, he is filled full with reproach*, Lam. 3. 30. Thus *Daniel* of him, *After threeſcore and two Weeks ſhall Meſſiah be ſlain: and ſhall have nothing*, Dan. 9. 26. Thus *Zechary* of him, *What are theſe Wounds in the midſt of thy hands? and he ſhall ſay, with theſe wounds was I wounded in the houſe of my friends*, Zachariah 13. 6. But come we to the New Teſtament; and in every Goſpel, we may not only read but
ſee him ſuffer! *Matthew* who relates the hiſtory Matth.
of his life; what writes he but a Tragedy, Chap.
wherein every chapter is a Scene? Look through
the whole book, and you read in the firſt *Chapter*, 1,
Joſeph will not farther him; in the ſecond, *Herod* 2,
ſeeks to kill him; in the third, *John* the Baptiſt 3,
would needs out of his Humility deny him Baptiſm; in the fourth, he faſts fourty days, and 4,
fourty nights, and is tempted in the Wilderneſs;
in the fifth, he foretells Perſecutions, and all man- 5,
ner of evil againſt his Apoſtles; in the ſixth, he 6,
teacheth his Church that ſtrict courſe of Life, in
Faſting, Praying, giving of Alms, and forgiving
of

Joh. 5. 39.

Iſay 53. 4.

Lam. 3. 30.

Dan. 9. 26.

Zech. 13 6.

7, of Enemies; in the ſeventh, he concludes his Ser-
mon made on the top of a Mountain; in the eighth,
8, he comes down, and towards night hath no houſe
to harbour in, nor pillow to reſt his head on; in
9, the ninth he is rebuked of the Phariſees for not
10, faſting; in the tenth, all men hate his Diſciples
11, for his ſake; in the eleventh, they call him that
knew no exceſs, a Glutton and a Drunkard; in
12, the twelfth, they tell him how he caſts out Devils
through *Beelzebub* prince of Devils; in the thir-
13, teenth, they are offended at him, and derive his
pedegree from a Carpenter; in the fourteenth, *Herod*
14, thinks him to be *John Baptiſts* Ghoſt; in the fif-
15, teenth, the Scribes reprehend him for the breach
16, of their Traditions; in the ſixteenth, the Saddu-
17. ces tempt him for a token; in the ſeventeenth, he
pays tribute to *Cæſar*; in all the reſt he foretels
and executes his paſſion: Now count not Chapters,
but hours, from that hour wherein he was ſought
for, until the ſixth hour of his crucifying; one
betrays him, another apprehends him; one binds
him, another leads him bound from *Pilate* to *He-
rod*, from *Herod* back again to *Pilate*, thus they
never leave him, till his ſoul leave the world, and
he be a dead man amongſt them.

You have ſeen the *beginning* and *encreaſe*, and we'll now draw the Curtains, that you may behold the *Bridegroom where he lyeth at Noonday*, to wit, in the ſtate or vigour of his grievous ſufferings.

This ſtate, or *Akmen* (ſay Phyſicians) *is when nature and the diſeaſe are in greateſt contention, when all the ſymptoms are become moſt vehement; ſo that either nature or the infirmity muſt needs have the victory;* Keker *Syſt.* l. 3. c. 4. *and although* (ſay Divines) *all Chriſts life was full of miſeries, yet principally and chiefly is that called his paſſion in Scripture, which he endured two days before death*: and *to this extream paſſion* (ſaith a Modern) *is the purging of ſins chiefly attributed.* Come then, *ye that paſs by, behold and ſee, if there was ever any ſorrow like unto this ſorrow, which is done unto him in the day of God's anger.* Lamen. 1. 12. His infirmities are now at full, and the Symptoms which make it evident unto us, are ſome inward, ſome outward; inward in his ſoul, outward in his body! we'll take a view of them both.

First, his *ſoul*, *It began to be ſorrowful*, ſaith *Matthew*: Mat.26.37 *To be amazed, and very heavy* ſaith *Mark*: Mark 14. 33. *To be in an agony*, ſaith *Luke*: Lu. 22.44. *To be troubled*, ſaith *John*: Joh.12.27 Here is Sorrow, and Heavineſs, and Agony, and Trouble, the eſtimate whereof we may take from his own words in the Garden; Mat.26.38 *My ſoul is exceeding ſorrowful, even unto death*: Now was the time *be purged*, not only in his body, but his ſoul too, Joh. 12.27 *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour, but for this cauſe came I unto this hour.* A fatal hour ſure, of which it was ſaid before often, Mat.26.45 *His hour was not yet come*; but being come, he could then tell his Diſciples, Lu.22.53. *The hour is at hand*; and after tell the *Jews*, *This is your Hour, and the power of Darkneſs*; Now was it that Chriſt yielded his ſoul for our ſouls, to the ſuſception of ſorrow, perpeſſion of pain, and diſſolution of nature: And therefore even ſick with ſorrow; Heb. 5.7. he never left *ſweating, weeping, and crying, till he was heard in that which he feared.*

Secondly, as his *Soul*, ſo his *Body* had her ſymtoms of approaching death: Our very eye will ſoon tell us no place was left in his *Body* where he might be ſmitten, and was not: His Skin was torn, his Fleſh was rent, his Bones unjoynted, his Sinews ſtreined: ſhould we ſum up all? See that face of his, *fairer than the ſons of men*, Pſal.45.2. how it is defiled with Spittle, ſwollen with Buffets, masked with a cover of *gore-blood*; See that *head, white as white wool, and Snow*; Rev. 1.14. how is it crowned with Thorns, beaten with a Reed, and both head and hair dyed in a ſanguine red that iſſued from it: See thoſe *eyes*, that *were as a flame of fire*, Reve. *Ibid.* how they ſwim with tears, are dim with blood, and darken at the ſad approach of dreadful death: See that *mouth*, which *ſpake as never man ſpake*, John 7.46. how it is wan with Stroaks, grim with Death, and embittered with that tarteſt portion of Gall and Vinegar! Should we any lower? See thoſe *arms* that could embace all the power of the World, how they are ſtrained and ſtretched on the Croſs; thoſe *ſhoulders* that could bear the frame of Heaven, how they are laſht with knotty cords, and whips; thoſe hands that made the World, and all therein, how they are knailed and clenched to a piece of wood; that *Heart* were never dwelt deceit nor ſin, how is it pierced, and wounded with a Souldiers Spear; thoſe *Bowels* that yearned with compaſſion of others infirmities, how they are dry and pent with ſtraining pulls; thoſe *Feet* that walked in the ways of God, how they are boarded, and faſtned to a Croſs with Nails: from hand to foot, there is no part free, but all over he is covered in a mantle of cold blood, whoſe garments were doft before, and took of them that were his Hangmen. Poor Saviour, what a woful ſight is this? *A bloody Face, thorny Head, watery Eyes, wan Mouth, ſtrained Arms, laſhed Shoulders, nailed Hands, wounded Heart, griping Bowels, bored Feet*: Here is ſorry pains, when no part is free: And theſe are the outward Symptoms of his ſtate that appear in his *Body*.

Mal. 4. 2.

We have thus far ſeen our Sun (*the Son of Righteouſneſs*) in the day-break, and riſing, and height of his ſuffering: What remains further, but that we come to the *Declination*, and ſo end our journey for this time?

This *Declination* (ſay Phyſitians) is, *when Nature overcomes ſickneſs, ſo that all diſeaſes attain not this time; but thoſe, and thoſe only that admit of* Galen. *lib.* 3. *de Criſ. cap.* 5. a Recovery; *yet howſoever* (ſaith my * Author) *there is no true declination before death: there is at leaſt a ſeeming declination, when ſometimes the ſymptoms may become more remiſs, becauſe of weak nature yielding to the fury and tyranny of death overcoming it.* I will not ſay directly, that our Saviour declined thus, either in deed, or in ſhew: for neither abſolutely was *the cup removed from him*, nor died he by degrees; but in perfect ſenſe, and perfect patience both of body and ſoul, he did voluntarily, and miraculouſly *reſign his Spirit* (as he was praying) *into the Hands of his Father.* Here then was the true *declination* of this Patient; not before death, but in death, and rightly [illegible]o: For then was it that this Sun went down in a ruddy Cloud: Then was it that this Patient received the laſt dregs of his *Purge*; then was it that Gods Juſtice was ſatisfied, the *conſummatum eſt* was effected, all was finiſhed; as for his Burial, Reſurrection, and Aſcenſion, which follow after this time, they ſerve not to make any ſatisfaction for ſin, but only to confirm it, or apply it, after it was made and accompliſhed.

* Senert. *Inſtitution. medicinæ, l.* 2. *par.* 1. *c.* 12. *de morb temp.*

Uſe 1. But what uſe of all this? Give me leave (I pray) to ſhake the tree, and then do you gather the fruit. From the firſt part, his Birth, we may learn *Humility*, a grace moſt prevailing with God for the obtaining of all Graces; this was it that made *David* a King, *Moſes*, a Governour; nay, what ſay we to Chriſt himſelf, who from his firſt entrance, until his departure to his Father, was the very mirrour of true *Humility* it ſelf? *Learn of me* (ſaith he) *to be humble and lowly in Spirit, and* Mat.11.29. *you ſhall find reſt unto your ſouls.* Hereunto accorded his Doctrine, when he pronounced them *Bleſſed* Matt. 5.3. who were *Poor in Spirit*; hereunto accorded his reprehenſion, when he diſliked their manner Luk.14.7. who were wont to *chooſe out the chief rooms at Feaſts*; hereunto accorded his practiſe, when he John13.5. vouchſafed to *waſh his Diſciples feet, and to wipe them with the towel wherewith he was girded.* O *Humility*, how great are thy Riches, that art thus commended to us! thou pleaſeſt Men, delighteſt Angels, confoundeſt Devils, and bringeſt thy Creator to a Manger, where he is lapped in rags, and cloathed in fleſh? Had we Chriſtian Hearts to conſider the *Humility* of our Redeemer, and how far he was from our haughty diſpoſition, it would pull down our Phariſaical humours, and make us far better to remember our ſelves.

Uſe 2. Secondly, as we learn *Humility* from his Birth, ſo we may learn *Patience* from his Life. *If any* Mat.16.24. *man will come after me* (ſaith our Saviour) *let him deny himſelf, and take up his Croſs, and follow me.* Dear Chriſtian, if thou wilt be ſaved, mind thy Chriſt: Art thou abuſed by Lies, Reproaches, evil Sayings, or Doings? we cannot more ſhew how we have profited in Chriſts School, then by enduring them all: If *patience* be in our calamities, they are no calamities, but comfort: This is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very enemies themſelves, without any weapons at all. Come then, and do you learn this leſſon of our bleſſed Redeemer: Are you ſtricken? ſo was Chriſt of the Jews: Are you mocked? So was Chriſt of the Souldiers: Are you betrayed of your friends? ſo was Chriſt of his Apoſtle: Are you accuſed of your enemies? ſo was Chriſt of the Phariſees: Why complain you of being injured, and maligned, when you ſee the Maſter of the houſe himſelf 1Pet.2.21. called *Beelzebub*? *Hereunto ye are called,* (ſaith *Peter*) *for Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps,* 1 Peter 2. 21.

Uſe 3. Lam.1.12. Thirdly, as *Patience* from his Life, ſo we may learn *Remorſe* from his Paſſion; *Is it nothing to you, all ye that paſs by?* O look on him, and let this look breed in you a *remorſe* and *ſorrow* for your ſins: Our Saviour labours in the extremity of pangs, his ſoul is ſick, his body faints, and would you know the reaſon? Why, thus is the head wounded that he might renew health to all the body; we ſin, and Chriſt Jeſus is heavy, and ſore, and ſick, and dies for it: His ſoul was in our ſouls ſtead, his body endured a *Purgatory* for us, that we both in body and ſoul might eſcape hell-fire, which our ſins had deſerved: Who but conſiders what evils our ſins have done, that will not grieve and mourn at the ſin he hath committed? *O that my head were a fountain of Tears, that I might weep day and night for the ſins of the Daughters of my People! We have ſinned, and what ſhall we ſay to thee, O Saviour of men? Alas! Our ſins have whipped thee, ſcourged thee, crowned thee, crucified thee; and if I have no compaſſion to weep for thee, yet, O Lord, give me grace to weep for my ſelf, who have done thus to thee: O my Saviour! O my ſins! It is I that offend, it is thou that muſt ſmart for it.*

Fourthly, we may yet learn another Leſſon, Philip.2 8. *Chriſt* (ſaith *Paul*) *humbled himſelf, and became obedient to the death, even the death of the Croſs,* Phil. 2. 8. and is it not our parts to be *obedient* to him who became thus *obedient* for us? We may gather *Humility* from his Birth, and *Patience* from his Life, and *Remorſe* from his Paſſion, and to make up the Poſie, here is one flower more, *Obedience*, which that Tree alſo yielded whereon he ſuffered. *If you love me* (ſaith our Saviour) *keep my commandments.* Joh.14.15 How, Bleſſed Saviour? *If you love me? Who will not love thee, who haſt ſo dearly loved us, as to give up thy deareſt life for the ranſom of our ſouls?* But to tell us that there is no better teſtimony of our Love, than to obey his Commands, he Cant.5.13. wooes us with theſe ſugared words, (*whoſe Lips like Lilies, are dropping down pure Myrrh*) *If you love me: if you love me,* learn *Obedience* of me, *keep my Commandments*: and to move us the more, (if all this cannot) what *love and obedience* was there in him, think you? Conſider, and wonder! That the Son of God would baniſh himſelf thirty years from his glorious Majeſty; and what more? would be born man; and what more? would be the meaneſt amongſt men; and what more? would endure the miſeries of life; and what more? would come to the bitter pangs of death; and what more? would be *made obedient to the death, even the death of the Croſs*; a degree beyond death. *O Son of God, whither doth thy humility deſcend?* but *Quo deſcendit humilitas?* Aug. medit. 7. thus it muſt be, the Prophets had foretold it, and according to their Propheſies the days were accompliſhed, *When he himſelf muſt be purged:* he was *born, he lived, he ſuffered, he died:* and thus run round the wheels of thoſe miſerable times; *When*] *he had by himſelf purged our ſins.*

You ſee the *Time*'s paſt, and a new *Time* muſt give you the remainder of the Text; the *Time* is *When*] the Perſon *He*] and *He* it is that in order will next come after; only have you the patience, till we have the leiſure to draw out his Picture, and then you ſhall ſee him in ſome mean proportion, *Who had by himſelf purged our ſins.*

He]

WE have obſerved the time *When he purged*, and now time it is that you know the Phyſitian who adminiſters it: the Apoſtle tells you it is *He*] that is, Chriſt our Saviour, who ſeeing us labour in the pains and pangs of ſin, *he bows the Heavens, and comes down*; he takes upon him our frailty, that we through him might have the remedy to eſcape hell fire. Come then, *and behold the Man,* who undertakes this cure of ſouls; *He cometh leaping upon the Mountains, ſkipping upon the hills,* ſaith *Solomon* in his Song: Cant. 2. 8. and *would you know his leaps,* ſaith *Gregory*? *See then how he leaps from his Throne to his Cratch, from his Cratch to his* Greg. hom. 39. *Croſs, from his Croſs to his Crown*; downwards and upwards, *like a Roe or a young Heart upon the Mountains of Spices.*

His

Mark 15. 39.

His firſt *leap downwards* was from Heaven, and this tells us how he was God from everlaſting: ſo ſaid the Centurion, *Surely this Man was the Son of God*, Mark 15. 39. How elſe? the ſin of man could no otherwiſe be expiated but by the Son of God; Man had ſinned, and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have ſuffered, but he could not have ſatisfied; therefore this man was God, that in his manhood he might ſuffer, and by his God-head he might ſatisfy: O wonderful Redemption, that God muſt take upon him our frailty! Had we thus far run upon the ſcore of vengeance, that none could ſatisfie but God himſelf? could not he have made his Angels Ambaſſadours, but he himſelf muſt come in perſon? no; Angels or Saints could neither ſuperogate; but if God will ſave us, God himſelf muſt come and die for us: It were ſure no little benefit, if the King would pardon a Thief; but that the King himſelf ſhould die for this Malefactor, this were moſt wonderful, and indeed beyond all expectation; and yet thus will the King of Heaven deal with us; he will not only pardon our faults, but ſatisfie the Law: We ſin againſt God, and God againſt whom we ſin, muſt die for it: This is a depth beyond ſounding, an height above all human reach; What is he? God.

Iſay 6. 2.
Rev. 5. 13. 14.

2. But we muſt fall a note, the *Creator* is become a *Creature*; if you ask what Creature? I muſt tell you, though it were an *Angel*, yet this were a great leap, which no created underſtanding could meaſure: What are the *Angels* in reſpect of God? He is their Lord, they but his Servants, Miniſters, Meſſengers; and howſoever it would dazle us to behold their faces, yet cannot the brighteſt *Angel* ſtand before God, but they are fain *to cover their own faces with a pair of wings*: The difference may appear in *Revelat.* 5. 13, 14. where *the Lamb* is ſaid to *ſit upon the Throne*, but *the four Beaſts and four and twenty elders fall down and worſhip him.* Is not here a great diſtance betwixt the Lamb in his Throne, and the Beaſts at his feet? and yet thus far will the Lamb deſcend, that for our ſakes he will dethrone himſelf: reject his ſtate, take the office of an Angel, to bring us the glad tidings of Salvation in *purging our Sins.*

Heb. 2. 9.

Pſalm 8. 9. Cited alſo in the Perſon of Chriſt.

3. And was he an *Angel*? nay, that was too much; *He was made* (ſaith the Apoſtle) *a little lower than the Angels for the ſuffering of death*, Hebrews 2. 9. What? the Son of God to be made *lower* than the *Angels*? Here was a leap beyond the reach or compaſs of all human Thoughts; He that made the Angels, *is made lower by a little than the Angels*; The Creator is not only become a Creature, but inferiour to ſome Creatures that he did Create? O ye Angels, how ſtand you amazed at this Humility? That God your Maſter ſhould become meaner than his Servants, that the Lord of Heaven ſhould deny the dignity of Powers, Principalities, Cherubims, Seraphims, Arch-Angel, or Angel: O Jeſu! how contrary art thou to thy aſpiring Creatures? Some Angels through pride would needs be as God, but God through humility is made *lower than the Angels*, not equal with them, but a Note below them, as *David* that ſweet Singer of *Iſrael* ſung, *Thou madeſt him a little lower than the Angels*, Pſalm 8. 9.

Heb. 2. 7.
Heb. 2. 16.
Eſa 62. 11.
Zech. 9. 9.
5.

But how much lower? *By a little* (ſaith *Paul*) and if you would know what that little was, he tells you again, that *He took not on him the nature of Angels, but he took on him the ſeed of* Abraham. *Hebrews* 2. 16. Here is that great *Abyſs*, which all the Powers of Heaven could no leſs but wonder at, *Abraham*'s Lord is become *Abraham*'s Son; the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*, hath took upon him the Seed of *Abraham*, the Seed of *Iſaac*, and the Seed of *Jacob*; wonder above wonders! that God ſhould take the ſhape of Angels, is more than we can think; but to take on him the nature of Man, is more than the Tongue of Angels can expreſs; that the King of Heaven ſhould leave his glorious Manſion, and from the Boſom of his Father come into the Womb of his Mother from that company of Angels, and Arch-Angels, to a rude rout of ſinful men: *Tell ye the daughter of* Sion, *Behold, thy King cometh unto thee*, ſaith the Prophet, *Eſay*, in the 62. *Chapter*, 11 *verſe*, and the Prophet *Zechary*, in the 9*th Chapter*, *verſe* 9. What could he leſs? And what canſt thou more? Wonderful Love that he would come, but more wonderful is the manner of his coming: He that before made Man a Soul after the Image of God, now makes himſelf a Body after the Image of Men; and he that was more excellent than all Angels, becomes leſſer, lower than the Angels, even a mortal, miſerable, wretched Man.

Mat. 8. 20.

5. But what man? As he is King of Heaven, let him be King of all the World: if he be *Man*, let him be the Ruler of *Mankind*; no, thou art deceived (O *Jew*) that expecteſt in thy Saviour the Glory of the World: fear not, *Herod*, the loſs of thy Diadem; for this Child is born; not to be thy Succeſſor, but if thou wilt believe, to be thy Saviour. Was he a King on Earth? Alas! look through the Chronicles of his Life, and you find him ſo far from a King, that he is the meaneſt ſubject of all men? Where was he born, but at *Bethlehem*, a little? Where did the Shepherds find him, but in ſorry Cottage? Who were his Diſciples, but poor Fiſhermen? Who his Companions, but Publicans and Sinners? Is he hungry? Where ſtands his Table, but on plain ground? What are his Dainties, but Bread and a few Fiſhes? Who are his Gueſts, but a rout of hungry ſtarved Creatures? And where is his Lodging, but at the Stern of a Ship? Here is a poor King, without either Preſence or Bed-Chamber: *The Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not whereon to lay his Head*, Matth. 8. 20.

Mark 6. 3.
Apoc. 18. 23.

6. Deſcend we a little lower, and Place him in our own Rank: What was he but a Carpenter? ſay the Jews in ſcorn, *Is not this the Carpenter, Maries Son*? Mark 6. 3. A poor Trade ſure; but to ſhew us that he was man, and how much he hated idleneſs, ſome time he will beſtow in the labours of Man's life: But, O Wonder! if he will reject Majeſty, let him uſe at leaſt ſome of thoſe liberal Arts: Or if he will be Mechanical, let him chooſe to ſome noble Trade, *Thy Merchants were the great men of the Earth*, ſaid the Angel to *Babylon*, Apoc. 18. 23. Ay, but our Saviour is no Adventurer, neither is he ſo ſtockt to follow

any ſuch Profeſſion: Once indeed he travelled into *Egypt* with *Joſeph* and *Mary*; but to ſhew us that it was no Prize, you may ſee *Mary* his Mother ſteal him away by Night, without further preparation: What, gone on a ſudden? it ſeems there was no Treaſure to hide; no Hangings to take down, no Lands to ſecure, his Mother needs do more but lock the Doors and away: What Portion then is for the Lord of Heaven? O ſweet Jeſu! Thou muſt be content for us to hew Sticks and Stocks; beſides which (after his coming out of *Egypt*, about the ſeventh Year of his Age, until his Baptiſm by *John*, which was the thirtieth) we find little elſe Recorded in any Writers, Prophane or Eccleſiaſtical.

7. And are we now at our juſt *Quantum*? Alaſs, what quantity, what bounds hath the humility of our Saviour? Is he a *Carpenter*? that were to be Maſter of a Trade; but *He took on him* (ſaith the Apoſtle) *the form of a Servant*, not a *Maſter*, Philipians 2. 7. Phil. 2. 7. It is true, he could ſay to his Apoſtles, *Ye call me Maſter, and Lord, and ye ſay well, for ſo I am*, John 13. 13. John 13. 13. and yet at that very inſtant mark but his Geſtures, and you may ſee their *Lord and Maſter* become a *Servant to his Servants*: His many Offices expreſs his Services; when *He roſe from Supper, and laid aſide his upper Garments, and took a Towel and girded himſelf, and after that he had poured water into a Baſon, began to waſh his Diſciples Feet, and to wipe them with the Towel wherewith he was girded.* Joh. 13. 4, 5. O ye bleſſed Spirits, look down from Heaven, and you may ſee even the Almighty kneeling at the Feet of men! O ye bleſſed Apoſtles, why tremble ye not at this ſo wonderful Sight of your lovely, lowly Creator? *Peter*, what doſt thou? is not he the Beauty of the Heavens, the Paradice of Angels, the Brightneſs of God, the Redeemer of Men? And wilt thou (notwithſtanding all this) let him waſh thy Feet? No, leave, O Lord, leave this baſe Office for thy Servants, lay down the Towel, put on thy Apparel: See *Peter* is reſolute, *Lord, doſt thou waſh my Feet? No, Lord, thou ſhalt never do it.* Yes, *Peter*, thus it muſt be, to leave thee and us a Memorial of his Humility: Verſe 15. *I have given you an Example* (ſaith Chriſt) *that you ſhould do as I have done unto you*: And what hath he done? but for our ſakes is become a *ſervant*, yea his *ſervants ſervant*, waſhing and wiping, not their hands, or heads, but the very meaneſt, loweſt parts their feet.

8. And yet there is a lower fall, *How many hired ſervants* (ſaid the Prodigal) *at my fathers houſe have bread enough, and I die for hunger*? Luke 15. 17. And as if our Savours caſe were like the Prodigals, you may ſee him little lower than a *ſervant*, yea little better than a *beggar*: *Ye know* (ſaith the Apoſtle) *the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor*, 2 Corinth. 8. 9. 2 Cor. 8. 9. *poor* indeed, and ſo *poor*, that he was not worth a penny to pay tribute, till he had borrowed it *of a Fiſh*, Matthew 17. 27. Ma. 17. 27. See him in his birth, in his life, in his death, and what was he but a Pilgrim, that never had houſe to harbour in. A while he lodges in an Oxen-ſtall, thence he flys into *Egypt*, back he comes into *Galilee*, anon he travels to *Jernſalem*; within a while (as if all his life were but a wandring) you may ſee him on mount *Calvary* hanging on the Croſs? Was ever any *Beggars* life more miſerable? he hath no Houſe, no Money, no Friends, no Lands, and howſoever he was God the diſpoſer of all; yet for us he became man, a *poor* man, a mean man, yea the meaneſt of all men: and this another ſtep downwards.

9. But this is not low enough, men are the image of God: Ay but the Son of God is not uſed as a man, but rather as a poor dumb *beaſt* appointed to the ſlaughter: What was he but *a ſheep*, ſaid *Eſay* of him? Eſay 53. 7. Eſay 53. 7. *a ſheep* indeed, and that more eſpecially in theſe two qualities. First, *As a ſheep before the ſhearer is dumb, ſo he opened not his Mouth*: and to this purpoſe was that ſilence of our Saviour: when all thoſe Evidences came againſt him, he would not ſo much as drop one Syllable to defend his cauſe: If the high Prieſts queſtion him, *What is the matter that theſe men witneſs againſt thee*? *Matthew* tells us, that *Jeſus held his peace*, Matthew 26. 63. Mat. 26. 63. If *Pilate* ſay unto him, *Behold how many things they witneſs againſt thee*; *Mark* tells us, that *Jeſus anſwered him nothing*, Mark 15. 5. If *Herod queſtion with him in many words*, becauſe *he had heard many things of him*, *Luke* tells that *he anſwered him nothing*, Mark 15. 5 Luke 23. 9. Luke 23. 9 As a poor ſheep in the hands of the ſhearer, he is dumb before his Judges and Accuſers; whence briefly we may obſerve, *Chriſt came not to defend, but to ſuffer Condemnation.* Secondly, (as a *ſheep* he is dumb, and) as *ſheep* he is ſlain; *He was led* (ſaith the Prophet) *as a ſheep to the ſlaughter.* Eſay Ibid. O Jeſu! art thou come to this? to be a *Man*, who art *God*; a *ſheep*, who art *man*, and ſo for our ſakes far inferiour to our ſelves; nay worſe; *a ſheep*? How? not free, *as one that is leaping on the mountains, or ſkipping on the Hills*; no, but *a ſheep that is led*:] led whither? not thither as *David* was, who could ſay of his Shepherd, that *He fed him in green paſtures, and led him forth beſides the waters of comfort*: Pſal. 23. 2. no, but *led to the Slaughter*. He is a *ſheep*, a ſheep *led*, a ſheep led *to the ſlaughter*; and ſuch a ſlaughter, that were he a dumb creature, yet great truth it were to ſee him ſo handled as he was by the Jews.

10. And yet will his humility deſcend a little lower: as he was the *pooreſt of men*, ſo the *leaſt of Sheep*: *Like a Lamb*, ſaith the Apoſtle, *Acts* 8. 32. Acts 8. 32. and *Behold the Lamb*, (ſaid *John* the Baptiſt) even *the Lamb of God which takes away the ſin of the world*, John 1. 29. Joh. 1. 29. This was that *Lamb* which the *Paſcal Lamb* prefigured, Exod. 12. 5 and 13. *Your Lamb* (ſaith God to the Iſraelites) *ſhall be a Lamb without blemiſh, and the blood ſhall be a token for you, that I will paſs over you*, Exodus 12. 13. But was ever *Lamb* like *the Lamb of God*? he is without blemiſh; ſaith *Pilate*, *I find no fault in him*, Luke 23. 4. Luke 23. 4 And *the ſprinkling of his blood* (ſaith *Peter*) *is the right token of election*, 1. Peter 1. 2. 1 Pet. 1. 2. Such a *lamb* was this Lamb, without blemiſh in his life, and whoſe blood was ſprinkled at his death, in life and death ever ſuffering for us, who (had he not done) ſo ſhould for ever and ever have ſuffered our ſelves. *Tell me*, *O thou whom my ſoul loveth, where thou feedeſt!* ſaith the Church in Canticles, *Tell me*? Yes: *If thou knoweſt not*, (ſaith our Saviour) *go thy way forth by the foot-ſteps of the flock*, Cant. 1. 8. Cant. 1. 8. Our

Saviour is become a *man*, a *ſheep*, a *lamb*, or if this be not humility enough, he will yet take a leap lower.

11. What is he but *a worm, and no man, yea the very ſcorn of men, and the out-caſt of the people?* Pſal.22. 6. Pſal. 22. 6. Did you ever think we could have brought our Saviour to this ſo low a degree? what, beneath a *lamb*, and no better than a *worm?* Heaven and Earth may well ring of this, as being the greateſt wonder that ever was: there is not any bitter potion due to man, which the Son of God will not partake of the utmoſt dregs; and therefore if *Job ſay to the worm, Thou art my* Job 17.14. *ſiſter, and mother*; nay, if *Bildad* ſay, *Man is a* Job 25. 6. *worm, and the ſon of man is but a worm*, which is more than kindred: Behold, our Saviour ſtooping thus low himſelf, what is he but a *man?* nay, as if that were too much, *a worm, and not a man*, as ſung the Pſalmiſt of him.

12. I am ſo low, that unleſs we think him *no body*, we can down no lower; and yet here is one leap more, that if we take a view of it, we may ſuppoſe him to be nothing in eſteem, *a N— body indeed.* Look we at every man in reſpect of God, Eſay40.17. and the Prophet tells us, *All Nations before him are as nothing*, Eſay 40. 17. And if man be thus, why ſure the Son of man will be no leſs, ſee then (to the wonderous aſtoniſhment of men and Angels) how greatneſs it ſelf, to bring man from Phil. 2. 7. *Ex omni ſeipſum ad nihil redegit: Beza in loc.* *Tert, ad Mar.* 1. 9. nothing, *exinanivit ſe, hath made himſelf nothing*, or *of no reputation*, Phil. 2. 7. How? *nothing*? yes, ſaith *Beza*, *He that was all in all, hath reduced himſelf to that which is nothing at all*: and *Tertullian* little leſs, *Exhauſit ſe*, *He hath emptied himſelf*, or as our Tranſlation gives it, *He hath made himſelf* (not of little, but) *of no reputation.*

Lo here thoſe ſteps (the Scripture lighting us all the way) by which our Saviour deſcended; he that is *God* for us became *an Angel*, *a man*, *a Serving-man*, *a poor man*, *a ſheep*, *a lamb*, *a worm*, *a nothing in eſteem*, *a man of no reputation.*

Uſe 1. Let every ſoul learn his duty from hence; what ſhould we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the ſufferings of our Saviour cannot move them a jot, either towards God, or from ſin, and is not this a woful lamentable caſe? I remember a paſſage in *Cyprian*, how he brings in the Devil triumphing over Chriſt in this manner: *As for my followers, I never died for them, as Chriſt did for his; I never promiſed them ſo great a reward as Chriſt hath done to his; and yet I have more followers than he, and they do more for me, than his do for him: hear, O heaven! and hearken, O earth!* Was ever the like phrenſie? The Devil, like a roaring Lion ſeeks ever and anon to devour our ſouls, how many thouſands, and millions of ſouls yield themſelves to his ſervice, though he never died for them, nor will ever do for them the pooreſt favour whatſoever, but pay them everlaſtingly with pains and pangs, death and damnation? On the other ſide, ſee our Saviour (God Almighty) take on him the nature of *a man, a poor man, a ſheep a lamb, a worm, a nothing in eſteem*; and why all this? but only to ſave our Souls, and to give them Heaven and Salvation: yet ſuch is the condition of a ſtubborn heart, that (too chooſe) it will ſpurn at heavens Crown, and run upon Hell, and be a ſlave to Satan, and ſcoff at Chriſts ſuffering, yea, and let out his Blood, and pull out his Heart, and bring them a degree lower than very *Beelzebub* himſelf, rather than it will ſubmit to his Will, and march under his Banner to the Kingdom of Heaven. Hence it is, that the Devil ſo triumphs over Chriſt, *As for my followers*, (ſaith he) *I never died for them as Chriſt died for his*: no Devil thou never diedſt for them, but thou wilt put them to death without all eaſe or end. Think of this, ye unbelievers; methinks like a Thunder-bolt, it might ſhake all your hearts, and daſh them into pieces.

Uſe 2. But a word more to you, of whom I hope better things; let me exhort the Saints that you for your parts, will ever love, and ſerve, and honour, and obey, and praiſe, the Lord of glory for this ſo wonderful a Mercy; I pray, have you not cauſe, had your Saviour only ſent his Creatures to ſerve you, or ſome Prophets to adviſe you in the way of ſalvation; had he only ſent his Angels to attend you, and to miniſter unto you; or had he come down in his glory, like a King that would not only ſend to the Priſon, but *come* himſelf to the Dungeon, and ask, ſaying, *Is ſuch a man here*? or had he only come and wept over you, ſaying, O *that you had never ſinned!* all theſe had been great Mercies: But that Chriſt himſelf ſhould come, and ſtrive with you in mercy and patience, that he ſhould be ſo dear to a company of Rebels and Hell-hounds, (and yet we are not at the loweſt) that he would for us become *a man*, *a mean man*, *a Lamb*, *a Worm*, *a nothing in eſteem.* O all ye ſtubborn hearts, (too much ſtubborn are we all) if Judgment and the Hammer cannot break your hearts, yet let this mercy break you, and let every one ſay, O *Jeſu! haſt thou done all this for me? certainly I will love thee, and praiſe thee, and ſerve the, and obey thee as long as I live.* Say ſo, and the Lord ſay Amen to the good deſires of your hearts. To whet this on the more: remember ſtill, it is *you* that ſhould have ſuffered; but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he*] ſaid Chriſt to the *Jews* John18.5. when they apprehended him: *He*? what *he*? I know not what: but be *he* what he will, *he* it is: our Saviour, Redeemer, Phyſitian, Patient, *Who had by himſelf purged our ſins.*

Thus we have meaſured his ſteps downwards, and ſhould we go up again the ſame ſtairs, we might bring him as high as we have placed him low: but his aſcent belongs rather to the words following my Text; for after *he had purged*, then *he ſate down on Gods right hand on high.* Come we then to the next words, and as you have ſeen the *Perſon*, ſo let us look for a *companion*; *This may in miſery yield ſome comfort, if but any ſociety bears a ſhare in his miſery*; But methinks I hear you ſay to me, as the *Athenians* ſaid to *Paul*, *We will hear thee again of this matter* Acts17.32. another time.

By himſelf.]

THe *Time* and *Phyſitian* have prepared a *Purge*; but who is the *Patient* to receive it; it is man is ſick, and it is man muſt purge, or otherwiſe he dies without all remedy or recovery: but alas! what Purge (what Purgatory) muſt that be which can evacuate ſin? Should man take all the vertue of Herbs and Minerals, and diſtill them into one ſublime and pureſt Quinteſſence, yet impoſſible were it to waſh away Sin, or the leaſt dregs of its corruption: not *Galen* or *Hippocrates*, nor all the Artiſts, or Naturaliſts that ever lived on earth, could find out, or invent any remedy for ſin; this muſt be a work of Grace, and not of Nature; yea, and ſuch a Grace as neither man nor Angels could afford: Behold then, who is it that both adminiſters and takes the receipt prepared; it is man that ſinned, and God is become man, that ſo being both, he might adminiſter it as God, and receive it as man, the ſame perſon being Phyſitian and Patient, Compounder and Purger.

But, what a wonder is this? Are we a dying, and muſt he purge for it? can Phyſick given to the ſound, heal the party that is ſick? It was the ſaying of our Saviour, *The whole need not the Phyſitian, but they that are ſick*; and Chriſt Jeſus for his part is whole indeed; *No fault in this man*, ſaith *Pilate*; and he is *a juſt man*, ſaid *Pilates* Wiſe of him: to what end then ſhould he purge that is whole, and we eſcape that are ſick? O this is to manifeſt the deareſt love of our Soul-Phyſitian, our endeared Saviour; *the whole* indeed *need not the Phyſitian*: he needs no Phyſick, no Purge, no Phyſitian at all; but for us he is become a Phyſitian himſelf, for us he became Phyſitian and Patient: for us he was ſick; for us he Purged, that we through him might eſcape that danger of eternal fire.

Matt. 9. 12.
Lu. 23. 14.
Mat. 27. 19

But how purged he? *By himſelf*? Was there none to aſſociate him in this miſery? no, he *purged by himſelf*] only, and that without

a { Partner.
Comforter.

Firſt, *without a partner*, there was none that laid a finger in the burthen of his Croſs to eaſe him; why, Bleſſed Saviour! thou haſt Myriads of *Angels* waiting on thee, and can they not a little lighten thy heavy yoke? No, the *Angels* are bleſſed, but they are finite and limited, and therefore unable to this expiation of ſin.

But what ſay we of the *Saints*? if you will believe the *Rhemiſts*, they can tell you that *the ſufferings of Saints* (*ſanctified in Chriſts blood*) *have not only a forcible ſatisfaction for the Church and its members; but withal they are the accompliſhments of the wants of Chriſts paſſion*; an horrible blaſphemy: as if Chriſts death were not ſufficient in it ſelf, but his wants muſt be ſupplied by the ſatisfaction of others; my Text tells me, *Chriſt purged by himſelf*;] therefore not by any other, but ſufficiently in his own perſon; and as for that Text they urge againſt us, *Coloſſians* 1. 24. *Now rejoyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church*; whence they argue theſe two points; Firſt, The want of Chriſts ſufferings; And Secondly, The abounding of Saints ſufferings for the ſatisfaction for others. To the firſt we anſwer, that *the Afflictions of Chriſt*, which the Apoſtle ſaith, *I fulfill*, are not meant of the afflictions which Chriſt ſuffered in his perſon, but in his members; thus *Auguſtine*, *The Apoſtle ſaith not my afflictions, but Chriſts, becauſe he was a member of Chriſt*, who is uſually ſaid to ſuffer both with, and in his members. To the ſecond we anſwer, that *Pauls* ſufferings *for his Body which is the Church*, ſerved not for *ſatisfaction*, but for *confirmation* of their faith; thus *Ambroſe*, *Chriſts paſſion ſufficeth to ſalvation*, Peter *and* Pauls *paſſion ſerve only for example*; ſo then if you will have the true ſenſe of the words, they run thus: *Now rejoyce I in my ſufferings for you, whereby I fulfill the meaſure of thoſe tribulations which remain yet to be endured of Chriſt in his myſtical body, which I do for the bodies ſake, not to ſatisfy for it, but to confirm it, or ſtrengthen it in the Goſpel of Chriſt*: and good reaſon have we to admit of this comment; otherwiſe how is Chriſt a perfect Saviour, if any Act of our redemption be left to the performance of any Saint or Angel? no, it is Chriſt, and only Chriſt; Jeſus, and only Jeſus; *Nor is there ſalvation in any other; for there is none other name under heaven given among men whereby we muſt be ſaved*, Acts 4. 12.

Rhem. Coll. 1. ſect. 4.

Col. 1. 24.

Non dixit preſſurarum mearum, ſed Chriſti, quia membrum erat Chriſti. Aug. *tract.* in Joh. 108.

Chriſti paſſio nobis ſufficit ad ſalutem, Petri *&* Pauli *contulit ad exemplum.* Ambr. *ſerm.* 66.

Acts 4. 12.

3. But if not *Angels*, or *Saints*, what ſay we of *good works*? Cannot they expiate ſin? yea, ſay our adverſaries, they are *meritorious, and applicatory, and expiatory*; ſo here is a threefold uſe of them; what? hath Chriſt *purged by himſelf*? and is there any other means whatſoever to expiate ſin? no, ſaith the Apoſtle; ſo incompatible are theſe two, his grace, and our works, that *if it be of grace, it is no more of works, or elſe grace were no more grace; and if it be of works, it is no more grace, or elſe works were no more works. By grace then ye are ſaved,——not of works, leſt any man ſhould boaſt himſelf*, Eph. 2. 8, 9.

Rom. 11. 6.

Epheſ. 2. 8, 9.

4. But if no purging by *Angels, Saints, nor good works*, what ſay we to *Purgatory* it ſelf? we ſay it is a Fable; or were an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes ſaith *Roffenſis*, *We went through fire and water*, Pſalm 66. 12. and Sir *Thomas Moor* will have more Scripture, *I have ſent forth thy priſoners out of the pit, wherein is no water*, Zach. 9. 11. Here are two places for Purgatory, and one ſaith there is *water*, the other ſaith, there is *no water*; but to ſay truth of both, *The Catholick faith, reſting upon divine Authority believes Heaven and Hell, but a third place* (ſaith *Auguſtine*) *we know none, neither find we in holy Scripture, that there is any ſuch place*: neither ſpeaks he only of places eternal that are to continue for ever, for he purpoſely diſputes againſt *Limbus Puerorum*: and rejects all places temporary; yea, elſewhere he acknowledgeth, *there is no middle place at all; but he muſt needs be with the Devil, that is not with Chriſt*: away then with thoſe *Paper-wall, and painted fires, a Bug* (could *Harding* once ſay) *meet only to fray Children*: God will have no rival in ſins purge, no *Angel* in Heaven, no *Saints*, no *works* on earth, no *Purgatory* under earth, it is he himſelf will *purge it by himſelf*; my Text affirms it, (and who dares gainſay it?) that *he by himſelf* (by no other) *hath purged our ſins*.

Roffen. contra Luther. art. 37.
Pſal. 66. 12.
Zech. 9. 11.
Aug. *hypog. l.* 5. *tom.* 7.
Aug. *depec. merit. & remiſſ. l.* 1. *c.* 28. *Juel def Apol.* 2. *part.*

Thus far you have ſeen Chriſt *purging* without *a partner*; *he trod the Wine-preſs alone, and there was none to help him*; but O the bitterneſs of this *purge* that admits of no Help, no

Iſa. 63. 3.

no Eaſe! as he had no *partner* to help him,
ſo no *Comforter* to chear him in his ſo lamentable
ſufferings.

Solamen miſeris ſocios, &c. *Some eaſe it is to have one or other touched with*
the ſenſe of our miſeries, and if they cannot help
us, yet to do what they can (be it only to condole
us) it were a comfortable refreſhing; nay,
but our Saviour finds no refreſhing at all, *he*
purged by himſelf, without a *Partner*, without a *Comforter*
not any on Earth or in Heaven, that afforded
his poor heart any Cure or Cordial. Firſt,
look on Earth, for to them doth he addreſs that
Lam. 1. 12. ſpeech in *Lamentations*, *Is it nothing to you, all ye*
that paſs by? the moſt grievous torments find
ſome mitigation in the ſupply of friends, and what
friends hath our Saviour to comfort him in his torments?

1. If you ſay the *Gentiles*; I muſt confeſs he
found faith in ſome, and a ſeeming favour from
others: the Centurion is Witneſs of the one, of
whom our Saviour himſelf confeſſed, *I have not*
Matt. 8. 10. *found ſo great faith, no not in Iſrael*, Matth. 8. 10.
and *Pilate* gives a token of the other, *when he*
Mat. 27. 24 *took water and waſhed his hands before the multitude,*
ſaying, I am innocent of the blood of this juſt man,
Matth. 27. 24. but alas! did *Pilate* ſo favour
him as to free him: no, he fears to condemn
him being innocent, and yet dares not abſolve
Mat 27. 18. him, being ſo envied as he was by the *Jews*;
Luk. 23. 14 what then can a little water? what can *Jordan*
Joh. 19: 10. floods? what can *rivers of wine*, and *oyl* do, towards
the waſhing of thoſe hands, that *had power*
to releaſe him, and would not? he knew *they had*
delivered him of envy, Matth. 27. 18. he confeſſes,
I find no fault in this man, Luk. 23. 14. he tells
him that *he had power to crucify him, and he*
had power to looſe him, John 19. 10. and yet
fondly would he waſh away the guilt of his unjuſt
ſentence, with a little water on his hands; no,
Pilate; that Ceremony cannot waſh away thy ſin,
that ſin I mean, which thou and the *Gentiles* in thee
committed, in delivering of Jeſus *to the will of the*
Lu. 23. 25. *Jews.*

2. But if delivered to the *Jews*, ſure it is well
enough; he is their Country-man, Kinſman, of
the Stock of *Abraham*, of the Tribe of *Juda*, of
the Family of *Joſeph*; but this rather aggravates
than allays his miſery, that his own People
ſhould degenerate into Traitors: not a Gentile,
but a Jew to be his Executioner: what torment
had not been a lenitive, and a recreation in compariſon
of this? *Daniels* Den, the three Childrens
Furnace, *Eſays* wooden Saw, *Iſraels* fiery Serpents,
the *Spaniſh* Inquiſition, the *Romiſh* Purgatory,
are all as far ſhort in torture, as the
laſt of them in truth, to the malice of a Jew;
witneſs our Saviours death, when they all conſpired
not only to ſcourge him, mock him, buffet
him, ſlay him; but to ſlay him in ſuch a manner,
as to hang him on Nails, and to make the Croſs his
Gibbet.

3. But what? no comforter amongſt them all?
do the *Gentiles* condemn him? will the *Jews*
crucify him? and is there none to pity him? Yes,
what ſay we of his *Diſciples*, that heard him,
followed him, and were *ſent of him by two and*
Luke 10. 1. *two into every City and place, whither he himſelf*
Lu. 10. 17. *ſhould come*? Would you think that theſe
ſeventy, (for they were ſo many in number)
which for a time did his Embaſſage *with joy*,
would now have forſaken him? yes, if you
Joh. 6. 66. mark it, *Many of them went back and would*
walk no more with him; ſome ſtumbles at his Doctrine,
others at his Paſſion, but all were offended,
as it is written, *I will ſmite the Shepheard,*
and the ſheep of the flock ſhall be ſcattered, Matth. Mat. 26. 31
26. 31.

4. Yet if the *Gentiles* reject him, they do but Mat. 23. 31
like *Gentiles* who were ignorant of God; if the
Jews hate and malign him, it is but their old
wont *of killing the Prophets*; if the *Diſciples* that are
weaker, faint, and waver in faith, it was no
more than was ſaid of them, *O ye of little faith*; Matt. 8. 26.
but what ſay we to the *twelve Apoſtles*, thoſe
Secretaries of his Myſteries, Stewards of his Mercies,
Almoners of his Bounties? *will they alſo go*
away, and leave him comfortleſs alone? no, can
Peter ſay, *Maſter, to whom ſhall we go? thou haſt* John 6. 68.
the words of eternal life, John 6. 68. or if he
will have deeper proteſtations, *I am ready to go*
with thee,) ſaith *Peter*) *into priſon and to death*;
Luke 22. 33. to death; yes, *though I die with* Lu. 22. 33.
thee, I will not deny thee; and thus ſaid all his Diſciples, Mat. 26. 35
Mat. 26. 35. and yet like *Jonas* Gourd
when the Sun beats hotteſt, how ſoon are they
all gone, and vaniſhed away? Lo, one betrays
him, another forſwears him, all run from him,
and leave him alone in the midſt of all his enemies.

5. And yet if theſe *Apoſtles* leave him, what
ſay we to *Mary* his mother, and other his
friends? Theſe indeed wait on him, ſeeing,
ſighing, wailing, weeping, but alaſs! what do
theſe tears but encreaſe his ſorrows? might he not
juſtly ſay with *Paul*, *What mean ye to weep and to* Act. 21. 13
break my heart? Acts 21. 13. Pity, and of all other
feminine pity, it is the pooreſt, helpleſs ſalve of
miſery; but howſoever it was to others, this
was ſo far from any ſalve to him, as 'tis one of
his greateſt, tendreſt ſores about him: *Daughters* Luke 23.
of Jeruſalem, weep not for me but weep for your 28.
ſelves, and your children. O ſee the wonder of
compaſſion which he bears to others in his paſſion;
he hath more care of the women that follow him
weeping, than on his own mangled ſelf, that
reels along fainting and bleeding even unto death:
the tears that drop from their eyes is more to him
than all the blood in his veins; and therefore
careleſs (as it were) of his own ſacred perſon, *he* Luke 23.
turns about his bleſſed bleeding face to the weeping 28.
women, affording them looks and words too of
compaſſion, of conſolation, *weep not for me, but*
weep for your ſelves and your children: But O bleſſed
Saviour! didſt thou flow unto us in ſhowers
of blood, and may not we drop a tear for
all thoſe purple ſtreams of thine? yes, Lord,
thou doſt not here forbid us weeping, only thou
turneſt the ſtream of our tears the right way;
that is to ſay, homewards into our own boſoms,
pointing us to our *ſins*, the trueſt cauſe of thy
ſufferings.

6. But as for comfort to our Saviour, whence
(trow ye) may it come? if we compaſs the earth,
the Gentiles, Jews, his Diſciples, Apoſtles, Mary *his own*
Mother, and all other his friends, they are but as *Jobs*
miſerable comforters all; but let us *go up into heaven*,
and there (if any where) be his *comforter* indeeds: John 16. 2.
alaſs! what *comforters?* If you imagine the *Angels*,
it is true they could attend him in the Deſart,
and comfort him in the Garden; but when he
came to the main act of our Redemption, not
an *Angel* muſt be ſeen; how, not ſeen? no,
they muſt not ſo much as look through the
windows of Heaven to give him any eaſe at
all; nor indeed were it to any purpoſe if they
ſhould;

ſhould; for who can lift up, where the Lord will caſt down? O ye bleſſed *Angels!* how is it that your Hallelujahs ceaſe? that your ſongs which you warbled at his birth, are finiſhed at his death? that your glorious company, which are the delight of happy ſouls, is denyed to him who is the Lord and Maker both of you and them? why, thus it muſt be for your ſakes: *I am full of heavineſs* (ſaid our Saviour in his type) *and I look-* Pſal. 69. 20. *ed for ſome to take pity, but there was none: and comforters, but found none*, Pſal. 69. 20.

7. And yet if the Angels be no comforters, he hath a *Father in Heaven* that is nearer to him: *I and my Father are one* (ſaith our Saviour) and, John8.34. Joh.10.30 Joh.10.17 Joh.14.10 *It is my Father that honoureth me*, John 8. 34. *It is my Father that loveth me*, John 10. 17. *It is my Father that dwelleth in me*, John 14. 10. and howſoever others forſake me, *and leave me alone*, Joh.16.32 (as himſelf proclaims it) *yet I am not alone, becauſe the Father is with me*, John 16, 32. Is it ſo, Mat27.46. (ſweet Saviour?) whence then was that ſorrowful complaint of thine, *My God, my God, why haſt thou forſaken me? Leo* it is that firſt reconciled it, and all Antiquity allow of it; *The union was not diſſolved, but the beams, the influence was reſtrained*, *Affectione juſtitia* (ſaith * *Scotus*) he was ever united to his Father, becauſe he ever loved, truſted, and glorified him; but *Affectione commodi*, that delight ever emergent from that divine viſion, was for a time ſuſpended, and therefore was it that his body drooped, his ſoul fainted, he being even as a ſcorched Heath, grounded without any drop of dew of the divine comfort on it.

* *Non ſolvit unionem ſed ſubtraxit viſionem, Scotus 4. ſent. D. 46. Q. 4. reſp. ad princip. argum.*

8. Yet be it that his *Father* now forſakes him, will *he* forſake *himſelf?* O yes! he burns in the fiery furnace of Affliction, without all manner of refreſhing; and this was it that was figured in the Law by thoſe two Goats offered for the ſins of the People, wherefore the one was the *Scape-goat*, and the other was the *Offering*, the Scape-goat departed away, and was ſent *into the Wilderneſs*, but her companion was left alone in the torments, and *made a Sin-offering* for the People: even ſo was this Sacrifice of God-man, man-God, bleſſed for ever, the *Humanity* was offered, but the *Divinity* eſcaped; the *Humanity* ſuffered for the ſins of the World, but the *Divinity* departed away in the midſt of ſufferings, and left her ſiſter and companion all alone in the torments: thus *he purged himſelf, himſelf only* in his *humanity*, no other with him, all other left Rev.26.10 him; the *Gentiles, Jews, Diſciples, Apoſtles*, Mary *his Mother and God his Father, nay he himſelf is bereaved of himſelf, the Humanity of his Divinity*, if not in reſpect of the *union*, yet as touching the *conſolation*, *When he had by himſelf*] (in his human nature, without any comforter) *purged our ſins.*

Thus far you have ſeen Chriſt drink the cup of his bitter pains, pure and without mixture of any manner of eaſe; what now remains, but that we make ſome uſe of it.

Uſe. Pſal. 116. 13. *I will take the cup of ſalvation* (ſaith *David*) *and call upon the Name of the Lord*, Pſal. 116. 13. And what can we leſs? If our Saviour hath begun to us in pains, ſhall not we afford him our thanks? The *Cup* of death could not paſs from him, and muſt the *Cup of Salvation* be removed from us? *O praiſe him, praiſe him,* Pſal. 148. 2 *all his Hoſts:* howſoever he was alone in his ſufferings, let us all bear the burden in a ſong of Thankſgiving, and in this Song let us ſinging, weep, and weeping ſing; our ſin may draw the tears which were the cauſe of his ſufferings: and our ſalvation may make us ſing, which thoſe his ſufferings did effect: what needs more? he ſuffered *by himſelf*] the cauſe, our ſins; the effect, our ſalvation; let us mourn for the one, and praiſe him for the other; praiſe him, and him alone, for he had no partner in his ſufferings, nor will he have any in our thanks; he had no comforter in his miſeries, nor muſt any ſhare with him in the duty we owe him of praiſing his Name: Alas, have we not reaſon (think you) to give all the glory unto him? It was he that ſuffered that which we deſerved, *he purged by himſelf*] when we our ſelves lay ſick of ſin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, then *he by himſelf* in our ſtead came, *and purged our ſins.*

Thus far you have ſeen the Patient; and order now requires that we prepare the Receipt; the patient was *himſelf*] the Receipt is *a Purge*;] but to confect this *Purge*, we muſt crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged.]

YOu ſee who it is that hath freed us from ſin, to wit, Chriſt our Saviour without a Compurgator; *he purged by himſelf*] but what did he by himſelf? do we ſay *he purged?* what need he to *purge*, who never committed any ſin in Thought, Word, or Deed? it is without doubt he needs not, and yet do it he will, not to clear himſelf, but us.

But this *Purge* doth imply a medicine, and ſo we muſt apply it: a medicine it was, and many medicines he uſed for the curing of mans ſoul; the firſt by dyet, when *he faſted forty days and forty nights*, Matth. 4. 2. The ſecond by Matth. 4, 2. Electuary, when he gave his moſt precious *body and blood in his laſt Supper*, Matth. 26. 26. The Matth. 26. 26. third by ſweat, when *great drops of Blood iſſued from him falling down to the ground*, Luke 22. 44. The Luke. 22. 44. fourth by plaiſter, when he was *ſpit upon* by the Mark 15. 19. *Jews*, Mark 15. 19. The fifth by potion, when Matth 27. 34. he taſted *vinegar mingled with gall*, Matth. 27. 34. The ſixth by letting of blood, when his hands and feet were pierced, yea, when his *heart-vein*, was ſtricken and his *ſide goared with a ſpear*, John Joh. 19. 34 19. 34. the laſt (which contains all the reſt) was by *purge*, when by all his ſufferings (and eſpecially by his blood-ſhed) he *waſhed us from our ſins*, Rev. 1, 5. Revel. 1. 5. Here was the cure of all cures, which the *Galeniſts* in the world may admire with reverence, that our Lord and Saviour ſhould become our Surety, that our ſoul-Phyſitian ſhould become our *Purger*: how? not by giving us Phyſick, but by receiving it for us; we (miſerable wretches) lay ſick of ſin, and he (our Phyſician) hath *by himſelf purged* and delivered us of it.

Obſerv. But that we may the better ſee how this Purge wrought with him, we muſt know, that *purging* in general is taken for any evacuation whatſoever: and to ſay truth in a word, *the evacuation of Chriſt's blood was the right purging*

ging of our ſins. Hence is it, (that as Scriptures affirm) the blood of Chriſt doth redeem us, cleanſe us, waſh us, juſtifie us, ſanctifie us: *We were redeemed by his blood*, 1 Pet. 1. 19. and *his blood cleanſeth us from all ſin*, 1 John 1. 7. and, *He waſhed us from our ſins in his blood*, Revel. 1. 5. and, *Being now juſtified by his blood*, Rom. 5. 9. and, *Therefore Jeſus ſuffered, that he might ſanctifie the people with his own blood*, Heb. 13. 12. This *blood* was it that was believed by the Patriarchs, witneſſed by the Sacrifices, ſhadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apoſtle concludeth, *Almoſt all things are by the Law purged with blood*; and, *without ſhedding of blood is no remiſſion*, Heb. 9. 22. It is true, Chriſt purged by his death, and other his ſufferings, and yet are all theſe contained in the ſhedding of his *blood*; this blood is the foundation of true Religion, for *other foundation can no man lay. Wherefore neither was the firſt Teſtament ordained without blood*, Heb. 9. 18. Nor is the New Teſtament otherwiſe ſealed *than with blood*, Matth. 26. 28. What needs more? *If the blood of Bulls and Goats* (in the Old Teſtament) *ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt* (in the New Teſtament) *purge your Conſciences from dead works, to ſerve the living God*? Heb. 9. 13, 14. O ſweet *blood* of our Saviour that *purgeth our Conſciencies*, evacuates our *dead works*, reſtores us to our *God*, will bring us unto *Heaven*!

1 Pet. 1. 19.
1 Joh. 1. 7.
Rev. 1. 5.
Rom. 5. 9.
Heb. 13. 12
Heb. 9. 22.
Heb. 9. 13. 14.

But O my Saviour, *Wherefore art thou red in thy Apparel, and thy Garments like him that treadeth in the Wine-fat*; Is it thy precious *blood* that hath given this hew? Yes, an hew often dipped in the *Wine-fat*? and that we may the better ſee the colour, let us diſtinguiſh the times when his *blood* was ſhed for us.

Iſa. 63. 2.

Six times, ſaith a * Modern: ſeven times, ſaith * *Bernard*, did Chriſt ſhed his blood for us; and (to reduce them into order) the firſt was at his Circumciſion, when his Name *Jeſus* was given him, *Which was ſo named of the Angel, before he was conceived in the Womb*; and was this without Myſtery? No (ſaith *Bernard* for *by the effuſion of his blood he was to be our Jeſus, our Saviour.* Bleſſed Jeſus! how ready art thou for the Sacrifice? What? but eight days old, and then to ſhed thy Blood for the Salvation of our Souls? *Maturum hoc Martyrium*, here is a *mature Martyrdom* indeed. It is a ſuperſtition took up with the *Egyptians* and *Arabians*, that *Circumciſion ſhould fright away Devils*: And the *Jews* have a conceit not much unlike; for when the Child is Circumciſed, one ſtands by with a Veſſel full of duſt, into which they caſt the *Præpuce*: the meaning of it is, That whereas it was the Curſe of the Serpent, *Duſt ſhalt thou eat all the days of thy life*: They ſuppoſe therefore the *Præpuce* (or Fore-skin) being caſt into the duſt, the Devil by that Covenant eats his own meat, and ſo departs from the Child. But howſoever they err, of this we are ſure; "That Chriſt delivered his Fleſh as a Bait to Satan, held him faſt "with the Hook of his Divinity through the "ſhedding of his Blood: This Blood was at firſt ſhed at his Circumciſion; and we cannot imagine it a little pain, ſeeing the fleſh was cut with a ſharp ſtone, which made *Zipporah* to cry out againſt *Moſes*, *Surely a bloody husband art thou to me*: What a love is this, that Chriſt newly born ſhould ſo early ſhed his Blood? but all was for our ſakes, for the Salvation of our Souls.

* *Adam's Crucifix.*
* *Bern. de paſſione Domini, cap.* 36.
Luke 2. 21.
*Bern. ibid. Ambroſ. l.*2. *de Patriarch. Abraham.*
Gen. 3. 14.
*Pet. Mart. loc. com. claſſ.*4.*c.*7. *Symb. l. Ruffini Tomo Jeronymi* 4.
Exod. 4. 25

2. You ſee one Vein opened; but in his ſecond effuſion not one, but all the Veins in his body fell a bleeding at once, and this was at his Paſſion in the Garden, when (as the Evangeliſt teſtifies) *he fell into an agony, and his ſweat was like drops of blood, trickling down to the ground*: Here is a Phyſick Purgative indeed, when all his Body evacuates ſweat like drops of blood: But what? be the Pleuriſie never ſo great, how ſtrange is the Phlebotomy? It ſeems not to conſult where the Sign lies, you ſee all his Body falls at once to ſweating and bleeding: Nor is the Cure leſs ſtrange than the Phyſick; for we had ſurfeited, and it is he that purgeth; we had the Fever, and it is he that ſweats and bleeds for the recovery of our health; did you ever hear of ſuch a Remedy as this? Oft-times a bleeding in the Head (ſaid Phyſicians) is beſt ſtopt by ſtriking a Vein in the Foot; but hear the Malady is in the Foot, and the Remedy in the Head; we (ſilly wretches) lay ſick of Sin, and Chriſt our Saviour purgeth it out by a ſweat like drops of blood trickling down to the ground; here is a Wonder, no violence is offered, no labour is ſuſtained, he is abroad too in the raw Air, and was laid down grovelling on the cooler Earth; Or if all this be not enough to keep him from ſweating, the Night is cold, (ſo cold, that hardier Souldiers were fain to have a Fire within doors) and yet notwithſtanding all this he ſweats, ſaith the Text; how ſweats? It is not *ſudor diaphoreticus*, a thin faint ſweat, but *grumoſus*, of great drops, and thoſe ſo many, ſo violent, as they pierce not only his Skin, but Clothes too, trickling down to the ground in great abundance; and yet may all this fall within the compaſs of a natural poſſibility. But a ſweat of blood puts all Reaſon to ſilence; yea, ſaith *Hilary*, It is againſt Nature to ſweat blood, and yet (howſoever Nature ſtands agaſt) the God of Nature goes thus far, that in a cold Night (which naturally draws blood inwards) he ſweats without heat, and bleeds without a wound. See all his Body is ſprinkled with a Crimſon Dew, the very Veins and Pores, not waiting the Tormentors Fury, pour out a Shower of Blood upon the ſudden; foul Sin that could not be cleanſed ſave only by ſuch a Bath! What? muſt our Surfeits be thus ſweat out by our Saviour? Yes (ſaith *Bernard*) We ſin, and our Saviour weeps for it, not only with his Eyes, but with all the parts of his Body: and why ſo? but to this end, That the whole body of his Church might be purged with the tears of his whole Body. Come then ye Sons of *Adam*, and ſee your Redeemer in this heavy caſe! if ſuch as be kind and loving are wont (when they come to viſit their Friends in death or danger) to obſerve their Countenance, to conſider their Colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the Face of your Saviour: What think you, when you ſee in him ſuch wonderful, ſtrange, and deadly ſigns? our ſweat (howſoever cauſed) is moſt uſual in the Face or Forehead; but our Saviour ſweats in all his Body; and how then was that Face of his disfigured when it ſtood all on drops, and the drops not of a watry ſweat, but of ſcarlet

Lu. 22. 44.
Contra naturam eſt ſudare ſanguinem. Hilar. *l.* 10. *detrinitate.*
Bern. *in ramis Palmarum, ſerm.* 3.

blood? O my heart? how canſt thou but rend into a thouſand pieces? O my beloved! well may our Eyes ſhed Tears at this, when his Veins thus ſhed their Blood for us.

3. But here is yet a third Effuſion of Blood, and that (as *Bernard* tells us) was in the nippings and tearings of his ſacred Cheeks: To this bears the *In vellicatione genarum.* Bern. *de Paſſ. Dom.* c. 38. Eſay.50.6. Bern. *ibid.* Prophet witneſs, *Iſaiah.* 50. 6. *I gave my back to the ſmiters, and my cheeks to the nippers*, or as our latter Tranſlation, *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair*: whether his Cheeks were torn, or his Beard plucked off; ſome vary in Opinion: *Bernard* thinks both might be true: or howſoever we believe, moſt probable it is, that neither of them could be effected without effuſion of blood. And now me-thinks I ſee that face fairer than the Sons of men ſpit on by the *Jews*: Nor is this their ſcorn without ſome cruelty; for in the next Scene, they exerciſe their Fiſts, which that they may do with more ſport to them, and ſpite to him, they firſt blindfold him, and then ſmiting him on the Face, Lu. 22,64. they bid him read who it is that ſtrikes him; and yet (as if whiteneſs of their Spittle, and blewneſs of their ſtroaks had not cauſed enough colours) they once more die his Roſie Countenance in a bloody red; to this end do they nip his Cheeks with their Nails, and (as others) pluck off his Hair with their Fingers, whereby ſtreams and ſtroaks of blood run down his Cheeks, and drop down at his Chin to his lower Garments: O ſweet Face of our Saviour! what mean theſe Sufferings, but to tell us, if ever confuſion cover our Face for him, that we conſider then how blood and ſweat thus covered his Face for us?

4. But yet here's a fourth Effuſion at his Coronation; the blows drew not blood enough from his Face, and therefore the Thorns muſt fetch more from his Head: *If mine adverſaries* (ſays *Job*) *ſhould write a book againſt me, ſurely I would take it* Job 31.36. *upon my ſhoulder, and bind it as a crown unto me*, Job 31. 36. The *Jews* in ſtead of writing a Book, they wreath a Crown, and ſee how our Saviour binds it to him, not only on his Shoulder, as a Croſs to bear it, but on his Head too, as a Crown to triumph in it: but neither is it for triumph only, but for torture; it is a Crown woven of Boughs, deckt with Thorns, and drops of blood in lieu of precious Stones. O Jeſu! was that Spittle thy Ointment, that Reed thy Scepter, thoſe Thorns thy Crown, that Purple dyed with blood, thy royal Robes? Unthankful people, thus watered with his Blood; that bring forth nothing but Briars and Thorns to crown him! but wherefore Thorns, ſave only to cruſh into his tender Head? and to this purpoſe they do not only ſtick his Head Mat.27.30. full of them, but after the putting it on to faſten the Crown better, they ſtrike him on the Head with their Reeds, or Canes: See here *thorns*, not like ours, but (as the Country afforded) ſtronger and greater to pierce his Scull with more eaſe; *Ne hic puta rivos ſanguinis defuiſſe.* Bern. *de Paſſ. Dom.* c. 39. and ſee here *Canes*, not as ours, but heavier and ſolider (as *Jewry* had plenty of them) to beat and hammer that Crown of Thorns deeper and deeper into his Head. O then imagine, what ſtreams of blood guſhed out, when all thoſe ſharp prickles were ſhot in? no leſs than *a ſhower of blood* now rained on his Neck, his Face, his Shoulders; and all this for us, *To make us Members of that Head, his Head thus bleeds down upon all his Members.*

And his Head-vein being opened, there is a fifth 5. Effuſion of Blood iſſuing out of his Body; this was cauſed by the Whips wherewith the merciles Tormentors fetch blood from his Sacred ſides: Is not here Matter for our Meditation to work on? Conſider (I pray you) how rude are the Hangmen that ſtrip our Saviour of his Garments, and then go about to bind his Holy Body to a Pillar? He (poor man!) ſtands at the Poſt alone, without any Friends to comfort, or eye to compaſſionate him, whileſt they ſtrike on their Laſhes, redoubled their ſtroaks, again and again fall upon him afreſh, as if they would not leave a drop of blood in all his body: but ſtay, what juſtice in all this? the Law of *Moſes* commanded that Malefactors ſhould be beaten with Whips, and *It* Deut. 25. 2,3. *ſhall be, if the wicked be worthy to be beaten, that the Judge ſhall cauſe him to lie down, and to be beaten before his face according to his fault by a certain number*: What number? *forty ſtripes he may give him, and not exceed, leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile to thee*, Deut. 25. 2, 2. Thus indeed were the *Jews* tied, but the *Gentiles* neither bound by Law, nor moved with Compaſſion, far exceed this number: I have read that he received no leſs than 5400 S.Gert.l.4 *Divin. inſinuat.* c. 35. *ſtripes*; which, if we conſider theſe things, is not altogether improbable. Firſt, the Law of Beating, that every Guilty ſhould be ſtricken by every one of the Souldiers, a Freeman with Staves, and a Bondman with Whips. Secondly, the cauſe of this Law, that the Body of him that was to be crucified, ſhould be disfigured, that the nakedneſs ſhould not move the Beholders to any diſhoneſt thoughts, when they ſhould ſee nothing pleaſing or beautiful, but all things torn, and full of commiſeration. Thirdly, the purpoſe of *Pilate*, who hoped to ſpare his life by this ſo great cruelty uſed againſt him. Fourthly, the great care and haſte which the Prieſts uſed in carrying of the Croſs, leſt Chriſt ſhould have died before he was crucified: Every one of theſe Reaſons argue an unreaſonable Whipping which our Saviour endured. But (O joy of the Angels, and glory of Saints!) who hath thus disfigured thee? who hath thus defiled thee with ſo many bloody blows? certainly they were not thy ſins, but mine that have thus evil intreated thee? it was Love and Mercy that compaſt thee about, for I ſhould have ſuffered, but to prevent this, thy Mercy moves thee, and ſo thou takeſt upon thee all my miſeries.

6. Joh.19.5 But all this will not ſatisfie the Jews, *Behold the man*, ſaid *Pilate* to them, when he thought to have pacified their wrath by that doleful ſight; but this nothing moved them, though (preſently after) it moved Rocks and Stones to ſhiver in pieces: Behold then a ſixth Effuſion of Blood, when *his hands and feet were pierced through with nails*; he bears indeed upon his ſhoulders, an heavy and weighty Croſs of fifteen Foot long; which muſt needs (ſay ſome) cauſe a great and grievous wound: but (to omit that which is queſtionable) here be thoſe woful Sufferings; now come the barbarous inhumane Hangmen, and begin to looſe his Hands that were tied to the Poſt, to tye them to (a worſer Pillory) the Croſs, then ſtrip they off his gore-glued Cloaths which did ſo cleave to his mangled battered Back, that they pull off Cloaths and Skin together;

nay, yet more (and how can I ſay it without tears for ſin?) the Croſs is ready, and nothing wanting but a meaſure for the holes; down therefore they lay him on it, and though the print of his Blood gives them a true length, yet ſpitefully they take it longer, that ſo they may ſtretch and rack him on the Croſs till you Pſa'.22.17. may *tell his bones*. And now all fitted, his Hands and Feet are bored, the greatneſs of whoſe Pſal.22.16. Wounds *David* fore ſhewed by thoſe words, *They digged my hands and my feet*, Pſal. 22. 16. And Socrat.l. 1. c. 17. well may we think ſo, for (as Eccleſiaſtical Hiſtory reports) ſo big were the very Nails, that *Conſtantine* made of them an Helmet, and a Bridle. O then what pain is this, when all the weight of his Body muſt hang on four Nails; and they to be driven (not into the leaſt ſenſible parts, but) thorow his Hands and Feet, the moſt ſinewy, and therefore moſt ſenſible parts of all other whatſoever; yet to hang thus for a time, were (it may be) ſomewhat tolerable, but thus he hangs till he dies, and ſo the longer he continues, the wider go his Wounds, and the freſher is his Torture. And now (my Brethren) Lam. 1.12 *behold and ſee, if there were ever any ſorrow like unto this ſorrow*: Alaſs what elſe appears in him, but *bleeding Veins, bruiſed Shoulders, ſcourged Sides, furrowed Back, harrowed Temples, digged Hands and Feet*,? *digged*, I ſay not with ſmall Pins, but with rough boiſterous Nails; and how then ſhot the Blood from thoſe Hands and Feet Cant. 2. 1. thus *digged*, and *digged thorow*? *O I am the Roſe of* Sharon, is truly ſaid of Chriſt; Bern de Paſſ. Dom. c. 41. *Look on one hand, and on the other, and you may find Roſes in both; look on one Foot, and on the other, and you may find Roſes in either.* In a word, look all over his Body, and it is all over roſie, and ruddy in *blood*.

Can we any more? yes, after all theſe ſhowers of *blood*, here is one more Effuſion; for af- 7. ter his Death, *One of the Souldiers with a ſpear* Joh. 19.34. *pierced his ſide, and forthwith came there-out blood and water*, 1 Joh. 19. 34. Longinus Biſhop of Cappadocia. *Teſte Herble.* Contemplations on *Chriſt's Paſſion.* *The Souldier that gave this wound* (they ſay) *was a blind man; but our Saviour's blood ſpringing out on his Eyes, reſtored him to his ſight, and ſo he became a Convert, a Biſhop, and a Martyr*: A ſtrange cure, were the Phyſician muſt bleed; but ſo full of Vertue was this Blood, that by it were all ſaved. And (yet Our Saviour! Why didſt thou flow to us in ſo many ſtreams of *blood*? one drop had been enough for the World, but thy Love is without meaſure. Phyſicians are uſually liberal of other men's blood, but ſparing of their own; here it is not ſo, for inſtead of the Patients Arm, it is the Phyſicians own Side that *bleeds*; inſtead of a Lancet here is a Spear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very Vein of his Heart? that heart where never dwelt deceit, ſee how it runs *blood and water* for our ſins; here is the Fountain of his Sacraments, the beginning of our Happineſs: *O gate of Heaven! O window of Paradice! O place of Refuge! O Tower of Strength! O Sanctuary of the Juſt! O flouriſhing Bed of the Spouſe of* Solomon! Who is not raviſhed at the running of this Stream? methinks I ſtill ſee the *blood* guſhing out of his *ſides*, more freſhly and fully than thoſe ſweet golden Streams which run out of *Eden* to water the whole World. But is it his *hearts-blood*? What? keep he nothing whole without him, nor within him? his Apoſtles are ſcattered in the Garden, his Garments at the Croſs, his *Blood* how many wheres? his Skin they have rent with their Whips, his Ear with their Blaſphemies, his Back with their Furrows, his Hands and Feet with their Nails; and will they yet have his Heart too cloven with a Spear? What a wonderful thing is this, that after all thoſe Sufferings he muſt have one Wound more? *Why (Lord) what means this open Cleft and Wound within thee? What means this Stream and River of thy Hearts-blood? O, it is I that ſinned, and to waſh it away, his Heart runs blood and water inabundance.*

Lo here thoſe ſeven Effuſions of our bleſſed Saviour's *blood*; the firſt at his *Cicrumciſion*, the ſecond in the *Garden*, the reſt when *his Cheeks were nipped, his head crowned, his Back ſcourged, his Hands and Feet nailed, his ſide opened with a Spear, whence came out an iſſue of blood and water.*

And be our *ſins* thus *purged*? Lord, in what miſerable caſe lay we, that Chriſt our Saviour *Uſe.* muſt endure all this for us! were our *ſins infinite*, for which none could ſatisfie but our *infinite God*? were not our *Iniquities* as the *Sands*, for which no leſs than an Ocean of Blood could ſerve to cover them? ſure here is a motive, (if nothing elſe) to draw from us the Confeſſion of our manifold ſins. *Lord, we have ſinned, we have ſinned grievouſly, heavily, and with a mighty hand; and what now remains, but that we never ceaſe weeping, crying, praying, beſeeching, till we get our pardon ſealed in the blood of Chriſt?* O beloved! let me entreat you for Chriſt's ſake, for his Bloods ſake, for his Deaths ſake, that you will repent you of your ſins which have put him to theſe torments: and to this end I ſhall entreat you thus to order your Repentance; Firſt, (After confeſſion of your manifold ſins) look upon him whom you have pierced; and by your meditation, ſuppoſing him to lie afore you, *weep, and weep over him*, whom you ſee by your ſins thus cloathed in his Blood. Why thus ſhall it be with the Houſe of *David*, Zech. 12. 10. *I will pour upon the houſe of* David (ſaith Zech 12. 10. 11. God) *and upon the inhabitants of* Jeruſalem, *the Spirit of Grace, and of Supplication, and they ſhall look upon him whom they have pierced, and they ſhall mourn for him, as one that mourneth for his onely Son, and be ſorry for him, as one that is ſorry for his firſt-born: In that day there ſhall be a great mourning in* Jeruſalem, *as the mourning of* Hadadrimmon *in the valley of* Megiddon. What is the Houſe of *David*? and what are the Inhabitants of *Jeruſalem*, but the Elect People of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his only Son; yea, be ſorry for him, or be in bitterneſs for him, *as one that is in bitterneſs, for his firſt-born.* Is it not time, think you? do you not ſee how every part of our Saviour bleeds afore you? his Head bleeds, his Face bleeds, his Arms bleeds, his hands bleed his Heart bleeds, his Back Bleeds, his Belly bleeds, his thighs bleed, his Legs bleed, his Feet bleed: And what makes all this Bloodſhed but our ſins, our ſins? O that this *Day*, for this *Cauſe* we would make a *great mourning of* Hadadrimmon *in the valley of* Megiddon! O weep! Or if you will not weep for him, yet *weep for your ſelves*, and your own ſins! Alaſs, have you not cauſe? your ſins were his Murderers, and your hands by your ſins were imbrued in his Blood.

Secondly, Stay not here, but when you have mourned, and wept over your Saviour, then hate thoſe ſins that wrought this evil on your Saviour. Which that you may do effectually, ſend your thoughts afar off, and ſee your Saviour in his *Circumciſion*, in the *Garden*; and when you have done, ſo then follow him a little further; behold the Tears in his Eyes, and the clodded Blood that came from him when his *Cheeks were nipped, his Head crowned, his Back ſcourged, his Hands and Feet nailed, his Side opened*: and then, O then ſee if can love thoſe ſins that have done all this Villany! *Love them, ſaid I?* no (if you have any ſhare in Chriſt) I hope you will rather be revenged on your ſins; rather you will every one ſay; "O my pride and my ſtubborneſs, and my looſeneſs, and my uncleanneſs, and my drunkenneſs: theſe were the Nails, and the Whips, and the Spear that drew blood from my Saviour; therefore let me be for ever revenged of this proud, ſtubborn, rebellious heart of mine own; let me for ever loath my ſin, becauſe it brought all this Sorrow on my Saviour. Is not this ordinary with men? ſhould any one murder your Father or Friend, whom you highly regarded and honoured, would you brook his ſight, or endure his company? nay, would not your hearts riſe againſt him? would you not proſecute the Law to the uttermoſt? and if you might be the Executioner, would you not wound him, and mangle him, and at every ſtroke cry out, *Thou waſt the death of my Father, thou waſt the death of my Father*: and is the heart of a man thus enraged againſt him that hath but murdered his Friend, or his Father? O then how ſhould your hearts be tranſported with infinite Indignation (not againſt the man, but) but againſt ſin that hath ſhed the precious blood of your Father, your Maſter, your God, your King, your Saviour? O follow, follow after theſe ſins with an Hue and Cry; bring them to the Bar, ſet them before the Tribunal of that great Judge of Heaven, and cry, "Juſtice, Lord, Juſtice againſt theſe Sins of mine; theſe ſlew my Saviour, Lord, ſlay them; theſe Crucified my Saviour, Lord, crucifie them: Why thus purſue, and never leave them, until (if it poſſibly may be) you ſee theſe ſins bleed their laſt; never think you have done enough, but ſtill give your Corruptions one hack more; confeſs your ſins once more, and ſay, "Lord, this Pride, and this ſtubbornneſs, and this looſeneſs of heart, theſe are they that killed my Saviour, and I will be revenged of them.

Thirdly, Stay not here neither, but when you have mourned for your Sins, and ſought Revenge on them, then by Faith caſt them all on the Lord Jeſus Chriſt; eaſe your own Souls of them, and hurle your Care on him that careth for you all. Certainly, there is no way to waſh you clean from your ſin, but onely by Chriſt's *Blood*; and how muſt you apply this but by Faith; Now then, in the laſt place, have *Faith*, renſe your Souls, as it (were) in the *Blood* of this Immaculate Lamb, and though you are polluted and defiled, yet (queſtionleſs) the *Blood* of Jeſus Chriſt will *purge* you from all ſin: *If the blood of Bulls and Goats* (ſaith the Apoſtle) *and the Aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the* Heb. 9,13. 14. *purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your Conſciences from dead works, to ſerve the living God.* You may talk of a *Purgatory*, why, here is the *Purgatory*, that *true Purgatory*, *The Fountain that is laid open for the houſe of* Judah *to waſh in*: And I pray you mark it, it is not only for Juſtification, but being applied by Faith, as effectual for Sanctification; not only for the expiation of ſin, that it be not laid to your charge, but withal to purge your Conſciences from *dead works*, to *ſerve the living God*. O then (as you tender your Souls) believe and caſt your ſelves upon Chriſt for Salvation, and for pardon of ſins; do you not ſee him bleeding on the Croſs? Do you not hear him graciouſly offering to receive your Sin-wearied Souls, into his bleeding Wounds? What ſhould you do then, but caſt your ſelves, with all the ſpiritual ſtrength that you can (at leaſt with infinite longings, and moſt hearty deſires) into the Boſom of your Saviour? ſay with your ſelves, *The Fountain is opened, and hear will we bathe for ever: Come Life, or come Death, come Heaven or come Hell, come what come can, here will we ſtick for ever*: Nay, if you muſt periſh, tell God and Man, Angels and Devils, they ſhall pluck you out of the Hands, and rend you from between the Arms of your bleſſed *bleeding* Redeemer, your Soul-purging Saviour. Thus if you believe, you need not to droop for your ſins, but to go on with comfort to everlaſting Happineſs: The blood of Chriſt (no queſtion will make way for you into Heaven: yea, (ſaith the Apoſtle) By *the* Heb. 10. 19, 20. *blood of Jeſus we may boldly enter into the holy places by the new and living way which he hath prepared for us, through the veil, which is his fleſh.* Such is the bleſſed fruit of this Blood; and the Lord make it effectual unto us, to bring us into Heaven, even for his ſake, who by himſelf thus purged our ſins.

You ſee the Purge given and taken, only a time it muſt have, and then follows the Evacuation: *He purged.*] What? the ill humour is *Sin*] the extent of it, *Our*] ſin: of both theſe together at our next meeting. Now the Lord ſo prepare us, that this *Purge* may work in us the everlaſting welfare and health of our Souls.

Our Sins.]

SIN is our Sickneſs, and to cure us of it, the Law yields Corroſives, the Goſpel Lenitives; but eſpecially Chriſt yields that Phyſick *Purgative*, which evacuates Sin. To conſider Chriſt as a *man of ſorrows*, and not a Saviour of Sinners, were but a melancholick Contemplation; to behold his Wounds, and not ſo to think on them as they were our Salves, adds but more ſorrows to our other Miſeries: but when we call to mind that his Blood was our Ranſom, that his Stripes were our Cures, then with all our hearts we pray. *His blood be upon us and our Children.* And why not? *His blood* (ſaith the Apoſtle) *ſpeaks* Heb. 12.24 *better things than the blood of* Abel. For *Abel's* blood cried *Revenge*, but Chriſt's-blood ſpeaks *Mercy*; and (to our comfort be it ſpoken) if God heard the Servant, he will much rather hear the Son: yea, if he heard his Servant for ſpilling, how much more will he hear his Son for ſaving and regaining our Souls? In the words are two parts:

1. The ill humour evacuated, *Sin.*]
2. The extent of this ſin, it is mine, yours, *Ours,*] every ones.

What is it but *Sin*] which our Saviour *purged*? this is that ill humour derived from our Parents, inherent in our ſelves, imputed to our Saviour, Iſa. 53.12. and therefore (ſaith the Prophet) *He bare the ſins of many*, Eſay 53. 12. to whom agrees the Apoſtle, that *He his own ſelf bare our ſins in his own body*, 1 Pet. 2. 24. 1 Pet.2.24 What a load then lay on his ſhoulder, when all our ſins, the ſins of all the World were faſten'd upon him? one man's ſin is enough to ſink him in Hell; and had not our Saviour intervened, every one of us had known by a woful experience, how heavy ſin would have been upon the Soul of each man: But (O happy we!) *the ſnare is broken and we are delivered*: To prevent ſins effect, Chriſt Jeſus hath purged and waſhed it away.

And is this all the matter wherefore our Saviour ſuffered? was ſin all the diſeaſe of which he laboured, *when he had by himſelf purged*? Yes, it was all, and if we conſider it rightly, we may think it enough, to cauſe ſufferings in him, when meerly for its ſake God was ſo wroth againſt us. O loathſom ſin, more ugly in the ſight of God, than is the fouleſt Creature in the ſight of man? he cannot away with it, nor (ſo righteous are his ways) could he ſave his own Elect becauſe of it, but by killing his own Son: Imagine then what a ſickneſs is ſin, when nothing but the blood of the Son of God could cure it: Imagine what a poyſon is ſin, when nothing but a ſpiritual Mithridate compounded and confected of the beſt blood that ever the World had, could heal it. We need not any further to conſider its nature, but only to think of it how hateful it was to God, how hurtful to his Son, how damnable to men.

Uſe. 1. And was it *Sin he purged*? 1. This may teach us how hateful ſin is, that put him thus to his *Purge*: Every ſin is a nail, a thorn, a ſpear; and every ſinner a *Jew*, a *Judas*, a *Pilate*: howſoever then we may ſeek to ſhift it on others, yet are we found the principal in this act our ſelves; you know it is not the Executioner that properly kills the man, ſin only is the Murderer; yea, our ſins only are the Crucifiers of the Lord of Glory: yea, (if you will pleaſe to hear me) I will yet ſay more, our ſins did not only Crucifie him, but Heb. 6.6. do Crucifie him afreſh, *Heb.* 6. 6. And herein how far do we exceed the Cruelty of the Jews? then his body was paſſible and mortal, but now it is glorified and immortal; they knew not what they did, *For had they known, they would not have* 1 Cor. 2.8. *crucified the Lord of glory*: but we know well enough what we do and ſay too; they buried Chriſt in the Earth, and the Third Day he roſe again from the Dead, but we through ſin ſo bury him in oblivion, that not once in three Days, three Weeks, he ariſeth, or ſhineth in our hearts: O ſhame of Chriſtians, to forget ſo great a mercy! O ſin paſt ſhame to Crucifie afreſh the Son of God! Think of it (beloved) ſin is the death of Chriſt and would you not hate him that kills your Brother, your Father, your Maſter, your King, your God? Beware then of ſin, that does it all at a blow! and if you are tempted to it, ſuppoſe with your ſelves that you ſaw Chriſt Jeſus coming towards you, wrapt in Linnens, bound with a Kercher, and crying after you in this gaſtly manner: “Beware, take heed what “you do: once have your ſins moſt vilely murdered me; but now ſeeing my Wounds are “whole again, do not (I beſeech you) rub and “revive them with your multiplied ſins: pity, “pity me your Jeſus, ſave me your Saviour; once “have I died, and had not that one death been “ſufficient, I would have died a thouſand deaths “more to have ſaved your Souls; why then do “you ſin again to renew my ſufferings? O my Saviour, who will not leave to ſin that but hears thy Voice in the Gardens? Lo, the Companions Cant 3.13. hearken unto thy Voice; *cauſe me to hear it*: it is I that have ſinned, and if this be the fruit of it, let me rather be torn of Beaſts, be devoured of Worms, be violently pulled or haled with Racks, than wittingly or wilfully commit a ſin.

2. This may teach us what was the end and meaning, and intent of Chriſt in his ſufferings. *Uſe* 2. It was to purge away ſin, and therefore our Faith muſt chiefly eye that; without this, the Contemplation of Chriſt's Death, or the Meditation of the ſtory of his Sufferings, and of the greatneſs of them, will be altogether unprofitable. Chriſtians, learn this for ever; That Faith which is true, ſaving, juſtifying Faith, it chiefly minds, and it is moſt taken up with the main ſcope and drift of all Chriſt's Sufferings, which is to obtain forgiveneſs of ſins in Chriſt crucified. This was the true end of Chriſt's Death, To be a Propitiation for ſin, to bear our ſins on the Tree; he was made ſin for us, that we might be made the righteous of God in him. This was the plot which God by an ancient deſignment aimed at in the Sufferings of Chriſt: And thus our Faith muſt take it up; O let our Faith look mainly to this deſign and plot of God and Chriſt in his Sufferings, to ſatisfie for our ſins, and to juſtifie us ſinners. Surely this intent of Chriſt in all that he did or ſuffered, is that welcom news, and the very Spirit of the Goſpel, which true Faith prizes and ſeiſeth on.

Secondly, He purged ſin; whoſe, but our ſin? and this tells us of the univerſality of this gracious benefit, together with its limitation.

First of the univerſality: *He taſted of death for* Heb. 2. 9. *every man*, Heb. 2. 9. and, *He gave himſelf a ranſom for all men*, 1 Tim. 2. 6. 1 Tim.2.6. and, *He purged our ſins*, ſaith my Text; what, ours only? No, ſaith the Apoſtle, *He is the propitiation, not for our ſins only, but for the ſins of the whole world*, 1 John 2. 1 Joh. 2.2 2. You will ſay, all do not actually receive the fruit of his death; you ſay indeed truly, but I wonder through whoſe default: our bleſſed Saviour, what is he but like a royal Prince, who having many of his Subjects in captivity of thraldom under a foreign Enemy, pays a full Ranſom for every one of them, and then ſending forth his Ambaſſadors, he wooes them to return to their home, and to enjoy their liberty? ſome there are that reject the offer, they will rather ſerve the Enemy than return to the freedom of their Lord; and are theſe all the thanks they give their Redeemer? O ſweet Saviour! “He made upon “the Croſs a full, perfect and ſufficient Sacrifice, “Oblation and ſatisfaction for the ſins of the World; but not all receive the benefit, becauſe many by their own demerit have made themſelves unworthy; and yet howſoever ſome deſpiſe liberty, Numb. 11. 23. *Is the arm of the Lord ſhortned?* no ſee his arms ſpread on the Croſs to embrace all and here is the Univerſality of this gracious benefit.

Uſe. The Uſe hereof is full of comfort; if any man (any ſinner) will now come in with a truly penitent ſoul, thirſting heartily for Chriſt Jeſus, and reſolve unfeignedly to take his Yoak upon him, there is no number nor notoriouſneſs of ſin that can poſſibly hinder his gracious entertainment at God's Mercy-ſeat. O then how hainouſly do they offend, who refuſe to take Chriſt Jeſus offered thus univerſally? If you ask who are they? I anſwer, They are Offenders on both hands: Firſt, Thoſe that too much deſpair: Secondly, Thoſe that too much preſume. To begin with the latter.

Some there are, that howſoever Chriſt, and Heaven, and Salvation be offered unto them, yet ſo cloſe do they ſtick and adhere to their ſins, that they are loath to leave them, and they hope God is ſo merciful, that they can have Chriſt and their ſins too. Alaſs! deceive not your ſelves; though the dearneſs, and ſweetneſs and freeneſs, and generality of Chriſt's Offers be a Doctrine moſt true, and we propound it unto you, as a Motive and Encouragement to bring you in; yet not ſo much as one drop of all that bottomleſs depth of Chriſt's Mercy and Bounty doth as yet belong unto any that lie in the ſtate of unregenerateneſs, or in any kind of hypocriſie whatſoever. Away then with this preſumption, and bethink you what a grievous and fearful ſin you commit time after time, and day after day in neglecting ſo great Salvation, by chooſing (upon a free offer of his Soul-ſaving Blood) to cleave rather to a Luſt (O horrible Indignity! than to Chriſt Jeſus bleſſed for ever; what height and perfection of madneſs is this, that (whereas a man, but renouncing his baſe, rotten, tranſitory pleaſures, might have Chriſt Jeſus, and with him a full and free diſcharge of Hell-pains, a ſure and known right to Heaven's Joys, yet ſhould in cold blood, moſt wickedly and willingly after ſo many Intreaties, Invitations, and Offers, refuſe this mighty change? Heaven and Earth may be aſtoniſhed, Angels and all Creatures may juſtly be amazed at this prodigious ſottiſhneſs, and monſtrous madneſs of ſuch miſerable men: they are the words of a late Divine; "The World (ſaith he) is wont "to call God's people preciſe fools, becauſe they "are willing to ſell all they have for that one "Pearl of great Price, to part with Profits, "Pleaſures, Preferments, their Right-hand, "their Right-eye, every thing, any thing, "rather than to leave Jeſus Chriſt: but who do "you think now are the true and great Fools "of the World? and who are likelieſt one day "to groan for anguiſh of ſpirit, and ſay within Wiſd. 5. 3, 4. "themſelves, This was he whom he had ſometimes in deriſion, and a proverb of reproach; "we Fools accounted his Life madneſs, and his "end to be without honour; now is he numbred amongſt the Children of God, and his "Lot is among the Saints. Nay if it once come to this, with what infinite Horrour and reſtleſs Anguiſh will this Conceit rend a man's Heart in pieces, and gnaw upon his Conſcience, (when he conſiders in Hell, that he hath loſt Heaven for a Luſt? and whereas he might at every Sermon have had even the Son of God his Husband for the very taking, and have lived with him for ever in unſpeakable Bliſs; yet neglecting ſo great Salvation, muſt now lye in unquenchable Flames without all eaſe or end. Sure it is the higheſt Honour that can be imagined, that the Son of God ſhould make ſuit unto ſinful Souls to be their Husband; and yet ſo it is, *He ſtands at the door and knocks,* if Rev. 3.20 you will give him entrance, he will bring himſelf and Heaven into your hearts: *We are Chriſt's* 2 Cor. 5. 20. *Ambaſſadors* (ſaith the Apoſtle) *as though God did beſeech you by us, we pray you in Chriſt's ſtead, to be reconciled to God.* We are Chriſt's Spokesmen, that I may ſo ſpeak, to woo you and win you unto him, now what can you ſay for your ſelves that you ſtand out? why come you not in? if the Devil would give you leave to ſpeak out, and in plain terms; one would ſay, *I had rather be damned than leave my drunkenneſs*; another, *I love the world better than Jeſus Chriſt*; a third, *I will not part with my eaſie and gainful trade of Uſury for the Treaſure hid in the Field*; and ſo on: ſo that upon the matter, you muſt needs all confeſs that you hereby judge your ſelves unworthy of everlaſting life, that you are wilful bloody Murderers of your own Souls; nay, and if you go on without Repentance, you may expect that the helliſh gnawing of Conſcience for this one ſin of refuſing Chriſt, may perhaps hold ſcale with the united horrours of all the reſt whatſoever. O then make haſt out of ſin, and come to Chriſt, ſo freely offered unto you! Hark how he calls, *Come unto me, all Sinners; ſee my Arms ſpread, my Heart open: O how gladly would I entertain you, if you would come unto me!* Here is a general Invitation indeed; all men, all ſinners, of all eſtates, of all kinds, of all conditions, whoſoever you are, he keeps open houſe for you, *Come and welcom.*

Secondly, They offend on the other ſide, who after Invitation, come not, through a kind of unmannerly modeſty, or a baſhful deſpair: Some there are that may perhaps go ſo far as to acknowledge their ſins, and to confeſs that without Chriſt they are utterly undone, and everlaſtingly damned; that may be raviſht with the thoughts and apprehenſions of this Invitation of Chriſt, and would ever think themſelves happy if they had their hungry Souls filled with Chriſt Jeſus: but yet ſo it is, that (conſidering their manifold grievous ſins, ſins of a Scarlet-dye, of an horrid ſtain, againſt Knowledge, againſt Conſcience, and that which troubles them moſt, for all theſe ſins, their ſorrow being ſo little, and poor, and ſcant, and in no proportion anſwerable to them) they cannot, dare not, will not meddle with any Mercy, or believe that Chriſt Jeſus in any ways belongs unto them. To theſe I ſpeak, or rather let them hear our Saviour himſelf ſpeak to them; *Whoſoever will* Revel. 21. (ſaith he) *let him come and drink of this water of life freely*: yea, thoſe that think themſelves furtheſt off, he bids them come; *Come all that are weary and heavy-laden*: if Mat. 11. 28 they find ſin a burden, then Chriſt invites them, they (whoſoever they are, that ſtand at the ſtaffs-end, he deſires them to lay aſide their Weapons and come in, or if they will not do it, he lays his charge on them, for this is his Commandment, *That we ſhould believe on the Name* 1 Joh.3.23 *of his Son Jeſus Chriſt:* nay, he counts it a ſin worſe than the ſin of *Sodom*, a crying ſin, not to come in when the Goſpel is proclaimed; and therefore let them never pretend their ſins are great and many, but rather, becauſe of this Offer, Invitation, and Command, it being without any reſtraint of perſon, or ſins, (except that againſt the Holy Ghoſt) if they will not come in, and caſt themſelves upon Chriſt, let them ſay, it is not the greatneſs of their ſin, but a willlingneſs to be ſtill in their ſins, which hinders them; or otherwiſe let them know, that ſins when men are truly ſenſible of them, ſhould be the greateſt encouragement, (rather than diſcouragement) to bring Matt.9.12. them in to our Saviour. *Thoſe that are whole need not a Phyſician, but they that are ſick.* Is it not for the honour of a Phyſician to cure great Diſeaſes: a mighty God and Saviour loves to do mighty things, therefore in any caſe let them come in, and the greater ſinners they are, no queſtion the greater glory ſhall Chriſt have by their coming. And indeed to take away all ſcruple, it is a Maxime moſt true, Mat.11.28 *That he which is truly weary of his ſins, hath a ſound, ſeaſonable, and comfortable calling to lay hold upon Chriſt:* Do they feel the heavy load of their ſin? juſt then is Chriſt ready to take off the burden; do they thirſt after Righteouſneſs? juſt then Rev.21.6. is the *Fountain of the water of life* ſet wide open unto them: Are they contrite and humble in ſpirit? Iſay 57.15. juſt then are they become *Thrones for the high and lofty one that inhabiteth Eternity to dwell in for ever.* O then come and welcom! Chriſt excepts none that will not except themſelves. *He died for all, and would have all men to be ſaved.*

But let us be cautelous: Secondly, *He purged our ſins*, and *ours*] with a *limitation:* The uſe of Phyſick (we ſay) conſiſts in application; and howſoever our Saviour hath *purged our ſins*, yet this Purge of his is nothing beneficial to us, unleſs there be ſome means to apply it. As then it is in all other Phyſick, ſo in this; we muſt firſt *take it*; ſecondly, *keep it.*

1. *Take it*; for as the beſt Plaiſter, if not laid to, can cure no Wound: ſo Chriſt himſelf, and all his precious Merits are of no vertue to him that will not apply them by Faith: When you hear the Goſpel preached, believe it on your parts; believe Chriſt is yours; believe that he lived, and died, and ſorrowed, and ſuffered, and all this for you, to purge your Souls of your ſins.

2. But having *taken it*, you muſt, 2ly, *keep it*; as men take Phyſick, not only in belief that it will do them good, but in hope to keep it by the vertue and ſtrength of the retentive parts. So we take Chriſt by Faith, but we retain him by Holineſs; theſe two, *Faith and Holineſs*, are thoſe two bonds wherewith Chriſt is united unto us, and we unto Chriſt: ſo that if we be of this number, then truly may we ſay, that he *purged our ſins*: for he both died for us, and by vertue of our Faith and Holineſs through him, his Death is applied to us; to us, I ſay, not in any general acception, but as we are of the number of his Saints; for we had ſinned, and they were *our ſins*] only that he *effectually purged*, and waſhed away.

And this Leſſon may afford us this Uſe, That howſoever the Free grace, and mercy and goodneſs of Chriſt Jeſus is revealed and offered to all men univerſally; yet our Saviour takes none but ſuch as are willing to *take upon them his yoke*; he gives himſelf to none but ſuch as are ready *to ſell all and follow him*: He ſaves none but ſuch *as deny ungodlineſs and worldly luſts, and live ſoberly, righteouſly, aud godlily in this preſent world*: In a word, he purgeth none, or cleanſeth none *by his blood from all ſin*, but ſuch as walk in the light, as God is in the light; who make conſcience of deteſting and declining all ſins, and ſincerely ſet their hearts and hands with love and careful endeavour to every Duty enjoyned them; why, theſe are the men only to whom his death is effectual; and therefore, as we mean to partake of his Merits, or to have good by his Death, let us become new Creatures. It is true indeed, and we cannot but maintain, that *to juſtification nothing but faith is required*; but this caution muſt be added, it muſt be a *faith that purifieth the heart*, that works an univerſal change, that ſhews it ſelf in the fruits: if therefore any of us would come in, let us have ready our anſwer, as a late Divine ſpeaks, the Dialogue betwixt Chriſt and a true Chriſtian on this manner; Firſt (ſaith he) when God hath enlightned the Eyes of a man, that he can ſee where this Treaſure is, what then? *Why* (ſaith the Chriſtian) *I am ſo enflamed with the love of it, that I will have it whatſoever in coſt me? Yea* (ſaith Chriſt) *but there is a price upon it*, it muſt coſt thee dear, a great deal of ſorrow, and trouble, and croſſes, and afflictions: *Tuſh, tell me not of price* (ſaith the Chriſtian) *whatſoever I have ſhall go for it, I will do any thing for it, that God will enable me*: Why (ſaith Chriſt) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to ſell all thou haſt? *I will do it* (ſaith the Chriſtian) *with all my heart, I am content to ſell all that I have, nothing is ſo dear unto me but I will part with it, my Right-hand, my Right eye; nay, if Hell it ſelf ſhould ſtand between me and Chriſt, yet would I paſs through it unto him.* This (beloved) this is that violent affection which God puts into the Hearts of his Children, that they will have Chriſt whatſoever it coſt them; yet underſtand me, I pray you; it is not to ſell our Houſes or Lands, or Children, but our *Sins* that I mean: the Lord Jeſus and one Luſt cannot lodge together in one Soul; no, if we are but once truly incoporated into Chriſt, we muſt take him as our Husband and Lord; we muſt love, honour, and ſerve him; we muſt endeavour after Sanctification, Purity, new obedience, Ability to do or ſuffer any thing for Chriſt; we muſt conſecrate all the powers and poſſibilities of our Bodies and Souls to do him the beſt Service we can; we muſt grieve and walk more humbly, becauſe we can do no better: And thus if we do, though I cannot ſay but ſtill we ſhall ſin ſo long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jeſus* 1 Joh. 2. *Chriſt the righteous, and he is the propitiation* 1, 2. *for our ſins.* I ſay, *for our ſins*] *effectually*, if we believe in his Name; for it was for us *he died*, amd they were *our ſins he purged*; and this is that great benefit we receive from our Saviour, in that *he by himſelf hath purged our ſins.*]

And now our ſins being purged, our Souls recovered, I may well end this Text, only I ſhall give it one viſit more, and ſo *Farewell*.

You ſee the Malady, *Sin*] the Remedy, *a Purge*,] the Phyſician, *He*,] the Patient, *himſelf*] our *ſelves*;] for our Infirmities were laid on him, and his Sores became our Salves, by whoſe Vertue we are healed. Bleſs we then God for the Recovery of our Souls; and be we careful for the future, of any Relapſe whatſoever: theſe Relapſes are they which we had need to fear indeed, for in them the Diſeaſes are moſt dangerous, Sins are more pernicious, and men become *ſeven times more the Children of Satan than ever they were before*. Matt. 22. 44. Now then we are healed, be we ſtudious to preſerve it all the days of our life, and we ſhall find at our death, that he that *purged our Sins*, will *ſave our Souls*; we need not any other *Purgatory* after Death, no, when our Souls ſhall take their flights from our Bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his ſake, and his only, who by *himſelf* (in his own perſon) *hath purged our ſins*.

Amen, Amen.

Heaven's Happineſs.

LUKE xxiij. 43.

To Day ſhalt thou be with me in Paradiſe.

HE that *purged our ſins* is here diſpoſing of Paradiſe; at the ſame time when he hung on the Croſs, even *giving up the ghoſt*; he is dealing Crowns and Kingdoms to a poor penitent Soul: Thus like a glorious Sun that breaks through the watry Clouds ere it appear unto us, our Saviour (*the Sun of righteouſneſs*) ſhoots forth his Rays of Majeſty through all his Sufferings on a dejected Sinner. Two Malefactors ſuffer with him, the one *rails on him*, ſaying, *If thou be Chriſt, ſave thy ſelf and us*: but the other prays to him, *Lord, Remember me when thou comeſt to thy kingdom*? in the midſt of his thraldom he proclaims his Kingdom, and whom he ſees a Captive, he believes a Lord; *Lord, remember me*; Is it not ſtrange, that through ſo many, ſuch thick Clouds of Miſery, this dying Thief ſhould behold his Glory? but where Grace aboundeth, what marvel is it? 1 Cor. 2. 15. *The natural man knoweth not the things of God, but he that is ſpiritual, diſcerneth all things.* No ſooner was this penitent Thief converted a Chriſtian, but on a ſudden, even on the very Rack of Torture he confeſſeth himſelf a Sinner, and Chriſt his Saviour; and therefore deſires to be remembred of him when he comes to Heaven. Thus pouring out his Soul in Prayer, the *Bridegroom that became an Harp* ſaith *Bernard*, (*his Croſs being the wood; himſelf ſtretcht on it, the Strings; and his Words the Sound*) Hark how he warbles the moſt Heavenly Muſick that was ever chanted to a departing Soul, *To day ſhalt thou be with me in Paradiſe*.

The words are a Goſpel, ſuch as the Angels Luk. 2.10. brought to the Shepherds, *Luke* 2. 10. *Behold, I bring you good tydings of great joy*; here is *tydings, good tydings*; *joy* and *great joy*, the greateſt Happineſs that ever could befal a Mortal, now waits on a Malefactor, at that time when the execution was a doing, Death approaching, *and the horrours of Hell laying hold upon him*; when a word of comfort would have been moſt ſeaſonable; *like Apples of Goldin Pictures of Silver*: then comes our Saviour (as a Meſſenger with a Pardon) and he bids him *be of good cheer*, there was happineſs towards him: when? *to Day*] what *thou ſhalt be with me*] where? *in Paradiſe*.] Not a word but ſpeaks comfort to the afflicted Soul; be he howſoever afflicted for the preſent, yet there ſhall be a change; and the more to ſweeten it,

Here is the {
Celerity, *to day*]
Certainty, *thou ſhalt be*]
Society, *with me*]
Ubi, or place, where all joy is enjoyed, in *Paradiſe*]

Theſe are thoſe four Heads that iſſue out of *Eden*, may God give a Bleſſing to the watering, that you may bear good fruit till you are planted in that Garden, whereof it is ſpoken, *To day ſhalt thou be with me in Paradiſe*.] We begin with the certainty of this Promiſe, *Thou ſhalt be*,] &c.

Thou ſhalt be]

TO this purpoſe was that Aſſeveration, *Verily, verily, I ſay unto thee*:] Nor is it enough that he affirms it, but he aſſures it, *Thou ſhalt be*.] *Will* and *ſhall* is for the King, and what is he leſs that beſtows Kingdoms on his Servants? Here was a poor man deſires only to be *remembred of him*, and inſtead of *remembring him*, he tells him, *he ſhall be with him*: how? but as a Co-heir of his Kingdom. Bleſſed thief, that had ſuch a Gift, and that made unto him with ſuch aſſurance as this was! It is the Promiſe of our Saviour, who to put him out of all doubt, he tells him it *ſhall be ſo*, *Thou ſhalt be with me in Paradiſe*. Whence obſerve;

That *Salvation may be made ſure to a man*. Obſerv. If you would needs know the means (howſoever it was true in this Thief) it is not by any immediate Suggeſtion, or Revelation; Chriſt is now in Heaven, and the Holy Ghoſt works not by Enthuſiaſms

Fidelium πληροφορία non nititur revelatione ſed promiſſionibus Evangelii.

thuſiaſms or Dreams; *The aſſurance of our Salvation depends not upon Revelation, but on the Promiſes of the Goſpel:* there then muſt we ſearch and ſee, and if our hearts be rightly qualified, thence may we draw that fulneſs of perſwaſion with *Abraham*, who *ſtaggered not at God's Promiſes, being fully perſwaded, that what he had promiſed he was able to perform*, Rom. 4. 20, 21. This Doctrine we have confirmed by *David*, Pſalm 35. 3. *Say unto my Soul, I am thy ſalvation.* By *Peter*, in the 2 Pet. 1. 10. *Make your election ſure.* By *Paul*, in the 1 Cor. 9. 26. *I therefore ſo run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a Duty which ſtood not in poſſibility to be performed; nor would *Paul* ſerve God at random, uncertain whether he ſhould obtain any good, or prevent any miſchief; no, but as one that was *ſure*, that by ſo doing he ſhould attain everlaſting Life, and without ſo doing he could not avoid eternal Death. We may then be *ſure*, if conditions rightly concur: and ſeeing this is a Point we would be all glad to know, that we are *ſure to be ſaved*, I ſhall beg others help, God's aſſiſtance, and your patience, till we have opened the Windows, and given you a light of the Lodging where ſecurely our Souls may *reſt at Noon day*.

Rom.4.20. 21.
Pſal. 35.3.
2 Pet.1.10.
1 Cor.9.26.
Cant. 1. 7.

Some lay the Order thus, that to aſſure us of Heaven, we muſt be aſſured of Chriſt; and to aſſure us of Chriſt, we muſt be aſſured of Faith; and to aſſure us of Faith, we muſt be aſſured of Repentance, and to aſſure us of Repentance, we muſt be aſſured of amendment of Life.

Others tell us of more Evidences, and we ſhall reduce them to theſe Heads; *The teſtimony of our ſpirits, and the teſtimony of God's Spirit:* It is not our Spirit alone, nor Gods Spirit alone makes this Certificate, but both concurring; and thus *Paul* tells us, Rom. 8. 16. *The Spirit it ſelf beareth witneſs with our ſpirit, that we are the Children of God.*

Rom.8.16.

1. Our firſt Aſſurance then is the Teſtimony of our ſpirit, and this witneſſeth two ways.

By { Inward Tokens,
Outward Fruits.

Inward Tokens are certain ſpecial Graces of God imprinted in the Spirit of a man: As; godly Sorrow, deſire of Pardon, love of Righteouſneſs, Faith in Chriſt; for *he that believeth on the Son of God, hath the witneſs in himſelf*, ſaith the Apoſtle.

John5.10.

Outward Fruits are all good Deeds, holy Duties, new Obedience, and *hereby we are ſure that we know him, if we keep his commandments*, 1 John 2. 3. To ſay then we are ſure of Heaven, and to live a life fitter for Devils, what a fond ſaying is this? no, if we have a true Teſtimony, we muſt be of good Lives: it is our holineſs, and juſtice, and mercy and Truth, that will be our beſt Aſſurance: and ſo the Apoſtle aſſures us; *If ye do theſe things ye ſhall never fall.* See more of this in *Medit.* Self-tryal, Sect. 8.

1 Joh.2.3.
2 Pet.1.10.

2. Our ſecond and beſt Aſſurance is the *teſtimony of God's Spirit*, which ſometimes may ſuggeſt and teſtifie to the ſanctified Conſcience thus, or in the like manner; *Thou ſhalt be ſaved, Thou ſhalt be with me in Paradiſe.*

But here Im ſatisfie two Doubts: Firſt, by what means the Spirit of God gives this particular Aſſurance? Secondly, how a man may diſcern betwixt the Aſſurance of this Spirit, and the illuſion of Satan, who is the Spirit of Lyes?

To the firſt we ſay, the Means is either by an immediate Revelation, or by a particular Application of the Promiſes in the Goſpel, in form of an experimental Syllogiſm: As, *Whoſoever believes on the Son ſhall be ſaved.* But I believe on the Son; Therefore I ſhall be ſaved. The *major* is Scripture, the *minor* is confirmed by our Faith, which if I have, I may ſay, I believe: True fleſh and blood cannot ſay this, it is the operation of the Holy Ghoſt: but if the work be wrought, and I feel this Faith within my Soul, what need I doubt but this Aſſumption is true, *I believe on the Son*? Yet I hear ſome complain, they have neither ſight nor ſenſe of Faith; and thus it is often with God's deareſt Children: The Sun that in a clear Sky diſcovers and manifeſts it ſelf, may ſometimes with Clouds be overcaſt and darkned; and Faith, that in the calmneſs of a Chriſtian courſe ſhines, and ſhews it ſelf clearly to the ſanctified Heart, may ſometimes in the damp of ſpiritual deſertion, or darkneſs of temptation, lye hid and obſcured: There is therefore in the Saints, the aſſurance of *Evidence*, and the aſſurance of *Adherence*; The aſſurance of *Adherence*, is that which is without ſcruple, and brings an admirable Joy with it; and this more eſpecially appears either in our more fervent Prayers, or in our heavenly Meditations, or in time of Martyrdom, or in ſome quickning Exerciſes, of extraordinary Humiliation, or in beginning of our ſpiritual, or end of our natural Life, as moſt needful times; then doth God's Spirit ſpeak moſt comfortably to us, whiſpering to our Souls the aſſurance of our Happineſs, that we ſhall be Inheritors of his Kingdom. The aſſurance of *Adherence* is that, which I doubt not the Saints have in their greateſt Extremity? For inſtance, many a faithful Soul, that makes conſcience of ſin, lies and languiſhes upon the Rack of Fears and Terrours, and feels nothing but a dead Heart, and a ſpiritual Deſertion, yet in the mean time his Soul cleaves unto Chriſt, as to the ſureſt Rock, and cries and longs after him, and for all his fears and ſorrows he will ſtill reſt upon him, *Job*-like, *Though he ſlay me, yet will I truſt in him*, Job 13. 15. Now this *Adherence* unto Chriſt may aſſure him of Salvation, for (if we ſpeak punctually and properly) Faith juſtifying is not to be aſſured of Pardon, but to truſt wholly upon Chriſt for Pardon; and thus if he do, then may he with freedom of Spirit ſay, *I believe on the Son*; whence ariſeth this Concluſion, which is the Teſtimony of God's Spirit, *therefore I ſhall be ſaved.*

Joh. 3. 36.

Certitudo evidentiæ & adhærentiæ.

Job 13.15.

To our ſecond Doubt, *how we may diſcern betwixt the Teſtimony of God's Spirit, and the Illuſion of Satan?* I anſwer:

Firſt, *The Teſtimony of God's Spirit* is ever agreeable to the Word; and thus to try us, the Scripture tells us, that *Whoſoever is born of God, doth not commit ſin*, 1 John 3. 9. which is not to be underſtood ſimply of the act of ſinning; for, *Who can ſay, My heart is clean?* But in this ſenſe *he doth not commet ſin*, that is, he makes not a trade of ſin, it doth not reign in him; if then thou alloweſt any Luſt in thine Heart, or goeſt on in the willing practice of any one known ſin, and yet haſt a conceit that thou art ſure of Salvation; alas, thou art deceived. *Thou haſt made a lye thy refuge, and hid thy ſelf under falſhood.*

Secondly, God's Spirit breeds in the Soul a reverend love, and inſatiable longing after all good means appointed and ſanctified for our ſpiritual good: and therefore that heart which ſweetly is affected and inflamed with the Word and Prayer, and Meditation, and Conference, and Vows, and ſinging of Pſalms, and uſe of good Books, we doubt not but it is breathed on by the Spirit of God; whilſt others that uſe all theſe Ordinances out of cuſtom or formality, or ſome other ſiniſter end; alas, their conceit of being right, is built on the ſands, and therefore down it falls at death's flood, and is overwhelmed in deſtruction.

Thirdly, *God's Spirit* is ever attended with the *Spirit of Prayer*, and therefore ſaith the Apoſtle, Rom. 8.26. *We know not how to pray, but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered*, Rom. 8. 26. O the bleſſed Operation of this Spirit! it even warms the Spirit of a man with quickning life, to pour out it ſelf in the preſence of the Lord his God, ſometimes in more hearty prayers, and ſometimes in more faint and cold, yet always edged with infinite deſires that they were far more fervent than they are: But on the other ſide, every deluded Phariſee is a meer ſtranger to the power of Prayer, if he prays often, (as I make it a queſtion) yet never prays he from a broken heart, and this argues that all his confidence is no better than a Weed which grows of its own accord, and therefore like *Jonah's* Gourd, when Affliction comes, it withers on a ſudden.

Fourthly, *The teſtimony of God's Spirit* is often exerciſed and accompanied with Fears, and Jealouſies, and Doubts, and Diſtruſts, and Varieties of Temptations, which many times will drive the Soul thus diſtreſt to cry mightily to God, to reexamine her Grounds, to confirm her Watch, to reſort her Counſel where it may be had; whilſt on the contrary the Phariſees groundleſs Conceit lies in his Boſom, without Fears or Jealouſies, or Doubts, or Diſtruſts, or any ſuch a do; why ſo? alas, Satan is too ſubtile to trouble him in that caſe; he knows his Foundation is Falſhood, his Hope of Heaven no better than a Golden Dream, and therefore in policy he holds his peace, that he may hold him the faſter.

Fifthly, *The teſtimony of God's Spirit* is ever moſt refreſhing at thoſe times when we retire our ſelves to converſe with God in a more ſolemn manner, when we feel that we have conquered, or well curbed ſome corruption of Nature; when we are well exerciſed in the Ordinances of God, or in our Sufferings by Man for a good Cauſe, and Conſcience ſake; then (or at ſuch times) ſhall we feel that ſweetneſs of the Spirit cheriſhing our hearts with a lightſom comfort that cannot be uttered; whilſt on the contrary, the deluded man is always alike peremptory in his confidence; you ſhall not take him at any time without a bold perſwaſion, that he hopes to be ſaved as well as the beſt; thus like a man who lying faſt aſleep on the edge of a Rock, he dreams merrily of Crowns and Kingdoms, and will not off it, but on a ſudden ſtarting for joy, he tumbles into the bottom of the Sea, and there lies drowned in the deep; that aſſurance which is ever ſecure is but a Dream, whereas *the teſtimony of God's Spirit* is ſometimes mixed with Doubts, and ſometimes (to our unſpeakable comfort) with a ſecret, ſtill, heart-raviſhing Voice thus ſpeaks to our Conſciences, *Thou ſhalt be*] *with me in Paradiſe.*

You ſee *the teſtimony of God's Spirit*, how it *works in us*, and how it is *diſcerned by us*; it *works in us* by a particular Application of the Promiſes in the Goſpel, and is *diſcerned by us by the Word*, *by our Love*, *our Prayers*, *our fears*, *our joys*, at ſome times while we are doing our Duties. But for this, ſee our beſt Evidences *in Med.* Self-tryal, *Chapter* 4. *Sect.* 8. third Edition.

O bleſſed man that feels in his Soul this bleſſed Teſtimony! what is here comparable to it? Riches are deceitful, Pleaſure is a Toy, the World is but a Bubble, only our *Aſſurance* of Heaven is the only real Comfort that we have on Earth; who then would not ſtudy to make this certain? If we purchaſe an Inheritance on Earth, we make it as ſure, and our Tenure as ſtrong, as the Brawn of the Law, or the Brain of Lawyers can deviſe: We have Conveyance, and Bonds, and Fines, no ſtrength too much; and ſhall we not be more curious in the ſetling our Eternal Inheritance in *Paradiſe*? a man can never be too ſure of going to Heaven; and therefore in God's Fear let us examine *the Teſtimony of our Spirits* by the *inward Tokens*, and by the *outward Fruits*: let us examine the *Teſtimony of God's Spirit* by the *means* and the *difference*; and if we find both theſe *Teſtimonies* to accord within us, how bleſſed are we in this Vale of Tears! it is an Heaven upon Earth, a Paradiſe in a Wilderneſs; in a word, a Comfort in all Miſeries, be they never ſo embittered. See a Thief hanging on the Croſs, an Engine of moſt grievous Torture; but who can tell the Joy that entred into him before he entred into Heaven? you may gueſs it by his Deſire to *be remembred of Chriſt when he came into his Kingdom*; he begs not for Life, nor Pleaſure, nor Riches, nor Honour; no, *There is one thing neceſſary*; give him Heaven and he cares for nothing: To this purpoſe doth he addreſs himſelf to our bleſſed Saviour, and he asks——What? *If thou be Chriſt, ſave thy ſelf*, ſaid the *Jews* in deriſion; and, Luke 23. 37, 39. *If thou be Chriſt, ſave thy ſelf and us*, ſaid the other Thief to him; but this was only for the Bodies ſafety; and here is a man quite of another mind, let the *Jews* rack him, tear him, break all his Bones, and pull him into Atomes, if our Saviour will but do ſo much as *remember him in his Kingdom*, he deſires nothing more; O bleſſed Chriſt, ſpeak comfortably to his Soul that begs it thus vehemently at thy hands! but why do I prevent? the Bowels of our Saviour yearn to hear him, *remember him*? yes, he will *remember him*, and he *ſhall be with him*; comfortable News! how leaps his Heart at theſe ſo bleſſed words? his Deſire is granted, and Heaven is aſſured, and the Spirit of God, yea, the God of Spirits thus teſtifies it to him, *To day* [*ſhalt thou be with me in Paradiſe.*]

Thus far of the certainty of his Salvation, *Thou ſhalt be,*] but as the Grant is ſweet that is *certain*, ſo is it yet more acceptable if done with *expedition*; and here is both the *certainty* and *expedition*, *Thou ſhalt be*, when? *to day*] *with me in Paradiſe.*

To day.

OUR Saviour defers not that he promiſes, but as he quickly hears, and quickly grants; ſo he quickly gives him *Paradiſe*, and a Kingdom. This ſudden unexpected Joy makes all more grateful: to tell us of Crowns and Kingdoms that we muſt inherit, and then to put us off with delays, abates the ſweetneſs of the Promiſe: Men that go to Suits for Lands and Livings, though Lawyers feed them with hopes, yet one order after another, ſpinning out time to a multitude of *Terms*, makes them weary of the buſineſs: It is the happineſs of this Suitor that he comes to an hearing, but the higheſt degree of his Happineſs was the expedition of his Suit: no ſooner he motions, *Lord, remember me when thou comeſt into thy Kingdom*; but the Lord gives him that he asks upon his firſt motion, *To day*, ere the Sun be down, the *Kingdom* ſhall be thine, *thou ſhalt be with me in Paradiſe.*

But you may object, Was there no *Limbus Patrum*, no *Purgatory* to run through? but the very ſame day he died, he muſt then go to *Paradiſe?* no, unleſs *Limbus* or *Purgatory* be *Paradiſe* it ſelf, there is no ſuch thing at all. Some there are, that rather than ſay nothing, ſpeak thus: *Chriſt giving up the ghoſt, his Soul deſcended into Hell, and the very ſame day was this Malefactor partaker of Chriſt's beatifical Viſion, with the other Patriarchs in Limbus.* But of how great difference is *Paradiſe* and *Limbus*, we ſhall hear another time: Sure it is, Chriſt promiſed not a Dungeon in ſtead of a Kingdom, nor is *Paradiſe* a Place of Pleaſure, of any ſuch imaginary melancholy nature: We conclude then, *To day ſhalt thou be with me in Paradiſe,*] it is all one, as to ſay, *To day* (*thy day of death*) *thou ſhalt be with me* in Heaven, and there enjoy me in my Kingdom.

Mox ut Deus expiravit ipſe ſecundum animam ad infernos deſcendit, **Guliel. Pariſ. cap. 11.** *ſecundum verbum.*

But again, you may object, That Chriſt rather that day *deſcended into Hell*, than aſcended into Heaven: the Creed teacheth, that after he was *crucified, dead, and buried, he deſcended into Hell.*

To anſwer the Objection, ſome go about thus; by *Hell* (ſay they) is meant *Paradiſe*, where the Soul of Chriſt was all the time that his Body lay in the Grave: If this be not a miſconſtruction, I am ſure it is no literal Expoſition; and methinks a very ſtrange kind of Figure it is, to expreſs Chriſt's *aſcent into Paradiſe*, by his *deſcent into Hell.* Others more probably underſtand Chriſt's abode in the Grave for the ſpace of Three Days; *Auguſtine* after ſome turns and wrenches, concludeth thus: *Eſt autem ſenſus multo expeditior, &c. It is a far eaſier ſenſe, and freer from all ambiguity, if we take Chriſt to ſpeak theſe words, This day ſhalt thou be with me in Paradiſe*] *not of his Manhood, but of his God-head; for the Man Chriſt was that day in the Grave according to the fleſh, and in Hell as touching his Soul, but the ſame Chriſt as God is always every where.* Thus he: But this will not ſatisfie all, and therefore they argue thus againſt it; *Theſe words*, (ſay they) *muſt be underſtood of his Manhood, not his Godhead:* and why ſo? *For they are an Anſwer unto a Demand, and unto it they muſt be ſuitable*: *Now the Thief* (*ſeeing that Chriſt was firſt of all crucified, and therefore in all likelihood ſhould firſt of all die*) *makes his Requeſt to this effect: Lord, thou ſhalt ſhortly enter into thy Kingdom, remember me then: to which Chriſt's Anſwer* (*as the very words import*) *is thus much; I ſhall enter into Paradiſe this day, and there ſhalt thou be with me: but the Godhead, which is at all times in all places, cannot be ſaid properly to enter into a place, and therefore not into Paradiſe.* Again, *when Chriſt ſaith, Thou ſhalt be with me in Paradiſe*] *he doth intimate a reſemblance between the firſt and ſecond* Adam; *the firſt* Adam *ſinned againſt God, and was preſently caſt out of Paradiſe; the ſecond having made a ſatisfaction for ſin, muſt preſently enter into Paradiſe. Now there is no entrance but in regard of the Soul, or Manhood, and therefore to apply it to the Godhead, were to aboliſh this Analogy betwixt the firſt and ſecond* Adam.

Aug. Epiſt. 57.

Perkins on the Creed.

Theſe Reaſons are weighty; but ſhould we ſay with *Auguſtine*, That Chriſt in his Soul went down into Hell, one of our Worthies can tell us; "That Chriſt's Soul, united to his "Godhead, might do all that, and yet be that "day in Paradiſe: God works not lazily like "man. Satan could ſhew Chriſt all the King-"doms of the World in the twinkling of an "Eye, and God's expedition exceeds his. To this agrees another, "That we have no war-"rant in God's Word, ſo to faſten Chriſt's "Soul into Hell for all the time of his death, "but that it might be in Paradiſe before it de-"ſcended into Hell. That he was in Paradiſe muſt be received, becauſe himſelf doth affirm it; and that *he deſcended into the deep*, muſt be received alſo; for the Apoſtle doth evouch it; but how he deſcended, or what time he deſcended, as alſo what manner of Triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he deſcended into Hell, yet howſoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his Soul went into Paradiſe.

R. Clerk D. in D. *Serm.*

B. Bilſon, l. *of the power of Hell deſtroyed, fol.* **219.** **Rom. 10. 7.**

The Objections thus ſolved, now come we to the Thief thus comforted by Chriſt, *To day*] *thou ſhalt be with me in Paradiſe.*

What? *To day?* without all doubts or delays? here is a bleſſed diſpatch if we either conſider the *miſery endured*, or the *joy to be received.*

Firſt, In regard of his *miſeries*, he was a Thief condemned and crucified: We read of four kinds of Deaths in uſe amongſt the Jews: Strangling, Stoning, Fire, and the Sword: the Croſs was a death whether for the Pain, the Shame, the Curſe, far above all other: we may ſee it in that gradation of the Apoſtle, *He became obedient to death, even to the death of the Croſs*, Philippians 2. 8. What Engine of Torture was that? it ſpins out pain, it flows his death, yet a little and a little, till it be more than any man can think: See his hands boared, his Feet nailed, his Legs broken, every part full of pain from top to Toe; and thus hangs this Thief, the poyſe of his Body every moment encreaſing his pain, and his own weight becoming his own affliction: in this caſe were not a quick riddance his beſt remedy? were not the news of Death better than a lingring Life? Lo then, to his Eternal Comfort, Chriſt our Saviour (*in the ſame condemnation*) grants him his Deſire: What would he have? a diſpatch of

Phil. 2. 8.

1 Sam.28. 19. pain? He ſhall have it *this day*; as *Samuel*'s appearance ſaid to *Saul*, *To morrow* (yea, *to day*) *ſhalt thou be with me*.

But ſecondly, Here is a greater Comfort, his *miſeries have an end, and his joys are at hand*: while he is even gaſping in Death's Pangs, he is carried on a ſudden from Earth to Heaven, from his Croſs to Paradiſe, from a World of Woe, to a Kingdom of Happineſs an eternal Bliſs. O how bleſſed is the change, when in the very moment of Miſery Joy enters! Suppoſe you a poor man in the Night-time out of his way, wandring alone upon the Mountains, far from Company, deſtitute of Money, beaten with Rain, terrified with Thunder, ſtiff with Cold, wearied with Labour, famiſhed with Hunger, and near brought to Deſpair with the multitude of Miſeries; if this man upon a ſudden, in the twinkling of an Eye, ſhould be placed in a goodly, large, and rich Palace, furniſhed with all kind of clear Lights, warm Fire, ſweet Smells, dainty Meats, ſoft Beds, pleaſant Muſick, Fine Apparel, honourable Company, and all theſe prepared for him, to ſerve him, honour him, and to Anoint and Crown him a King for ever; what would this poor man do? what could he ſay? ſurely nothing, but rather in ſilence weep for joy: Such, nay, far happier was the caſe of this poor Malefactor; he was like the man wandring on the Mountains, full of as much pain as the Croſs Could make him; but on a ſudden he and our Saviour crucified with him, both meet in his Kingdom: and now, Lord, what a joy enters into him, when he entred into Heaven! on *Calvary* he had nothing about him, but the Jews at his Feet, and the Nails in his Hands, and the Croſs at his back; in ſtead whereof, no ſooner comes he to *Paradiſe*, but the Angels, Arch-Angels, Cherubims, Seraphims, all hug him, and embrace him; imagine how was he aſtoniſhed, and as it were beſides himſelf at this ſudden Mutation, and exceſſive Honour done unto him! Imagine what Joy was that, when he met our Saviour in his Glory, whom that very *Day* he had ſeen buffeted, ſcourged, crowned, crucified; *Bleſſed Day that could ever bring forth ſuch a change!* Beloved, I know not how to expreſs it; but let your Souls in ſome Meditation fly up from *Calvary* to Heaven; in the Morning you might have ſeen Chriſt and this Thief hanging on two Croſſes, their Bodies ſtretched, their Veins opened, their Hands and Feet bleeding in abundance: the one deſiring to be *remembred* of the other, and the other complaining that he was *forgotten of his Father*: (Mat.27.46) In this doleful caſe both leaving the World, ere Night they meet again, and now what Hugs, what Kiſſes are betwixt them? (Gen.46.26) When *Joſeph* met with *Jacob*, *he fell on his neck*, (ſaith *Moſes*) *and wept on his Neck a good while*, but never was any meeting on Earth like this in Heaven: Here we have a *Joſeph* lift out of the Dungeon to the Throne, where no ſooner ſet, but our Saviour performs his Promiſe of meeting him in *Paradiſe*, at which meeting *the Angels ſing*, *the Saints rejoyce*, *all Harps warble*, *all hands clap for joy*, and the poor Soul of this penitent Thief raviſhed with delight, what does it, or what can it do, but even weep for joy (if any weeping were in Heaven) to ſee on a ſudden ſo great a change as this?

Uſe. And if this be his caſe, who will not ſay with *Balaam*, *Let me die the death* (yea, let me live the life) *of the righteous, and let my laſt end be like his*? (Numb.23. 10.) O let us (I beſeech you) preſent unto our Souls the bleſſed condition to come, and this will be effectual to ſtir us up to every good duty, and to comfort us in all Conditions whatſoever: What will a man care for croſſes and loſſes, and diſgraces in the World, that thinks of an heavenly Kingdom? What will a man care for ill uſage in his Pilgrimage, when he knows he is a King at home? We are all (in this time of our abſence from God) but even ſtrangers upon Earth; here then muſt we ſuffer Indignities; yet here is the comfort, we have a better Eſtate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom: as *David*'s time between his Anointing and Inveſting was a very preparing of him, that he might know himſelf, and that he might learn fitneſs for to govern aright: ſo we are anointed Kings; as ſoon as believe, we have the ſame bleſſed anointing that is poured on our Head, and runs down about us; but we muſt be humbled and fitted, before we are inveſted: a little time (and but a little) we have here to ſpend, and let this be our comfort (howſoever we fare here) it is not long ere we inherit. *The afflictions of this life are not worthy of the glory that ſhall be ſhewed us*, Rom. 8. 18. and therefore *Ignatius* in a burning zeal durſt ſay it; (Rom.8.18.) *Fire, Callows, Beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of Devils, let them come upon me, ſo I may enjoy this Treaſure of Heaven*; (Hieron. in Catalogo.) and well might he ſay it, that knew what a change would be one *day*; for never was cold Shadow ſo pleaſant in hot Summer, never was eaſie Bed ſo delightful after Labour, as ſhall be this reſt of Heaven to an afflicted Soul coming thither out of this Valley of Tears. O then what ſervice ſhould we do? what pains ſhould we ſuffer to attain this reſt? were it to run through fire and water, *were it* (as St. *Auguſtine* ſaid) *to ſuffer every day torments, yea, the very torments of Hell, yet ſhould we be content to abide it*; (Aug. ſerm. 13. de ſanct.) and how much more when we may buy without money, or money-worth; we need not to part with any thing for it, but ſin: This Thief (now a bleſſed Saint in Glory) * for *a days ſuffering*, an *half days repenting*, was thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the laſt caſt, but this Priviledge of one infers not a common Law for all: One finds mercy at the laſt, that none ſhould deſpair; and but one, that none ſhould preſume. *Be* then your *ſins as red as ſcarlet*, you need not deſpair, if you will but repent, and leſt your repentance be too late, let *this* be the *Day* of your Converſion: Now abhor ſins paſt, ſue out a Pardon, call upon Chriſt with this Thief on the Croſs, *Lord, Remember me, remember me now thou art in thy Kingdom*: thus would we do, how bleſſedly ſhould we die? our Conſciences comforting us in Death's pangs, and Chriſt Jeſus ſaying to us at our laſt day here, our day of Death, our day of diſſolution, *To day ſhalt thou be with me in Paradiſe*.

* I ſpeak of ſuffering and repenting as means, not as the cauſe.

Uſe 2. 2. Let us admire at this free Gift of Chriſt; it is true, I may preſs upon you *doing ſuffering*, *Faith*, *Repentance*, yet underſtand aright, Goſpel-conditions make not the Gift
leſs

leſs free; if Life be offered to a condemned man upon condition that he ſhould beg, and wait, before he have his Pardon, and take him for his Lord, who hath thus Redeemed him; all this is no ſatisfying of the juſtice of the Law, eſpecially when the Condition is alſo given, as it is by Chriſt to all his Choſen! Chriſtians, admire at this: ſurely we ſhall admire at this when we come to enjoyment; methinks I hear this bleſſed Thief thus ſpeak in Heaven; *O Jeſu, what didſt thou ſee in me, that thou ſhouldſt judge me meet for ſuch a ſtate as this? that I who was a Robber, a Thief, ſhould be clad in the brightneſs of this glory? that I who was but lately groaning, weeping, dying, ſhould now be as full of joy as heart can hold? Alas! what was my prayer, my tears, my repentance, to ſuch a reward as this?* O when a ſelf-denying, ſelf-accuſing, humble Soul, who thought himſelf unworthy the ground he trod on, and the air he breathed in, unworthy to eat. drink, or live, ſhall be taken up into this Glory; he who durſt ſcarce come amongſt, or ſpeak to the imperfect Saints on Earth, becauſe he was unworthy; for his Soul to find it ſelf wrapt up in Heaven, and cloſed in the Arms of Chriſt, even in a moment; do but think with your ſelves what the tranſporting, aſtoniſhing admiration of ſuch a Soul will be? Now if ſuch admirings be in Heaven, admire now, begin we now to admire at this Free-grace, Free-gift of Chriſt, who will one day freely ſay to us, *To day ſhall you be with me in Paradiſe.*

We have diſpatcht with expedition this Diſpatch, this expedition, *To day,*] the next day you ſhall hear the Happineſs of this Grant, which is the Society of our Saviour, *Thou ſhalt be:* with whom? *with me*] *in Paradiſe.*

With me]

AND is he *of the Society of Jeſus?* yes, (though no Jeſuit neither, for they were not then hatcht) but what noble Order is this, where the *Saints ſing*, *Angels miniſter*, *Arch-Angels rule*, *Principalities triumph*, *Powers rejoyce*, *Dominations govern*, *Vertues ſhine*, *Thrones glitter*, *Cherubims give light*, *Seraphims burn in love*; and all that Heavenly Company aſcribe, and ever give all Laud and Praiſes unto God their Maker? here is is a Society indeed. (I mean not of *Babylon*, but *Jeruſalem*) whither Jeſus our Saviour admits all his Servants, and whereto this Thief on the Croſs was invited, and welcomed, *Thou ſhalt be with me*] *in Paradiſe*,

For if *with me*] then *with all* that is *with me*, and thus comes in that bleſſed Company of Heaven; we will only take a view of them, and in ſome ſcantling or other you may gueſs at Heaven's Happineſs.

With me] and therefore with my *Saints*; bleſſed man that from a crew of Thieves (by one Hours Repentance) became a Companion of Saints; and now he is a Saint amongſt them: What joy is that he enjoys with them? O my Soul, couldſt thou ſo ſteal Heaven by remorſe for ſin, then mighteſt thou ſee —— what? all thoſe millions of Saints that ever lived on Earth, and are in Heaven; there are thoſe holy Patriarchs, *Adam*, *Noah*, *Abraham*, and the reſt; not now in their pilgrimage toſſed to and Heb. 12.22 fro on Earth, but abiding for ever on *Mount Sion, the City of the living God*: there are thoſe godly Prophets, *Eſay*, *Jeremy*, *Ezekiel*, and the reſt, not now ſubject to the Torments of their cruel Adverſaries, but wearing Palms and Crowns, and all other glorious Enſigns of their victorious Triumphs; there live thoſe glorious Apoſtles, *Peter*, *Andrew*, *James*, *John*, and the reſt; not now in danger of Perſecution or Death, but arrayed in *long Robes waſhed and made white in the blood of the Lamb*: There live thoſe Rev. 7.14. Women-Saints, *Mary*, *Martha*, and that Virgin-Mother, not now weeping at our Saviour's death, but ſinging unto him thoſe Heavenly Songs of Praiſe and Glory World without end: There are thoſe tender Infants (*an hundred fourty four thouſand*, Revel. 14. 1.) not now un- Rev. 14. 1, 3, 4. der *Herod*'s Knife bleeding unto death, but *harping on their Harps, and following the Lamb whitherſoever he goeth*: There lives that noble Army of Martyrs, (*they that were ſlain upon the earth*, Revel. 18. 24.) not now under the mercileſs hands of cruel Tyrants, but ſinging and Rev.18.24 ſaying their *Hallelujahs*, *Salvation, and glory, and honour, and power be unto the Lord our God*: There dwell all the Saints and Servants of God (*both ſmall and great*, Revel. 19. 5) not now ſighing in this Vale of Tears, but ſinging ſweet Songs that eccho through the Heavens; *As the voice of many waters, as the voice of* Rev. 19.5. *mighty thundrings*, ſo is their voice, *ſaying, Hallelujah, for the Lord God omnipotent reigneth.* And is not here a goodly Troop, a ſweet Company, a bleſſed Society and Fellowſhip of Saints! O my Soul, how happy wert thou to be with them! yea, how happy will that day be to thee, when thou ſhalt meet all the *Patriarchs*, *Prophets*, *Apo-* Rev. 19 5. *ſtles*, *Diſciples*, *Innocents*, *Martyrs*, *the Saints*, and *Servants of the King of Heaven*? Why thus happy and bleſſed is this penitent Thief; no ſooner entred he into the Gates of Heaven, but there meets him *with Muſick and Dancing*, all the Quire of Heaven, and (Lord) what a Joy entred into his Soul, when his Soul entred into *his Maſters joy*? Tell me (could I ſpeak Rev. 19.6. with thee that dwelleſt in the Heavens) what a Day was that, when ſtepping from rhe Croſs, and conducted to Paradiſe, thou waſt there received with all honourable Companies and Troops above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs ſtruck up their Harps to bid the welcome to the Luke 15. 25. Tabernacle of Heaven. Such honour have all his Saints that attain the Fellowſhip of the Saints in Glory.

But more than ſo, *Thou ſhalt be with me*] and therefore with my *Angels*: Lo here a bleſſed Company indeed; theſe are the *heavenly Choriſters* eternally ſinging *Jehovah's Praiſe*; The *Seraphims*, cry aloud, *Holy, Holy, Holy, is the Lord of* Iſa. 6. 3. *Hoſts*; An Army anſwer to the Anthem, *Glory to God on high.* The whole Quire of Heaven add the burden, *Thou art worthy, O Lord, to receive honour, and glory, and power; for thou haſt created all things, and for thy ſake they are and* Rev. 4. 11. *were created.* O heavenly Harmony conſiſting of ten thouſand times ten thouſand various ſorts of Muſick! *I heard* (ſaith *John* the Divine) *the* Rev. 5.11. *voice of many Angels round about the Throne, and the number of them was ten thouſand times ten thouſand, thouſands of thouſands*; theſe are the *ſhining and ſinging Stars*; of which God told Job 38. 7. his Servant *Job*, *The morning Stars ſing together*,

ther, and the Sons of God ſhout for joy. Theſe are the *winged Choriſters of Heaven*, whom *John* the Divine heard ſinging their Songs of *Hallelujah* and *Hoſanna*; *I heard* (ſaith he) *the voice of a* Rev. 19.6. *great multitude, as the voice of many waters*, the voice of many *Angels*, ſinging, and *ſaying, Hallelujah*, and again, *Hallelujah*: theſe are the *nimble Poſts of Heaven*, whom *Jacob* ſaw flying up and down the *Ladder*: theſe are the *Protectors of the* Gen.28.12 *godly*, whoſe aid God promiſed the *Iſraelites*; Exod. 23. 20. *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared.* Theſe are the *Guardians of God's Children*, of whom our Saviour told his Diſciples, That in *Heaven their Angels always behold the Face of his Father*: theſe are the *Armies of God*, who meeting Mat.18.10 *Jacob* in his Journey, he ſaid, *This is God's Hoſt*: Gen.32.2. theſe are the *Spirits and Miniſters of God*, whom *David* deſcribing by the purity of their ſubſtance, and readineſs of their obedience, *he calls the Angels Spirits, and his Miniſters a flame of fire. They are ſhining and ſinging Stars, winged Choriſters, nimble Poſts of Heaven, Protectors of the* Pſal.104.4 *godly, Guardians of Children, the Armies of the Almighty, the Spirits and Miniſters of the great* Jehovah.

What bleſſed Company is this we ſhall enjoy in Heaven? there is nothing in them but is amiable, nothing in them but is admirable: O that this Clay of ours ſhould come to dwell with thoſe incorporeal Spirits! and yet ſee here a man, a Thief, (the worſt of men:) by his Confeſſion, and Contrition, and Faith in Chriſt, is now become a Companion with Angels.

Nor is that all, *Thou ſhalt be with me*] not only with my *Saints* and *Angels*, but *with me*] (with my Soul) *in Paradiſe*. His Soul indeed was there, though his Body at that time was in the Grave; and if the Soul be it that makes us men, what a paſſing great Joy is that, when men ſtanding amongſt the Angels, ſhall ſee their Lord, the Lord of Heaven, not to be an Angel, but a man? Here is the ſolace of Saints, when they ſhall ſee and ſay, Who is yonder that rules on the Throne of Heaven? Who is yonder that ſits on the Right-hand of God the Father? and they ſhall anſwer themſelves again, It is he that for us became man; it is he that for the Salvation of our Souls hath took upon him a Body and Soul. And think now with thy ſelf, whoſoever thou art that readeſt (if thou wilt but ſpend thy few evil days in his fear, and ſo die in his favour) what a comfort will it be unto thee to ſee that Lamb ſitting on his Seat of State? If the Wiſe-men of the Eaſt came ſo far, and ſo rejoyced to ſee him in the Manger, what will it be to thee to ſee him ſitting and glittering in his Glory? If *John Baptiſt* did leap at his Preſence in his Mother's Belly what ſhall his Preſence do in his Royal and Eternal Kingdom? August. *It paſſeth all other Glories* (ſaith *Auguſtin*) *to be admitted to the ineſtimable ſight of Chriſt his Face, and to receive the beams of Glory from the brightneſs of his Majeſty*: nay, ſhould we ſuffer Torments every day, or for a time the very pains of Hell it ſelf, thereby to gain the ſight of Chriſt, and of his Saints it were nothing in Compariſon. No wonder then, if *Paul deſired to be diſſolved and to be with Chriſt*, Alas, who would not be ſo? Phil. 1.23. *O moſt ſweet Saviour* (ſaith one devoutly) *when ſhall this joyful Day come? when ſhall I appear before thy face? when ſhall I be filled with thy excellent beauty? when ſhall I ſee that Countenance of thine, which the very Angels themſelves are ſo deſirous to behold?* An happy time ſure will it be to each faithful Soul: and thus happy was this man, he departed ſorrowfully with our Saviour on the Croſs, but he met him joyfully in his Kingdom: thoſe ſweet Souls that both left the World at one time, no ſooner had Heavens Gates opened unto them, but with mutual Kiſſes they embraced each other in unſpeakable manner.

Nor was this all; *Thou ſhalt be with me*] not only with my Soul, but with my Godhead: this indeed was the height of Bliſs, the very Soul of Heaven's Joy it ſelf; ſet aſide this, and crown a man with the Empire of all the Earth, the Splendour of Heaven; the Royal Endowments of a glorified Soul, the ſweeeteſt Company of Saints and Angels, yet ſtill would his ſoul be full of emptineſs, and utterly to ſeek for the ſureſt ſanctuary whereon to reſt: only once admit him to the face of God, and then preſently, and never before, his infinite deſire expires in the boſom of his Maker: I deny not but the other joys in Heaven are tranſcendent and raviſhing, but they are all no better than acceſſories to this principal, drops to this Ocean, glimpſes to this Sun. If you ask, how can our Souls enjoy this *Godhead*? I anſwer, two ways; firſt, by the *underſtanding*; ſecondly, by the *will*. The *underſtanding* is filled by a clear glorious ſight of God, called *Beatifical viſion*; *We ſhall ſee him face to face*, ſaith *Paul*, 1 Cor. 13. 12. 1 Cor. 13. 12. *We ſhall ſee him as he is*, ſaith *John*, 1 John 3. 2. 1 Joh.3.2. For as the Sun by his beams and brightneſs enlightens the eye, and the air, that he may ſee not only all other things, but alſo his own glorious face: ſo God, bleſſed for ever (in whoſe preſence ten thouſand of our Sons would vaniſh away as a darkſome mote) doth by the light of his Majeſty, ſo irradiate the minds of all the bleſſed, that they behold in him, not only the beauty of all his creatures, but of himſelf; and thus ſhall we ſee and know that glorious myſtery of the Trinity, the goodneſs of the Father, the wiſdom of the Son, the love and comfortable fellowſhip of the holy Spirit: nothing that can be known, but in him we ſhall know it in moſt ample manner.

But ſeeing viſion is taken from ſenſe, it may be demanded, what our bodily eyes ſhall ſee in heaven? I anſwer,—— 1. The glorious manifeſtations of the preſence of God in ſome ſuch ſort as was on the Mount, where he find mentioned a *bright cloud, and his cloaths were white as the light, and his face did ſhine*, Matt. 17. 2, 5. Or as when God appeared in *Solomons* Temple where *the glory of the Lord filled the houſe, that the Prieſts could not enter*, 1 Kings 8. 11. Now this was a viſible glory, and ſurely ſome ſuch, but a far more excellent manifeſtation is in Heaven obvious to the very eyes of Saints. 2. The glorified bodies of the bleſſed Saints full of beauty and brightneſs; it is ſaid that at the day of judgment at the right hand of Chriſt, ſhall ſtand a company of glorious creatures, but on the left hand ſhall be an ugly company, and many of them deformed; for if we credit *Durandus*, their ſins not being taken away, the fruits of ſin will ſtill remain upon them, as lameneſs, blindneſs, maimedneſs, &c. but in Heaven all comelineſs and excellency will appear in the Saints, for they ſhall be as

Jewels made up; now a Jewel muſt be cut and poliſhed, it muſt have a luſtre ſet upon it, and be ſet in gold before it be made up: and thus muſt the Saints be, and ſo they ſhall appear one to another. 3. The glorified body of our bleſſed Saviour; we ſhall ſee him that is dearer than all our friends, that died for our ſins, not in his humility, but in the brightneſs of his glory.

Secondly, the *will* is for ever ſatisfied with a perfect, inward, and eternal communion with God himſelf; Chriſt that is God and man, by his Manhood aſſumed uniteth us unto God, and by his Godhead aſſuming uniteth God unto us; ſo that by his ſecret and ſacred communion, we are made partakers (and as it were poſſeſſors) of God himſelf: O bottomleſs depth, and deareſt confluence of joys and pleaſures everlaſting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlaſting*. And well may it be ſo, for what can the ſoul deſire, that God will not be unto her? it is he that is eminently in himſelf beauty to our eyes, muſick to our ears, honey to our Mouths, perfume to our noſtrils, light to our underſtanding, delight to our will, continuation of eternity to our memory; in him ſhall we enjoy all the varieties of times, all the beauty of creatures, all the pleaſures of *Paradiſe*. Bleſſed Thief, what a glory was this to be admitted to the ſociety of Chriſt in his Deity? *Thou ſhalt be with me* ?] how then ſhould he be but happy? *Where could he be ill with him? where could he be well without him? In thy preſence there is fulneſs of joy, and at thy right hand there are pleaſures for evermore*; joy, and fulneſs of joy; pleaſures and everlaſting pleaſures: *Bleſſed are all they that live in thy houſe O Lord, for they ſhall praiſe thee eternally world without end*, Pſal. 84. 4.

Ubi male poterat eſſe cum illo? ubi bene poterat eſſe ſine illo? Aug.
Pſal. 16.11
Pſal. 84.4.

But a little to enlarge on this. *To be with the Godhead.*] implies theſe things. 1. The preſence of God. 2. The bleſſed viſion of God. 3. The happy union with God. 4. The glorious communion with God. 5. The fruition of God. 6. The enjoyment of the Saints themſelves in God.

Firſt, *To be with God*, implies the preſence of God: heaven it ſelf were not heaven without the preſence of God: it is the preſence of God that makes Heaven whereſoever it is: *David would not be afraid though he walked in the valley of the ſhadow of death, ſo that God were with him*, Pſal. 23. 4. Luther *would rather be in hell with Gods preſence, than in Heaven God being Abſent.* And if the preſence of God takes away dread of the ſhadow of the valley of death, and makes hell to be more deſired than heaven, what will the preſence of God make Heaven to be? The three children in the fiery furnace with Gods preſence were happy; then how happy are the Saints with God's preſence in Heaven? God made rich promiſes to *Moſes*, yet he could not be ſatisfied without the preſence of God; *If thy preſence be not with us, bring us not hence*: And the Apoſtle when he would ſet out the miſery of thoſe that are damned, he ſaith, *They ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord.* Now the preſence of God, muſt needs be the happineſs of the Saints.

Pſal. 23.4.
Luth. in Ger. cap. 30.
Exod. 33. 15.
2 Theſ. 1. 9.

1. Becauſe this muſt needs draw out all their graces in all the ſweet ſavour of them, *While the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof.* Cant. 1.12

2. The preſence of God quickens all the comforts of the Saints, and keeps them always in vigour and activity; as the Sun quickens things that lay dead, ſo Gods preſence hath a quickning power, it keeps the comforts of Gods people green, and lively: when they ſhall be *preſented faultleſs before the preſence of his glory*, *it ſhall cauſe exceeding joy.* Jude 24.

3. The preſence of God fills the ſouls and bodies of the Saints with glory; for it fills the heavens with glory, much more muſt it fill an immortal ſoul with glory, becauſe that is more capable of glory than heaven: if the Sun can put a glory upon theſe dark Creatures here below, much more can the preſence of God put Glory upon the glorified Bodies and Souls of the Saints.

Secondly, *To be with God*, implies the Beatifical Viſion of God: the Saints ſhall be where he is, and they *ſhall ſee his Face*. *Behold, now are we the Sons of God, and it doth not yet appear, what we ſhall be: but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* The Glory of this may appear in theſe particulars.

Rev. 22. 4.
1 Joh. 3.2.

1. To ſee God as the firſt Being of all, or the Principle of all Good; this is a moſt bleſſed thing: to ſee *Adam* the firſt Father, or *Eve* the firſt Mother of Mankind, or for a Child to ſee his Father, and Mother, out of whoſe Loins and Bowels he came, whom he hath not ſeen in many years, this is a joy and comfort! but to ſee the Creator, the firſt Principle of all things, that muſt be a great, and infinite contentment, and to ſee him that hath done all the good in the World, hath much ſatisfaction in it: *ſhew us the Father, and it ſufficeth.* Joh. 14. 8.

2. To ſee God in his Unity; whereas now we underſtand God only according to his ſeveral Attributes, as the manifeſtation of the Infinite ſimple; his being in one way we call Power, in another way we call Mercy and Bounty, in another way Juſtice, and ſo we apprehend God according unto the ſeveral Attributes that God hath manifeſted himſelf in: whereas there are not many things in God, but all thoſe ſeveral Attributes that we apprehend diverſly, are but one Excellency in God; as one Beam of the Sun ſhining through a red Glaſs cauſed a Red Reflection, and the ſame Sun ſhining through a blew Glaſs, cauſes a blew Reflection: and ſo the ſame Excellency of God ſhining one way we call by one name, and the ſame Excellency of God working another way we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we ſhall ſee God in his Unity afterward.

3. To ſee God in the Trinity; though there be but one God, yet there are divers Perſons; to ſee how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the proceſſion of the Spirit, and the generation of the Son: the ſight of God in the myſtery of the Trinity, is a moſt glorious thing.

4. To ſee God in his Glory: there is a Promiſe that *they ſhall ſee the King in his Beauty, or in his Glory*: There is a great deal of difference between ſeeing the King at an ordinary time, and ſeeing him when he is in his Robes, with his Crown upon his Head, and

Pſal 53.17

his Scepter in his Hand, and ſet upon his Throne, with all his Nobles about him in all his Glory. So God doth manifeſt himſelf a little now, but this is not all that he doth intend, he will manifeſt himſelf in his Glory: and O what a happineſs is that!

5. To ſee God in his Eminency! the Saints ſhall ſee how all Excellencies that are in the Creatures, are eminently contained in the abſolute perfection of the Divine Nature: all the good that is in the Effect is in the Cauſes, and the good of thoſe Cauſes in their Cauſes, and ſo at length they come to the firſt Principle: So all the good that we can ſee in all Objects that give content, we may ſee all eminently in God, and ſee God in all.

1 Joh 3.21 6. To ſee God *as he is:* Now there is a great deal in that, *to ſee God as he is;* and for explication of that, there are theſe three Branches.

1. Not to ſee him only Negatively, for that is not *to ſee him as he is*: the moſt that we ſee of God now is by way of Negation, rather than any poſitive ſight: When we ſay of God, he is incomprehenſible; that is, he is ſuch a God as cannot be comprehended, that is but negation, when we ſay of God, he is infinite, that is, he is ſuch a God as hath no bounds of his being, this is ſtill a Negation, to ſay what God is not: but now in Heaven we ſhall not ſee God only by way of Negation, but we ſhall ſee that Poſitive Excellency of God, *We ſhall ſee him as he is.*

2. Not to ſee him only in his Effects in the Creature: the greateſt part that we ſee of God now is in his Effects, and not as he is in himſelf; we do not ſee the Face of God, but his back-parts; we look upon the Sun, and there we ſee ſomewhat of the Power of God, but it is but the Effect of God's Power, and not God's Power it ſelf: but then *We ſhall ſee him as he is.*

3. Not to ſee him undiſtinguiſhed from the Creatures. Here now we ſee almoſt nothing of God diſtinguiſhed from created Things: Say what you will of God, *that he is a Spirit*, that is, a created Thing; *that he is wiſe, or holy, or juſt, or merciful*, there is ſomewhat of all theſe in the Creature: only he is infinitely above all, and this is by way of Negation: but we do not ſee him in that poſitive Excellency which does difference him from all created Things; only in Heaven we ſhall thus ſee him, *We ſhall ſee him as he is.*

7. To ſee God by a transforming ſight. The Light that ſhall come from God upon the Mind, it ſhall perfect the Mind, and transform the Mind into the ſame likeneſs with God. It ſhall not be a meer notional ſight, as men may ſpeak much of God, and have a notional Viſion of God; but there is a great deal of difference between the notion of God Viſional, and Deifical Viſion of God: it is not only Beatifical, but Deifical; for it doth transform a man into the likeneſs of God. A deformed man may ſee a beautiful Object; and that ſight ſhall not make him like that beautiful Object; but the ſight of God ſhall make the Soul glorious as God is glorious: *We ſhall be like him.* 1 Joh. 3.2.

8. To ſee God ſo as never to loſe him: This adds much to the Happineſs of the Saints. To have but one Glimpſe of the Face of God, though it were gone preſently, it were a great Happineſs beyond all that the World affords; but God ſhall not only paſs by, but ſtand ſtill, ſo as the Soul ſhall never loſe the ſight of God, but it ſhall have it to all Eternity, and the Eyes of the Soul ſhall be eternally opened to ſee God: If a man looks upon a delightful Object, he is loth to have the Eye draw from it: you ſhall never have your Eye drawn from God.

9. To ſee God in our ſelves. It is an happineſs to ſee God in the Creature, but much more to ſee God in our ſelves. The chiefeſt of the Glory of God, next to that which appears in Jeſus Chriſt as God-man, ſhall appear in the Saints; and the chief Excellency of God that the Saints ſhall ſee, ſhall be within themſelves; they ſhall ſee more of the Glory of God within themſelves, than in all the Heavens beſides.

Thirdly, *To be with God*, implies the happy Union with God. Sight is higher than Preſence, and Union is higher than Sight. And thus Chriſt prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* Joh. 17.21 Now that there ſhall be ſuch a wonderful glorious Union between God and the Soul in Heaven, appears upon theſe Grounds.

1. There is not ſuch diſtance between God and the Soul, but that it is capable of Union with God? One would think, how it is poſſible that God ſhould be ſo united to the Soul, being there is ſuch an infinite diſtance, betwixt God and the Soul: But there is no ſuch diſtance, as that there ſhould not be a glorious Union betwixt them. There is a great deal of likeneſs betwixt God and the Soul: Firſt, In the ſpirituality, God is a Spirit, and the Soul is a Spirit. Secondly, In the Immortality, God is Immortal, and the Soul is Immortal. Thirdly, In the high Excellency of God, the underſtanding, and Will, the Soul is endued with underſtanding and Will.

2. God ſhall ſee nothing but himſelf in the Souls of his Saints. Now things that are of a like nature, do unite: Bring an hot Fire-brand to the Fire, and it doth unite preſently, becauſe the Fire doth find ſomething of it ſelf there; if there were ſome moiſture in the Brand, it would not ſo fully unite. So here we cannot have full Union with God, becauſe though God ſee ſomewhat of his own in us, yet there is a great deal in us that is not God's: But when we ſhall be wholly free from ſin, and God ſhall ſee nothing but his own in us, that muſt needs be a ground of a moſt glorious Union.

3. There ſhall be an infinite enflamed Love betwixt God and his Saints: indeed here is an Union of Love, but in Heaven there will be a further Degree of Love; and Love being enflamed, there muſt needs be a glorious Union.

4. The Bond of Connexion of God and the Soul together, requires it; namely; the Meditation of Chriſt. O this Union with God is enough to cauſe the Souls of God's People ſo to be ſatisfied, as to ſay; *Though all things be taken from me, it is enough, I have ſomewhat of God's Preſence here, but I ſhall have the Glorious Preſence, and Viſion of God, and union with God hereafter: and though mine Eyes ſhould never ſee good day after, or never ſee comfortable Object in this World, this is enough, I ſhall ſee God, and have full Union with God, though God ſhould rend this Creature, or that Creature, the deareſt Husband, the deareſt Wife, or the deareſt Comfort in the World from me; yet it is enough that God and my Soul are ſomewhat united, and that God and my Soul ſhall have a Glorious union hereafter!*

Fourthly, *To be with God*, implies this glorious Communion with God. Union is the ground of Communion in this Life; there is a Communion that the Scripture ſpeaks of; *Our fellowſhip is with the Father, and his Son Jeſus Chriſt*: And *the Communion of the Holy Ghoſt be with you*, ſaith the Apoſtle. But certainly it ſhall be another manner of Communion that the Saints ſhall have with God in the World to come. Now this Communion, it ſtands either in regard of the Work of God upon and towards his Saints, or the work of the Saints upon and towards God: for Communion is on both ſides; and that in theſe four things. 1 Joh.1.3. 2 Cor. 13. 14.

1. Communion conſiſts in the Delight they have in one another: there is full, actual, mutual, everlaſting Delight between God and the Saints in Heaven.

2. In Communion there is a mutual wiſhing and willing of good to one another. Now God ſhall wiſh all good to the Saints, and they wiſh all good to God; but what good can they wiſh or will to God! It is true, there can be no addition to the Eſſential Goodneſs of God, but they can will that this his Goodneſs be honoured and praiſed.

3. In Communion, there is the Communion of what one hath unto another. And thus God communicates himſelf to his Saints immediately, fully, freely, everlaſtingly. And ſo the Saints communicate to God in the ſame way that God communicates to them: They are always worſhiping God immediately, not through Ordinances; they are always communicating themſelves, and all that they are or have, to God fully and freely.

4. In Communion with God, there is a familiar converſe between God and the Saints. And herein are theſe particulars:

1. God manifeſts himſelf in a ſuitable way to the Conditions of his People, ſo condeſcending to their Condition, that though his Majeſty be infinite, yet it ſhall no way be a terrour unto them. The Scripture ſpeaks of the familiar Converſe that God hath with his People here, that they are called *Friends*. *Abraham* was called the *Friend of God*; and the Diſciples were called *Friends*; but hereafter the Friendſhip ſhall be much more full and ſweet.

2. God opens himſelf to his Saints. Much is ſaid of God's opening of himſelf to his People here, *Pſal.* 25. 14. *Prov.* 3. 32. 1 *Cor.* 2. 16. *Cant.* 1. 4. *They are brought into his Chamber*: that is, he diſcovers his Secrets to them. The Myſteries of the Kingdom are revealed to the Saints here, much more in Heaven; God will there reveal all his Secrets; they ſhall not only ſee his Face, but they ſhall ſee God's Heart. Pſa.25.14. Pro 3.32. 1 Cor.2. 16. Cant.1.4.

Fifthly, *To be with God*, implies the Fruition of God. Now this Fruition of God conſiſts in theſe things.

1. There is in Fruition a Reflect Act of the Soul, whereby it comes to know what it hath. It hath a God, and it knows it by a Reflect Act; and upon this it is, that there is no Creature can be ſaid to enjoy a thing properly, but the rational Creature. And this will add much to the happineſs of God's People, in that as they ſhall be filled with Happineſs and Glory, filled with God; ſo they ſhall know all their Happineſs.

2. There is in Fruition the having uſe of all. If a man be never ſo rich, and have never ſo great Poſſeſſions, if he have not the actual uſe of what he hath, he cannot be ſaid to enjoy them. A man may have right to a thing, and yet for the preſent not enjoy the uſe of it: But now the People of God, as they ſhall have God to be their Portion, ſo they ſhall enjoy God fully, to have what uſe they will of all the Attributes of God, and all that is in God: And this is an infinite good and happineſs to the People of God, that they ſhall have as much uſe of God's infinite Wiſdom, infinite Power, infinite Mercy, as they will; and they cannot will it ſo ſoon, but they ſhall have it, nor ſo eaſily, as they may enjoy it. Then we enjoy the benefit of Friendſhip, when one Friend ſays to another, *Make uſe of all I have as your own, as you will.* So ſhall God come to his People, and bid them make uſe of all his Riches and Glory, and Excellency as they will.

3. There is in Fruition the ſweet and comfort of all that we do uſe, or elſe we do not enjoy that we have: If a man ſhould have the uſe of his Eſtate, and Meat, and Drink, if he have not the ſweet and comfort of it, he cannot be ſaid to enjoy it; but when the Comfort is let out, that the Soul is ſenſible of it, then he may be ſaid to enjoy it: And hence it is, that God is ſaid *to give all things to us richly to enjoy*; he gives the thing, and he gives the comfort with it, and ſo a man is ſaid to enjoy it. 1 Tim.6. 17.

Sixthly, *To be with God*, implies the enjoyment of the Saints in God: As they ſhall enjoy God, and God in themſelves; ſo they ſhall enjoy themſelves in God, living in God continually. *Your life is hid with Chriſt in God*: The life of Saints here is an hidden life, and it is hidden in God, but then it ſhall be a revealed life, and revealed in God, and enjoyed in God. Hence is that Phraſe, *Enter into your Maſter's joy*: That enters not into you, but you muſt enter into it; it is *your Maſter's joy*; not only that joy that your Maſter gives, but the ſame joy your Maſter hath, that joy you ſhall enter into, and live in. And it was ſaid of *John*, *That he was on the Lord's-day in the Spirit*; it is not ſaid, that *the Spirit was in him*, but it is ſaid, *he was in the Spirit*; that is a beginning of the glorious condition of the Saints of God, that they ſhall be in the Spirit of God; not only God in them, but they in God: as a drop of water in the Sea ſwallowed up in it. There are three Degrees of Love to God; loving of God for our ſelves, and loving God for himſelf, and loving our ſelves for God; the one is but a natural love, the ſecond is a gracious love, the third is a love of the glorified Saints: and in this kind of love of God, and enjoyment of our ſelves in him, the Soul ſhall be raviſhed with God, and be in a kind of Extaſie eternally. Col.3.3. Rev.1.10.

Here you may ſee that moſt people in the World miſtake Heaven; they look at Heaven and God in a ſenſual manner: where are they that look at Heaven in theſe Spiritual Excellencies, about enjoyning God, *or being with God* in this manner? As the *Jews* looked for a carnal *Meſſiah*, whoſe Kingdom ſhould be in the Earth, and whoſe Glory ſhould be external, not conſidering the ſpiritual Kingdom of Chriſt; ſo moſt in the World look but for a carnal Heaven. It is a good Evidence of the truth of Grace, if you can look to Heaven with a right Eye, in a right manner, to look at the ſpiritual part, and ſpiritual Excellency in Heaven. I conclude;

You ſee now Heaven's Society, they are *Saints, and Angels, and Chriſt, and God bleſſed for ever and ever.*

1. Who then would not forſake *Father and Mother*, the deareſt fellowſhip of this World to be with Chriſt in his Kingdom? You that love one another in the deepeſt Bonds, who cannot part out of this life but with the Survivers grief, and Hearts break: Tell me what a merry Day will that be, when (you ſhall not only meet again, never more to part aſunder, but when) Chriſt our Saviour ſhall gladly welcom you (every one of you) into his Society, *Thou ſhalt be with me.*] And let me ſpeak to the joy of us all, I mean all broken-hearted Chriſtians (as for you that are prophane ones, you have your portion here, therefore ſtand you by, and let the Children come to their ſhare) a day will come, I truſt in the Lord, when I ſhall meet you, and you me, in the Kingdom of Heaven: a day will come, I truſt in the Lord, when you and I ſhall be all admitted into the Society of *God, and of Chriſt, and of his Saints, and of the Angels*: a day will come, I truſt in the Lord, when with *theſe Eyes we ſhall behold our Redeemer*, together with that Thief that was crucified with him! a day will come, I truſt in the Lord, when we ſhall meet again with all the *Saints* that are gone afore us: and is not this a comfort? What ſhall we ſay, when we ſee our Saviour in his Throne, waited on with *Mary* his Mother, and *Magdalen*, and *Martha*, and *Lazarus*, and *Paul*, and *Peter*, and all the Apoſtles and Diſciples of our Lord and Saviour? yea, when this Thief ſhall be preſented to our view, the Wounds in his Hands and his Feet ſhining like Stars, and Pearls, and Rubies, all his Body glittering in Glory, and his Soul magnifying the Lord for his Converſion and Salvation world without end.

2. But ſtay, leſt we be led too forward, there is no ſuch thing for us, if we are not in the Covenant of Grace: Heaven is both happy and holy, and if we would enjoy Heaven, then we muſt fit our ſelves to that eſtate to which God hath preſerved us; to this purpoſe ſaith the Apoſtle, *Our Converſation is in Heaven, from whence we look for the Saviour*, Phil. 3. 20. He was aſſured of Heaven, and therefore he converſed as a Citizen of Heaven before he came there, every way he carried himſelf (as much as earth would ſuffer him) like them that live in Heaven: and thus muſt we (if ever we go to Heaven) become like to thoſe that are in that place. *Deceive not your ſelves, neither Whoremongers, nor Adulterers, nor Extortioners*, nor the like, *ſhall enter into the Kingdom of God*, 1 Cor. 6. 9. Do men who live in theſe ſins without all remorſe or repentance, ever think to go to Heaven? Is it poſſible that ever any fleſh ſhould go out of the puddle into the Paradiſe? No, no, *Away ye workers of iniquity, I know you not*, ſaith our Saviour: let no man cheriſh preſumptions of an Heavenly Kingdom, except he abſtain from all ſins againſt Conſcience. What then? But ſo live we here as becomes his Servants; and thus when we part, it is but for better Company: We loſe a few Friends, but we ſhall find Him that welcomes all his with this Heavenly Harmony, *Thou ſhalt be* —— with whom? *with me*] *in Paradiſe.*

Phil. 3. 10.

1 Cor. 6. 9.

Matth. 25. 41.

Hitherto of the *Society*. The laſt thing conſiderable is *the Place*, or *Ubi*, where his Soul arrived; but of that hereafter, as the Lord ſhall enable me. God give us all Grace ſo to live here, that howſoever we go hence one after another, yet at laſt we may all meet together with our Lord and Saviour in his Heavenly *Paradiſe*.

In Paradiſe.

AND where was that? our Adverſaries ſay, in *Limbus*, and yet (to give them their due) *Bellarmine* ſo means not as that *Limbus* was *Paradiſe*, but that in *Limbus* this Thief had his *Paradiſe*; to wit, the Viſion of God: *The Viſion of God* (ſaith *Bellarmine*) *is a true Paradiſe indeed, not local, but ſpiritual.* But, with *Bellarmine*'s leave, we have no ſuch ſenſe of *Paradiſe* in any part of Holy Writ. In the Old Teſtament we read of an earthly *Paradiſe*, wherein *Adam* lived; in the New Teſtament we read of an Heavenly *Paradiſe*, whither *Paul* was caught: yet both theſe were local: for the one (ſaith *Moſes*) *was a Garden Eaſtward in* Eden, *Gen.* 2. 8. and the other (ſaith *Paul*) was in Heaven, which he calls *the third Heaven*, 2 Cor. 12. 2. and that *Paradiſe* in my Text muſt be underſtood of *Heaven*, this Reſemblance confirms; the firſt *Adam* ſinned againſt God, and was preſently caſt out of that *Paradiſe* on Earth; the ſecond *Adam* made ſatisfaction for ſin, and ſo muſt preſently enter into this *Paradiſe* of Heaven; becauſe of the ſin of the firſt *Adam*, both he and all his Poſterity were thruſt out of *Eden*; becauſe of the ſufferings of the ſecond *Adam*, both he, and we, this Thief, and all Believers are to go into Heaven: So then this *Paradiſe* whither Chriſt is gone, and this Thief went with him, what is it? but as *Paul* calls it, *the third Heaven*? or as the Thief himſelf ſtyled it in his Prayer to our Saviour, *Remember me*, where? *in thy Kingdom.*

Ille enim verè Paradiſus deliciarum eſt, non corporalis, aut localis, ſed ſpiritualis & cæleſtis. Bellar. *de 7. verbis Domini.* l. 1. c. 4.

Gen. 2. 8.

1 Cor. 12. 2, 4.

And if this be it we call *Paradiſe*, what can we ſay of it? *It is not for us* (ſaith *Bernard*) *in theſe earthly bodies to mount into the Clouds, to pierce this fulneſs of light, to break into this bottomleſs depth of Glory; this is reſerved to the laſt day, when Chriſt Jeſus ſhall preſent us glorious and pure to his Father, without ſpot or wrinkle.* And yet becauſe God in his Word doth here give us a taſt of Heaven, by comparing it with the moſt precious things that are on Earth, let us follow him ſo far as he hath revealed it, and no further.

Bern. *ſuper Cant. ſerm.* 38.

In the midſt of Paradiſe is a Tree of Life, Revel. 22. 7. *and this Tree bears twelve manner of fruits, yielding her fruit every month*, Revel.

Rev. 9. 7.

Revel. 22 2. What more pleaſant than *Life*; and what *Life* better than where is variety of pleaſure? Here is *a Tree of Life*, and the *life of the Tree*; a *Tree of Life*, that renews life to the Eaters, and the *life of the Tree* bearing *fruit every month*; and as many months, ſo many fruits; ſuch are the varieties of Heaven's Joys, where Youth flouriſheth that never waxeth old, change of Delights and choice too entreth that never knoweth end. But look we a little further; *John* that calls this place *Paradiſe*, Revel. 2. calls this *Paradiſe a City*, * *Revel.* 21. and hereof he gives us the Quantity and Quality, the Bigneſs and Beauty: Firſt, for the Greatneſs of it, *An Angel with a golden Reed meaſures it*, and he finds *the length and the breadth, and the heighth of it are equal.* Secondly, for the Beauty of it, *The Walls* (ſaith he) *are of Jaſper, and the foundation of the Walls garniſhed with all manner of precious Stones; the twelve Gates are of Pearls, and the Streets paved with pure Gold: there is no need of Sun or Moon; for the Glory of God lightens it, and the Lamb* (*Chriſt Jeſus*) *is the light thereof.* See here the Excellency of this City: on which words to give you a ſhort Comment,

Rev. 22.2.

* Rev.21, from the 10th verſe to the 24. Some underſtand this of a glorious Church on earth, which muſt be after the deſtruction of the Whore, Beaſt, Dragon, and all covert and open Enemies, which new ſtate will abide till Glory come; their chief Argument is drawn from Verſe 24. I ſhall not much contradict the Comment of others, though as yet I am not fully convinced of it.

We'll begin firſt with the *Greatneſs* of it: The *Angel* ſets it down Twelve thouſand *Furlongs*, Verſe 16. Yet that we may know this certain number is but figuratively taken, you may gueſs at the immeaſurable magnitude of this City, by thoſe *many Manſions* ſpoken of by Chriſt, *John* 14. 2. *In my Father's houſe are many Manſions*: How many? ſo many (ſaith one *) as would ſuffice *infinitis mundis*, a Thouſand Worlds of Men; and though all the men in this one World attain not to it, it is not for want of room, but of will; *They believe not in him who hath prepared theſe Seats for them.* And gueſs it you may by that incredible diſtance betwixt Heaven and Earth. Some Aſtronomers compute, that betwixt us only and the Starry Firmament, there is no leſs than Seventy four Millions *, ſeven hundred three thouſand, one hundred eighty Miles; and if the Empyreal Heaven (as many ſay) be two or three Orbs above the Starry Firmament, how many more miles is it then beyond? and the further it is diſtant (we all know well enough) the Heavens being Orbwiſe, and one comprehending another, that which is furtheſt or higheſt, muſt needs be the greateſt: Hence it is that Scriptures compare the height of Heaven (and conſequently the magnitude) to the perfection of God paſt finding out; *Canſt thou by ſearching find out God?* —— *it is as high as Heaven, what canſt thou do?* Job 11. 8.

John 14.2.

* *Rolloc. in Joh. cap.* 14.

* *Caſman.* οὐρανογραφ.

Job.11.8.

Secondly, If ſuch be the Immenſity, what think you is the Beauty? It is a moſt glorious City, whoſe Walls are of *Jaſper*, whoſe building is of *Gold*, whoſe Gates are of *Pearls*, whoſe Foundation of *precious Stones*: and if ſuch be the Gates and Streets, what then are the inner Rooms? what are the Dining Chambers? what are the Lodging-Rooms? Oh how unſpeakable is the Glory of this City! Kings ſhall throw down their Crowns before it, and count all their Pomp and Glory but as duſt in compariſon; and well they may: for what is an earthly *Kingdom to this heavenly Paradiſe?* where is Mirth without Sadneſs, Health without Sorrow, Life without Labour, Light without Darkneſs, where every Saint is a King, *adorned with Light as with a Garment*, and clad in the richeſt Robes that God beſtows upon a Creature.

But that which more eſpecially cummends the Beauty of this City, is the Luſtre of it, *There is* (ſaith *John*) *no need of Sun or Moon*; it is *verus* ὅλυμπος, wholly Light it ſelf, not like the Starry Firmament, beſpangled here and there with glittering Spots; *It is all as it were one great, one glorious Sun*, from every Point it pours out abundantly whole Rivers of pureſt Light, and then what a Light is this?

Zanch. *de Cœlo beatorum, cap.* 4.

Nor is this all; for *the Glory of God lightens it, and the Lamb is the light thereof*; beſides the the native Luſtre, there is the Glory of God, the Glory of all Glories; this is it for which *Moſes* prayed, *O Lord, I beſeech thee ſhew me thy glory*: to whom God anſwered, *Thou canſt not ſee my face and live* —— *but I will put thee in a cleft of the Rock, and will cover thee with my hand while my glory paſſeth by; then will I take away my hand, and thou ſhalt ſee my back parts; but my face ſhall not be ſeen.* And if *Moſes*'s Face ſhone ſo bright with ſeeing God's back-parts, that the *Iſraelites were afraid to come nigh him*, and that he was fain to *cover his face with a veil while he ſpake unto them*; how bright then is *Paradiſe*, not only lightned with the back-parts of God, but with his own Divine Glory? *From the Majeſty of God* (ſaith a Modern) *there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby cauſeth that they ſee him fully face to face.*

Exod. 33. 18,20,21, 22,23.

Exod. 34. 30, 33.

Zanch. *de Cœlo beat.* l. 1. c. 4.

Again, *The Glory of God, and the Lamb of God* both give their Lights; that *Lamb that was ſlain from the beginning of the world*, that Body of his once crucified, now brighter than ten thouſand Suns: O how infinitely glorious doth it make this *Paradiſe*, this City of God? *His Countenance is as the Sun that ſhineth in his ſtrength*, ſaith *John*, Revel. 1. 16. But what Stars are thoſe in his Hands and his Feet? Where the Nails pierced, now it ſparkleth; where the Spear entred, now it glittereth glorioſly: if we look all over him, *his Head and his Hair are as white as Snow, his Eyes are as a flame of fire, his Feet like unto fine Braſs, as if they burned in a Furnace*: no wonder then if ſuch Beams come from this Sun (the Son of *Righteouſneſs*) that all Heaven ſhines with it from the one end to the other.

Rev. 1.16.

Ibid. v. 14, 15.

And yet again, the Lamb and the Saints all give their Lights; for *We know that when he ſhall appear, we ſhall be like him*, 1 Joh. 3. 2. How like? Why? *He ſhall change our vile bodies, that they may be faſhioned like unto his glorious body*, Phil. 3. 21. In what like? even in this very quality; for, They that be wiſe ſhall ſhine, Dan. 12. 3. How ſhine? *As the brightneſs of the Firmament*: Nay more, *As the Stars*, ſaith *Daniel*: Nay more, *As the Sun*, ſaith our *Saviour*: Nay, yet more ſaith *Chryſoſtom*: Howſoever the Righteous in Heaven are compared to the Sun, *Matth.* 13. 43. It is not, *becauſe they ſhall not ſurpaſs the brightneſs of it; but the Sun being the moſt glittering thing in this World, he takes a reſemblance*

1 Joh. 3.2.

Phil. 3.21.

Dan. 12.3.

Mat. 13.43.

Chryſoſt. *in* Mttah. *Hom.* 6.

Rev.21.23

thence only towards the expreſſing of their Glory. Now then what a maſs of light will ariſe in *Paradiſe*, where ſo many millions of Suns appear all at once? If one Sun make the Morning Sky ſo glorious, what a bright-ſhining and glorious Day is there, where there's not a Body but 'tis a Sun? Sure it is, *There ſhall be no Night there, no need of Candle, no need of Sun, or Moon, or Star.* O that this Clay of ours ſhould be partakers of ſuch Glory! What am I, O Lord, that being a Worm on Earth, thou wilt make me a Saint in Heaven? This Body of Earth and Duſt ſhall ſhine in Heaven like thoſe glorious Spangles in the Firmament; this Body that ſhall rot in Duſt, and fall more vile than a Carrion, ſhall ariſe in glory, and ſhine like the glorious Body of our Saviour in the Mount of *Tabor*. To come near my Text; See here a Saint-Thief ſhining gloriouſly; he that was crucified with our Saviour, at whoſe death the Sun hid her Face with a Veil, now he reigns in glory without need of Sun; for he is a Sun himſelf, ſhining more clearly than the Sun at Noon: He that one day was faſtned to a Croſs, now walks at liberty through the Streets of Paradiſe, and all the Joys, all the Riches, all the Glory that can be, is poured upon him. What elſe? He is in Paradiſe, and what is Paradiſe but a place of Pleaſure? where Sorrow is never felt, Complaint is never heard, matter of Sadneſs is never ſeen, evil Succeſs is never feared; but in ſtead thereof there is all good without any evil; Life that never endeth, Beauty that never fadeth, Love that never cooleth, Health that never impaireth, Joy that never ceaſeth; what more could this penitent wiſh, than to hear him ſpeak that promiſed *Paradiſe*, and performed his Promiſe, *To day thou ſhalt be? thou art with me in Paradiſe.*

And thus in a Map have I given you *Paradiſe*] for *quantity great, for quality glorious*; hereafter you may know it better, when you ſhall walk through the Streets, obſerve the Towers, fully contemplate the Glory: which that you may, one word of Application before I end.

Uſe 1. * *Meditate* then with what ſweet delight every true Servant of God may bathe himſelf before-hand, even in this Valley of Tears! Did we but think on this Glorious Place, wherein are thoſe Heavenly Manſions prepared for us, did we ſpend many thoughts upon it, and ever and anon ſigh and ſeek after it, untill we came to the fingering and poſſeſſion of it; O how would theſe Heavenly Meditations raviſh our Souls, as if Heaven enter'd into us, before we entred into Heaven! Conſider of this in what caſe ſoever we are, whether we are vexed, or injured, or oppreſſed, or perſecuted *for the Name of Chriſt*; there is nothing ſo imbittered, that a Thought of Heaven will not ſweeten: yet I ſay not that we are only to think of it; with all let us ſtrive and ſtrain to get into this Golden City, where Streets, Walls, Gates, and all is Gold and Pearl; nay, where Pearl is Puddle, and nothing worth in compariſon of thoſe Things which ſhall be revealed unto each faithful Soul.

Uſe 2. On the other ſide, Conſider with your ſelves what Fools are they who deprive themſelves willingly of this endleſs Glory; who bereave themſelves of a Room in this City of Pearl, for a few carnal Pleaſures? What Bedlams and humane Beaſts are they, who ſhut themſelves out of *Paradiſe*, for a little tranſitory Pelf? What Sots and ſenſeleſs Wretches are they, who wittingly and wilfully bar themſelves out of this Palace, for the ſhort fruition of worldly traſh and trifles? As for you, *of whom I hope better things*, let me adviſe you for the love of God, for the love of Chriſt, for the love that you bear to your own Souls, that *you would ſettle your affections on things above, and not on things beneath*: and then you ſhall find one day the comfort of it, when leaving this World, the *Spirit of Chriſt* ſhall whiſper to your Souls this happy Tydings, *To day ſhalt thou be with me in Paradiſe.*]

Here is an end: Shall I now caſt up the Accounts of what I have delivered you? The total is this:

Every Sinner that Repents and Believes, ſhall be Saved: you need no other Inſtance than this Thief on the Croſs, at one hearty Tear, one penitent Prayer, *Lord, remember me in thy Kingdom*, the Lord gives him his Deſire; ſee here the *Fiat, Thou ſhalt be*] the Expedition, *to day*] his Admiſſion, *with me*] the Place whither he is inducted, it is *into Paradiſe*:] and there now he *Officiates*, doing Service to God without ceaſing, World without end. O Lord give me Grace ſo to Repent and believe, that whenſoever I go hence, *that day I may be with thee in Paradiſe.*

AMEN.

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* For *meditation* hereof, ſee it fully and largely in *Meditation of Heaven's Happineſs.* Chap. 8. Sect. 7,8,9, &c. *Third Edition.*

SOLI DEO GLORIA.

REDEEMING
THE
TIME.

A
SERMON
PREACHED AT
PRESTON
IN
LANCASHIRE,
JANUARY the Fourth, 1657.
AT THE
Funeral of the Honourable Lady,
THE LADY
MARGARET HOUGHTON.

Reviſed and ſomewhat Enlarged; and, at the Importunity of ſome
Friends, now Publiſhed.

By *ISAAC AMBROSE*, Preacher of
the Goſpel at *Garſtange* in the ſame County.

1855
1657
198

EPHES. V. 16.
Redeeming the TIME.

THE Apoſtle here gives many Leſſons;
v. 1. exhorting, 1. To love, *Walk in love, as*
Chriſt alſo hath loved us. 2. To fly For-
v. 3. nication, *But fornication, and all un-*
cleanneſs, or covetouſneſs, let it not be once named
amongſt you, as becometh Saints. 3. To avoid in-
timate, dear, or familiar converſe with graceleſs
v. 7, 8. Men, *Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are you light; walk as children of light.* 4. To walk warily, exactly, circumſpectly, *See then that ye walk circumſpectly, not as fools, but as wiſe.* And this laſt he amplifies from an effect, which teſtifies a circumſpect, exact, and accurate walking, to wit, *Redeeming the Time*, &c.

I

I am only to learn you ſome part of this laſt Leſſon; wherein you have 1. The inſtruction it ſelf, *See that you walk circumſpectly.* 2. The amplification of this Inſtruction; and that is either from the reaſon binding to it, *not as fools, but as wiſe*; or from the effect teſtifying of it, *Redeeming the Time.*

1. For the inſtruction it ſelf, *See that ye walk circumſpectly, ἀκριβῶς, exactly, preciſely*; no word fits the Greek better than this; it comes of two words, παρὰ τὸ ἄχει, καὶ τὸ βαῖνον, which ſignifie to go to the extremity of a thing: *we muſt be willing to go to the utmſt of every Command.* To which purpoſe are thoſe precepts, to be *hot in* Rev. 3.16. *Religion*, Rev. 3. 16. to be *zealous of good* Tit. 2.14. *works*, Tit. 2. 14. to be *fervent in ſpirit*, Rom. 12. 11. Rom. 12. 11. to *ſtrive to enter in at the* Luke 13.24 *ſtrait gate*, Luke 13. 24. with an holy *violence to lay hold upon the Kingdom of Heaven*, Mat. 11.12 Matth. 11. 12. But this is not the point I ſhall now inſiſt on.

2. For the reaſon binding to it, *not as fools, but as wiſe.* It points to us, that *exactneſs or preciſeneſs in holy walking, is a fruit of true Wiſdom. Luther* brings in the Men of the World objecting againſt him, *Num tu ſolus ſapis? Num ſolus tu Deo places?* What? are you the only wiſe man in the World? do you only pleaſe God? The anſwer was eaſie from this Text, that *exact walking, or a ſtrict converſation, is the fruit of Wiſdom.* But neither is this the point that I ſhall inſiſt on.

3. For the effect teſtifying of it, *Redeeming the Time.* If I may open the words, 1. By *Time* is meant *Opportunity*; which either is taken for the whole courſe of our remaining life, or for ſuch and ſuch particular occaſions as God doth offer to this or that particular Duty; and both theſe may be underſtood here. 2. By *Redeeming the Time*, is meant either the avoiding of ſome hinderances, which would take us off from the opportunity; or the recompencing of ſome former unfruitfulneſs, which hath been in the former part of our life; or a gaining, ſtretching, improving of Time by embracing all the occaſions of doing all the good we can do: and we ſhall diſcover anon, that all theſe may be underſtood here. In the mean time we lay down this Poſition as a neceſſary, fundamental, Evangelical Truth, that *Time muſt be redeemed.* Look to it all ye that fear God; herein will your ſpiritual Wiſdom and exact walking appear, even in *Redeeming the Time.*

In the proſecution of this point, I ſhall 1. give you the ὅτι. 2. The τί. 3. The διότι. And then come to Application.

1. That Time muſt be redeemed, the very Heathens confirm it: 'Twas the ſaying of one *Pittacus*, one of the ſeven Wiſe Men, γνῶθι καιρὸν, *know Time; loſe not a minute. Theophraſtes* had another ſaying near to this, *Sumptus pretioſiſſimus tempus: Time is of precious coſt. Pliny* ſeeing but his Nephew at leiſure, taking ſome turns in his walk, was ſo very ſtrict, that he tells him, *Non licet has horas perdere, He ſhould not loſe ſo many precious hours.* When *Titus* the Son of *Veſpaſian*, who revenged Chriſt's Blood on *Jeruſalem*, returned Victor to *Rome*, remembring one night that he had done no good that day, he cryed out to his Friends, *Heu perdidi diem! O alas, I have loſt a day!* Little do we think of loſing Time, and is not this our ſhame? If ſuch men without God and Chriſt, without Law and Goſpel, without all the promiſes of God and Chriſt in Law or Goſpel, could ſay thus much, how may they riſe up in judgment againſt many of us? But we cite not them, as though we ſtood in need of their learning; the Apoſtles themſelves give it us in charge, *Walk in Wiſdom towards them that are without, redeeming the Time*, Col. 4. 5. *and exhort one another while it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin.* And again, *while it is ſaid to day, if* Heb. 3. 13, 15. *ye will hear his voice, harden not your hearts:* And, *paſs the time of your ſojourning here with* 1 Pet. 1. 17, 18. *fear, foraſmuch as ye know that ye were not redeemed with corruptible things,* —— *but with the precious blood of Chriſt.* q. d. Chriſt redeemed you, and therefore you had need to redeem the Time. *For the time paſt of our* 1 Pet. 4.3. *life may ſuffice us to have wrought the will of the Gentiles,* —— *ſo that henceforth we ſhould not ſerve ſin,* —— *or no longer ſhould we* Rom. 6.6. *live the reſt of our time in the fleſh to the* Gal. 6.9, 10. *luſts of men, but to the will of God.* —— *Let us not be weary in well doing, for in due ſeaſon we ſhall reap if we faint not; as we have therefore opportunity, let us do good unto all men.* It is *Hierom*'s ſaying upon theſe words, 'O how ſhort is this Race of my life? *Breve vitæ Curriculum, &c.* Hieron. l. 3 *Comment. John* 4. 'how ſhort is this Time now in hand? my 'ſtudying, preaching, writing, correcting, reading, what is it but a gaining or a loſing of 'my Time?

2. What is it to redeem the Time? I anſwer, it comprehends theſe particulars.

1. An avoiding any thing which would hinder us from taking the opportunity. If you aſk, what are theſe hinderances? I anſwer, 1. Ignorance; many think they are not in ſo ſtrait a manner to be accountable for Time. It is a general opinion of the groſly ignorant, that if they can but paſs away in time without doing any harm (as they ſay) they are well enough; as if no account of Time might be given at all: they are ignorant of this principle, that they *are to improve and to redeem the Time.* 2. Slothfulneſs; this makes men heedleſs or careleſs of their Time: As it is with the ſluggard, *Yet a little more ſleep, a* Prov. 6.10. *little more ſlumber, a little more folding of the arms to ſleep.* So it is with the idle perſon, *Let this hour and this day be ſpent in doing nothing.* O the many golden hours, and days, and years, that many thouſands ſpend, and yet cannot give the leaſt account wherein either they have glorified God, or ſerved their generations. 3. Love of fleſhly liberty: Alas, what care they for redeeming Time, who are ſet on their luſts and liberties to ſin? All the care they have, it is meerly to eat, and drink, and play: ſenſual pleaſures are the whole ſtudy of theſe men, and if they can but enjoy them, let Time ſlip away as it will, they never regard it.

2. A recompenſing of ſome former unfruitfulneſs: ἐξαγοράζω hath this interpretation, it is a redeeming (as it were) of that jewel of Time that hath been formerly loſt. As a Traveller that hath long ſtayed at an Inn, when he finds the night coming upon him, he mends his pace, and goes as many miles in an hour or two, as he did before in many. This methinks comes neareſt to the word *Redimo, to redeem*, or to buy back again. It

is taken (ſay ſome) from the cuſtom and practice of wiſe Merchants or Tradeſmen, who uſe to buy their Commodities while fit time of buying ſerves, and while the market holds; and having haply had great loſſes, or formerly ſpent their Time idly or unthriftily, they do by their after diligence ſeek to redeem, and (as it were) to buy back again the Time that is paſt.

3. An embracing of all occaſions for acting graces, and doing good; and this agrees with the reaſon following, *for the days are evil*. q. d. Look to your ſelves, for theſe are hard and diſmal times; now is much corruption and great perſecution, and the opportunity of good is exceedingly ſtraitned; and therefore it is very needful to catch at Time, and to lay hold on an opportunity, both to exerciſe graces, and to be doing as much good as you may, while John 9.4. the time permitteth. *I muſt work the works of him that ſent me, while it is day*, ſaith Chriſt, *the night cometh when no man can work*: And, John.12. 35. *yet a little while and the light is with you, walk while ye have the light, leſt darkneſs come upon* Gal.6.10. *you*: And, *as we have opportunity, let us do good unto all men, eſpecially to them who are of the houſhold of faith*. Mark theſe ſayings, *while it is called to day*; *and while the light is with you*; *and while you have opportunity*. Thus you ſee what it is.

3. But why muſt *Time be redeemed*? what neceſſity for that? I anſwer ——

1. In reſpect of Time paſt. Alas! many a golden ſeaſon have we loſt; how many hours, and days, and months, and years have we ſpent idly, and done little good? Is it not time then to lay hold of every opportunity to redeem Time paſt? When God brought us forth into this World, his commands were upon us to work in his Vineyard, and to that purpoſe he deſigned to every one his Time; *thus many days, or months, or years, ſhall you every one live*; *and while you live be imploying theſe and theſe talents*; *it is my command upon all the ſons of men, in the ſweat of thy face* (i. e. Gen.3.19. of thy brow, or of thy brain,) *ſhalt thou eat bread, till thou return unto the ground*; *and why then do ye ſtand all the day idle? why are ye not in the work, and eſpecially in the work of the Lord*? Now if this be ſo, that there is ſuch a command, and that we have broke this command at ſuch a time, and ſuch a time, is it not our duty, and is there not cauſe to redeem the Time? A fellow that hath loytered a great part of the day in his buſineſs, and yet muſt needs finiſh his work, will he not toyl and ſweat at it towards night? will he not double his pains, and put all his ſtrength to it? So we, having not only been ſlack in our buſineſs about God's Service, and ſlow in the way towards Heaven, but even for many years having perhaps run in a quite contrary courſe, and done the Devil's work, how ſhould we now towards the night of our natural life, and in the concluſion of the ſhort ſpan thereof, ſpare no pains, double our diligence, preſs hard to the price of the high calling with an holy kind of violence; lay hold upon the Kingdom of Heaven, with all zeal, courage and reſolution; labour to redeeem time paſt, becauſe it is paſt: This is our reaſon.

2. In reſpect of Time preſent: It is but a moment on which depends eternal bliſs or woe; if we have loſt Time paſt, and if we do loſe Time preſent, we may be undone for ever. In this reſpect we may ſay of Time, as *Boaz* ſaid to his kinſman concerning *Ruth*, *If you will* Ruth 4.4. *redeem it, redeem it*: never think of redeeming it to morrow, or the other day, or hereafter; for no Time is properly yours but the preſent Time. *Behold now is the accepted* 2Cor.6.2. *time*; *behold now is the day of ſalvation*: now while I am ſpeaking and you hearing, now e're the night be done, or the next day comes on. Oh! why ſhould we trifle away the Time which is properly ours, and promiſe to our ſelves great things in a time which is none of ours? When Chriſt mourned over *Jeruſalem*, he bemoans it thus, *If thou hadſt known* Luke 19. 42. *even thou at leaſt in this thy day, the things belonging to thy peace*: So may I mourn over you, If thou hadſt known, even thou *at leaſt in this thy day*: when's that? while Miniſters call and you hear, this is your day; and therefore he that never heard effectually, let him hear now; it is now high time to awake out of that curſed ſecurity wherein you lie; the Lord is now come near, Chriſt Jeſus is calling, Mercy is intreating, and Wiſdom is even hoarſe with crying after you; if you loſe this Time, this hour of Grace, who knows whether ever you ſhall enjoy ſuch another ſeaſon? Oh take Time by the Forehead! *poſt eſt occaſio calva*; it will be too late ſoon. Now the Lord calls, and now it concerns us to beſtir our ſelves upon theſe grounds.

1. Becauſe now *are evil days*; the very reaſon in the Text: theſe are the laſt Times which the Apoſtle calls *perillous Times*; and why perillous? *For men ſhall be lovers of their* 2Tim.3.1, 2. *own ſelves, covetous, boaſters, proud, blaſphemers*, &c. One would think it rather an Hiſtory than a Prophecy of our days. Oh is it not time now, if ever, *to redeem the Time*?

2. Becauſe now are days of light: notwithſtanding the evils of ſome or moſt in compariſon, yet many glorious Truths do now appear: the Devil, I know, now brings forth his ware, but withal God is now a communicating many bleſſed Truths. In reſpect of us, our Fathers before, and ſince the Reformation, were in great darkneſs; the candle of God now ſhines upon this Nation with extraordinary light: And what then? Why therefore it concerns us to *redeem the Time*: This is the Apoſtles Argument, *The time of this ignorance God winks at,* Act.17.30 *but now he commandeth every man every where to repent*. This is another reaſon.

3. In reſpect of Time to come: I ſhall inſtance only in time of Death, and time of Judgment.

1. Death is at hand, and then we cannot redeem the Time: So the Preacher, *Whatſo-* Eccleſ.9. 10. *ever thy hand findeth to do, do it with thy might*; *for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt*. q. d. If there be any thing to be done, if there be any Duty God requires, do it in life; for when death ſhall come, there ſhall be no more preaching, praying, hearing. *The grave cannot praiſe thee, death cannot celebrate thee, they that go down into the pit cannot* Iſa.38.18, 19. *hope for thy truth: the living, the living he ſhall praiſe thee, as I do this day*.

2. Our doom for eternity of Joys or Woes draws on apace, and is even at the door. Then I am ſure, account muſt be given for *Time*, as well as for all other things. ‘Come, ‘will Chriſt ſay, give an account of thy Steward-

‘ ſhip, of all things done in the fleſh, and of ‘ every moment of Time: how didſt thou ſpend ‘ ſuch a Day, ſuch a Sabbath? was not ſuch a ‘ day ſpent ſinfully or very unprofitably, and ‘ was it ever redeemed? Here's a reaſon indeed to force on us this Duty. But of this and other reaſons I ſhall ſpeak more in the Motives when I exhort you to it.

Uſe 1. Well then, is it ſo, that *Time muſt be redeemed*? This may reprove ſeveral ſorts of perſons: As ——

1. The idle; that are ſo far from *redeeming Time*, that they are perpetually loſing Time. Ezek. 16. This was the ſin of *Sodom, Pride, fulneſs of Bread, and abundance of Idleneſs, was in her.* Give me leave a little to lay open this ſin. Surely this ſin is the fountain of all ſins; by doing nothing we ſhall be ſure to learn how to do ill. It is ſaid of *Rome*, that during the time of their Wars with *Carthage*, and other Enemies in *Africa*, they knew not what Vice meant; but no ſooner had they got the Conqueſt, than through idleneſs they came to ruin. Ruſt you know will fret into the hardeſt Iron, if it be not uſed; ſo Vice will infect the beſt Heart, if given to Idleneſs. Standing water is ſooner frozen than the running ſtream; and he that ſitteth is more ſubject to ſleep than he that walketh; ſo the idle man is far more ſubject to temptation than he that is profitably exerciſed. Idleneſs is the Devil's ſpecial opportunity; and we have an inſtance in *David's* Idleneſs, who at that time, was ſet on by the Devil to commit other ſins of Adultery and Murder. But this is a ſin that very Boys in Schools can declaim againſt; and if it were not that I ſee many amongſt us ſpend their Time ſo very unprofitably, I had not once named it. Oh think of it! If a Maſter ſhould ſet a light upon a Candleſtick, and give his Servant Food, and Time, and all things convenient wherewith to work, yet when he comes to ſee if his task be finiſhed, he finds that the Meat is waſted, the Time is ended, the Candle to the very ſocket burned, and little or nothing of the work is furthered, how would ſuch a Servant excuſe himſelf unto his Maſter? And is it not ſo with many of you? God hath given you Meat, Drink, and Time; he hath given you Candle, Fire, and Matter; but what have you done? Is not the Lamp of your life almoſt conſumed, and yet you have not finiſhed the work that was given you to do? Mat. 20. 6. *Oh why ſtand ye here all the day idle*?

Job 21. 12, 13. 2. The voluptuous: Theſe miſpend their Time as ill as the former. *They take the Timbrel and Harp, and rejoyce at the ſound of the Organ, they ſpend their days in mirth.* They waſte the fat and marrow (as it were) of precious Time, even the flower of their Age, in froth and folly. Lord, that men ſhould live upon Earth, as *Leviathan* in the Sea, only to take their ſport and paſtime therein! We have ſeen the ſad Cataſtrophe of ſome who have led ſuch lives; and I believe ſtill there is a generation of men, that except they be continually exerciſed in variety of Pleaſures, they are ſore troubled with *Time*; what elſe is the meaning of all thoſe *Paſs-Times* (as they call them) but only a concatenation of ſuch Delights as pleaſe the Fleſh, that Time may not be tedious or wearisome unto them? Little do theſe men conſider that ſaying of *Chryſoſtom*, ‘ The preſent Time is not for melting into ‘ mirth, but for lamentation and mourning; ‘ the Devil omits no time to hurt you, for he ‘ knows his time is ſhort, ſtill he is laying his ‘ Snares, to intrap mens Souls; he goes about ‘ like a roaring Lion to devour; he roars, and ‘ fumes, and flaſhes out fire againſt your Salva‘tion; and do you ſit ſtill, and jovially jeſt ‘ it out? Heark in your ears! the preſent Time ‘ is not for mirth, ſaith *Chryſoſtome*; no, no, the preſent Time is for vertuous Actions, to do the great buſineſs for which you were born, to mourn, and ſorrow, and ſue out your pardon, and not to ſpend it in jollity, and fleſhly delights. If a condemned man had two or three days granted him to ſue out his pardon, were that a time for Pleaſure and Sports? Surely the Sentence of Death is upon all fleſh; Gen. 2. 17. *In the day that thou eateſt thereof thou ſhalt ſurely die*; only a little uncertain Time is granted to ſue out our pardon in the name of Chriſt: why then do you ſlip away your Time ſinfully, and will not redeem it?

Præſens tempus non effundendi gaudii, ſed tribulationum, &c. Chryſ. *in cap.* 5. *ad* Epheſ. *Ser.* 17.

3. The godly themſelves: Alas! the beſt are ſhort in this Duty of *redeeming the Time.* Did not the Lord complain againſt his own people? Jer. 8. 7. *The Stork in the Heaven knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, obſerve the time of their coming, but my people know not the judgment of the Lord.* Certainly God's own people do not ſo improve as they ought, thoſe many gracious ſeaſons of love which the Lord affords them. O the omiſſions of Duties, and commiſſions of Evils whereof we all ſtand guilty! Of how many good hours have we been ill Husbands? I ſhall not need to reckon up our times of Infancy when we knew nothing, nor of childhood when we knew very little, nor of youth when we knew not much of that we ought to know; but ſince our riper years, yea ſince the time of our regeneracy, how prodigal have we been of this precious Commodity of Time? Thoſe that keep exact Diaries can eaſily tell you, *ſuch an hour loſt, and ſuch an hour ill ſpent; this day I did little good, and the other day I ſinned againſt my God.* If in this caſe I may ſpeak out my own Experiences, I muſt needs acknowledge that many and many a day I have loſt ſuch and ſuch an opportunity, and now that evil days come thick upon me, wherein I would gladly redeem my days, Oh how ſlow and backward am I as yet in this Heavenly Duty! My dear Brethren, I ſhall not only reprove you, but my ſelf in this! *O why art thou ſo dull, and liſtleſs, and heavy, O my Soul? Awake, awake! ſtir up thy ſelf, and with redoubled diligence fall to the work of redeeming Time, while yet the time, the day, the ſeaſon, the opportunity of Grace, of Heaven, or of Salvation laſteth.*

Uſe 2. 2. Muſt *Time be redeemed*? Why then let me exhort you by the meekneſs and gentleneſs of Chriſt to be in the exerciſe of this Duty. Oh *redeem your Time!* avoid all thoſe hinderances that would take you off: recompence your former unfruitfulneſs by after-diligence; embrace all occaſions of acting grace, and doing good. I might dilate on all theſe particulars; but I ſhall contract all in theſe very words, *Redeem the Time, oh redeem your Time.*

The Motives beſides the former Reaſons may be theſe.

1. Time is ever on the wing, and ſtays for no man. The Scripture is very full of this; we meet with many ſimilitudes hinting at the ſudden

Job. 9.25, 26. ſudden inviſible motion of Time. *My days are ſwifter than a poſt, they fly away; they are paſſed away as the ſwift Ships, as the Eagle that haſteth to the prey.* See how *Job* here multiplies compariſons, that if we will not learn by the firſt, we might learn by a ſecond, or by a third: Go we to the land, and there we ſee *Time* on the ſpur, in the ſwift riding poſt; go we to the Sea, and there we ſee *Time* upon the wind, in the ſwift ſailing Ship; go we to the Air, and there we ſee *Time* upon the wing, in the ſwift flying Eagle. Hence the Ancients emblem'd *Time* with wings, as if it were not only running, or ſailing, but flying. Oh how ſad it is to ſee men live as if Time had leaden heels, and not ſwift wings; or as if Time would any time ſtay our leiſure, and not be gone. Be not deceived, you that are weary of Time, either now *redeem it*, or you will one day cry out, Wiſd. 5.8, 9, 10, 11, 12, 13. *What hath pride profited us? or what good hath riches with our vaunting brought us? All theſe things are paſſed away like a ſhadow, and as a poſt that paſſeth by; or as a Ship; —or as a Bird; —or as an Arrow; —even ſo we*, &c.

2. As Time is ſwift, ſo our Time is ſhort. The Heavens indeed are ſaid to be of ſwift motion, but of long continuance; but our Time is otherwiſe. When the *Corinthians* propounded divers caſes of Conſcience, after ſome Anſwers the Apoſtle gives them in this: 1Cor.7.29 *But this I ſay, brethren, the time is ſhort*, or *time is cut off*: he alludes to Sea-faring men that have almoſt done their Voyage, and begin to ſtrike ſail. Time was in the beginning of the world that men might ſay, I may, by courſe of Nature, live a matter of ſix, or ſeven, or eight, or nine hundred years; but now God hath ſo caſt out the time of our age, that ſo ſoon as we begin our Voyage, we are ready to ſtrike ſail: we have but a little *time*; If I ſhould meaſure it out, what is it but an Ell, a Span, an Inch, a Point? And is it not time then to *redeem the time*?

3. Time is not only ſwift and ſhort, but nothing, I ſay a very nothing in compariſon. As ſome creatures are ſaid to be nothing in compariſon of others. What is the Ant to the Elephant, or the Shrimp to the Whale? What is the whole Body of the Earth to the Body of the Heavens? So is *our time* as nothing to *all time*, and *all time* is as nothing to Eternity. *David* that found out a ſhort dimenſion of his Time conſidered abſolutely, or in it ſelf, Pſal. 39.5. *Behold thou haſt made my days as an hand-breadth*; yet he could find out no dimenſion little enough for his time compared with God, *Mine age is as nothing before thee.* God's Being conſiſts in one Eternal now; but man's Time is divided into paſt, preſent, and to come; three nothings, which being added together, amount in the total to this Sum, *Mine age is as nothing before thee.* Oh that we would conſider of this Language of the Holy Ghoſt! were it not enough, think you, to put us on this Duty of improving and trading our Time while the Time is ours, and while this ſhort Time laſteth?

4. Though *Time* be ſwift and ſhort, and as nothing in compariſon, yet it is a commodity more precious than the Gold of *Ophir*. If herein we might hear loſt Souls to utter themſelves, Oh what would they ſay? or what would they give for a little of that little Time they had on Earth? If the Lord by divine and extraordinary diſpenſation, would but grant them one months Time to come hither again, and to make a new Trial, do you think they would not prize this Grant? would they not eſteem that little ſhort Golden ſeaſon of Grace at an high and mighty rate? would they not make uſe of every opportunity to lay hold of Heaven, and to eſcape thoſe Fires wherein now they are burning, frying, and flaming? O yes! if you would then tempt them, ſaying, ‘Come, ſpend this hour merrily; would they not anſwer; alas! we have but one months Time to live here in this World, and then we muſt either to Hell again, or if we improve our Time well, we muſt to Heaven; and what? ſhall we trifle away this time of Trial and of Grace in offending God? Shall we caſt away our Souls again to gratifie you, or to pleaſe our own Fleſh, for ſo little a time as we have now to live? Oh God forbid! avoid Satan! avoid all Temptations! welcom now all thoſe Meſſengers of Heaven that will bring us the glad tidings, the tenders, the offers of Chriſt and of Salvation! let not one Sand in the Hour-glaſs run, but let us be doing ſome good; let this Hour be ſpent in Prayer, and the next in Meditation, and the next in hearing of God's Word, and the next in the exerciſe of this and that grace, and ſo on; but not one hour in ſin. Why ſurely thus would they prize and improve *the Time*, that know by woful experience what it is to loſe *the Time*. And by this we may gueſs the worth of *Time*: Oh it is precious, ſo precious that if all the Earth were turned into Gold, it could not purchaſe one minute of it. Methinks this motive ſhould work, and now that we have a little time, it ſhould prevail with us to *redeem the Time*.

5. Our *Time* hath been a very ſinful time. Ah my Brethren, think over your ignorance, unbelief, worldlineſs, covetouſneſs, pride, malice, luſts, lukewarmneſs, impatience, diſcontentedneſs, vain-glory, ſelf-love, wandring and wicked imaginations: In a word, all your pollutions, diſtempers, eſtrangedneſs from God in the time of your Unregeneracy: oh were not thoſe ſinful, abominable, and rebellious times: or be it ſo that your gracious God hath ſince thoſe times wrought in you effectually his ſaving Grace, have you not ſince then loſt your firſt love, or at leaſt grown remiſs and cold, and lukewarm in it? Say then, ſpeak out your hearts and tell me, is it not time now to remember from whence you are fallen, and to repent, and to do your firſt works? Bleſſed Mr. *Bolton* hath a ſaying; ‘That if it were poſſible that any uncomfortable Paſſion were incident to a glorified Saint in Heaven, he would be ſorry, and tranſported with extream anger and indignation againſt himſelf, that he was not a meer greedy ingroſſer (as it were) and improver of Time for doing excellently upon Earth, and that every hour, eſpecially after his Converſion, was not crowned with ſome rare and more remarkable Exploit, with ſome more ſpecial and noble ſervice for the glorifying of that moſt bountiful and ever bleſſed God, who hath now honoured him with ſuch unſpeakable Glory in the Kingdom of Heaven. But if no ſuch Paſſion is in glorified Saints, I am ſure we have all cauſe enough to loath our ſelves in our own ſight, for our iniquities, and for our abominations. O come, let this be a motive to ſpur us on, and to quicken us in this Duty of *Redeeming the Time*, becauſe *our Days were evil.*

6. The Scriptures ſpeak of a remarable ſet time of grace, *a time of viſitation*, Luke 19. 44. *a time of Salvation*, 2 Cor. 6. 2. *a time whilſt God may be found*, Pſal. 32. 6. *a time when he holds out the golden Scepter*, Eſther 5. 2. a time wherein the Fountain runneth, and the Spirit proclaimeth, *Ho, every one that thirſteth, come ye to the Waters*, Iſa. 55. 1. Thus *Jeruſalem* had her time; and all the ſeveral Churches in *Aſia* had their time; and now *England*, *Scotland*, and *Ireland*, have their time; and if we miſ-improve this time, and walk unworthy of this Grace and Goſpel of Chriſt, this Time will have an end, this Sun will go down at noon, and ſet upon our heads. Pſal. 95. 11. *This day, if you will hear my voice, harden not your hearts*, ſaid God to *Iſrael*; but they hardned their hearts, and therefore *God ſware to them in his wrath, that they ſhould never enter into his reſt*. If it be ſo with us as it was with *Iſrael* in the wilderneſs, we do not know but this very day the Lord may clap an Oath upon our heads, that we ſhall never enter into his reſt. Oh then that we would learn of the Ant, that gathereth her meat in the Summer-time! Oh that while we have this time of grace, we would redeem the Time in praying, reading, hearing, meditating, and treaſuring up the things belonging to our peace! This time is a ſet-time that haſtens away; and we cannot with *Joſhua* bid the Sun ſtand ſtill. O then let us ſay, *This is our time, and therefore what we will do for our Souls, we will do it now*. Surely better it is to redeem it now, than to wiſh in pain and torment for the time again when it is paſt redemption.

7. The time is a coming, yea, it is near, even at the door, when *Time* ſhall be no more. This is the voice of the ſeventh Angel, *And the Angel which I ſaw ſtanding upon the Sea and upon the Earth, lifted up his hand to Heaven, and ſware by him that liveth for ever and ever, that there ſhould be time no longer*, Rev. 10. 5, 6. Who was this? a man? no, *an Angel*: and what? did he ſay it? no, *he ſware it*: how, ſware it by himſelf? no, he ſware it *by him that lives for ever*: and what? that time ſhould be little? no, it ſhould be no longer, *Time ſhould be no more*. Needs muſt this Time come, that hath all theſe Circumſtances to confirm it. And what if this Time ſhould come even in your Time? what if now the ſeventh Angel ſhould lift up his hand to Heaven, and take this Oath? If this *Time* be far off, as to the general Judgment (which I cannot think) yet ſure I am, and without all peradventure, that it is not far off to thee and me. It may be before this year, this month, this week, this night be done, that God may ſay to his Angel, 'Go to ſuch a man and 'ſuch a woman, I will give them no more time; 'bring them hither, and here let them give an 'account what they have done with all their 'time, for I muſt have reckoning of all time 'paſt. And then comes in, *Imprimis*, ſo much time in Drinking and Revelling; *Item* ſo much time in idling, ſporting, playing, *&c.* 'Oh, will 'God ſay, were theſe things I gave you time 'for? no, no, it was for Heaven and Salvation 'you had your time; and if that time be miſ-'improved, away, away, time, and now enter 'Eternity upon theſe Souls. Is not here a motive to make us look about us? Oh my Brethren, now, now if ever, redeem the time, for anon time will be gone, and then ſucceeds Eternity, Eternity, Eternity.

But what are the means for *redeeming Time*? I anſwer.——

They are ſo many, that I may have no time to enumerate the Particulars; ſhall we inſtance in ſome? you muſt pray, read, hear the Word, meditate, and watch over your Hearts with extraordinary induſtry; mortifie your Members which are upon the Earth, as Pride, Covetouſneſs, Luſts, *&c.* grow up in grace, clear up your Evidences againſt that day, when all ſhall ſtand naked before that great and glorious Judge, *&c.* And theſe, and all other Duties (of which anon) muſt be done while the day laſteth. Here's a great work, and a little time; doth it not concern you to beſtir your ſelves? If a man have much to write, and but a little Paper to write on, he muſt write ſmall, and thick, and cloſe as ever he can: So muſt you do. I verily believe there's not one Soul amongſt us but he may find out hundreds and thouſands of ſins to repent him of; he may find out many and many a particular Duty that he ſhould be exerciſed in from morning to evening, and from evening to morning; ſo that 'tis a wonder how he can ſpare any time at all for any thing elſe. Well then, up and be doing; loſe not a minute, but be in the uſe and exerciſe of ſome of theſe Duties. Theſe are the means, and in the uſe of theſe means you may (by the Lord's help and grace concurring) *redeem your time*.

One Objection I would remove. *It may be the day of grace is done, the gate of mercy is already ſhut; and if ſo, how is it poſſible for me to redeem the time?* I anſwer:

1. By way of Conceſſion. I believe there is a day of grace indeed, and if that Sun ſet, it will never, never riſe again. *If thou hadſt known, even thou, at leaſt in this thy day, the things belonging to thy peace, but now are they hid from thine eyes*. Luke 19. 42. q. d. Now is the Gate of Mercy ſhut, there is no means of Grace, or Salvation for ever hereafter to be hoped for. As there is no Market or Fair-day that laſteth always, if the Country will not come in, the Tradeſman will at laſt put up his Wares; ſo the Lord's ſtanding may be open, and his ſhop ſet wide for ſuch and ſuch a time; but if Souls will not come in, and buy without mony and without price, he will at laſt put up his Wares (all his Jewels of Grace) and then be gone.

2. Though it be true that there is a day of grace, and that this day may ſet; yet in reſpect of us the Miniſters of Chriſt, we cannot determine it; and therefore ſo long as you live, we call ſtill, *Oh repent! Oh redeem your time!* I may add in reſpect of your ſelves, *It is not in you to know the times and ſeaſons which God hath put in his own power*. Act. 1. 7. And the commandment of Faith ſtanding in force on you ſo long as you live, and therefore you are ſtill to look to your Duty of *redeeming the Time*.

3. It may be this day, this night, this Sermon, this very hour may be thy day of grace. Hearken! Is not Chriſt's Spirit now a knocking? Is not Chriſt himſelf now offering Mercy to thy Soul? 'O ye ſons of men that have 'miſ-improved your Time, will ye now at leaſt 'in this your day be wiſe to Salvation? why 'now I call to your hearts; now I command 'you to open your everlaſting doors, that I, the 'King of Glory, may come in; oh, let this be 'the time of love! Come, give me your hearts, 'and now redeem the time. Away, away, with

all Objections, Scruples, Cavils, that may hinder this Duty; and now, even now, hearken to this voice of Chriſt, or of the Spirit of Chriſt, that your Souls may live.

Uſe 3. 3. Muſt *Time be redeemed?* then for ſome Rules or Directions how we muſt redeem it.

Rule 1. *Avoid we every thing that would hinder us from taking the opportunity.* What thoſe things are you have heard before, as ignorance, ſloth, and love of fleſhly liberty. Many other particulars might be enumerated, but chiefly and eſpecially forego we theſe.

Rule 2. *Repent we of all former miſ-improvings of our Time.* There is no other way of recompenſing former unfruitfulneſs but by repentance and after Diligence. This is the ſecond Table after Shipwrack; in this way we may redeem, or buy back again the time that is paſt. The very word *reſipiſcentia* ſignifies *to be wiſe again*, after all our former Follies. Oh that ever any ſhould be ſo unworthy as to decry this Godly-Goſpel-Golden Rule.

Rule 3. *Live we every day as if every day were the laſt day we had to live.* This Rule or Direction is ſo comprehenſive, that I muſt needs break it into particulars. Suppoſe then I were to begin this day, and that I lookt on this day as the laſt day of my life, how ſhould I redeem my time, or ſpend this day? I anſwer.——

1. My firſt and morning-thoughts ſhould be on God or on ſomething in order to his Service. Pſ. 130.6. *My Soul waiteth for the Lord more than they that watch for the Morning.*—— *O Lord, be* Iſa. 23.2. *gracious to me. I have waited for thee, be thou* Pſ. 59.16. *my arm every Morning.*—— *I will ſing of the power, I will ſing aloud of thy mercy in the* Pſ. 92.1,2. *Morning.*—— *It is good to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high, to ſhew forth thy loving kindneſs in the Morning.*—— Pſ. 139.17. *How precious are thy thoughts unto me, O God! when I awake, I am ſtill with thee.* Now theſe Morning-thoughts may be Iſa. 26. ſpent either in a way of Meditation, or of Prayer; and my Duties lie in both.

2. I ſhould meditate. I ſhall not determine whether Morning or Evening may be more ſuitable for ſet, deliberate, and ſolemn Meditation; only this I affirm, that either a ſolemn or an occaſional Meditation is a Morning-Duty. In ſome ſort Meditation and Prayer ſhould ever go together; and *David* thus couples them, Pſal. 5. 1, 2, 3. *Give ear to my words, O Lord, conſider my meditation, hearken to the voice of my cry.*—— *My voice ſhalt thou hear in the Morning, O Lord, in the morning will I direct my prayer unto thee.* Now theſe Morning-Meditations (if occaſional or ejaculatory) may be on ſuch Objects as theſe.

1. Upon my firſt waking, I may think on that Morning of my Reſurrection, when the Lord will awake me from the duſt; it is but a while till the Trump ſhall ſound; *Awake,* Iſa. 29.19. *and ſing, ye that dwell in the duſt, for thy dew is as the dew of herbs; and then ſhall the earth caſt out her dead.*

2. Upon ſight of the Morning-Sun I may think on that Sun of Righteouſneſs that enlightens Heaven. The Sun that ſhines on me was only created for this nether World, and yet how glorious is it? Oh then what light is there in that City above, that *hath no need of* Rev. 21.23 *Sun, or Moon, or Star, for the glory of God doth lighten it, and the Lamb is the light thereof.*

3. Upon the putting on of my Apparel, I may think on that Garment of Righteouſneſs wherewith my Soul either is or ſhould be clothed. Alas! what is this outward Robe but a Rag, or at beſt an excrement of dead Worms, of which I have little reaſon to be proud? But my Souls Robe is as a Garment cut out of the Sun, and put upon me. *And there appeared a great* Rev. 12.1. *wonder in Heaven, a woman clothed with the Sun.* Oh that I may be clothed with that Sun of Righteauſneſs, or with that Righteouſneſs of the Son of God, that I may appear before God as I am in him, pure and ſpotleſs.

I ſhall not inſtance in any other Objects of my mornings Meditation; only if I find my Spirit more active and fit for Meditation at ſuch a time, I ſhould then go on, and ſpare more time for ſet, deliberate, and ſolemn Meditations.

2. I ſhould pray; and to this Duty I may joyn the reading of the Word. That this is a mornings Duty, the Scripture is expreſs: *In* Pſal. 5.3. *the morning will I direct my prayer unto thee, and* Pſ. 88.13. *will look up.*—— *And in the morning ſhall my* Pſ. 55.17. *prayer prevent thee.*—— *And evening, and morning, and at noon will I pray, and cry aloud, and he ſhall hear my voice.* It is true, that Prayer and reading of the Word, are two diſtinct Exerciſes, yet that they mutually help one another is moſt manifeſt, and conſequently are fit to be joyned together; for the word miniſters matter of Prayer, and is the ground of our Petition, who have no promiſe to be heard, unleſs we ask according to God's Word, 1 *John* 5. 14. And the fitneſs of the morning for theſe Exerciſes is evident, not only becauſe the firſt of *Time* belongs unto God, but alſo the Heart being then moſt free from worldly Thoughts, it is therefore fitteſt for holy Exerciſes; and withal, when in the beginning of the day the heart of man is ſeaſoned with Holineſs, and with the fear of God, he ſhall find himſelf the better fitted to walk humbly with God all the day after.

2. All the reſt of the day till evening ſhould I ſpend my time in the Duties of my particular Calling, nor know I the leaſt reaſon why any man in the world, high or low, rich or poor, ſhould be herein exempted. Adam *muſt not* Gen. 3.19. *eat his bread without ſweat and labour.* Abel Gen. 4.2, 20, 21, 22. *was a keeper of ſheep.* Cain *a tiller of the ground.* Jabal *was a Tent-maker.* Jubal *the father of ſuch as handle the Harp.* Tubal Cain *an Artificer in Braſs and Iron.* All the Patriarchs of *Iſrael* were but Shepherds; and Jeſus Chriſt himſelf was a plain Carpenter.

But you may object, may I not herein loſe my time as to God's Service? One would think if this were my laſt day I ſhould do no other work but pray, or hear, or read, or meditate, *&c.* I anſwer.——

1. I grant there are ſuch times wherein God calls us extraordinarily to ſuch ſpiritual Duties all the day long; as either in afflictions felt or feared, or in ſome ſpecial Mercies expected or received. And there are thoſe times we call the Lord's Days, wherein we are to do no work ordinarily, but of a ſpiritual nature. And there are ſuch times wherein God holds forth an opportunity of exerciſing graces, or of doing good; and ſo to embrace the occaſion is one piece or part of our redeeming Time. *As* Gal. 6.10. *we have opportunity let us do good to all men.* Phil. 4.10. And *your care of me hath flouriſhed again,* (ſaid *Paul* to his *Philippians*) *but ye lacked opportunity.* It ſeems their care for the Apoſtle was intermitted for a ſeaſon, for want of opportunity

to ſend unto him; but now they put forth again as flowers in Spring. I doubt not but in ſuch caſes as theſe, we may, and, muſt for the time diſpenſe with our particular Callings. Yet, ——

2. In my ordinary conſtant daily courſe, I am to be in the exerciſe of my particular Calling, with which I may either mingle ſome actings of grace, or ejaculatory Duties, as ſuddenly to look up to Heaven, and to behold the face of God, to whom I am to approve my ſelf in my particular Calling; or if they claſh, I am ſolely to follow my particular calling, and to leave other ſpiritual Actings till their appointed ſeaſon. Nor do I herein decline Gods Service: For 1. I follow my calling out of an awful reſpect to the eye, preſence, and command of God, who hath ſaid, *Six days ſhalt thou labour*: Yea, I do what I do in civil buſineſs as the work of Chriſt, ſo that I may ſay at that time, *Now am I about the work of God, and of Jeſus Chriſt*.

2. Seeing my ſelf thus working for him, I may eaſily apprehend that for that time I honour God as much, nay more, by the meaneſt ſervile worldly act, than if I ſhould ſpend all that time in Prayer, Meditation, or any other ſpiritual Employment to which I had no call at ſuch a time. It is noted therefore, by ſome, of *Peter*'s Wifes Mother, that when Chriſt had healed her of her Feaver, ſhe ſat not down at Table with Chriſt in communion with him, Mat. 8.15. which (no queſtion) was ſweet, but *ſhe miniſtred unto them* (i. e.) ſhe ran to and fro, and ſerved him, and acted for him, wherein ſhe ſhewed more love, and gave him more honour, than if at that time ſhe had enjoyed Communion with him in a nearer way.

But I hear others object, May I not take up ſome little of this time in recreations? what, muſt I always be on my calling? Is there not Eccleſ. 3. 1. 4. *a time to every purpoſe under Heaven? a time to weep, and a time to laugh; a time to mourn, and a time to dance*?

I anſwer: There is indeed a time to recreate; but that time is then, I ſay only then, when our Bodies or Minds are wearied with our other employments. O what a ſad thing it is to ſee many ſpend a whole day, it may be a whole week, in unneceſſary ſinful Recreations! What, is this to *redeem the time*? or dare I thus ſpend the laſt day of my life in this world? Surely, God's People that make conſcience of their Duties, ſhould not meddle at any time with Recreations (though in themſelves lawful) without true cauſe, and a juſt calling thereunto; nor ſhould they uſe them any longer, nor to any other end, but only to quicken their Minds or to revive their Bodies, that ſo they may return with ſome lightſomneſs and alacrity to their callings again. He that ſpends his Time laviſhly in Recreations, is like him whoſe Garments is made of fringes, and his Meat nothing but ſauces. I am not againſt Recreations lawfully uſed, but God forbid that we ſhould trifle away our time (more worth than worlds) upon fooliſh, vain, empty, and unneceſſary Toys.

3. The Evening ſhould be cloſed up with ſpiritual Duties. If you ask what Duties? I anſwer.

Pſ. 141. 2. 1. The Evening is a time for Prayer, *Let my Prayer be ſet forth before thee as incenſe, and the lifting up of my hands as the evening Sacrifice.* To this of Prayer I joyn reading the Scripture, and good Books; for it is fit to cloſe up the day with the ſame Duties wherewith we began it.

2. The Evening was *Iſaac*'s time for meditation: *And Iſaac went out to meditate in the field at the even-tide.* Gen. 24. 63. It may be in this Duty the morning is not ſo ſeaſonable for ſome tempers; but ſhall the Evening paſs without ſome ſpiritual holy Meditations? Some conceive the Evening to be the very ſeaſon of ſet and deliberate meditation; and in this caſe how fruitful might I be in the uſe of that Ordinance of *looking unto Jeſus, as he carries on the great work of our Salvation from firſt to laſt*? O that this Duty of Meditation, either on that, or any other ſpiritual Subject, were not ſo neglected as it is by Chriſtians themſelves! The Lord gave *Joſhua* a charge, that he ſhould *meditate on his Law day and night*; Joſh. 1. 8. and *David*'s character of the bleſſed Man is, that *his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* Pſal. 1. 2. And *David*'s own practice was to *remember God upon his bed, and to meditate on him in the night watches.* Pſal. 63. 6. And *Paul*'s charge to *Timothy* was to *meditate upon ſpiritual things, and to give him wholly to them.* 1 Tim. 4. 15. Or if you'l have another proof for the Evening-ſeaſon, not only was it *Iſaac*'s time, but *David*'s time, *Mine eyes prevent the night-watches, that I might meditate in thy word.* Pſal. 119. 148.

3. The Evening is a ſeaſon for Self-examination. This is another glorious Ordinance which many Chriſtians uſe occaſionally, and againſt ſoome good time; but to ſet ſome time apart for this every evening, and that in conſcience, as they do for reading the Word, and Prayer, where is the Chriſtian almoſt to be found? I am ſure it was *David*'s charge, *Commune with your own heart upon your bed, and be ſtill.* Pſal. 4. 4. And agreeable to this was his practice, *I call to remembrance my ſong in the night, I commune with my own heart, and my ſpirit made diligent ſearch.* Pſal. 77. 6. *Chryſoſtom* on theſe words of *David*, 'What means this (ſaith he) commune 'with your own hearts upon your bed? thus 'anſwers himſelf, After ſupper-time, when ye 'are going to ſleep, and are ready to lye down 'on bed, and have great quiet and ſilence, 'without the preſence or diſturbance of any, 'then erect a tribunal for the conſcience. —— 'And when neither friend diſturbs you, nor 'ſervants provoke you, nor multitudes of bu'ſineſs do preſs upon you, then take an account 'of your life, what you have done in the day'time before. *Poſt cœnam, Chryſoſt. Expoſ. in Pſ.* 4. 4. And *Dorotheus* lays it down as 'a Rule which the Chriſtians of his time had 'learned of their fore-fathers, that in the eve'ning they ſhould queſtion themſelves how 'they had paſſed the day. *Docuerant nos ſæpe patres noſtri, &c. Doroth. tom.* 1. *Biblioth. patr. p.* 14. Oh that Chriſtians now would ſum up their Accounts at the foot of every page, I mean, that they would call themſelves to ſcrutiny every evening, when they are ready to compoſe themſelves to ſleep, as to the little Images of Death!

4. The Evening is a ſeaſon to conſider my Priviledges in Chriſt. When *David* was ready for his Bed, *I will lay me down in peace, and ſleep* (ſaith he) *for thou Lord only makeſt me dwell in ſafety.* Pſal. 4. 8. See how he ſpeaks of *peace, and reſt, and ſleep, and ſafety*: all theſe were Priviledges. Methinks it is a ſweet concluſion of a good days work, and a bleſſed

farewel to the World, if this evening were my laſt, and that immediately I muſt go to God, to conſider of ſome of thoſe glorious Priviledges in God and Chriſt. I might inſtance in my *peace, and reſt, and ſleep, and ſafety,* by vertue of a Promiſe, or Covenant of Grace; or I might inſtance in my *Election, Redemption, Reconciliation, Adoption, Sanctification, Glorification!* But becauſe theſe are commonly handled, *and our communion with God and Chriſt, and the ſpirit of Chriſt* is the moſt raviſhing Priviledge in this World, my Soul carries me out for the preſent to pitch on this. * One of our Worthies hath writ eminently on it; and for a taſte of his excellent work, the ſweetning of my laſt thoughts with ſuch an excellent Subject; I ſhall contract it thus.

* *Dr.* Owens *Communion, God the Father, Son, and HolyGhoſt.*

1. ‘I would conſider my Communion with God the Father in love. This the Father peculiarly fixes upon the Saints; and this they are immediately to eye him in; *God is love,* Chriſtians walk oft-times with exceeding troubled hearts, concerning the thoughts of the Father towards them; they are well perſuaded of the Lord Chriſt, and his good Will; the difficulty lies in what is their acceptance with the Father, what is his heart towards them? Now here is the work of the Goſpel to diſcover the love of the Father: this is the Will of God, that he may always be eyed as being kind, tender, loving, yea as the Fountain and Spring of all gracious Communications and Fruits of Love; and when Chriſtians apprehend this, that *God is love,* and ſo reſt upon him, and delight in him as ſuch, then have they communion with the Father in love.

Now for the exerciſe of my Soul in this bleſſed Communion, the Directions are ſuch as theſe.——

1. ‘I muſt eye the Father as *Love.* I muſt not look on him as one that is always angry, but as one moſt kind and tender in himſelf, and as one that hath had thoughts of kindneſs towards his Saints from everlaſting.

2. ‘I muſt ſo eye the Love of the Father, as to receive it by Faith; I muſt believe this love of God as for my ſelf. Certainly his love is not mine, nor will it be mine in the ſweetneſs of it, until it be ſo received. Either I muſt know it, aſſent to it, embrace it, and have all my affections filled with it, or it will be in vain as to my Communion with God the Father.

3. ‘This love muſt have its proper fruit and efficacy upon my heart in a return of love to him again. To this purpoſe God loves, that he may be beloved; this is the return that he demands, *My Son, give me thy Heart, thy Affections, thy Love.* O the Priviledge of Saints! they have meat to eat that the World knows not of, they have cloſe communion and fellowſhip with the Father; they deal with him in the interchange of love; ſo that every one of them may ſay, If I have hatred in the World, I will go where I am ſure of love; though all others are hard to me, yet my Father is tender and full of compaſſion, I will go to him, and ſatisfie my ſelf in him.

Prov. 23. 26.

4. ‘I would conſider of my Communion with God the Son in grace. So the Apoſtle ſpeaking of our Communion with him as Mediator, concludes his Epiſtles, *The grace of our Lord Jeſus Chriſt be with you all.* Not to mention any other grace, but his purchaſed grace of juſtification, or acceptation with God; the directions for this Communion are ſuch as theſe. ——

1 Cor. 6. 23.

Gal. 6.18. Epheſ. 6. 24.

‘I muſt eye Chriſt's doings and ſufferings; not as for himſelf, but for his Saints, and for their Righteouſneſs. *He was made under the Law, that we might receive the Adoption of Sons.* And *he bare our ſins in his Body on the Tree.* ‘This was the end of Chriſt's life and death, to work out a complete Righteouſneſs for Believers, as to a perfect acceptation before God.

Phil.4.23. Gal.4.4,5. 1 Theſſ.5. 28. 2 Theſſ.3. 18. Gal.4.2. 2 Pet .2. 24.

‘I muſt approve of this Righteouſneſs of Chriſt as that alone which is abſolutely compleat, and able to make me acceptable before God. Of this I am convinced, that if I die this night, there is a neceſſity of a Righteouſneſs, wherewith I muſt appear before God; and if I have nothing to commend me unto God but my own Righteouſneſs, oh how ſhould I appear before his glory? there is no other name but Chriſt, whereby I can be ſaved; and there is no other Righteouſneſs but Chriſt's whereby I can be juſtified. Surely, ſhall one ſay, *in the Lord have I Righteouſneſs and ſtrength.*

Iſa.45.24.

3. ‘I muſt make an actual Commutation with the Lord Jeſus as to my ſins, and his Righteouſneſs. And to that purpoſe, 1. I muſt hearken to the voice of Chriſt, calling me to him with my Brethren, Come to me, thou poor Soul, with thy guilt of ſin, for that is mine; this agreement I made with my Father from all eternity, that I ſhould come, and take thy ſins, and bear them away; they were my lot, give me thy Burthen, give me all thy Sins, thou knoweſt not what to do with them, I know how to diſpoſe of them well enough, ſo that God ſhall be glorified, and thy Soul delivered. 2. ‘Upon this call I muſt lay down my Sins at the Croſs of Chriſt upon his Shoulders. This is Faiths great and bold adventure upon the grace, faithfulneſs, and truth of Chriſt, to ſtand by the Croſs, and ſay, Ah! he is bruiſed for my ſins, and wounded for my tranſgreſſions, and the chaſtiſement of my peace is upon him: He is thus made ſin for me; here I give up my ſins to him that is able to bear them; he requires at my hands, that I ſhould be content to throw my ſins upon him, and to this I conſent. 3. ‘Having thus by Faith given up my ſins to Chriſt, I muſt draw nigh, and take from him that Rightoouſneſs which he hath wrought out for me: To this purpoſe he tenders himſelf and his Righteouſneſs to be my Righteouſneſs before God; and by my accepting of it, I compleat this bartering and exchange of Faith, and come into communion with Jeſus Chriſt, as to my acceptation with God by grace. He was made ſin for us, that we might become the Righteouſneſs of God in him.

2 Cor. 5. 21.

3. ‘I would conſider of my Communion with the Holy Ghoſt in comfort. We read uſually in the Goſpel that *he is the Comforter.* Oh the condeſcention of the Holy Ghoſt! he willingly proceedeth, or comes forth from the Father to be our Comforter; he knew what we were, and what would be our Dealings with him; he knew we would grieve him, provoke him; quench his motions, defile his dwelling place, and yet he would come to be our Comforter. Now for my Communion with the Holy Ghoſt herein, the Directions are theſe.—

John 14. 26. John. 15. 26. John 16.7.

1. ‘I muſt ask him of the Father in the name of Jeſus Chriſt. This is the daily work of Believers; they look upon, and conſider the Holy Ghoſt as promiſed to be ſent, and in this Promiſe they know, lies all their grace, peace, mercy, and comfort; for by him ſo promiſed, are theſe things communicated. O then how ſhould I ask him of the Father, who is as ready to beſtow him on me, as I am to give my Children Bread? If ye being evil, Luke 11. 13. know how to give good Gifts unto your Children, how much more ſhall your heavenly Father give the Holy Spirit to them that ask him?

2. ‘If comfort come, I muſt learn to act Faith diſtinctly on the Holy Ghoſt, as the immediate efficient cauſe of all my comfort. It may be the Spirit is given, and he tenders, or adminiſters conſolations, but then I do not conſider him as the Comforter; why ſurely this grieves him: a lively Faith will take notice of his kindneſs; upon every work of conſolation that I receive, I ſhould write this Motto, This is from the Holy Ghoſt, he is my Comforter, and the God of all my Conſolation.

3. ‘I muſt return praiſe, and thanks, and honour, and glory, and bleſſings to him on the account of thoſe comforts I receive from him. When I feel my ſelf warmed with joy, ſupported with peace, or eſtabliſhed in obedience, I ſhould then aſcribe to him the praiſe that is his due. And this praiſing of him is no ſmall part of my communion with him.

Say now, Is not here a Priviledge worthy of my conſideration? would not a thought of this, and my acting in this, leave a ſweet ſavour in my Soul, when I am going to my Bed as to Pſal.119. 54, 25. my grave? *David* could ſay, *Thy Statutes have been my ſong in the houſe of my Pilgrimage; I have remembred thy name O Lord in the* Pſal.63.5. 6. *night.* And *my ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips.* Ay, but when muſt this be? He anſwers: *When I remember thee upon my Bed, and meditate on thee in the night-watches.* And he faſtens it as a Duty upon all Pſal.149. 5. Saints; *Let the Saints be joyful in glory, let them ſing aloud upon their beds.* And the Iſa.26.9. Church reſolves upon it, *With my ſoul have I deſired thee in the night, and with my ſpirit within me will I ſeek thee early.* Surely *it is* Job35.10. *God* (ſaith *Elihu*) *who giveth ſongs in the night.* Pſal.42.8. And *in the night* (ſaith *David*) *his ſong ſhall be with me.* And 'twas a bleſſed remedy to his Pſal.77.6. heavy Soul, *I call to remembrance my ſong in the night.* O that with ſuch thoughts and conſiderations of my communion with God, and Chriſt, and the Spirit of Chriſt, or of ſome other Priviledge, I might every night go to my Bed! for then like the *Philomele* ſhould I ſing in the night: yea, then would *my ſoul be ſatisfied as with marrow and fatneſs, and my mouth would praiſe him with joyful lips.*

I might inſtance in many other Duties, which would then be ſeaſonable, but theſe are the main; and if this day were my laſt day, or if this night I muſt ſleep my laſt in this world, yet I ſhould comfortably hope, that in the doing of theſe Duties in a ſpiritual manner, I had in good meaſure *redeemed my time*; and that *when I awake,* though I never awake till the Reſurrection day, yet then ſhould I ſee God face to face, and *I ſhould be ſatisfied with his likeneſs,* Pſal. 17. 15.

I have now done; only before I part, I would ſay ſomething of the deceaſed party as to our Edification, and ſo an end.

You know I have been ſparing in this way, becauſe of many abuſes, and eſpecially becauſe all promiſcuouſly look for praiſes at their death, howſoever they ſpend their life. But now God hath removed me from this Paſtoral Charge, and I ſhall not here perform many of theſe laſt Offices of Love, probably never more than this; and therefore at this time I ſhall crave your patience and attentions to what may be ſpoken without any prejudice to truth, or harm to you.

The Duty I am preſſing on you, is to *redeem the Time*; and this I believe of the deceaſed Party, that ſhe *redeemed her Time.* I ſhall not ſpeak of her Birth, Education, Progeny, Nobility: *Stemmata quid faciunt?* Alas! what's all this to a Funeral Sermon? Nor ſhall I ſpeak of her Youth or flouriſhing Time; as I am a ſtranger to it, ſo I believe ſhe had, or might have her failings in that time. The temptations of Honour, Riches, Proſperity, and Youth are ſtronger than moſt imagine; and therefore prayed *David, Remember not the ſins of my youth,* Pſal. 25. 7. and all that are honourable may pray, *Remember not the ſins of my Honour, Nobility, and Greatneſs in the world.* For my part I ſhall not take notice of theſe things, or of thoſe times, but rather ſpeak of her *redeeming the Time,* ſince that time that forſaking the World in great meaſure, ſhe gave up her ſelf in a more retired and ſolitary way to ſerve her God.

Now then if here I begin, She hath for theſe many years *redeemed her Time*; as thus, 1. In Life. 2. In Death.

1. In Life, it will appear in her general and particular Calling.

For the firſt, ordinarily every Morning and every Evening ſhe was exerciſed in thoſe Duties of Meditation and Prayer: This was her courſe, not by fits and ſtarts, but daily in her daily Walks or private Chamber, ſhe ſpent both her early and later hours in Communion with God. Nor ſpeak I this by report only, for of her goodneſs and bounty ſhe was pleaſed every Spring to invite me to her Houſe, and by this means I was acquainted with her conſtant Courſe. Indeed I was the more willing to embrace her welcom, becauſe her Houſe ſeemed to me as *a Colledge for Religion,* or as a retirement from the noiſes and more frequent Temptations of the World; and this gave her and me, and all that pleaſed, an happy opportunity to continue our Devotions without interruption. Some Books ſhe had for Contemplation, others for an Holy Converſation, others for Meditation, others for Devotion; of all ſorts ſome, and of all theſe ſorts ſhe made ſome uſe; but of all Books for conſtant uſe and practice ſhe preferred the Bible, telling me often, that other Books had their uſe and delight, till with often reading they became more ordinary, and then they ſeemed to loſe of their former luſtre, glory, and excellency; but the Bible was in her often reading ever freſh, and green, and new: She found in it ſtill ſuch perpetual ſtreams of holy, heavenly, and ſpiritual Delights, that (as *Tertullian* ſaid,) ſhe could not but *admire and adore the fulneſs of the Scriptures.*

2. Ordinarily ſhe ſpent the reſt of the day in her works of the needle, with her Maids about her: Or if other things of Houſwifery had interpoſed, ſhe was never ſo tranſported with Honour, as to ſcorn her Duty in the way of a particular Calling. Well ſhe had learnt that idleneſs was the ruſt and canker of the Soul, the Devil's Cuſhion, Pillow, chief Repoſal, his very Tide-time of Temptation; and therefore with conſcience and faithfulneſs, ſhe was diligent in her paricular, as well as general Calling. Now and then ſhe would have viſited poor Cottages, and relieved their Neceſſities; but ever was ſhe courteous to the Neighbourhood, and careful in the Affairs of her own Houſe. Take all together, and for ought I know ſhe might be a pattern to moſt of the Ladies in our Nation, or at leaſt as a bright Morning-Star amongſt other Stars.

2. She *redeemed her Time* in Death, or near her Death; now indeed ſhe was taken off her particular Calling, and therefore this time ſhe ſpent (as ſhe could for ſickneſs,) in the Exerciſe of ſpiritual Duties, and ſpiritual Graces. For Duties ſhe was much in them, of which we ſpake before; and for Graces ſhe ſhined, and was moſt eminent in ſuch as theſe. As —

1. In Meekneſs. She was of a meek and quiet Spirit: Seldom have I ſeen her exorbitant in Paſſions, but often have I ſeen her amidſt Provocations, quiet, meek, gentle, and eaſie to be intreated. In her Sickneſs ſhe carried it as a Lamb; not a word of Paſſion or Peeviſhneſs iſſued out of her Lips, ſo far as I obſerved. The very Image of Chriſt was, in this reſpect, drawn fair within her, *Learn of me, for I am meek*, Mat. 11. 29. Chriſt, a meek Chriſt, and ſhe a meek Creature.

2. In humility. She was of high deſcent, and ſprung of Royal Blood, yet humble in heart, and lowly in ſpirit. She never ſcorned the pooreſt Creature, but often ſtooped to wonderful condeſcentions, as I conceived. In her Sickneſs as well as Death, ſhe laid her Honour in the Duſt. She was far from the opinion of them that think *Humility a debaſement, and Meekneſs a derogation from their Repute*; no, no, ſhe had otherwiſe learned of Chriſt; Humility was her Ornament, and therewith ſhe decked her ſelf (in the Apoſtles Language, 1 *Pet.* 5. 5.) or *cloathed* her ſelf, both in health and in ſickneſs, when ſhe could put on no other cloathing. Hence ſhe was ſtiled by ſome, *The humble harmleſs Lady.*

3. In patience, ſubmiſſion, and contentedneſs of Spirit, to be at God's diſpoſal. She had a ſore Sickneſs, and becauſe of her former Health it was to her the ſorer. Of many years before ſhe had not lain ſick in Bed one day, but many a turn had ſhe took in her Walks and Gallery, and through much exerciſe in that way, ſhe had the advantage both of her Health and Communion with God; but now the Lord laid her on a Bed of Sickneſs, not for a day, or two, or three, or four, but for a long while together. She that before had walked with God, was now God's Priſoner; and ſuch was the nature of the Sickneſs, that ſhe could not ſtir nor move one foot, yet was ſhe patient and ſubmiſſive to God's Hand; ſhe kiſſed the Rod, ſhe learnt the Churches Leſſon, *I will bear the indignation of the Lord, becauſe I have ſinned againſt him*, Micah 7. 9. She never murmured nor repined one whit, but as ſhe was taught, ſo ſhe learnt and conformed to that frame of *Eli* and *David*, *Lord, here am I, do with me as ſeems good in thine own eyes.*

4. In Faith. She was ever and anon, during her Sickneſs, acting Faith, often ſhe acknowledged her own nothingneſs, vileneſs, wretchedneſs; that ſhe was of little Faith, and of no ability, in reſpect of her ſelf, to help her ſelf. Indeed her weakneſs in Faith, in Grace, and in all performances was her conſtant complaint; and this made me to mind her of that promiſe, that *he would not quench the ſmoaking flax, nor break the bruiſed reed, until he brought forth judgment unto victory*, Mat. 12. 20. Some others I have ſeen moſt confident in their Sickneſs of Salvation, whom though I dare not cenſure, becauſe unacquainted with their grounds; yet I ingeniouſly acknowledge, that I like dearly of an humble, trembling, ſelf-condemning Frame. Sure I am, that they who are vileſt in their own eyes, are perſons in whom God moſt delighteth. I remember how *Paul* in Scripture beſpattered himſelf; but are not thoſe Paſſages his Beauty-ſpots? Give me a man amongſt you that will lick the duſt of Jeſus's Feet; and I dare ſay of ſuch a one, that Chriſt will take him into his Arms, and lay him in his Boſom. It was her condition, ſhe was all in confeſſion of her ſpiritual Poverty, yet ſhe caſt her ſelf into the bleſſed bleeding Arms of Jeſus Chriſt; yea, ſhe lay at his Feet, crying, *Lord, I believe, help thou my unbelief:* And again, *I reſt upon Chriſt, and upon Chriſt alone for Heaven and Salvation*: And again, *Though the Lord ſlay me, yet will I truſt in him:* And again, *He hath delivered, and he doth deliver, and I truſt in him that he will deliver me ſtill:* And again, *Hold out Faith, and anon thou wilt come to Viſion.* This laſt word, *hold out Faith*, was one of the laſt words ſhe ſpake on that laſt day of her life.

5. In her love to Miniſters. Her Heart was wholly ſet on Chriſt; and as a true ſign of it, ſhe loved Chriſt's Image, eſpecially in his Miniſters. And now I ſpeak my own loſs; amongſt others ſhe was pleaſed to caſt her Affections on the unworthieſt of all my Maſter's Meſſengers. In her life-time ſhe preferr'd me to this place; the Lord made her the firſt wheel of his Providence in bringing me hither, and it was ſome trouble to her Spirit, that I left this Paſtoral Charge before ſhe left the World. Indeed ſhe honoured all the Miniſters of Chriſt, yea the very Function it ſelf for Chriſt his ſake. Oh how will ſhe riſe up in judgment at the laſt day, againſt thoſe that make it their work to reproach, vilifie, and contemn the diſpenſers of God's Word.

6. In her love and charity towards all. Many Diſcords have been in theſe ſad times, and ſhe hath ſuffered much in many reſpects, yet in her Approaches near to the Confines of Eternity, I deſired her to forgive others, as ſhe deſired God to forgive her; at which ſhe proclaimed it very affectionately, that *She freely forgave all the World; and ſhe deſired all whom ſhe had offended to forgive her.* Her Children then kneeling about her, ſhe gave them a Bleſſing, as *Jacob* gave to *Joſeph* and his Children; this Bleſſing was pronounced with that chearfulneſs, heartineſs, and fervency of Spirit, that it melted Hearts, and cauſed a Flood of Tears round about her Bed; inſomuch that ſhe was forc'd to rouze up her ſelf, and to beſpeak them,

as Chriſt did thoſe weeping Women, *Weep not for me, but weep for your ſelves; why ſhould you weep for me that am going to my Chriſt, and to thoſe joys prepared by Chriſt?* And then ſhe gave a charge; the ſubject of it was a Relative, reſpective Duty to be performed by Brethren; it concern'd him moſt who was *the beginning of her ſtrength, or the excellency of her power*, Gen. 49. 3. and ſo far as Juſtice or Religion calls, I preſume it will never be forgotten by him.

7. In her deſire to die, and to be with Jeſus Chriſt, which was beſt of all. Sometimes ſhe cried, *Oh when will that good hour come!* And again ſometimes, *Oh that I were diſſolved, that I might be with Chriſt!* But telling her of her Duty, that ſhe muſt wait, for waiting was a poſture fit for ſervants, *Pſal.* 123. 2. *Behold, as the eyes of ſervants look unto the hand of their Maſters, and as the eyes of a maiden unto the hand of her Miſtreſs, ſo our eyes wait upon the Lord our God until he have mercy upon us.* Why then (ſaid ſhe) *I will wait, why Lord, I will wait until my change ſhall come.* Only ſhe minded that promiſe, *Heb.* 10. 37. *For yet a very little while, and he that ſhall come will come, and he will not tarry.* One thing was her trouble, ſhe was afraid that her ſtrong heart would not yield without much ſtrugling to the ſtroke of Death; of this ſhe told me and others once and again; her reaſons were beſt known to her ſelf, but ſhe propheſied truly; for indeed, when Death came to her Heart, ſhe uttered ſuch Groans, that ſhe out-groaned all our Prayers. At laſt Death by degrees overcame the ſtrength of Nature, and then ſhe calmly and quietly left the World in the midſt of our Prayers; juſt in that paſſage, that *her Soul might be taken up by the Lord Jeſus Chriſt into the Bridegroom-Chamber*.

You ſee now how ſhe *redeemed the Time* in life and death. As Chriſt ſaid to the Lawyer, ſo I ſay to you, *Go thou and do likewiſe*, Luke 10. 37. It is but a while that all of you have to live, and therefore I beſeech you improve Time, lay hold of every ſeaſon to get Heaven. *Live every day as if it were your laſt on earth. Walk accurately, exactly, circumſpectly, not as fools, but as wiſe, Redeeming the Time, becauſe the days are evil.*

SOLI DEO GLORIA.

BRITISH MUSEUM 10 NO 1923

LOOKING UNTO
JESUS.
A VIEW OF THE
Everlaſting Goſpel:
OR, THE
SOUL'S EYING
OF
JESUS,

As carrying on the great Work of Man's Salvation from Firſt to Laſt.

By *ISAAC AMBROSE*, Miniſter of the GOSPEL.

Iſaiah 45. 22. *Look unto me, and be ye ſaved all the Ends of the Earth.*

LONDON,
Printed in the Year 1701.

BRITISH MUSEUM

TO THE
Right Honourable
WILLIAM
Earl of BEDFORD, Lord RUSSEL, Baron
of THORNEHAUGH.

Right Honourable,

ONCE *I made bold to prefix an Epiſtle to Your Honour, before my Book intituled* Ultima, *ſince which time, You have continued with increaſe Your wonted Favours. As the Sun that rejoyceth to run his race, and is unwearied after his many revolutions; ſo Year after Year, have You indefatigably expreſſed Your great Bounty, whereby both my Self and Family have been exceedingly refreſhed. As I cannot but in way of thankfulneſs acknowledge thus much; So I ſhall be a ſincere Remembrancer both of Your Honour; and Your neareſt Relations at the Throne of Grace.*

My Lord, I have now compoſed this Work, containing a neceſſary Practice and high Privilege of every Chriſtian: it is by way of ſupplement to the other Duties ſet down in my Book call'd Media; *but becauſe of my large handling it, I reſerved it for a Tract by it ſelf. Indeed of all other duties, I prefer it as the chief, and I exceedingly wonder that before this time, it hath not been undertaken by ſome abler Hand. Chriſtians ordinarily go to Prayer, Sacraments, Hearing, Reading, and Meditation of the Word; and ſometimes (though more ſeldom) they ſet on the exerciſe of other Duties, as ſelf-trial, ſelf-denial, the improving of experiences, the clearing of Evidences, extemporary and deliberate Meditation,*&c. *But in the mean time how is the main, the prime employment, even the Duty of Duties,* of Looking unto Jeſus, *wholy neglected? If many, or moſt have been ignorant of it hitherto, I think it is high time, to diſcover it to the ſleepy World; and it may be when day is clear, they will walk in the light, and bleſs God for finding out a way, wherein they may more immediately have commerce with Jeſus Chriſt. I could have wiſhed that others more able had appeared in this ſervice, in a particular handling of this excellent ſubject. I find it in print wiſh'd for by a godly Brother, where he complains,* That Chriſt's Love had been ſo little ſtudied. Men have been very ſwift in ſearching after other Truths but ſlow in ſearching after this. An ample exact diſcovery of this Love of Chriſt, I ſay of this Love (in carrying on our Soul's Salvation from firſt to laſt) may well be ſet down among the *deſiderata*, the deſirable of Divines, it having been ſo little handled (unleſs in ſome parts or pieces) by any: Surely it is very ſad to think, that the knowledge of this Love of Chriſt (in a continued *ſeries*) being of ſuch neceſſary and high concernment hath been ſo little enquired into. O what a gallant Goſpel-deſign were it for ſome one who is acquainted with the Spirit in a large meaſure, to go over the whole Hiſtory of the Goſpel (*of the everlaſting Goſpel of Jeſus*) and to obſerve the Glorious ſhinings of the love of Chriſt to Believers in all! *It would be precious if ſome would take it in hand*, and perfect it to the purpoſe, but it is ſad to think it hath been neglected ſo long. *As the Lord hath enabled, I have adventured; and if for my raſhneſs in not waiting any longer, to ſee if any Star of greater magnitude would have appeared, I muſt be cenſured, I fly to Your Honour for Patronage. Nor only for Patronage, but I humbly beg of You, and Yours, to peruſe and practiſe this ſlender Work; who can tell but ſome of the Golden Oil of Grace may come out of Jeſus Chriſt the true Olive-tree, even through theſe Pipes? And if ſo, Your own experiences will be ſatisfactory Anſwers to all other Cenſures. Sure I am in this Exerciſe (however the directions may be weak) You will find the advantage of lying at the well-head, and ſo You may drink more ſweetly than others that make uſe only of the ſtreams. That You (my Noble Lord) and Your Vertuous Lady, with Your Hopeful Iſſue, may receive Spiritual Good by this Treatiſe, and all other Helps which God's good Providence may put into Your Hands, is the hearty Prayer, My Lord,*

Of Your Honours Thankful, Faithful,

Though very Unworthy, Servant,

ISAAC AMBROSE.

TO

1865
1653

TO THE READER.

AMongſt all the Duties I formerly mentioned, I omitted one that now I look upon as Chief and Choice of all the reſt: This is the Duty I call *Looking unto Jeſus*, and if I muſt diſcover the occaſion of my falling on it, I ſhall do it truly and plainly, and in the ſimplicity of the Goſpel, as thus. In the Spring 1653. I was viſited with a ſore Sickneſs, and as the Lord began to reſtore my Health, it came into my thoughts what my Jeſus had done for my Soul, and what he was doing, and what he would do for it, till he ſaved it to the uttermoſt. In my conceptions of theſe things I could find no beginning of his actings, but in that Eternity before the World was made; nor could I find any end of his actings, but in that Eternity after the World ſhould be unmade; only betwixt theſe two Extremities I apprehended various Tranſactions of Jeſus Chriſt, both paſt, and preſent, and to come. In the multitude of theſe Thoughts within me, my Soul exceedingly delighted it ſelf, and that delight ſtirring up in me other Affections (for one Affection cannot be alone) I began to conſider of thoſe Texts in Scripture, which ſeemed at firſt to impoſe the working of my Affections on ſo bleſſed an Object, as a Goſpel-duty: Then I reſolved, if the Lord Jeſus would but reſtore my Health, and prolong my Life, I would endeavour to diſcover more of this Goſpel-duty, than ever yet I knew: And that my pains therein might not hinder my other neceſſary Labours, my purpoſe was to fall on this ſubject in my ordinary Preaching, wherein I might have occaſion both to ſearch into Scripture, ſeveral Authors, and my own Heart. In proceſs of time I began this Work, begging of God that he would help me to Finiſh, as he inclined me to Begin, and that all might tend to his Glory, and the Churches good. In the progreſs of my Labours I found a world of Spiritual Comfort, both in reſpect of the Object that I handled, *Jeſus Chriſt*, and in reſpect of the act, wherein conſiſted my duty to him, in *Looking unto Jeſus*. 1. For the Object, it was the very ſubject whereon more eſpecially I was bound to Preach; *Chriſt in you the Hope of Glory* (ſaid *Paul* to his *Coloſſians*) and he immediately adds, *whom we Preach*, Col. 1. 27, 28. and *unto me, who am leſs than the leaſt of all the Saints, is this Grace given*; what Grace? *That I ſhould Preach among the Gentiles the unſearchable riches of Chriſt*, Eph. 3. 8. Miniſters ought in Duty more abundantly to Preach Jeſus Chriſt. Dr. *Sibbs* is clear, that the *Special Office of the Miniſtry of Chriſt is to lay open Chriſt, to hold up the Tapiſtry, and to unfold the hidden Myſteries of Chriſt*: And therefore he exhorts that *we ſhould labour to be always ſpeaking ſomewhat about Chriſt, or tending that way: When we ſpeak of the Law, let it drive us to Chriſt: When of Moral Duties, let them teach us to walk worthy of Chriſt: Chriſt, or ſomewhat tending to Chriſt, ſhould be our Theme, and Mark to aim at.* Sibbs Cantic. p. 428. And I may feelingly ſay, it is the ſweeteſt ſubject that ever was Preached on; is it not *as an ointment poured forth*, whoſe ſmell is ſo fragrant, and whoſe ſavour is ſo ſweet, that *therefore all the Virgins love him*? Is it not comprehenſive of all Glory, Beauty, Excellency, whether of things in Heaven, or of things on Earth? Is it not a Myſtery ſweet and deep? Surely Volumes are written of Jeſus Chriſt, there is Line upon Line, Sermon upon Sermon, Book upon Book, and Tome upon Tome, and yet ſuch is the Myſtery (as one ſpeaks plainly) that we are all but as yet at the firſt ſide of the ſingle Catechiſm of Jeſus Chriſt: Yea, *Solomon* was but at *What is his Name*? And I fear many of us know neither Name nor Thing. It is a worthy ſtudy to make further and further diſcoveries of this bleſſed Myſtery, and it were to be wiſhed, that all the Miniſters of Chriſt would ſpend themſelves in the Spelling, and Reading, and Underſtanding of it. Look as ſome great point doth require the abilities of many Scholars (and all little enough when joined together) to make a good diſcovery thereof; ſuch is this high point, this holy, ſacred, glorious Myſtery, worthy of the pains of all the Learned; and if they would all bring their notes together, and add all their ſtudies together (which I have in ſome meaſure endeavoured in the following Treatiſe) they ſhould find ſtill but a little of this Myſtery known, in compariſon of what remains and is unknown; only this they ſhould know, *Quod difficile intellectu, delectabile inquiſitu* (as *Bernard* ſaid) *That which is hard to underſtand, is delightful to be dived into*; and ſo I found it. 2. For the act of *looking unto Jeſus*, as it is comprehenſive of *knowing, deſiring, hoping, believing, loving*, ſo alſo of *joying*. How then ſhould I but be filled with joy unſpeakable and glorious, whilſt I was ſtudying, writing, and eſpecially acting my Soul in the Exerciſe of this *Looking*? If there be any Duty on Earth reſembling the Duty of the Saints in Heaven, I dare ſay, this is it. Mr. *Rutherford*, in his Epiſtle to Chriſt dying, writeth thus, *An act of living in Chriſt, and on Chriſt, in the acts of ſeeing, enjoying, embracing, loving, reſting on him, is that Noon-day Divinity, and Theology of Beatifical Viſion: There is a general aſſembly of immediately illuminated Divines round about the Throne, who ſtudy, lecture, preach, praiſe Chriſt night and day: Oh! what rays, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervour of loving, come from that face, that God-viſage of the Lord God Almighty, and of the Lamb that is in the midſt of them? And, oh! what reflections, and reachings forth of intellectual Viſion, embracing, loving, wondering, are returning back to him again in a circle of Glory*? Now if this be the Saints Duty, who are perfect in glory; do not we imitate them, and feel ſomething of Heaven in our imitation, in our *looking alſo unto Jeſus*? I write what in ſome meaſure I have felt; and of which I hope to feel yet more; and therefore whoever thou art that readeſt, I beſeech thee, come, warm thy heart at this bleſſed Fire! O come, and ſmell the precious Ointments of Jeſus Chriſt! O come, *and ſit down under his ſhadow with great delight!* Oh! that all Men (eſpecially into whoſe hands this Book ſhall come) would preſently fall upon the practice of this Goſpel-art of *looking unto Jeſus*! If herein they find nothing of Heaven, my skill will fail me; only let them pray, that as they *look to him*, ſo virtue may go out of him, and fill their Souls.

Reader, One thing more I have to ſay to thee; if thou wouldeſt know how to carry on this Duty conſtantly, as thou doſt thy Morning, and thy Evening Prayer; it were not amiſs if every day, either Morning, or Evening, thou wouldſt take ſome part of it at one time, and ſome part of it at another time, at leaſt for ſome ſpace of time together. I know ſome, that in a conſtant daily courſe carry on in ſecret thoſe two neceſſary duties of *meditation and prayer*; what the ſubject matter of their meditation is, I am not very certain; only our experience can tell us, that be it Heaven, or be it Hell; be it Sin, or be it Grace, or be it what it will; if we be in exerciſe of the ſelf-ſame ſubject either conſtantly, or frequently, we are apt to grow remiſs, or cold, or formal; and the reaſon is, one thing tires quickly, unleſs that one be all: Now that is Chriſt, for *He is All*, Col. 3. 11. If then but once a day thou wouldſt make this *Jeſus Chriſt* thy ſubject to *know, conſider, deſire, hope, believe, joy in, call upon, and conform unto*, in his ſeveral reſpects of plotting, promiſing, performing thy Redemption in his Birth, Life, Death, Reſurrection, Aſcenſion, Seſſion, Interceſſion, and coming again; and that one of theſe particulars might be thy one days exerciſe, and ſo every day thou wouldſt proceed from firſt to laſt, in thus *looking unto Jeſus*, I ſuppoſe thou wouldeſt never tire thy ſelf; and why ſo? O there is variety in this matter to be looked unto, and there is variety in the manner of looking on it. *Ex. gr.* one day thou mighteſt act thy *knowing of Jeſus*, in carrying on the great work of thy ſalvation in his Eternity; the next day thou mighteſt *conſider Jeſus* in that reſpect; and the next day thou mighteſt *deſire after Jeſus* in that reſpect; and the next day thou mighteſt *hope in Jeſus* in that reſpect; and ſo on, till thou comeſt to the laſt day of the work, which beſides * the object handled at large in every period, (in thaſe very actings upon the object) would in all amount to the number of eighty one days, Now would not this variety delight? It is the obſervation of Mr. *Lockyer*, on *Col.* 1. 16. that *an holy ſoul cannot tire it ſelf in the contemplation of Jeſus*: How much leſs can it tire it ſelf in *Looking unto Jeſus*, which is far more Comprehenſive than contemplating of Jeſus? Come, try this Duty, and be conſtant in it at leaſt for eighty one days in one year, and ſo for eighty one days in every year during thy life; and then for thy Meditations on any other ſubject I ſhall not take thee quite off, but leave the remainder of the year, which is above three parts more, to thy own choice. If thou art ſo reſolved, I ſhall ſay no more, but the Lord be with thee, and if ſooner or later thou findeſt any benefit by this work, give God the Glory, and remember him, in thy Prayers, who hath took this pains for Chriſt's honour, and thy Souls good. So reſts

Thy Servant in Chriſt Jeſus,

* *I ſuppoſe, the Reader will, at leaſt, once read over the whole book; and then for this conſtant daily exerciſe, during eighty one days in a year, I leave the object in every period to be read, or not read, as he pleaſeth; unleſs it may, in whole, or in part, conduce any thing to that one act of* knowing Jeſus *in ſuch or ſuch a reſpect.*

I. A

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LOOKING UNTO JESUS:

The firſt Book.

HEBR. 12. 2.

Looking unto Jeſus, the beginner, and finiſher of our Faith.

CHAP. I.

The Proem, Diviſion, and opening of the Words.

THE moſt excellent ſubject to diſcourſe, or write of, is *Jeſus Chriſt.* *Auguſtin* having read *Cicero*'s works, commended them for their eloquence, but he paſſed this ſentence upon them, *They are not ſweet, becauſe the name of Jeſus is not in them.* And *Bernard*'s ſaying is near the ſame; *if thou writeſt it doth not reliſh with me, unleſs I read Jeſus there; if thou diſputeſt, or conferreſt, it doth not reliſh well with me, unleſs* Jeſus *ſound there.* Indeed all we ſay is but unſavory, if it be not ſeaſoned with this ſalt. *I determined not to know any thing among you* (ſaith *Paul*) *ſave* Jeſus Chriſt, *and him Crucified:* he reſolved with himſelf before he Preached among the *Corinthians*, that this ſhould be the only point of knowledge that he would profeſs himſelf to have skill in, and that in the courſe of his Miniſtry he would labour to bring them to: this he made *the breadth, and length, and depth, and height of his knowledge*; *yea doubtleſs* (ſaith he) *and I count all things but loſs, for the excellency of the knowledge of* Chriſt Jeſus *my Lord:* In this knowledge of Chriſt there is *an excellency* above all other knowledge in the World; there is nothing more pleaſing and comfortable, more animating and enlivening, more raviſhing and ſoul-contenting, only Chriſt is the ſum and center of all divine and revealed truths; we can Preach nothing elſe as the object of our faith, as the neceſſary element of our Souls ſalvation, which doth not ſome way or other either meet in Chriſt, or refer to Chriſt; only Chriſt is the whole of man's happineſs; the Sun to enlighten him, the Phyſician to heal him, the Wall of Fire to defend him, the Friend to comfort him, the Pearl to enrich him, the Ark to ſupport him, the Rock to ſuſtain him under the heavieſt preſſures; *As an hiding place from the Wind, and a covert from the Tempeſt, as Rivers of Waters in a dry place, and as the ſhadow of a great Rock in a weary Land.* Only Chriſt is that Ladder betwixt Earth and Heaven, the Mediator betwixt God and Man, a Myſtery which *the Angels of Heaven deſire to pry, and peep, and look into.* Here's a bleſſed ſubject indeed, who would not be glad to pry into it, to be acquainted with it? *This is life eternal to know* God, *and* Jeſus Chriſt *whom he hath ſent:* Come then, let us *look on* this *Sun of righteouſneſs*; we cannot receive harm, but good by ſuch *a look*; indeed by *looking* long on the natural Sun we may have our eyes dazled, and our faces blackned; but by *looking unto Jeſus Chriſt*, we ſhall have our eyes clearer, and our faces fairer; if *the light of the eye rejoice the heart*, how much more when we have ſuch a bleſſed object *to look upon*? As Chriſt is more excellent than all the World, ſo this ſight tranſcends all other ſights; it is the Epitome of a Chriſtians happineſs, the quinteſſence of Evangelical Duties, *Looking unto* Jeſus.

Dulces non ſunt, quia nomen Jeſu non eſt in illis. Aug.
Si ſcribas, non ſapit mihi, niſi legero ibi Jeſum, Si diſputes aut conferas, non ſapit mihi, niſi ſonuerit ibi Jeſum. *Ber.*
1 Cor. 2. 2.
Eph. 3. 18.
Phil. 3. 8.
Iſa. 32. 2.
1. 12.
Joh. 17. 3.
Prov. 15. 30.

In the Text we have the act and Object; the act in the Original is very emphatical, ἀφορῶντες εἰς; the Engliſh doth not fully expreſs it; it ſignifies an averting or drawing of the eye from one object to another; there are two expreſſions, ἀπο and εἰς; the one ſignifies a turning of the eye from all other objects; the other a faſt fixing of the eye upon ſuch an object, and only upon ſuch. So is it both a *looking off*, and *a looking on.* On what? That is the object, *a looking unto* Jeſus; a Title that denotes his mercy and bounty, as *Chriſt* denotes his office and function. I ſhall not be ſo curious as to enquire why *Jeſus*, and not *Chriſt* is nominated; I ſuppoſe the Perſon is aimed at which implies them both; only this may be obſerved, that *Jeſus* is the pureſt Goſpel Name of all other Names; *Jeſus* was not the dialect of the Old Teſtament; the firſt place that ever we read of this title as given to *Chriſt*, it is in *Matth.* 1. 21. *Thou ſhalt call his name* Jeſus, *for he ſhall ſave his people from their ſins.* Some obſerve that this Name Jeſus was given him twice; once till death, *Matth.* 1. 21. and afterwards for ever, *Phil.* 2. 10. the firſt was a note of his entering into Covenant with God to fulfil the Law for us, and to die for our ſins, the ſecond was a note of ſo meritorious a perſon, who for his humility was more exalted than any perſon ever hath been, or ſhall be. Firſt Jeſus was the humble name of his deſerving grace; now Jeſus is the exalted name of his tranſcendent

Mat. 1. 21.

dent glory: at firſt the *Jews* did Crucifie Jeſus, and his name; and the Apoſtle did then diſtruſt whether Jeſus *was the true* Jeſus; but now God hath raiſed him from the dead, and hath *highly exalted him, and given him a name above every name, that at the Name of* Jeſus *every knee ſhould bow, of things in Heaven, and things in Earth, and things under the earth.* Luke 24. 21. Phil. 2. 9, 10. My meaning is not to inſiſt on this Name in contradiſtinction to any other names of Chriſt; he is often called *Chriſt*, and *Lord*, and *Mediator*, and *Son of God*, and *Emmanuel*; Why Jeſus is all theſe; Jeſus is Chriſt, as he is the anointed of God; and Jeſus is *Lord*, as he hath dominion over all the World; and Jeſus is *Mediator*, as he is the reconciler of God and man; and Jeſus is *the Son of God*, as he was eternally begotten before all Worlds; and Jeſus is *Emmanuel*, as he was incarnate, and ſo God with us, Only becauſe Jeſus ſignifies *Saviour*, and this name was given him upon that very account, *For he ſhall ſave his people from their ſins*; I ſhall make this my deſign to look at Jeſus more eſpecially, as carrying on the great work of our ſalvation from firſt to the laſt. This indeed is the glad-tidings, the Goſpel, the Goſpel privilege, and our Goſpel Duty, *Looking unto Jeſus.*

CHAP. II. SECT. I.

The Duty of looking off all other things, *confirmed and cleared.*

1. *Doctrine* BUT firſt we muſt *look off* all other things; the note is this: *We muſt take off our minds from every thing, which might divert us in our Chriſtian Race from looking unto* Jeſus, Ἀφορῶντες, the firſt word, or firſt piece of a word in my Text ſpeaks to us thus, *hands off*, or *eyes off from any thing that ſtands in the way of Jeſus Chriſt.* I remember 'twas writ over *Plato's* door, *μὴ τὶς ἐ γηώμετερ εἴσιτω, there's none may come hither that is not a Geometer*; but on the door of my Text is written clean contrary, *μὴ τὶς ὁ γηώμετερ εἴσιτω, No earthly minded man muſt enter here*: nor any thing in the world, be it never ſo excellent, if it ſtand in the way of Jeſus Chriſt, is to be named the ſame day; we muſt not give a *look* or ſquint at any thing that may hinder this fair and lovely ſight of Jeſus.

Gen. 10. 7. Thus was the Lords charge to *Lot, look not behind thee*; he was ſo far to renounce and deteſt the lewdneſs of *Sodom*; as that he muſt not vouchſafe a look towards it.

Iſa. 17. 7, 8. *At that day ſhall a man look towards his maker, and his eyes ſhall have reſpect to the holy one of Iſrael; and he ſhall not look to the Altars, the works of his hands.* This was the fruit of Gods chaſtiſement on the Elect *Iſrael*, that he ſhould not give a look to the Altars, leſt they diverted, or drew his eyes from off his Maker.

2 Cor. 4. 18. *We look not at the things which are ſeen, but at the things which are not ſeen,* ſaith *Paul.* A Chriſtians aim is beyond viſible things. O when a ſoul comes to know what an eternal God is, and what an eternal Jeſus is, and what an eternal Crown is; when it knows that great deſign of Chriſt to ſave poor ſouls, and to communicate himſelf eternally to ſuch poor creatures, this takes off the edge of its deſires as to viſible temporal things, what are they in compariſon?

1. *Queſtion.* But what things are they we muſt look off in this reſpect? I anſwer, — 1. Good things. 2. Evil things.

1. Good things. The Apoſtle tells us of *a cloud of witneſſes* in the former verſe, which no queſtion in their ſeaſon we are to *Look unto.* But when this ſecond object comes in ſight, he ſcatters the cloud quite, and ſets up *Jeſus* himſelf; now the Apoſtle willeth us Ἀφορᾷν, to turn our eyes from them, and to turn them hither to Jeſus Chriſt; *q. d.* If you will indeed ſee a ſight once for all, look to him: the Saints, though they be guides to us, yet are they but followers to him; he is the arch guide, the leader of them, and of us all, *look on him.* There is a time when *James* may ſay, *take my brethren the Prophets who have ſpoken in the Name of the Lord for an example*; James 5. 10. but when Jeſus comes forth, that ſaid, I *have given you an xeample*; John 13. 5. an example above all examples, then *be ſilent O all fleſh before the Lord.* Zech. 2. 13. Let all Saints and *Seraphims* then *cover their faces with their wings*, that we may *look on Jeſus*, and let all other ſights go.

2. Evil things, 1. In general, 2. In ſpecial.

1. In general, we muſt look off all things that are on this ſide Jeſus Chriſt, and ſo much the rather, if they be evil things; in a word, we muſt look off all ſelf; whether it be ſinful ſelf, or natural ſelf, or religious ſelf; in this caſe we muſt draw our eyes off all theſe things.

2. In ſpecial, we muſt look off *all that is in the World*; and that the Apoſtle comprizeth under three heads, *the luſts of the eyes, the luſts of the fleſh, and the pride of life*; (1.) Pleaſures, Profits, and Honours. 1 John 2. 16.

1. We muſt look off this world in reſpect of its ſinful pleaſures; *Jude* tells us, *ſuch as are ſenſual have not the ſpirit*: Jude 18. 19. we cannot fixedly look on pleaſures, and *look on Jeſus* at once. *Job* tells us, that *they that take up the Timbrel and Harp, and rejoice at the ſound of the Organ, that ſpend their days in mirth,* Job 21. 12, 13, 14, 15. are the ſame that *ſay unto God, depart from us, for we deſire not the knowledge of thy ways; what is the Almighty that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* We have a lively example of this in *Auguſtine's* converſion; he would indeed have had Chriſt, and his pleaſures too; but when he ſaw it would not be, Oh what conflicts were within him. In his Orchard (as he ſtories it in his book of confeſſions) all his pleaſures paſt repreſented themſelves before his eyes, ſaying *What, wilt thou depart from us for ever? and ſhall we be no more with thee for ever?* O *Lord* (ſaith *Auguſtin*, writing this confeſſion) *turn away my mind from thinking that which they objected to my ſoul! What filth? What ſhameful pleaſures did they lay before my eyes?* At length after this combate, a ſhower of tears came from him, and caſting himſelf on the ground under a Fig-tree, he cries it out, O *Lord, how long, how long, ſhall I ſay, to morrow to morrow? Why not to day Lord, why not to day? Why ſhould there not be an end of my filthy life even at this hour?* Immediately after this he heard a voice as if it had been a boy or girle ſinging by, *take up and read: take up and read*; and thereupon opening his Bible that lay by him at hand, he read in ſilence the firſt Chapter that offered it ſelf, wherein was written, *Let us walk honeſtly as* Rom. 13. 13, 14.

De mittesne nos & à momento iſto non erimus tecum ultra in æternum? Aug. in lib. confeſſ. Et tu Domine uſquequo? quam diu, quam diu, cras & cras? quare non modo? quare non hac hora finis eſt turpitudinis meæ? Aug. ibid. Tolle & lege: tolle & lege. Idem ibid.

in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but put ye on the Lord Jeſus, and make not proviſion for the fleſh to fulfil the luſts thereof. Further then this ſentence I would not read (ſaith *Auguſtine) neither indeed was it needful; for preſently, as if light had been poured into my heart, all the darkneſs of my doubtfulneſs fled away.* His eye was now taken off his pleaſures, and for ever after it was ſet on *Jeſus.*

2. We muſt *look off* this world in reſpect of its ſinful profits: a look on this keeps off our *looking unto Jeſus. Whoſoever loveth the world, the love of the Father is not in him*; juſt ſo much as the world prevails in us, ſo much is God's love abated both in us, and towards us: *ye adulterers and adultereſſes* (ſaith *James) know ye not that the friendſhip of the World is enmity with God*? Covetouſneſs in Chriſtians is ſpiritual adultery; when we have enough in God and Chriſt, and yet we deſire to make up our happineſs in the creature, this is plain whoring. Now there are degrees in this ſpiritual whoredom: as, —

in. 2.
1.4.

1. The minding of this world; ye know there may be adultery in affection, when the body is not defiled; unclean glances are a degree of luſt: ſo the Children of God may have ſome worldly glances, ſtragling thoughts, when the temptation is ſtrong, the world may be greatned in their eſteem and imagination.

2. The ſeting of the heart upon the world; this is an higher degree of this ſpiritual adultery: our hearts are due and proper to Chriſt: now to ſet them on the world, which ſhould be chaſt and loyal to Jeſus Chriſt, what adultery is this? *Ye cannot ſerve God and Mammon:* that Woman that is not contented with one huſband, muſt needs be an harlot. Mat.6.24.

3 The preferring of the world before Chriſt himſelf. This is the height of covetouſneſs, and the height of this adultery; what, *to make the members of Chriſt the members of an harlot*? Why worldlings! thoſe admiring thoughts are Chriſts, thoſe pains are Chriſts, that love is Chriſts, that time, that care, that earneſtneſs is Chriſts, they are are all Chriſts; and will you give that which is Chriſts unto the world? and prefer the world before Chriſt with his own? What, live as profeſſed proſtitutes, that prefer every one before their huſbands? how will this expoſe you to the ſcorn of Men and Angels? at the laſt day they will come pointing, and ſay, *This is the man that made not God his ſtrength, but truſted in the abundance of his riches; this is the Gadaren that loved his ſwine more than Chriſt Jeſus. Love not the world,* ſaid *John.* Chriſt is never precious in mans apprehenſion, ſo long as the world ſeems glorious to him. *As we begin to reliſh ſweetneſs in Chriſt, ſo the world begins to be bitter to us:* the more ſweetneſs we taſte in the one, the more bitterneſs we taſte in the other.

;2. 7.

3. We muſt *look off* the world in reſpect of its ſinful honours: what is this honour but a certain inordinate deſire to be well thought of or well ſpoken of, to be praiſed, or glorified of men? as if a man ſhould run up and down ſtreets after a feather flying in the Air, and toſſed hither and thither with the guſts and blaſts of infinite mens mouths; it is a queſtion whether ever he get it; but if he do, it is but a feather; ſuch is this pride of life, honour, vain-glory, it is hard to obtain it, but if obtained, it is but the breath of a few mens mouths, that alter upon every light occaſion; but that which is worſt of all, it hinders our ſight of Jeſus Chriſt, *not many wiſe men after the fleſh, not many mighty, not many noble are called*; worldly honour keeps many back from Chriſt; and therefore *Moſes when he was come to years, refuſed to be called the ſon of Pharoahs daughter*; —— *eſteeming the reproaches of Chriſt greater riches than all the Treaſures of* Egypt. If the blind Man in the way to *Jerico* had depended on the breath, or liking, or approbation of the multitude, he had never received the benefit of his ſight; for *they* (ſaith the text) *which went before, rebuked him that he ſhould hold his peace*; they diſſwaded him from running and crying ſo vehemently after Chriſt; experience tells us, how theſe things pull and draw us off from Jeſus Chriſt, *the luſts of the eyes, the luſts of the fleſh, and pride of life.*

1 Co
26.
Heb. 1
24. 26
Luke 1
39.

But why muſt we *look off* every thing that diverts our *looking unto Jeſus.* *Queſt.* 2.

1. Becauſe we cannot look fixedly on Chriſt, and ſuch things together, and at once; the eye cannot look upwards and downwards, at once in a direct line; we cannot ſeriouſly mind Heaven and Earth in one thought; *no man can ſerve two Maſters,* ſaith Chriſt, eſpecially ſuch as jar, and who have contrary imployments, as Chriſt and Mammon have. Mat.6.24.

2. Becauſe whiles we look on theſe things, we cannot ſee the beauty that is in Chriſt: ſuppoſe a ſquint look on Chriſt, whilſt we have a direct look on other things; alas! Chriſt will be of no eſteem that while; this was the voice of ſinners concerning Chriſt, *he hath no form, nor comelineſs; and when we ſee him, there is no beauty that we ſhould deſire him.* Indeed beauty is the attractive of the ſoul, the ſoul muſt ſee a beauty in that which it lets out it ſelf to in deſiring: but our wiſhing looks on other things, makes Chriſt but mean and contemptible in our eyes. Iſa.53.2.

3. Becauſe all other things in compariſon of Chriſt, are not worthy a look; they are but as vile things, as under-things, as poor, and low, and mean, and baſe things, in compariſon of Chriſt: *I count all things but loſs* (ſaith *Paul) for the excellency of the knowledge of Chriſt Jeſus my Lord.* —— *I count them but dung that I may win Chriſt,* σκύβαλα, ſome tranſlate it *chaff,* others *Dogs-meat,* others *excrements, dung*; all agree, it is ſuch a thing as men uſually caſt away from them with ſome indignation. Phil.3.8.

3. Becauſe it is according to the very law of marriage; *therefore ſhall a man forſake father and mother, and cleave to his wife*; the Lord Chriſt marries himſelf to the ſouls of his Saints. *I will betroth thee unto me for ever; I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies:* and for this cauſe the ſoul muſt forſake all, and cleave unto Chriſt; as married Wives uſe to do, we muſt leave all for our huſband the Lord Jeſus; *Hearken, O daughter, and conſider, and encline thine ear, forget alſo thy own people, and thy fathers Houſe.* Gen.2.24. Hoſ.2.19. Pſ.45.10.

5. Becauſe Chriſt is a jealous Chriſt; now jealouſie is a paſſion in the ſoul, that will not endure any ſharing in the object beloved; the woman that hath a jealous huſband, muſt leave all her old companions: if ſhe caſt any amorous looks or glances after them, the huſband will be jealous, and *Jealouſie is cruel as the Grave.* Cant.8.6. Exod.20.5.

Chriſtians, our *God is a jealous God*, our *Chriſt* is a jealous *Chriſt*; He cannot endure, that we ſhould *look* on any other things, ſo as to luſt after them.

6. Becauſe all other things can never ſatisfie the eye; Eccleſ. 1. 8. *all things are full of labour* (ſaith *Solomon) man cannot utter it, the eye is not ſatisfied with ſeeing*; it is but wearied with looking on divers objects, and yet ſtill deſires new ones: but once admit it to behold that glorious ſight of Chriſt, and then it reſts fully ſatisfied. Hence it is that the Daughters of *Zion* are called to come forth; Cant. 3. 11. *Go forth, O ye daughters of Zion, and behold king Solomon with the Crown wherewith his Mother hath crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.* Go forth, O ye daughters of *Zion*, lay aſide all private and earthly affections, and look upon this glory of Chriſt. As the daughters of *Jeruſalem*, ſitting or remaining in their chambers, cloſets, houſes, could not behold the glory of King *Solomon* paſſing by, and therefore they were willed to come forth of their doors: even ſo, if we will behold the great King, Jeſus Chriſt, in his moſt excellent glory (a ſight able to ſatisfie the Eye, and to raviſh the Heart) we muſt come out of our Doors, we muſt come out of our ſelves, otherwiſe we cannot ſee his Glory, we are in our ſelves ſhut up in a dark dungeon, and therefore we are called upon to come forth into the clear light of faith, and with the Eyes of Faith to behold in daily meditation, the glory of Chriſt Jeſus.

SECT II.

An Exhortation to look off all other things.

ONe word of Exhortation, Chriſtians! I beſeech you *look off* all other things, eſpecially all evil things. I know I am pleading with you for an hard thing; I had need of the Rhetorick of an Angel, to perſwade you to turn your eyes from off theſe things; nay, Gen. 9. 17. if I had, all were too little, *it is God only muſt perſwade Japhet to dwell in the tents of Shem*; and yet let me offer a few conſiderations, venture at a perſwading of you, and leave the iſſue with God.

1. Conſider, that all other evil things are Pſ. 39. 5. in Gods account as very nothing; *verily, every man at his beſt eſtate is altogether vanity*; not only man, but *every man*; nor every man in his worſt condition, but every man *at his beſt eſtate*; nor every man: man at his beſt eſtate is little worth, but every man at his beſt eſtate *is vanity, emptineſs, nothing*; it may be ſo in part, nay, but in every part, he is wholly, totally, *altogether vanity*; would any man think, that a great, rich, honourable Man, whom we look upon with ſuch high admiring thoughts, ſhould be laid thus low in Gods eſteem? O wonder, wonder! and yet 'tis no ſuch wonder, but one day you ſhall find the experience of this truth your ſelves. Pſ. 76. 5. *Rich men have ſlept their ſleeps, and none of the men of might have found their hands.* Or as others render it, *they have found nothing in their hands*; that is, rich men have paſſed over this life as men do paſs over a ſleep, imagining themſelves to have golden mountains and rocks of diamond; but when they awake at the day of death, they find themſelves to have nothing. Why Chriſtian, *wilt thou ſet thine eyes upon that which is not*? 1. Obſerve that *riches are not*; they are nothing, thoſe things that make men great in Prov. 23. 5. the eyes of the world, are nothing in the eyes of God. 2. Obſerve that God would not have us ſo much as *ſet our eyes upon them*, they are not objects worth the looking on. 3. Obſerve with what indignation he ſpeaks againſt thoſe that will ſet their eyes upon theſe vanities, *Wilt thou ſet thine eyes upon a thing which is not*? *q. d.* what a vain, unreaſonable, ſottiſh, ſenſleſs thing is this?

2. Conſider that all ſuch things (if they are any thing) they are but trifles, deceits, thorns, miſeries, uncertain things: this is an ordinary theme; it is every man's object, and every man's ſubject, and a very eaſie thing it is, to declaim up the vanity, miſery, uncertainty of the creatures! Ay but do you make it the matter of your meditation, and be you ſerious in it, think of it deeply, and deſire God to be in your thoughts! Oh what work will it then make in your breaſts? O how would it wean your loves and deſires off all theſe things! Chriſtians! conſider all theſe adjuncts of all ſublunary things; when the creatures tempt you, be not inticed by the beauty of them, ſo as to forget their vanity; ſay, Here is a flower, fair, but fading; here is a glaſs that's bright, but very brittle.

3. Conſider the difference of theſe objects, Chriſt, and all other things; as thus, all other things are vanities, but Chriſt is a real, ſolid, ſubſtantial, excellent, glorious thing; all other things are temporary, fading things, but Chriſt is an enduring ſubſtance, *the ſame yeſterday, and* Rev. 1. 4. *to day, and for ever, which is, and which was, and which is to come*: all other things are thorns, vexation of ſpirit, but Chriſt is full of joy and comfort, a moſt raviſhing object, all compoſed of loves, or *altogether lovely.* O who would Can 5. 16. make it his buſineſs to fill his coffers with pibbles, when he may have pearls, or gold, or ſilver, or precious things? what, muſt you look off your ſins? why, ſee before you the graces of the Spirit of Chriſt? muſt you look off your idle ſinful company? ſee before you *the* 1 John 1. 3. *fellowſhip of the Father, and the ſon, the Lord Jeſus Chriſt*? muſt you look off your pomp and glory? ſee before you the privilege of adoption, you ſhall be *called the ſons and daughters* Rom 8. 13. *of God, heirs and co-heirs* with *Chriſt*: muſt you look off your worldly riches? ſee before you the riches of the graces of Chriſt: muſt you look off ſinful pleaſures? ſee before you fulneſs of joy, *at Chriſt's right hand are pleaſures evermore*: muſt you look off your own righteouſneſs? Pſ. 16. 11. ſee before you the righteouſneſs of Chriſt Jeſus. O what a vaſt difference is there betwixt theſe objects, Chriſt, and all other things?

4. Conſider that Chriſt looked off Heaven and Heavenly things for you, how much more ſhould you look off the earth and earthly things, the world and worldly things for him? Chriſt left the glory, the company, the pleaſures of Paradiſe for you, and *he made himſelf of no re-* 2 Cor. 8. *putation*, he nothing'd himſelf (as it were) for you; *you know the grace of our Lord Jeſus chriſt, who though he was rich, yet for your ſakes he became poor, that you through his poverty might be made rich.* O let that melting love win you to him, and wean you off all other things!

5. Conſider that the rational ſoul of man is of too high a birth to ſpend its ſtrength upon other things? the ſoul of man is of the ſame nature with Angels; is it a kind of divine ſpark; now if a man have a goldon mill, he would not uſe it to grind dirt, ſtraws, and rotten ſticks in; the ſoul, the mind, the thinking faculty of Man is too high to be exerciſed in the things of this earth; the ſoul is of a moſt excellent capacious nature, it is fit to converſe not only with Angels, but with the eternal God himſelf; with Father, Son, and Holy Ghoſt; it is of a tranſcendent being; put all the world into the ballance with it, and it is nothing in compariſon; the ſoul of the meaneſt gally ſlave is more precious than Heaven and Earth, than Sun, and Moon, and Stars and all the hoaſt of Heaven; now if a mans Soul be of ſuch an high-born nature, if the Lord hath put ſuch a ſpirit into the boſom of man for him to beſtow the ſtrength of it upon low, baſe, mean, and earthly things, Oh what an evil is this?

6. Conſider how ſhort is the time that you have here in this World: this is the argument of the Apoſtle, *becauſe the time is ſhort therefore let us uſe the World as if we uſed it not*; 1 Cor. 7. 29, 31. therefore let our hearts be taken off theſe things; yet a few days, and you ſhall be here no more; time paſſeth on, many hundred diſeaſes are ready to aſſault you; you that are reading, hearing, talking or walking, you muſt very ſhortly be carried on mens ſhoulders, and laid in the duſt, and there left to the Worms in darkneſs and Corruption; you are almoſt there already; it is but a few days, or months, or years, and what is that when once they are gone and paſt; and Oh *what is a man profited,* Mat. 16. 26. *if he gain the whole World, and then loſe his Soul?*

7. Conſider the great account that you are to give of earthly things: it is the Sin of moſt of the ſons of men to look on creature comforts, but they conſider not the account they muſt give for them. Oh here's a prevailing motive to take off your eyes! Conſider the laſt accounts; what if you were now to die, and to go the way of all fleſh, and then to make up your reckoning, what good would it do you to remember all thoſe contentments and pleaſures you once enjoyed upon the earth; If the factor, after many years ſpent in foreign Countries, at laſt returns home with this bill of accounts, *thus much for ſinging, ſo much for dancing, this for courting, that for feaſting*, who would not blame him for ſo fond a reckoning; Oh it will be a ſad reckoning if the bill come in, that you have ſpent moſt of your time in looking and gazing upon earthly things.

Sect. 3. *Directions how to look off all other things.*

1. STudy every day more and more the vanity of the creature: Read over the Book of *Eccleſiaſtes* well; it is enough, through the aſſiſtance of Chriſt, to teach you that leſſon, A ſerious and fruitful meditation of that word, *vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity*, Eccleſ. 2. 2. what work might it make in your hearts; men uſually look on theſe things through ſome falſe glaſs, or at a diſtance, which makes them ſo admire them; but if they could ſee them truly in themſelves, oh how uncomely would they be? or if they could ſee them as compared to Chriſt, oh how vain would they be? honours and greatneſs in that reſpect would appear as bubbles; pleaſures and delights in that reſpect would appear as ſhadows.

2. Converſe but a little with any evil thing on this ſide Chriſt: have as little to do with the World, the ſinful pleaſures, profits, riches, manners of it, as poſſibly you can; the leſſer the better; things of this World have a glutinous quality, if you let the heart lie any while amongſt them, it will cleave unto them, and if it once cleave to them, there will be no way but either Repentance or Hell fire muſt part them.

3. Be more and better acquainted with Jeſus Chriſt; get nearer to him, be more in Communion with him, get more taſts of Chriſt and Heaven, and earth will reliſh the worſe for them. Oh when I look on Chriſt, and conſider, that he that was the Lord of Heaven and Earth, put himſelf into ſo poor and low a condition, meerly for the redeming his Elect, how ſhould this but deaden my heart to the world? Phil. 3. 8. *I account all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, and account them but dung that I may win Chriſt*. If Chriſt be in view all the world then is but dung and droſs, and loſs in compariſon; the Glory of Chriſt will darken all other things in the World.

4. Set before you the Examples of ſuch Saints, who accounted themſelves pilgrims and ſtrangers upon earth. The Apoſtle gives you a Catalogue of ſuch, who *confeſſed that they were ſtrangers and pilgrims on the earth*, and ſee how they are uſed, Heb. 11. 12. 37. 38. *they were ſtoned, they were ſawn aſunder, were temped, were ſlain with the ſword, they wandred about in ſheep-skins, and Goats-skins, being deſtitute, afflicted, tormented*; who were theſe? They were they *of whom the World was not worthy*. Oh when you read, or hear how joyfully theſe ſervants of the moſt high went through their wilderneſs condition, methinks this ſhould take off your hearts from earthly things.

5. Go in your meditations to Heaven, and keep there a while: the mind that is in Heaven cannot attend theſe earthly things; would a Man leave his plough and harveſt in the field to run with Children a hunting after butter-flies; No more will a ſoul that is taking a ſurvey of heaven and heavenly things, fix his eyes on ſuch poor things below: *non vacat exiguis, &c.* is the character of a truly prudent Man; the Children of that Kingdom above have no while for trifles, and eſpecially when they are imployed in the affairs of the Kingdom. O when a Chriſtian hath but a glimpſe of eternity, and then looks down on the World again, how doth he contemn and vilipend theſe things; *How doth he ſay of laughter,* Eccleſ. 2. 2. *thou art mad, and of mirth, what is this thou doeſt*? Whilſt the Saints are taſting Heaven, they feel ſuch ſweet that they care not for other things: Chriſtians! how ſhould this meditation wean your hearts? and make you laugh at the fooleries of the World? and ſcorn to be cheated with ſuch childiſh toyes? If the Devil had ſet upon *Peter* in the Mount, when he ſaw Chriſt in his transfiguration, and *Moſes* and *Elias* talking with him, would he ſo ea-

ſily have been drawn to deny his Lord? What, with all that Glory in his eyes? So if the Devil ſhould ſet upon a believing Soul, and perſwade his heart to profits, or pleaſures, or honours of the World, when he is taken up in the Mount with Chriſt, what would ſuch a Soul ſay? *Get thee behind me Satan, would'ſt thou perſwade me from hence with many trifling toys? Would'ſt thou have me ſell theſe joys for nothing? Is there any honour or delight like this? Or can that be profit, which loſeth me this*? Some ſuch anſwer would the Soul return. Oh if we could keep the taſte of our Souls continually delighted with the ſweetneſs of Heaven; as a man would ſpit out aloes after honey, ſo ſhould we ſpit out all theſe baits of the World with diſdain.

6. Cry mightily unto God, that he would take off your heart and eyes, *turn away mine eyes from beholding vanity*, prays *David*; either God muſt do it, or you will be wearied in the multitude of your endeavours; but if the Lord draw off the eye, it will be drawn indeed. *Incline my heart unto thy teſtimonies, and not to covetouſneſs*, prays *David* again. If the heart bend downwards, then go to God to erect it, and to incline it Heaven-wards; If it be after covetouſneſs, then cry to God, and ſay, *Lord, not after covetouſneſs, but after thy teſtimonies incline my heart.*

Pſal. 119. 37.

Pſal. 119. 36.

I have hitherto ſtood only at the door of the Text to call you in; if now you will enter, and be intent and fix your eyes, I'll ſhew you a bleſſed, a moſt glorious ſight. But firſt I muſt explain the act, you muſt *look.*] Secondly, the object, you muſt *look on* Jeſus.]

CHAP. III. SECT. I.

An Explanation of the Act and Object.

1. FOr the Act, you muſt *look*]. *Looking* is either ocular, or mental.

Firſt, for ocular viſion, there may be ſome uſe of that in Heaven, for there we ſhall *look on* Jeſus; *with theſe eyes ſhall I behold him*, ſaith *Job*; *and we ſhall ſee him as he is*, ſaith the Apoſtle; *now we ſee him, as in a glaſs, but then we ſhall ſee him face to face.* But till then *we muſt walk by faith, and not by ſight.*

Job 19. 27.
1 Joh. 3. 2.
1 Cor. 13. 12.
2 Cor. 5. 7.

Secondly, for mental viſion, or the inward eye, that is it that will take up our diſcourſe, and that is it which the Apoſtle ſpeaks of in his prayers for the *Epheſians, that the eyes of their underſtanding may be opened, that they may know, &c.* * Now the excellency of this mental ſight is far above the ocular ſight; for there are more excellent things to be ſeen by the eye of the mind, than by the eye of the body; we only ſee a piece of the creation by the eye of the body, but the mind reacheth every thing that is in it, yea the mind reacheth to him that made it; God is inviſible, and yet this eye ſees God; it is ſaid of *Moſes*, that *he ſaw him that is inviſible*. 2. It is the ſight of the mind that gives light and vigour to the ſight of the eye, take away the inward light, and the light of the external ſenſe is but as darkneſs and death. 3. It is the ſight of the mind that looks into the worth, uſe, &c. propriety of any thing preſented; the eye can ſee a thing but not the worth of it; a beaſt looks on gold as well as a man, but the ſight and knowledge of the worth of it is by the internal light of the mind, ſo the eye can ſee a thing but not the uſe of it; a Child looks on a tool in the hand of a workman, but the ſight and knowledge of the uſe of it is only by a man of reaſon that hath internal light to judge of it: and ſo the eye can ſee a thing, but not the propriety of it; a beaſt looks on his paſture, but he likes it not becauſe it is his, but becauſe it is a paſture, and well furniſhed. Now we know that the worth, and uſe, and propriety of a thing, are the very cream of the things themſelves, and this the eye of the mind conveys, and not the eyes of the body. It is ſaid of *Joſeph*, that *he ſaw his brethen, and knew them, but they knew not him*: this was the reaſon why *Joſeph* was ſo exceedingly taken at the ſight of his Brethren, that his bowels wrought with joy, and a kind of compaſſion towards them, but they were before him as common ſtrangers, though they ſaw *Joſeph their Brother a Prince*, yet they were taken no more with the ſight of him than of any other man, becauſe they knew him not.

Epheſ. 1. 18.
* *Simmonds* ſight and faith.

Heb. 11. 27.

Gen. 42. 7, 8.

Again, this mental *looking* is either notional and theoretical; or practical and experimental; the firſt we call barely *the look of our minds*; it is an enlightning of our underſtandings with ſome meaſure of ſpeculative ſight in ſpiritual and Heavenly Myſteries: the ſecond we call *the look of our minds and hearts*, whereby we not only ſee ſpiritual things, but we are * *affected with them*; we deſire, love, believe, joy, and embrace them. To this purpoſe is that rule, that *words of knowledge do ſometimes ſignifie the affections in the heart, and the effects thereof in our lives:* And this was *the look* which *Paul* longed for, *that I may know him, and the power of his Reſurrection*; (*i. e.*) that he might have experience of that *power*, that it might ſo communicate it ſelf unto him, as to work upon him to all the ends of it. And this was *the look* that *Bernard* preferred above all looks. *In reading of Books* (ſaith he) *let us not ſo much look for ſcience, as ſavorineſs of truth upon our hearts. This I pray* (ſaid the Apoſtle) *that your love may abound yet more and more, in knowledge, and in all judgment*; (*i. e.*) in knowledge and feeling. And certainly this feeling, this *experimental Looking on Jeſus*, is that my Text aims at; it is not a ſwimming knowledge of *Chriſt*, but an hearty feeling of *Chriſt*'s inward workings; it is not heady notions of *Chriſt*, but hearty motions towards *Chriſt*, that are implied in this inward looking.

* *Sub oculorum nomine omnes effectus [illegible] rum.*
Cal. [illegible] 25. 1
Phil. 3.

In legendo libris non quæramus ſcientiam, ſed ſaporem Dei.
Phil. 1. 9.

2. For the Object, you muſt *look on Jeſus.*] It is the bleſſed'ſt object that the eye of the mind can poſſibly fix upon; of all Objects under Heaven, *Jeſus* hath the preheminence in perfection, and he ſhould have the preheminence in our Meditation. It is he that will make us moſt happy when we poſſeſs him, and we cannot but be joyful to *look upon him*, eſpecially when *looking* is a degree of poſſeſſing. —— *Jeſus*, for the name ſignifies *Saviour*; it is an Hebrew name; the Greeks borrowed it from the Hebrews, the Latines from the Greeks, and all other Languages from the Latines: It is uſed five hundred times in *Paul*'s Epiſtles, ſaith *Genebrard*: it comes from the Hebrew word *Jehoſhua*, or *Joſhua*, which in the Books of *Ezra* and *Nehemiah* (written after the *Babylonian* captivity) is *Jeſhua*, and ſo is our

Ezra. 5. 2.
Nehem. 8. 17.

our Saviour's Name always written in the Syriack tranſlation of the New Teſtament. This name *Jeſus* was given to *Chriſt* the Son of God, by his Father, and brought from Heaven by an Angel, firſt to *Mary*, and then to *Joſeph*; and on the day when he was circumciſed (as the manner was) this name was given him by his Parents, as it was commanded from the Lord, *by the Angel* Gabriel. Luke 1. 26, 31. Not to ſtand on the Name, for the matter it includes both his office, and his natures: he is the alone Saviour of Man, Act.4.12. *for there is none other name under Heaven given among men, whereby we muſt be ſaved*, and he is a perfect and an abſolute Saviour; Heb.7.25. *he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* I will not deny, but that the work of ſalvation is common to all the three perſons of the Trinity; it is a known rule, *All outward actions are equally common to the three perſons*; *Opera trinitatis ad extra ſunt indiviſa.* for as they are all one in Nature and Will, ſo muſt they be alſo one in Operation; the Father ſaveth, the Son ſaveth, and the Holy Ghoſt ſaveth; yet we muſt diſtinguiſh them in the manner of ſaving; the Father ſaveth by the Son, the Son ſaveth by paying the ranſom and price of our ſalvation, the Holy Ghoſt ſaveth by a particular applying of that ranſom unto Men: Now whereas the Son pays the price of our redemption, and not the Father, nor the Holy Ghoſt, therefore in this ſpecial reſpect he is called our Saviour, our *Jeſus*, and none but he.

This object, though contained in a word, is very comprehenſive; herein is ſet forth to our view, the offices of *Chriſt*, the two Natures of *Chriſt*, the qualities of *Chriſt*, the excellencies of *Chriſt*: O what variety of ſweet matter is in *Jeſus*? Cant.3.6. he hath in him *all the powders of the merchants*; an holy Soul cannot tire it ſelf in viewing *Jeſus*; we know one thing tires quickly, unleſs that one be all; which ſo is Chriſt, and none elſe, Col.3.11. *he is all, and in all*, *all* belonging to being; and *all* belonging to well-being; in things below Jeſus, ſome have this excellency, and ſome have that, but none have all, and this withers contemplation at the root; contemplation is Soul recreation, and recreation is kept up by variety; but, O what variety is in Jeſus? variety of time, *He is Alpha, and Omega*; variety of beauty, *he is white and ruddy*: variety of quality, he is a Lion and a Lamb, a Servant and a Son; variety of the excellency in the World, he is Man, and God. O where ſhall we begin in this view of Jeſus? Iſa 53.8. *Who ſhall declare his Generation? or who ſhall count and reckon his Age?* all the Evangeliſts exhibit unto us *the Saviour*, but every one of them in his particular method; *Mark* deſcribes not at all the genealogy of Jeſus, but begins his Hiſtory at his Baptiſm; *Matthew* ſearcheth out his Original from *Abraham*; *Luke* follows it backwards as far as *Adam*; *John* paſſeth further upwards, even to the eternal Generation of this *Word that was made fleſh*: ſo they lead us to Jeſus, mounting up four ſeveral ſteps; in the one we ſee him only among the men of his own time; in the ſecond he is ſeen in the Tent of *Abraham*; in the third he is yet higher, to wit, in *Adam*; and finally having traverſed all ages, through ſo many generations, we come to contemplate him in the beginning, in the boſom of the Father, in that eternity in which he was with God before all Worlds: and there let us begin, ſtill *Looking unto Jeſus*, as he carries on the great work of our ſalvation from firſt to laſt, from everlaſting to everlaſting.

Sect. 2. *The main Doctrine, and confirmation of it.*

BUT for the foundation of our building take this Note. ——

Doct. 2. *Inward experimental looking unto* Jeſus, *ſuch as ſtirs up affections in the heart, and the effects thereof in our life, it is an Ordinance of Chriſt; a choice, an high Goſpel-ordinance.*

Or thus,

Inward experimental knowing, conſidering, deſiring, hoping, believing, loving, joying, calling on Jeſus, *and conforming to* Jeſus, *it is a complicate, folded, compounded Ordinance of Jeſus Chriſt.*

I need not much to explain the point, you ſee here is an Ordinance, or a *Goſpel duty* held forth; many other *Duties* we have elſewhere deſcribed, but this we have kept for this place; and the rather for that this is a choice *Duty*, compounded *Duty*, an high *Goſpel-ordinance*. No queſtion but *Watchfulneſs*, *Self-trial*, *Self-denial*, *Experiences*, *Evidences*, *Meditation*, *Life of Faith*, &c. do well in their place and order; yet as Oars in a boat, (though it be carried with the tyde) may help it to go faſter; it is *Jeſus lifted up*, (*as* Moſes *lifted up the Serpent*,) which ſtrikes more ſoundly into the beholder, than any other way. *Looking unto Jeſus*, is that great Ordinance appointed by God for our moſt eſpecial good. How many Souls have buſied themſelves in the uſe of other means, and though in them *Chriſt* hath Communicated ſome vertue to them, yet becauſe they did not trade more with him, they had little in compariſon? ſuch a one as deals immediately with *Chriſt* will do more in a day, than another in a year, and therefore I call *a choice, a compleat, a complicate, an high Goſpel Ordinance.* Now what this Ordinance is, the Text tells you, it is *a Looking unto* Jeſus.

1. *Jeſus* is the Object; and *Jeſus*,* as *Jeſus*, as he is our Saviour, as he hath negotiated, or ſhall yet negotiate in the great buſineſs of our ſalvation. *Looking unto*, is the act; but how? it is ſuch a *Look* as includes all theſe acts, *knowing, conſidering, deſiring, hoping, believing, loving, joying, enjoying of* Jeſus, *and conforming to* Jeſus. It is ſuch a *look* as ſtirs up affections in the heart, and the effects thereof in our life; it is ſuch a *look* as leaves a quickning and enlivening upon the ſpirit; it is ſuch a *look* as works us into a warm affection, raiſed reſolution, an holy and upright converſation. Briefly, it is an inward, experimental *Looking unto Jeſus*.

* I ground this on all the Texts jointly as on Iſa. 45. 22. Iſa. 65.1. Micah 7.7. Zach. 12. 10. Numb.21. 8. John 3.15. Heb.12.2. Phil. 3.20. 2 Cor. 3. 18. Mat.1.21, &c.

For confirmation of the point; this was the Lord's charge to the Gentiles of old, Iſa.45.22. *Look unto me, and be ye ſaved all the ends of the Earth.* Iſa.65.1. —— *And I ſaid, behold me, behold me, unto a Nation that was not called by my Name.* And according to this command was their practice; Pſ. 25.15. Pſ. 34.5. *Mine eyes are ever towards the Lord*, ſaith David, *and they looked unto him, and were lightned, and their faces were not aſhamed.* —— Thus in the Goſpel, Heb.12.3. after this command, *Looking unto Jeſus*, it follows, *Conſider him that hath endured ſuch contradiction of ſinners againſt himſelf.* And according to this command is the practice of Goſpel-believers, *We all with open face beholding as in a glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.* Inſtead of the veil of Moſaical figures, God hath now given to his Church the clear glaſs of the Goſpel; and hence all believers under the Goſpel do by contemplative Faith, behold *Chriſt*, together with the glorious light of his mercy, truth, goodneſs, and the reſt of his Divine Attributes; and by means thereof they are made like unto him in the glory of Holineſs, and in newneſs of life.

2 Cor. 3. 18.

The reaſons why we are thus to *Look unto* Jeſus, will be as ſo many motives, which we ſhall reſerve to an uſe of Exhortation; but the reaſons why this *looking unto Jeſus*, is, 1. An Ordinance. 2. An Ordinance of Chriſt, may be theſe. ——

1. Why an Ordinance? here is only this reaſon, the Will of the Lord: *Even ſo Father, for ſo it ſeemed good in thy ſight.* Ordinances are certain impoſitions ſet forth by an external mandate of a Lawgiver, having Authority to command. It is the Will of Chriſt to impoſe this Law on all the ſons of Men, that they ſhould *look up unto him*; and concerning this, what have we to do to enquire into the reaſon? It is our Duty to obey, and not to know of him why he commands; if ἀυτὸς ἐφὴ was enough in *Pythagoras* his School, to put the buſineſs paſt diſputing amongſt his Scholars, I am ſure it ſhould be much more in Chriſt's School; we will therefore enquire no further reaſon for it.

2. Why an Ordinance of Chriſt? it is this; becauſe all ſpiritual Ordinances, Laws, Inſtitutions, do hold on Chriſt; it is not in the liberty of man to erect any new ſpiritual Ordinance in the Church of Chriſt. I will not deny, but the power of man may come in to order ſuch things, as are not proper, but rather common to the Church with other ſocieties, as to meet together in ſome place, and at ſome time, *&c.* according to that rule. *Let all things be done decently, and in order*; for this is not an inſtitution, but only the dictate of right reaſon. But when it comes up to an Ordinance, Law, Inſtitution, (*i.e.*) when ſomething more ſhall be put on the thing, than nature hath put on it, when by vertue of the inſtitution, there is conjoyned to it ſome kind of ſpiritual efficacy, to work upon the ſoul, this only holds on Chriſt. Hence, becauſe in the preaching of the Word, and in the adminiſtration of the Sacraments we expect a vertue, a ſpiritual efficacy, more than they have or can yield in any natural way, therefore we ſay, theſe are *Ordinances of Chriſt*, and ſo becauſe in *Looking unto Jeſus*, we expect a vertue, a ſpiritual efficacy, to go along together with it, more than nature can give it; therefore we call this an *Ordinance*, and an *Ordinance of Chriſt*, to diſtinguiſh it from all other Ordinances, Rules, Conſtitutions of men whatſoever.

1 Cor. 14. 42.

Sect. 3. *Uſe of Reproof.*

Uſe 1. WELL then, is inward experimental looking unto Jeſus a choice, an high Goſpel-Ordinance? how may this reprove thouſands? how many are there, that mind not this *Duty*? the truth is, that as *the whole World lies in wickedneſs*, ſo the eyes of the whole World are miſplaced; there's few that have a care of this choice, of this high Goſpel-Ordinance: I ſhall therefore reprove both the ungodly, and godly.

1 John 5. 19.

1. For the ungodly, *not God, nor Chriſt is in all their thoughts.* Alas! they never heard of ſuch a *Duty* as this; they cannot tell what it means, to *Look unto Jeſus.* Nor ſpeak I only of poor *Indians*, and other Savages of the unchriſtian World, whoſe Souls are overclouded with the blackeſt miſts of irreligion, that the Prince of darkneſs can poſſibly inwrap them in, who came into the World, not knowing wherefore; and go out of the World, not knowing whither; an heavy caſe, which cannot ſufficiently be bewailed with tears of blood: But I ſpeak of ſuch as live within the Paradiſe of the Chriſtian Church, that have nothing to diſtinguiſh them from thoſe *Indian* miſcreants, but an outward conformity, outward formalities, the charity of others, and their own ſlight imaginations; why, alas! theſe are they that the Lord complains of, that they have eyes, and ſee not; *My people have forgotten me, days without number*, they have negligently ſuffered me to be out of their minds, and that for a long time. You will ſay, is there any ſuch here? Can I tax any of you, that you ſhould not *Look up to Jeſus*? are not your eyes towards Chriſt in your prayers, praiſe, ſoliloquies, publick and private Duties? Nay, are not you now in *the Duty*, whilſt I am ſpeaking, and you hearing?

Pſal. 10.4.

Jer. 2.32.

I anſwer, however you may deem that you do this or that; yet God reckons it as a thing not done in theſe reſpects. ——

1. When it's not done to purpoſe; as if our *looking to Chriſt* makes us not like Chriſt; a man may give a thouſand glances every day towards Chriſt, yet if there be no effectual impreſſion upon the heart, Chriſt takes it as if he had never looked towards him at all.

2. When it's done unwillingly. Sometimes men think of Chriſt, but they know not how to ſhun it; the Lord breaks in upon their ſpirits whether they will or no, whereas their own temper is to follow, and to purſue other objects: thus you drop into our aſſemblies out of cuſtom, or faſhion, or for ſome ſiniſter end, and here is Chriſt lifted up upon the pole, he is diſcovered in his beauties, graces, ſweetneſſes, excellencies; but when you ſee him, you ſay, *he hath no form, nor comelineſs; there is no beauty that we ſhould deſire him.* Let no man deceive himſelf; though he caſt his eyes towards Heaven all the day long, if he love not his work, he doth nothing, he *Looks not at Jeſus.*

Iſa. 53.2.
Iſa. 52.3.

3. When it's not done according to this rule, *this is not to eat the Lord's Supper*, ſaid *Paul* to his *Corinthians*; no queſtion they did eat it, but becauſe it was not done after its due manner, he ſaith, *this is not to eat the Lord's Supper.* Many think of Chriſt, and *Look up to Jeſus*, but becauſe their thoughts are not holy, awful and ſubjecting to the Spirit, in no way proportionable to the goodneſs and glory of the Son of God, they look looſely, careleſly, and carnally upon him, he therefore reckons it as not done: this is not to *Look unto Jeſus.*

1 Cor. 11. 20.

4. When a Man makes it not his courſe and trade to *look unto Jeſus.* A man may come unto a Carpenters houſe, and take up his tools, and do ſomething at his work, but this makes him not a Carpenter, becauſe it is not his trade. The beſt Saints ſin; yet becauſe it is not their trade and courſe, they are ſaid, not to ſin: *whoſoever is born of God, ſinneth not.* And ſo 1 John 5. 18. ungodly men may look, and muſe, and meditate, and think of Chriſt; but becauſe this is not their courſe and trade, they make it not their work to look to Chriſt, they are therefore ſaid, *not to look to him.*

Why how conſider, you that plead that you are Chriſtians, and that you mind Chriſt at this very inſtant, that you are in the *Duty*, even whilſt I am ſpeaking of it, and yet you neither do it to purpoſe, nor willingly, nor according to rule, nor as it is your trade; is it not with you, as it is with them of whom Chriſt ſpake; *many will ſay to me at that day,* Mat.7.22. *Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name have done many wonderful works?* they will plead at the laſt day, as you plead now; but for all that, you know the anſwer, Verſ. 23. *I never knew you, depart from me ye workers of iniquity.* Surely Chriſt will ſay to you one day, *I know you not, I was a ſtranger to you upon earth; I could not have an eye from you, but when your lazy idle ſpirits pleaſed: and now out of my ſight, I'll never own you, nor look upon you more.*

2. For the godly, are not they careleſs of this *Duty*? O their excurſions from God! ſad dejections of ſpirit! inordinate affections of the World! and in the mean-while, O the neglect of this Goſpel-ordinance, even amongſt Saints themſelves! I know not whether, through want of ſkill, or through want of will; but ſure I am, this *Duty* lies dormant, neglected of moſt of the people of God: their faults I may expreſs in theſe reſpects.——

1. In not ſending out their underſtandings, in not pointing their minds toward Jeſus. *I write unto you* (ſaitd the Apoſtle) *to ſtir up your minds, by way of remembrance*, it is in the Original Pet.3.1. ſ. 57.8. ἐγείρειν, *to awaken your pure minds*; and it was but need. See how *David* calls upon himſelf, *Awake my glory!* and ſee how *Deborah* calls udge.7. 2. upon her ſelf, *Awake, awake Deborah, awake, awake, utter a ſong. Awakeing* is a word that imports *rouzing*, as birds that provoke their young ones by flight to make uſe of their wings; now, how few are there that thus call upon themſelves? it was the Prophets complaint, *no man ſtirs up himſelf, to take hold of God.* ſa. 64.7. O what a ſhame is this? is it fit that our underſtandings, which God hath entruſted us withal, ſhould be no more improved? is it fit that our minds (thoſe golden cabinets which God hath given us, to be filled with heavenly treaſure) ſhould either be empty, or ſtuft with vanity, nothing, worſe than nothing? O that ſuch glorious creatures as our Souls ſhould lacquey after every creature, which ſhould be in attendance upon Chriſt, which ſhould be like Angels, waiting and ſtanding in the preſence of our God? O that ſuch glorious things as our immortal ſpirits, ſhould run after vanity, and ſo become vain; which if rightly improved, ſhould walk with Angels, ſhould lodge themſelves in the boſom of the glorious God! Do we not ſee how *Chriſt* is ſending out to us continually? the thoughts of his heart are love, eternal love? and ſhall not we ſend out our thoughts towards him? ſhall not we let our minds run out towards him?

2. In not bending of their minds to this work. It may be the mind looks up, but 'tis ſo feeble, that like an arrow ſhot from a bow weakly bent, it reacheth not the mark. It is the wiſe mans counſel, *Whatſoever thy hands findeth to do, do it with all thy might.* Eccl.9.10. O that God's people ſhould be ſo lazie, dull, ſluggiſh, ſloathful, in this ſpiritual work? As *Jeſus* ſaid to the multitudes concerning *John, What went ye out into the wilderneſs to ſee?* Mat.11.7. So may I ask believers in their *looking unto Jeſus*, What went ye out to ſee? when you crawl, and move, as if you had no hearts nor ſpirits within you, whom go ye forth to ſee? what, him that is the Lord of glory? what, him that is *the brightneſs of his Fathers glory, and the expreſs image of his Perſon*? Heb..3. what, are ſuch heavy and lazy aſpects fit to take in ſuch a glory as this is? you ſee in what large ſtreams your thoughts fly forth to other things, and are you only languiſhing, weak, and feeble in things of ſo great concernment? Oh that Chriſtians ſhould be cold in ſpirituals, and hot in the purſuit of earthly temporal things.

3. In not binding of their minds to this object, in not ſtaying the eye on Jeſus Chriſt. Some may give a glance at Chriſt, but they are preſently wheeled off again: but why doth not the eye abide there, at leaſt, till it come to ſome profitable iſſue? is not Chriſt worthy on whom our ſouls ſhould dwell? Certainly if we love our Jeſus, that love will hold us; Chriſt then will be in our thoughts, and minds, and we cannot off him: as the loadſtone having drawn the iron, it keeps it faſt to it ſelf; ſo if love draw our hearts, it holds it faſt to the object loved. Chriſt himſelf acknowledgeth ſuch an operation of love upon Cant.6.5. himſelf, *Turn away thine eyes, for they have overcome me; thou haſt raviſhed my heart, my ſiſter, my ſpouſe, with one of thine eyes:* Chriſt was held in the galleries, and captivated with love to his people, ſo that his eyes were ever upon them; nay he could not get his eyes off them, Iſa.49.14 *Can a mother forget her Child? no more can I forget you*; and is Chriſt ſo tender in his love towards us, that he ever minds us, and ſhall our minds be ſo looſe to him? ſo fluttering, and fleeting? ſhall there be no more care to bind our ſelves in cords of love to him, who hath bound himſelf in ſuch cords of love to us?

4. In not daily exerciſing this bleſſed *Duty*; it may be now and then they are awakened, and they get up into Heaven to ſee their Jeſus, but it is not daily. Oh conſider! Is this now & then going to Heaven within the vail, to live the life of friends? is this to carry our ſelves as Children? what, to be ſo ſtrange at home? but now and then, once in a month, in a year, there to be ſeldom, where we ſhould always be? is Jeſus Chriſt ſuch a mean thing, that a viſit now and then ſhould ſerve the turn? The Queen of *Sheba* hearing *Solomon*'s wiſdom, 1 Kings 10.8. Oh ſaid ſhe, *Bleſſed are thoſe thy ſervants that always ſtand before thee, and hear thy wiſdom*; if ſhe were ſo taken with *Solomon*, remember that a greater than *Solomon* is here; and ſhall we deprive our ſelves of that bleſſedneſs, which we might enjoy by ſtanding always in the preſence of Chriſt, to hear his Wiſdom, and to behold his Glory?

Oh my Brethren, let us take ſhame to our ſelves, that to this day we have been ſo careleſs in ſending, bending, binding our minds to this bleſſed object, Jeſus Chriſt; yea, let us bluſh that we have not made it our daily buſineſs. Pſal. 1.2. *David deſcribes the bleſſed man* by his *delighting in the law of the Lord*, and by his *meditating on that Law day and night*; how then is he to be reproved, that neither meditates on the Law of the Lord, nor on the Lord, the Law-maker, *day and night*? O alas! we keep not a conſtant courſe, we are not daily in the exerciſe of viewing Jeſus; nay, I fear, we look upon this *Duty of looking unto Jeſus*, as a queſtionable thing; it ſeems to many as a *Duty* unknown, unheard of, unthought of, it is not in their notice, and how ſhould it be in their practice? But I leave this firſt Uſe.

Sect. 4. *Uſe of Exhortation.*

Uſe 2. IS inward, experimental *Looking unto Jeſus*, a choice, and high Goſpel-ordinance? One Uſe of Exhortation. 2 Cor. 10. 1. *I beſeech you by the meekneſs and gentleneſs of Chriſt,* Rom. 12. 1. *I beſeech you by the mercies of God, I beſeech you brethren, for the Lod Jeſus Chriſt's ſake, and for the love of the Spirit,* Rom. 15. 30. *to look unto Jeſus*; or if my beſeeching will not prevail, why yet look on me as an Embaſſador of Chriſt, conſider as though *God did beſeech you by me*. I beſeech, *I pray you in Chriſt's ſtead*; 2 Cor. 5. 20. it is a meſſage that I have from God to your ſouls, *to look unto Jeſus*; and therefore Deut. 32. 46. *ſet your hearts, to all the words that I teſtifie to you this day, for it is not a vain thing, but it is for your lives.*

O that I ſhould need thus to perſwade your hearts *to look unto Jeſus*! What is not your Jeſus worthy of this? Why then are your thoughts no more upon him? Why are not your hearts continually with him? Why are not your ſtrongeſt deſires, and daily delights in, and after the Lord Jeſus? What's the matter? Will not God give you leave to approach this light? Will he not ſuffer your Souls to Taſte and See? Why then are theſe words in the Text? Why then doth he cry, and double his cry, *behold me, behold me*? Ah vile hearts! How delightfully, and unweariedly can we think of vanity? How freely, and how frequently can we think of our pleaſures, friends, labours, luſts; yea, of our miſeries, wrongs, ſufferings, fears? and what, is not Chriſt in all our thoughts? It was ſaid of the Jews, that they uſed to caſt to the ground the book of *Eſther* before they read it, becauſe the name of God is not in it; and *Auguſtine* caſt by *Cicero*'s writings, becauſe they contained not the name of *Jeſus*; Chriſtians! thus ſhould you humble and caſt down your ſenſual hearts, that have in them no more of Chriſt: O chide them for their wilful or weak ſtrangeneſs to Jeſus Chriſt! O turn your thoughts from off all earthly vanities, and bend your ſouls to ſtudy Chriſt, habituate your ſelves to ſuch contemplations as in the next Uſe I ſhall preſent; and let not thoſe thoughts be ſeldom or curſory, but ſettle upon them; dwell there, bathe your ſouls in thoſe delights, drench your affections in thoſe rivers of pleaſures, or rather in the ſea of conſolation. O tye your ſouls in heavenly galleries, have your eyes continually ſet on Chriſt! Say not, *you are unable to do thus, this muſt be Gods work only, and therefore all our exhortations are in vain.* * A learned Divine can tell you, though God be the chief diſpoſer of your hearts, yet next under him you have the greateſt command of them your ſelves: *though without Chriſt you can do nothing*, yet under him you may do much; or elſe it will be undone, and you undone through your neglect; do your own parts, and you have no cauſe to diſtruſt whether Chriſt will do his; it is not uſual with Chriſt to forſake his own people in that very work he ſets them on. —— *Oh but we can do nothing*: how nothing? What, are you neither ſpiritual nor rational creatures? If a carnal Miniſter can make it his work to ſtudy about Chriſt through all his life-time, and all becauſe it is the trade he lives by, and knows not how to ſubſiſt without it: why then methinks a ſpiritual Chriſtian ſhould do much more; if a Cook can labour and ſweat about your meat, becauſe it is the trade that maintains him, though perhaps he taſte it not himſelf; Methinks, you for whom it is prepared, ſhould take the pains to taſte its ſweetneſs, and feed upon it. Chriſtians! if your ſouls were ſound and right, they would perceive incomparably more delight and ſweetneſs in knowing, thinking, believing, loving and rejoycing in Jeſus Chriſt, than the ſoundeſt ſtomack finds in his food, or the ſtrongeſt ſenſes in the enjoyment of their objects. Now for ſhame never ſay, you cannot reach it. *I can do all things* (ſaith *Paul*) *through Chriſt that ſtrengtheneth me.* Phil. 4. 13. Oh it is our ſloath, our ſecurity, our carnal mind, which is enmity to God and Chriſt, that keeps us off. Be exhorted! Oh be exhorted in the fear of God!

* Baxto's Reſt.

Sect. 5. *Motives from our wants in caſe of neglect.*

TO quicken us to this *Duty*, I ſhall propound ſome moving conſiderations; Ponder and weigh them with an impartial judgement; who knows but through the aſſiſtance of Chriſt they may prove effectual with your hearts, and make you to reſolve upon this excellent *Duty of Looking unto Jeſus*.

Conſider {
1. Our wants in caſe of our neglect.
2. Our riches, in caſe we are lively in this *Duty*.

1. For our wants; if Chriſt be not in view, there is nothing but wants.

Suppoſe firſt a Chriſtleſs Soul, a poor creature without any beam or ray of this *Sun of righteouſneſs*, and what a ſad condition is he in? I may ſay of ſuch a one that ——

1. He is without light: there is no oyl of ſaving knowledge, no ſtar of ſpiritual light ariſing in his ſoul; *ye were once darkneſs*, ſaith the Apoſtle to his *Epheſians*: Eph. 5. not only dark, but darkneſs it ſelf; they were wholly dark, univerſally dark, having no mixture, nor glimpſe (whilſt without Chriſt) or ſpiritual light in them. Of ſuch carnal wretches ſaith our Saviour, *they have not known the Father, nor me*; Joh. 16. they have not known the Father in his Word, nor Me in my Natures, Offices, Sufferings, Exaltations, Communications: very miſerable is

the carnal Mens Ignorance of God and Chriſt, he hath no ſaving knowledge of Chriſt.

2. Such a one is without Grace, without Holineſs; *Chriſt is our wiſdom and ſanctification,* 1 Cor. 1. 30. as well as *righteouſneſs and redemption.* Where Chriſt is not, there is no ſpiritual wiſdom, no inclination to the ways and works of ſanctification

3. Such a one is without contentation; the ſoul in this caſe finds nothing but emptineſs and vauity, in the greateſt abundance. Let a man have what the world can give, yet if he have not Chriſt, he is nothing worth; Chriſt is the marrow and fatneſs, the fulneſs and ſweetneſs of all our endowments; ſeparate Chriſt from them, and they are bitter, and do not pleaſe us; empty, and do not fill us.

4. Such a one is without any ſpiritual beauty; Iſa.1.6. *there is nothing in him but ſores and ſwellings, and wounds and putrefaction*; from the ſole of his foot, to the crown of his head, there is nothing in him but loathſom and incurable maladies; hence the greateſt ſinner is the fouleſt monſter; bodily beauty without Chriſt is but as green graſs upon a rotten grave; did man ſee his uncomelineſs and deformity without Jeſus Chriſt, he would ſtile himſelf as the Pro- Jer.20.3. phet ſtiled *Paſhur, Magor-Miſſabib, fear round about,* every way a terrour to himſelf.

5. Such a once is without peace: there is no true, ſpiritual, Heavenly peace, no joy and peace in the Holy Ghoſt without Jeſus Chriſt. *Joram* asking *Jehu, Is it peace?* was anſwered, 2Kings 9. 22. *what haſt thou to do with peace? ſo long as the whoredoms of thy mother* Jezebel, *and her witchcrafts are ſo many?* aChriſtleſs man asking, Is it peace, O Meſſenger of God? he can look for no other but *Jehu's* anſwer, What haſt thou to do, O carnal man with peace, ſo long as thy luſts are ſo ſtrong within thee, and thy eſtrangements from the Prince of peace, ſo great? The Soul that is without Jeſus Chriſt, is an enemy to the God of peace, a ſtranger to the Covenant of peace, uncapable of the Word of peace, an Alien to the way of Iſa.57.21. peace: *there is no peace to the wicked, ſaith my God.*

6. Such a one is without acceptation, with God the Father: Chriſt only is Gods beloved, and therefore as *Joſeph's* brethen might not look him in the face, unleſs they brought their brother *Benjamin*, ſo cannot we look God in the face with any confidence or acceptance, unleſs we bring Chriſt with us in the arms of our faith; without Chriſt, man is ſtubble, and God is a conſuming fire to deſtroy him; man is a guilty malefactor, and God a ſevere Judge to condemn him; the whole of man without Jeſus Chriſt is a very abomination in God's preſence.

7. Such a one is without life: *he that hath not the Son, hath not life,* ſaith *John*; Chriſt 1 John 5. 12. lives not in that ſoul, it is a dead ſoul, *dead* Eph.2.1. *in ſins and treſpaſſes.* As the dead ſee nothing of all that ſweet and glorious light which the Sun caſts forth upon them, ſo the dead in ſin have no confortable apprehenſion of Chriſt, though he ſhine in the Goſpel more gloriously than the Sun at noon. And as *the dead know* Eccleſ.9.5. *not any thing*; ſo the dead in ſin know nothing at all of the wiſdom of Chriſt guiding them, or of the holineſs ofChriſt ſanctifying them, or of the fulneſs of Chriſt ſatisfying them, or of the death of Chriſt mortifying their luſts; or of the reſurrection of Chriſt quickning their ſouls, or of the dominion of Chriſt reigning in their hearts. O what a miſery is this!

All this you may ſay is true to a Chriſtleſs ſoul; but what evil to him that may have a title to *Chriſt*, and yet minds not *Chriſt*, makes not uſe of *Chriſt*, doth not *look unto Jeus.*

Such a caſe I confeſs may be; yea as many *Duties* are neglected by ſome godly, ſo this main *Duty* is (I may tremble to think it) exceedingly neglected. But, O the ſin, and ſadneſs of thoſe Souls? O the wants attending ſuch poor creatures! Conſider them in theſe particulars.

1. They have not that wiſdom, knowledge, diſcerning of *Chriſt*, as otherwiſe they might have. By *looking*, and ſerious obſerving of *Chriſt*, we gain more, and more knowledge of *Chriſt*; but if we will not *look*, how ſhould we underſtand thoſe great myſteries of greace? nor ſpeak I only of ſpeculative knowledge, but more eſpecially of practical and experimental; without *looking on Chriſt*, we cannot expect that virtue ſhould go out of *Chriſt*; there is but a poor character or cognizance of *Chriſt* upon them that are ſuch; they have not ſo clear, and comfortable, and inward, and experimental a knowledge of Jeſus *Chriſt*.

2. They do not ſo taſte the goodneſs of *Chriſt*, as otherwiſe they might; *Chriſt* is no other unto them, whilſt neglected by them, but as an eclipſed Star, with whoſe light they are not at all affected; *Chriſt* is not ſweet to them in his Ordinances, they find not in them that delight and refreſhment, that comfort and contentment, which they uſually Miniſter: they cannot ſay of *Chriſt* as the Spouſe did, *I ſate down under his ſhadow with great delight,* Cant. 2.3. *and his fruit was ſweet to my taſte*; they are in the caſe of *Barzillai, who could not taſte what he did eat, or what he did drink*; *nor could hear any more the voice of ſinging-men or of ſinging-women*: ſo they cannot taſte the things of God, nor hear the ſpiritual melody which *Chriſt* makes to the ſouls of them that *look up to him.*

3. They have not that love to *Chriſt*, which *Chriſt's* beholders have; they meditate not upon *Chriſt*, as lovers on their love; they delight not themſelves in *Chriſt*, as the rich man in his treaſure, and the bride in the bridegroom, which they love; their thoughts are rather on the World than *Chriſt*; their pallates are ſo diſtempered, that they have no pleaſure in the choiceſt Wine, they cannot ſay that their ſouls long after him; and no wonder, for how ſhould they love *Chriſt*, who turn their eyes from him who *is the faireſt of ten thouſands* to other objects? Surely rhey have no flaming, burning love to *Chriſt*, that will give every baſe thing a kind of preheminence above *Chriſt*.

4. They have not that ſence of Chriſts love, which thoſe that exerciſe this *Duty*, have. Whilſt the ſoul neglects Chriſt, it cannot poſſibly diſcern the love of Chriſt; it perceives not Chriſt applying the Doctrines of his love to the conſcience: Chriſt appears not in his banqueting houſe, he enables not the ſoul to pray with confidence, he makes it not joyful in the houſe of prayer. And hence it is, that ſuch ſouls move ſo ſlowly in Gods ſervice; they are juſt like *Pharaoh's* Charriots, without wheels; O they preceive not the Love of

Chriſt, either in the clear revelation of his ſecrets, or in the free communication of his graces, or in the ſanctifying and ſweetning of their trials, or in ſealing up the pardon of their ſins: O they feel not thoſe raviſhing comforts, which uſually Chriſt ſpeaks to the heart, when he ſpeaks from his heart in love. O the want! O the miſery of this want!

5. They have not that experience of the power of Chriſt, which they have that are in the exerciſe of this *Duty*. Would you know werein lies the power of Chriſt? I anſwer, in caſting down the ſtrong holds of ſin, in overthrowing Satan, in humbling mens hearts, in ſanctifying their ſouls, in purifying their conſciences, in bringing their thoughts to the obedience of Chriſt, in making them able to endure afflictions, in cauſing them to grow and encreaſe in all Heavenly graces; and this power they partake of, who rightly and experimentally *look* up to Chriſt. But if this *Dtuy* be neglected, there is no ſuch thing? hence we call this, *the Duty of Duties, the chief Duty, the eſpecial Duty*; and for all other *Duties, Means, Ordinances*, if Chriſt be not in them, they are nothing worth; In every *Duty* this is the eſſential part, that we *look* through all *unto* Jeſus; it is only from Chriſt, that virtue and Efficacy is communicated in ſpiritual Ordinances; there were many people in a throng about Chriſt, but the infirm woman that touched him, was ſhe alone that felt efficacy come from him; we ſee many attend the Ordinances, frequent the Aſſemblies, but ſome few only find the inward power of Chriſt derived unto their ſouls. They that neglect, or are groſly ignorant of this great myſtery of *looking unto* Jeſus, are no better than ſtrangers to the power of Chriſt.

6. They have not that ſence of the worth and excellency of Chriſt, that are unacquainted with this *Duty*; they are not ſo raviſhed with his Beauty, they are not ſo taken with the Sweetneſs and Pleaſantneſs of the Face of Chriſt; he is not the faireſt of ten thouſands in their eyes; and hence it is, that they do not take pleaſure, long after, delight or joy themſelves in Chriſt: indeed theſe affections are the Evidences of our high eſteem; they that rejoyce not in Chriſt, nor have any longings after Chriſt, they put a very unworthy price upon Chriſt.

7. They have not that ſenſe either of their own wants, or of the worlds vanity, who are not in the practice of this *Duty*. In this glaſs we ſee that man is blind, and no Sun but Chriſt can Enlighten him; that man is naked, and no garment but Chriſt's can cloath him; that man is poor, and no treaſure but Chriſt can make ſatisfaction for him; that man is empty, and none but Chriſt can can fill him; that man is diſtreſſed, perplexed, tormented, and none but Chriſt can quiet him. Why? all this and much more than this appears in this glaſs of *Jeſus*: the ſoul that looks here, cannot but comprehend an end of all other perfection; yea, the further it looks on the creature, the deeper and deeper vanities it diſcerns. But alas! there is no obſervation, no ſenſe, no feelling either of mans wants, or of the Worlds vanity, or of any ſuitable good in Chriſt, to them that are not in this Divine and Spiritual contemplation.

Thus far of their wants, that neglect this *Duty* of *looking unto Jeſus*.

Sect. 6. *Motives from our riches, in caſe we are lively in this* Duty.

2. For our riches, in caſe we are lively in this *Duty*: Oh the bleſſed incomes to ſuch ſouls! we may reckon up here thoſe very particulars which the other wanted.

1. That Chriſt gives Light unto them; as the receiving of the Sun gives Light to the body, ſo the receiving of the *Sun of Righteouſneſs* gives light, a ſpiritual, Heavenly, and comfortable light to their ſouls.

2. That Chriſt gives grace and holineſs unto them; *of his fulneſs we receive grace for grace*. As the print upon the wax anſwers to the ſeal, or as the characters upon the Son anſwers to the Father; ſo there are certain ſtamps of the grace of Chriſt upon the Saints, that what good they do, it ſprings not from external motives only, as in hypocrites, but from Chriſt working in them an inward principle of new nature; and upon this account doth *John* tell us, *the Law was given by Moſes,* John 1.17. *but grace and truth came by Jeſus Chriſt*.

3. That Chriſt gives contentation or ſatisfaction unto them: as the pearl ſatisfied the Merchant in the Parable with treaſure, ſo Chriſt ſatisfieth the ſoul with wiſdom in the underſtanding, with the ſenſe of his love in the heart, with ſure and bleſſed peace in the conſcience; they that rightly *look unto Jeſus*, Luke 2. 32. may ſay as *Jacob* did, *I have enough*.

4. That Chriſt gives glory unto them; *he is the glory of Iſrael*, he is both the Author, and the matter of their glory; he is the glory of their juſtification, as the garment is the glory of him that wears it; he is the glory of their redemption, as the ranſomer is the glory of the captive: he is the glory of their ſanctification, as *Jordan* cleanſing him from his leproſie was the glory of *Naaman*; he is their *all in all*, in whom they glory, and *to whom they* 2Cor. 5. *give all Honour, and glory, and power and praiſe*. 19.

5. That Chriſt gives peace unto them, *God is in Chriſt reconciling the World unto him-* Eph.2.14. Acts 10. *ſelf*; he is the Author, and the World is the 36. object of this reconciliation. *Chriſt is our peace*; and *peace is Preached by Jeſus Chriſt*; they that hear Chriſt in the Word, or that *look unto Chriſt* by the eye of faith, they have this peace; for Chriſt only in Ordinances is the revealer, and procurer, and the worker of peace in all the Children of peace.

6. That Chriſt procures acceptation with God for them; he ſtands betwixt God and ſuch believers; and as they mind him, ſo he is ever mindful of them, pleading their cauſe, anſwering all the accuſations of Satan, and praying to his Father in their behalf.

7. That Chriſt gives life unto them; *he that hath the Son hath life*; he that hath Chriſt 1John 5. in his heart, as a root of life living in him, or 12. as a King ſetting up his throne within him, or as a Bridegroom betroathing himſelf in loving kindneſs to him, *he hath life*, the life of grace, and the earneſt of the life of glory.

8. That Chriſt gives wiſdom unto them, *Chriſt hath in him all the treaſures of wiſdom*, and therefore he that looks moſt to Chriſt is

the wiſeſt man in the World; he that hath the Sun, hath more light than he that hath all other lights in the World, and wants the Sun.

9. That Chriſt gives a taſte of his goodneſs unto them; they cannot *look unto him*, but he makes them joyful with the feeling of himſelf and Spirit: and hence it is that many times they break out into *Pſalms and Hymns, and* Eph. 5.19. *ſpiritual ſongs, and make melody in their hearts unto the Lord*. O there is a goodneſs of illumination, regeneration, ſanctification, conſolation, contentation, pacification, and ſpiritual freedom flowing from Chriſt to the ſouls of his Saints, which to carnal men is a ſealed Well, whoſe waters their palates never taſted.

10. That Chriſt gives a ſincere and inward love of himſelf unto their hearts. No ſooner is their eye of faith *looking unto Jeſus*, but preſently their hearts is all on fire; ſuch a ſuitableneſs is betwixt Chriſt and their ſouls, as is betwixt the hearts of lovers; their love to Chriſt is like the love of *Jonathan* to *David*, a 2 Sam 1. 26 wonderful love, and *paſſing the love of women*, they love him as the bridegroom to whom their ſouls are married, as the choiceſt pearl by whom they are inriched, as the Son of conſolation, by whoſe beams their ſouls are comforted, as the fountain by whom their hearts are refreſhed, and their deſires every way ſatisfied.

11. That Chriſt gives the ſenſe of his own love to them; they cannot *look on Chriſt*, but they ſee him loving, and embracing their humble ſouls; they ſee him binding up their broken hearts; they behold him gathering to himſelf, and bearing in the boſom of his love, and comforting with the promiſes of his Word their wounded ſpirits; they behold him like *Jacob* ſerving in the heat and in the cold for *Rachel*, ſerving in manifold afflictions from his cradle to his croſs, to make a Spouſe unto himſelf.

12. That Chriſt gives the experience of his power to them; they that *look on Chriſt*, do feel the power of Chriſt inwardly in their ſouls, diſſolving the works of Satan, caſting down his Kingdom, and mighty holds within them, healing all their ſpititual maladies, ſuſtaining them in all afflictions, filling their ſouls with all Spiritual and Heavenly might, making them ſtrong in knowledge, and ſtrong in faith, and ſtrong in love, and ſtrong in motion, and coming to Chriſt, as a river of much waters is ſtrong in coming home to the Ocean.

13. That Chriſt gives the ſence of his own worth and excellency unto them, they ſee now in Chriſt is wiſdom ſurpaſſing the brightneſs of the Sun, even all the treaſures of wiſdom; in Chriſt is power excelling the ſtrength of rocks, he is not only ſtrong, but ſtrength it ſelf; in Chriſt is Honour tranſcending all the Kings of the earth, for he is King of Kings, and Lord of Lords; in Chriſt is beauty excelling the Roſe of *Sharon*, and Lily of the valleys, he is fairer than all the flowers of the field, than all the precious ſtones of the earth, than all the lights in the firmament, than all the Saints and Angels in the higheſt Heavens.

14. That Chriſt gives the ſenſe of their wants, and of the Worlds vanity, and of his ſuitable goodneſs unto them. In *looking unto Jeſus* they ſee themſelves in themſelves miſerable, and all other things miſerable comforters: they have learnt the meaning of that Pſalm, *Put not your truſt in Princes, nor in the Son of* Pſal. 146. 3,4. *man, and in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts periſh; happy is the man that hath the God of Jacob for his God, whoſe hope is in the Lord his God.*

15. That Chriſt gives all things, every thing unto them. *All things are yours* (ſaith the Apoſtle) *whether Paul, or Apollo, or Cephas, or* 1 Cor. 3. 22,23. *the World, or life, or death, or things preſent, or things to come, all are yours, and you are Chriſts, and Chriſt is Gods.* All things are yours; firſt, all the Miniſters of Chriſt from the higheſt to the loweſt, *whether Paul, or Apollo, or Cephas*; they are your ſervants, they are men that watch over you for your ſalvation. Secondly, *the World is yours*; indeed the World ſtands but for your ſakes, if your number were but once compleated, quickly would the World be ſet on fire: you will ſay, ay! but how is the World ours? we find not this, for who hath the World at will? Why, though you have not, yet the miſery you find in the world, the want of wealth as well as the enjoying of it is yours, (*i. e.*) it tends to your advantage. Thirdly, *life is yours*, it is a fitting, a preparing, a ſquaring of you for a better life, even for eternity. Fourthly, *death is yours*; for you ſhall die juſt then when it is beſt for you, death ſhall ſerve but as a ſervant to your advantage. Fifthly, *things preſent, and things to come, are* 1 Tim. 4. 8. *yours*; *godlineſs hath the promiſe of this life, and of that which is to come.* Sixthly, I will add, the Lord himſelf is yours; take God, and look on him in his greatneſs, in his mighty power, even this great God, the Lord of Heaven and Earth, is yours, he is yours, and all that he hath is yours, and all that he doth is yours, and all that he can do is yours; *I will be thine* (ſaith God to *Abraham*) *I will be to thee an exceeding great reward.* Gen. 15.1. Here is a Catalogue, an Inventory of a Chriſtian's riches; have Chriſt and have all; when an Heathen was but asked, Where all his treaſure was, he anſwered, *Where Cyrus my friend is*: and if any ask you, Where all your treaſure is, you may anſwer, *Where Chriſt your friend is*; in this reſpect you may truly ſay, there is no end of your riches, they are called *the unſearchable riches of Chriſt*; Epheſ. 3.8. *Paul* could find no bottom of theſe riches; O who would not *look unto Jeſus*? If Chriſt be yours (beſides thoſe particulars enumerated in this Text (1 *Cor.* 3.22,23.) God is yours, the Father is yours, the Son is yours, the Spirit is yours, all the promiſes are yours; for in Chriſt they are all made, and for him they ſhall be performed. Come, let the proud man boaſt in his honour, and the mighty man in his valour, and the rich man in his wealth; but let the Chriſtian pronounce himſelf happy, only happy, truly happy, fully happy, in beholding Chriſt, enjoying Chriſt, having Chriſt, in *Looking unto Jeſus.*

You have the Motives of our wants, in caſe of neglect: and of our riches in caſe we are active, frequent, ſerious, and lively in this *Duty*. But for our further encouragement to fall upon it, I ſhall add a few Motives more.

Sect. 7. *More Motives to encourage us in this work.*

1. COnſider your *looking on Jeſus* will maintain your Communion with Jeſus; and is not this worth the while? Why Chriſtians! what is this Communion with *Chriſt*, but very Heaven aforehand? hereby we enjoy his perſon, and all ſweet relation to his perſon, his death and all the ſaving fruits, privileges, and influences of his death; hereby we Cant.2.4. are *brought into Chriſt's banqueting-houſe, held in his galleries, his banner over us being love*; hereby we are carried up into the Mount with *Chriſt*, that we may ſee him (as it were) tranſfigured, and may ſay with *Peter*, *Maſter, it is good for us to be here, and let us here build Tabernacles.* Oh it's an happy thing to have *Chriſt* dwell in our hearts, and for us to lodge in *Chriſt's* boſom! O it's an happy thing to maintain a reciprocal communication of affairs betwixt *Chriſt* and our ſouls! as thus; he bare our ſins, take we his healing: he endured wounds for us, drink we the ſpiritual balſam that ſprang out of his wounds; he took upon him our unrighteouſneſs, do we cloath our ſelves with his righteouſneſs? he endured pains for us, come we to him, and take his reſt to our ſouls; he embraced our curſe and condemnation, do we embrace his bleſſing, juſtification, and ſalvation? To this end do we *look on Jeſus*, if he hide his face by deſertions, reſt not till we find him; if we find him, hold him faſt, let him not go, diſturb him not out of our hearts by our corruptions? Thus if we would prize the preſence of *Chriſt*, how comfortably ſhould we maintain and encreaſe our Communion with *Chriſt*?

2. Conſider, that your daily neceſſities call for a frequent *looking unto Jeſus*; you have need of *Chriſt*, you have need that he pray in you, and need that he pray for you to your Heavenly Father; you have need that he work in you, and need that he work for you his own bleſſed will; you have need that he preſent you and yours blameleſs before his Fathers preſence in life, and death, and at the judgment day; there's not a moment in your life, wherein you ſtand not in continual need of *Jeſus Chriſt*, And can a hungry man forget his bread? can the heart that pants for thirſt forget the River? can a man in bonds forget freedom? Can a Child in diſtreſs forget a Father in honour and wealth? Oh then let your neceſſities drive you to *Chriſt*; and mind you of Chriſt; Is he not the fountain that ſupplies all wants? Chriſtians! conſult your own Experiences; when you *look up to Jeſus*, and lean on Jeſus, are you not beſt at reſt? O then why do you not always reſt and lean upon him? ſometimes you ſay, *his Bread is ſweet, and his Cup is pleaſant, how amiable is his Preſence?* At ſuch a time you have never done wondering at him; O the ſweet impreſſions, that are even then on your ſpirits! why do you not then always *look unto him*? or at leaſt, why are you not frequent in his diſciples poſture, Act. 1.10. *who looked ſtedfaſtly towards Heaven as Chriſt went up*? How richly might your idle hours, and ſpare time be laid out here, to the ſupply of all neceſſities, bodily, or ſpiritual?

3. Conſider, that an eye, an heart on Chriſt, is one of your moſt unqueſtionable Evidences of ſincerity. *Where your Treaſure is, there will* Mat.6.21. *your hearts be alſo.* If *Chriſt* be your Treaſure, your hearts will be on *Chriſt*; and ſurely an heart ſet upon God in Chriſt is a true evidence of ſaving Grace. External actions are eaſieſt diſcovered, but thoſe of the heart are ſureſt Evidences: when thy learning will be no good proof of thy Grace, when thy arguments from thy tongue and hand may be confuted, yet then will this Argument from the bent of thy heart prove thee ſincere. Take a poor Chriſtian that hath a weak judgment, a failing memory, a ſtammering tongue, yet if his heart be ſet on *Chriſt*, I had rather die in this mans condition, and have my ſoul in his ſouls caſe, than in the caſe of him without ſuch an heart, though he had the moſt eminent gifts, and parts, and abilities of any in the world. Chriſtians! as you would have a ſure teſtimony of the love of God, and a ſure proof of your title to glory, labour to get your hearts ſet on *Chriſt*, *O look on Jeſus.* You may be ſure *Chriſt* will acknowledge that you really love him, when he ſees your hearts are ſet upon him.

4. Conſider, that your *looking on Jeſus*, will ſtrengthen patience under the Croſs of *Chriſt*. This is the very particular Motive of the Text, *Let us run with patience the Race that is* Heb. 12. 1,2,3. *ſet before us, looking unto Jeſus, the Author and finiſher of our Faith, who for the joy that was ſet before him endured the Croſs, deſpiſing the ſhame, and is ſet down at the right Hand of the Throne of God; for conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your mind.* It is ſtoried of a Martyr, that having offered him a Cup of ſpirits to ſuſtain him, when he ſeemed to faint under his greateſt Trial, he returned this anſwer, *My Lord and Maſter had Gall and Vinegar given him to drink*; as if he had been aſtoniſhed to ſee himſelf fare better than Jeſus Chriſt. How may it ſtrengthen your patience in ſufferings to think of *Chriſt's* patience? What, are you ſerved ill? Ay, but Jeſus Chriſt was not ſerved ſo well; can you ſuffer ſo much as he hath done? *I tell you nay.* O then do you ſtay your murmurings and repinings, bear with patience the little you endure; and to this end, *Conſider him that hath endured the contradiction of ſinners.*

5. Conſider, that a through ſight of Chriſt, will encreaſe your inward joy in Chriſt; *Your father* Abraham *rejoyced to ſee my day, and he* Joh.8.56. *ſaw it, and was glad.* A right ſight of Chriſt, will make a right-ſighted Chriſtian glad at heart, I wonder not that you walk uncomfortably, if you never tried this Art of Chriſt-contemplation; can you have comfort from Chriſt, and never think of Chriſt? doth any thing in the World glad you, when you do not remember it? If you were poſſeſſed of all the Treaſure in the Earth, if you had title to the higheſt Dignities, and never thought of them, ſure they would never rejoyce you. Come *look up unto Jeſus*, fix your eyes, thoughts, and hearts on that bleſſed object, and then you may expect *David's* experience, *my mouth ſhall* Pſal. 63.5. *praiſe thee with joyful lips, when I remember thee upon my bed, and meditate of thee in the night watches.* A frequent acceſs to Chriſt in a way of meditation cannot but warm the ſoul in ſpiritual comforts. When the Sun in the ſpring

draws near our part of the earth, how do all things congratulate its approach? the earth looks green, the trees ſhoot forth, the plants revive, the birds ſing ſweetly, the face of all things ſmiles upon us, and all the creatures below rejoyce: Chriſtians! if you would but draw near and look on this *Son of righteouſneſs*, Jeſus Chriſt, what a ſpring of joy would be within you? how would your Graces be freſh and green? how would you forget your winter ſorrows? how early would you riſe (as thoſe Birds in the ſpring) to ſing the Praiſe of our great Creator, and dear Redeemer.

6. Conſider that your eye on Jeſus will preſerve the vigour of all your Graces. As the body is apt to be changed into the temper of the Air it breaths in, and the food it lives on, ſo will your ſpirits receive an alteration according to the Objects which they are exerciſed about. You that complain of deadneſs and dulneſs, that you cannot love Chriſt, nor rejoice in his loves, that you have no life in Prayer, nor any other Duty, and yet you never tried this quickening courſe, or at leaſt you were careleſs and unconſtant in it; what, are not you the cauſe of your own complaints? ſay, *is not your life hid with Chriſt in God*? O whither muſt you go but to *Chriſt* for it? If you would have light and heat, why then are you not more in the Sun-ſhine? If you would have more of that grace which flows from *Chriſt*, why are you no more with *Chriſt* for it? for want of this recourſe to *Jeſus Chriſt*, your Souls are as candles that are not lighted, and your *duties* are as Sacrifices which have no fire; fetch one coal daily from this Altar, and ſee if your Offerings will not burn; keep cloſe to this reviving Fire, and ſee if your affections will not warm. Surely if there be any comfort of hope, if any flames of love, if any life of Faith, if any vigor of diſpoſitions, if any motions towards God, if any meltings of a ſoftned Heart, they flow from hence; Men are apt to bewail their want of *deſire, and hope, and joy, and faith, and love to Jeſus Chriſt*, whilſt this very *duty* would nouriſh all theſe.

7. Conſider, it's but equal that your hearts ſhould be on Chriſt, when the heart of Chriſt is ſo much on you. Chriſt is our Friend, and in that reſpect he loves us, and bears us in his heart; and ſhall not he be ours? Surely this is ill requital; this is a great contradiction to the Law of Friendſhip; But Chriſt is our Lord as well as Friend; and if the Lord of glory can ſtoop ſo low as to ſet his heart on ſinful duſt, one would think we ſhould eaſily be perſwaded to ſet our hearts on Jeſus Chriſt. Chriſtians! do you not perceive that the heart of Chriſt is ſet upon you! and that he is ſtill minding you with tender love, even when you forget both your ſelves and him? Do you not find him following you with daily mercies, moving on your Souls, providing for your bodies, and preſerving both! doth he not bear you continually in the Arms of love, and promiſe that *all ſhall work together for your good*? doth he not give his Angels charge over you, and ſuit all his dealings to your greateſt Advantage? and can you find in your hearts to caſt him by? can you forget your Lord, who forgets not you? Fie upon this unkind Ingratitude! When the Lord ſpeaks of his thoughts and reſpects to us, he gives this Language, *Can a woman forget her ſucking-child, that ſhe ſhould not have compaſſion on the Son of her Womb? yea, they may forget, yet will not I forget. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.* Iſa.49.15, 16. But when he ſpeaks of our thoughts to him, the caſe is otherwiſe; *can a Maid forget her Ornaments, or a Bride her Attire? yet my people have forgotten me days without number*, q. d. Jer.2.32. you would not forget the cloths on your backs, you would not forget your braveries, your Ornaments, your Attires, and are theſe of more worth than Chriſt? yet you can forget me day after day.

8. Conſider, it's a command of Chriſt, that we ſhould *look to Jeſus. Behold me, behold me, lo I, lo I*; A command not only backt with Authority, but accompanied with ſpecial Ordinances appointed to this end: what is Baptiſm? and what is the Lord's Supper, but the repreſentation of Jeſus Chriſt? Is it not Chriſt's command in his laſt Supper, *Do this in remembrance of me*? and *this do ye as oft as ye drink in remembrance of me*? 1 Cor.11. 24,25. In this Ordinance we have Chriſt crucified before our eyes, and can we forget him? Or, can we hold our eyes off him? can we ſee the Bread broken, and the Wine diſtinctly ſevered from the bread, and not call to mind (according to the Scripture) Chriſt's Agony in the Garden, and on the Croſs? can we take and eat the bread? and take, and drink the cup, and not apprehend Chriſt ſtooping down from Heaven to feed our ſouls? At ſuch a time if we forget the Lord Jeſus Chriſt, it will argue our diſaffection, our ingratitude, our diſobedience every way.

9. Conſider, it's both work and wages to *look up unto Jeſus*. Hence *David* profeſſed, *it is good for me to draw near to thee*, Pſal. 73. 28. and *my meditation of him ſhall be ſweet*: Pſal.104. 34. the word imports a ſweetneſs with mixture, like compound ſpices, or many flowers. Every thought of Jeſus is ſweet and pleaſant, nay, it's better than wine, *we will remember thy love more than Wine*; Cant.1.4. there is more content in contemplating on Chriſt, more refreſhing to the ſpirit, than wine gives to the body, *How precious are thy thoughts unto me, O God*? Pſal.139. 17. look in what kind ſoever you account a thing precious, ſo precious are the thoughts of God and Chriſt to a Man, whoſe heart is in a right frame. Such a one loves every glance of Chriſt, and the more it ſees, the more it loves; It is ſaid of one *Eudoxius*, that he wiſhed he might be admitted to come near the body of the Sun, to have a full view of it, though it devoured him; he was ſomething raſh in this wiſh, but there is ſomething proportionable in a godly ſpirit, he ſo loves Chriſt, that he could be content to be ſwallowed up in the beholding of him. Certainly there is a bleſſing in this work; when we are bid to *look unto Jeſus*, it is but to receive from Jeſus: Is it any thing elſe but to call and invite us to look on the moſt pleaſing and delightful object? That in the beholding of it, it may convey it ſelf unto us, and we be delighted and filled with it? It is all one as if he ſhould bid us ſit down by a well of Life, and drink; or if he ſhould bid us be as the Angels are, who are bleſſed in the beholding of this Jeſus; why come then, if this be a bleſſed work, why will we unbleſs our ſelves? If the work will exalt us, why will we debaſe our ſelves, in not cloſing with it? If we might live

above Heaven, why will we live below? certainly when thoughts of Chriſt are moving in us, Chriſt himſelf is not far off, he will come and enter too; and how ſweet is it for Chriſt to come and take up his habitation in our Souls.

10. Conſider how the Angels exceedingly deſire to *look on Jeſus*: they ſtoop down, and pry into the Nature, Offices and graces of Jeſus Chriſt: *which thing*, (ſaith the Apoſtle) 1Pet.1.13. *the Angels deſire to look into.* He alludes to the manner of the Cherubims looking down into the Mercy Seat; this is the ſtudy, yea this is the delight and recreation of the Elect Angels to *look on Jeſus*, and to look into the ſeveral ſcopes of our Salvation by Jeſus Chriſt, to behold the whole frame, and fabrick of it, to obſerve all the parts of it from the beginning to the end, to conſider all the glorious Attributes of God, his Wiſdom, Power, Juſtice, Mercy, all ſhining and glittering in it like bright Stars in the Firmament; this I ſay is their work, yea this is their Felicity and Paſtime. And ſhall not we imitate the Angels? ſhall not we think it our honour to be admitted to the ſame privilege with the Angels?

Vita contemplativa incipit in hoc ſæculo, perficitur in futuro. Ber.

11. Conſider that *looking unto Jeſus* is the work of Heaven; *it is begun in this life* (ſaith *Bernard*) *but it is prefected in that life to come*; not only Angels, but the Saints in glory do ever behold the face of God and Chriſt; if then we like not this work, how will we live in Heaven? the diſlike of this *Duty* is a bar againſt our entrance; for the life of a bleſſedneſs is a life of Viſion; ſurely if we take no delight in this, heaven is no place for us.

12. Conſider that nothing elſe is in compariſon worth the minding or looking after. If Chriſt have not your hearts, who, or what ſhould have them? O that any Chriſtian ſhould rather delight to have his heart among Thorns and Briars, than in the Boſom of his deareſt Jeſus! Why ſhould you follow after drops, and neglect the Fountain? Why ſhould you fly after ſhadows, and neglect him who is the true ſubſtance? if the mind have its currant from *Chriſt* toward other things, theſe things are not only of leſs concernment, but deſtructive: Jer.2.5. *they are gone far from me, and have walked after Vanity, and are become vain.* How unworthy the world is of the look of *Chriſtians*, eſpecially when it ſtands in competition with Jeſus, we have diſcuſſed before.

Many other Motives might be given, but let this ſuffice. I have done with the exhortation; In the next place I ſhall lay open to you the particular way of this *Duty*, which all this while I have been perſwading to.

Uſe. 3. Sect. 8. *Uſe of Direction.*

IS inward, experimental *looking unto Jeſus* a choice, or an high Goſpel Ordinance? why then ſome directions how we are to perform this Duty. Practice is the end of all ſound Doctrine, and *duty* is the end of all right faith; now that you may do what you have heard in ſome good meaſure, I ſhall perſcribe the directions in the next *part* preſcribed.

But firſt in the work obſerve thoſe two parts of the Text, the act, and object; the act is *looking unto*; and the Object is *Jeſus*.

1. By *looking unto*, we mean (as you have heard) an inward experimental *knowing, deſiring, hoping, believing, loving, calling on* Jeſus, *and conforming to* Jeſus: It is not a bare ſwimming knowledge of Chriſt, it is not a bare thinking of Chriſt; as Chriſt hath various excellencies in himſelf, ſo hath he formed the Soul with a power of diverſe ways apprehending, that ſo we might be capable of enjoying thoſe divers excellencies that are in Chriſt; even as the creatures having their ſeveral uſes, God hath accordingly given us ſeveral ſenſes, that ſo we might enjoy the delights of them all: what the better had we been for pleaſant odoriferous Flowers, or ſweet perfumes, if we had not poſſeſt the ſenſe of ſmelling? or what good would language, or Muſick have done us, if God had not given us the ſenſe of hearing? or, what delight ſhould we have found in meats, or drinks, or ſweeteſt things, if we had been deprived of the Senſe of taſting? ſo what pleaſure ſhould we have had even in the goodneſs and prefection of God and Chriſt, if we had been without the faculty and power of *knowing, deſiring, hoping, believing, loving, joying, and enjoying*? as the ſenſes are to the body, ſo are theſe ſpiritual ſenſes, Powers, Affections to the Soul, the very way by which we muſt receive ſweetneſs and ſtrength from the Lord Jeſus.

2. By *Jeſus*, who is the Object of this Act, we mean *a Saviour, carrying on the great work of Mans Salvation from firſt to laſt*; hence we ſhall follow this method to look on this *Jeſus*, as our *Jeſus* in theſe ſeveral periods. 1. In that Eternity before all time until the Creation. 2. In the Creation the beginning of time until his coming. 3. In his firſt coming, the fulneſs of time until his coming again. 4. In his coming again the very end of time to all Eternity. In every of theſe Periods, Oh what a bleſſed Object is before us! Oh what wonders of love have we to look upon! Before I direct you how to look on him in theſe reſpects, I muſt in the firſt place propound the Object: ſtill we muſt lay the colours of this admirable beauty before your eyes, and then tell you the art how you are to *look upon them*.

You may object, the Apoſtle in this Text refers this look only to the paſſion and ſeſſion of Chriſt. But a worthy Interpreter tells you out of theſe words, *That Chriſt our bleſſed Saviour is to be looked on at all times, and in all acts; though indeed, then, and in thoſe Acts more eſpecially.* Bp. Andr. Beſides, we are to *look unto* Jeſus, *as the Author and Finiſher of our Faith*; and why as the Author and Finiſher of our Faith, but to hint out to us that we are to ſtand ſtill, and to behold, as with a ſtedfaſt eye, what he is from firſt to laſt? You have called us hither (ſay they in *Canticles*) to ſee your Shulamite, *What ſhall we ſee in him?* What ſaith the Spouſe, *but as the company of two Armies*? that is, many legions of good ſights; an Ocean of bottomleſs depths of manifold high prefections. Or if theſe words be underſtood of the Spouſe and not of Chriſt, yet how many words do we find in *Canticles* expreſſing in him many goodly ſights? *Myrrhe, Aloes*, and *Cinamon, all the Trees of Frankincenſe, all the Powders of the Merchants* are in him; *he is altogether lovely*, he is all every whit of him deſirable, he is not one ſingle Star, but a Conſtellation; there is in him a confluence, a bundle, an army of glorious ſights, all in one cluſter, meeting and growing upon one ſtalk. There's many glorious ſights in Jeſus, I ſhall not therefore limit my ſelf to thoſe two eſpecial ones, but take all thoſe before me I have now propounded.

And now, if ever, ſtir up your hearts. Say to all worldly buſineſs and thoughts, as Chriſt to the Diſciples, *Sit you here while I go and pray yonder.* Mat. 26. 36. Or as *Abraham* when he went to ſacrifice *Iſaac*, left his Servants and Aſſe below the Mount, ſaying, *Stay you here, and I and the Lad will go yonder and Worſhip, and come again to you:* ſo ſay to all worldly thoughts, *Aide you below, while I go up to Chriſt, and then I will return to you again.* Chriſtians! your ſelves may be welcom, but ſuch followers may not.

LOOKING UNTO JESUS:

The Second Book.

REVEL. 1. 8, 11.

I am Alpha and Omega, the Beginning and the Ending, ſaith the Lord; which Is, and which Was, and which Is to come, the Almighty. —— *I am Alpha and Omega, the firſt and the laſt; and what thou ſeeſt, write in a book, and ſend it to the ſeven Churches.*

CHAP. I. SECT. I.

Of the Eternal Generation of our Jeſus.

WE muſt *Look unto Jeſus, the beginner and finiſher of our Faith:* We muſt behold Jeſus as with a ſtedfaſt Eye from firſt to laſt. As he is *Alpha and Omega, the beginning and the ending, the firſt and the laſt,* ſo accordingly we muſt *Look unto him.* 1. He is *Alpha, the beginner,* (ſo it is in the Original) ἀρχηγὸν, the beginner the inceptor, the firſt wheel of our faith, *Heb.* 12. 2. and of the end of our faith, the Salvation of our Souls, 2 *Theſ.* 2. 13. 2 *Tim.* 1. 9. *Tit.* 1. 2. Now *Chriſt* may be called a *beginner,* in reſpect of the Decree, or execution. I ſhall begin with the Decree werein he begun before the beginning of time to deſign our happineſs, for the praiſe of the glory of his Grace, *Epheſ.* 1. 6. many depths are in this paſſage. To this purpoſe we told you that *Jeſus is Gods Son, and our* Jeſus, *eternally begotten before all Worlds.* In this firſt period we ſhall *look on him,* 1. In relation to God. 2. In relation to us.

Iſa. 53. 8. 1. In his relation to God, *who ſhall declare his generation?* He is Gods Son, having his ſubſiſtence from the Father alone, of which Father by communication of his eſſence, he is begotten from all eternity.

For the opening of this eternal generation of our *Jeſus,* we ſhall conſider, 1. The thing begotten. 2. The time. 3. The manner of begetting. 4. The mutual kindneſs and love of him that begets, and of him that is begotten, which brings forth a third perſon, or ſubſiſtence, which we call the Holy Ghoſt.

1. For the thing it ſelf, it is *Jeſus Chriſt,* who muſt be conſidered two ways, as he is a Son, and as he is a God. Now as he is a Son, he is the thing begotten, but not as he is a God. As he is a God, he is of himſelf, neither begotten, nor proceeding; the God-head of the Father and the God-head of the Son is but one and the ſame thing; and therefore * *the Son as he is God, he is God of himſelf,* without beginning even as the Father; *but as he is a Son, he is not of himſelf,* but the Son of the Father, begotten of him; and hereupon it follows, that the Son is begotten of the Father, as he is a Son, but not as he is a God.

* *Eſſentia filii eſt à ſeipſo, & hac ratione, dici poteſt αὐτόθεος: eſſentia tamen filii non eſt à ſeipſo ideo ſic non eſt αὐτόθεος.*

2. For the time of this generation, it hath neither beginning, middle, nor end, and therefore it is eternal before all Worlds; this is one of the wonders of our *Jeſus,* that the Father begetting, and the Son begotten, are coeternal. *Wiſdom* in the book of *Proverbs* (which with one conſent of all Divines is ſaid to be Chriſt) affirmeth thus, *When there was no depths I was brought forth, When there were no fountains abounding with water; before the Mountains were ſetled, before the hills was, I was brought forth;* Prov. 24. 25, 26, 27

while as yet he had not made the Earth, nor the fields, nor the higheſt part of the duſt of the World; when he prepared the Heavens, I was there; when he ſet a compaſs upon the face of the depth, I was there. And a little before, *the Lord* Prov. 8. 22, 23. *poſſeſſed me in the beginning of his way before his works of old, I was ſet up from everlaſting, from the beginning, or ever the World was*; that is to ſay from eternity; for before the world was made, there was nothing but eternity. It may be alledged to the contrary, that the ſaying of God the Father, Pſam. 2. 7. *thou art my Son, this day have begotten thee*, is expounded by *Paul* of the time of Act. 13. 32, 33. Chriſts reſurrection *And we declare unto you glad tidings* (ſaith *Paul*) *how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up* Jeſus *again*, as it is alſo written in the Second *Pſalm, thou art my Son, this day have I begotten thee.* But we diſtinguiſh betwixt generation it ſelf, and the manifeſtation or declaration of it. Jeſus the Son of God from all eternity was begotten; but when he was incarnate, and eſpecially when he was raiſed again from the dead, then was he mightily declared to be Gods Son by nature. And of this declaration or manifeſtation of his eternal generation is that of the Apoſtle underſtood.

3. For the manner of this generation of Jeſus the Son of God, underſtand, there be two manners of begetting; the one is carnal, and outward, and this is ſubject to corruption, alteration, and time; the other is ſpiritual and inward, and ſuch was the beginning of the Son of God, of whoſe generation there is neither corruption, alteration nor time. But alas! *How ſhould we declare his Generation*? O Iſa. 53. 8. my ſoul, here thou maiſt admire, and adore Rom. 11. 33. with *Paul* and *David*; and cry out, *O the depths of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out?* There is no ſearching for us into the ſecret counſels of God, which he never revealed in his Word; but ſo far as he hath revealed himſelf, we ſhall in ſobriety according to the light of the Scriptures, endeavour a diſcovery of the manner of this ſpiritual generation of the Son of God: as thus, ——

We muſt conſider in God two things, 1. That in God there is an underſtanding. 2. That in God this underſtanding everlaſtingly acts or works.

For the firſt, that God hath a moſt excellent underſtanding, or that he is underſtanding it ſelf in the higheſt degree, is very clear; for he that gives underſtanding to all his intelligible creatures, muſt needs have it, and be it moſt eminently in himſelf: if fire be the cauſe of heat in other things, it muſt needs be, that fire is the hotteſt of any thing; * the axiome is common, but the Scripture verifies it, *With God is Wiſdom and ſtrength, he hath counſel and underſtanding.* Nay, that this underſtanding is his very being is very plain, *Counſel is mine, and ſound wiſdom, I am underſtanding, and I am ſtrength.* Job 12. 13. Prov. 8. 14.

* *Propter quod unum quodque tale, illud eſt magis tale.*

For the ſecond, that this underſtanding in God everlaſtingly acts or works, is very clear; for that underſtanding (which is the nature, eſſence, and being of God) is a meer act, or the firſt act, it is all one with *the life of God*; now as all life is active in it ſelf, ſo the chief life (ſuch as in the higheſt degree is to be attributed to God) muſt needs be active; what is the life of God, but an eſſential property, whereby the Divine nature is in perpetual action, living and moving in it ſelf? and hereof is that ſpeech in Scripture ſo often uſed, *the Lord liveth*; hereof likewiſe is that aſſeveration or oath ſo often uſed by God, *as the Lord liveth*, and *As I Live ſaith the Lord*; well then, Jer. 4. 2. Jer. 38. 16. Numb. 14. 21. Rom. 14. 21. the underſtanding of God being active, or working from all eternity, it muſt needs have ſome eternal object on which it acts or works; every action requires a ſutable object, about which it muſt act, or be exerciſed: ſo then if Gods underſtanding act eternally, it muſt have ſome eternal object; and if Gods underſtanding act moſt perfectly, it muſt have ſome moſt perfect object to act upon; and what is that but only God himſelf? that Gods underſtanding ſhould act out of himſelf, would argue his underſtanding to act upon that which is finite and imperfect: Certainly nothing is infinite, eternal, and perfect, but only himſelf; and therefore if his underſtanding will act upon any ſuitable object, he muſt act upon nothing but himſelf.

And now we come to the manner of this high, myſtical, ſpiritual generation of Jeſus the Son of God. As the underſtanding of God doth act and reflect upon it ſelf from all eternity, ſo it works this effect, that it underſtands and conceives it ſelf; it apprehends in the underſtanding an image of that Object which it looks upon, and this very Image *is* the Son of God. This we ſhall lay out by ſome ſimilitudes. A Mans Soul (*we know*) doth ſometimes muſe, and meditate on other things; as it thinks of Heaven, or it thinks of earth; this we call a right, or direct, or emanant thought; but ſometimes the Soul doth muſe, or meditate on it ſelf, as when it thinks of its own Eſſence, or faculties, or the like; and this we call a reflect thought; why now the Soul underſtands it ſelf, now it hath ſome Idea, or Image of it ſelf, now it conceives it ſelf; this is our phraſe, *it conceives it ſelf.* There is not only a carnal, but a ſpiritual Conception; as when I underſtand this or that, I ſay, *I conceive this or that*, I have the Idea, or Image of this or that, within my Soul. Or as in a glaſs, a man doth conceive and get a perfect image of his own face by a way of reflection; ſo God in beholding and minding of himſelf, doth in himſelf beget or conceive a moſt perfect, and a moſt lively image of himſelf, which very image is that in the Trinity which we call the Son of God. Thus you read in Scripture that Jeſus the Son of God is called *the brightneſs of his Fathers* Heb. 1. 3. *Glory, and the expreſs Image of his Perſon*, 1. *The brightneſs of his Fathers glory*, herein God the Father is compared unto a lightſom body, and God the Son unto a beam, or ſplendor ſent forth, or iſſuing out from that Glorious body. 2. *The expreſs Image of his Perſon*, herein God the Father is compared unto a ſeal, and God the Son unto an impreſſion reſulting from the ſeal; Now look as wax upon a ſeal, hath the engraven Image of the Seal; ſo the Son of God (which the Father hath begotten or conceived of his own underſtanding) is the very Image of his Fathers underſtanding; hence not only the Father, but alſo the Son is called Underſtanding it ſelf. *I have counſel and Wiſdom* Prov. 8. 14.

(ſaith Chriſt) *I am Underſtanding*? whatſoever the Father is, the Son is; indeed the underſtanding in men, and the thing underſtood, are not uſually one and the ſame, but in God it is all one: Gods conceivings and begettings are the moſt inward of all; the Father conceives of himſelf, and in himſelf; and his conceiving is a begetting, and his begetting abideth ſtill in himſelf, becauſe his underſtanding can no where meet with any thing ſuitable, but that which he himſelf is; and that conveying of himſelf, or begetting of himſelf is the ſecond ſubſiſtence in the Trinity, which we call the everlaſting Son of God.

4. For the mutual kindneſs and lovingneſs of him that begets, and of him that is begotten, we ſay this brings forth a third perſon or ſubſiſtence in God. Now for the underſtanding of this matter, we muſt conſider two things: Firſt, that in the Eſſence of God, beſides his underſtanding there is a Will. Secondly, that this Will doth work everlaſtingly upon it ſelf, as his Underſtanding doth.

For the firſt, that in the Eſſence of God, beſides his Underſtanding, there is a Will, is very clear; for he that gives a Will to all rational creatures, cannot want it himſelf; how ſhould he be without Will, whoſe Will it is that we Will? Of neceſſity it is that there ſhould be ſome prime or chief Will, on whoſe Will all other Wills ſhould depend; but the Scriptures
Iſa.46.9, 10. are plain, *I am God, and there is none elſe*; *I am God, and there is none like me.—— My Counſel ſhall ſtand, and I will do all my pleaſure.*

For the ſecond, that this Will in God doth everlaſtingly work upon it ſelf, is clear: for, as doth the underſtanding, ſo doth the Will; but the Underſtanding of God doth act upon it ſelf as the chief, and moſt perfect Truth, therefore the Will of God doth Will himſelf as the chief and moſt perfect good. Indeed what other ſuitable Object can the Will of God have beſides himſelf? An infinite Will muſt needs have an infinite good; and in this ſence, as our
Mat.9.17. Saviour tells us, *there is none good but one, that is God*; hence it is that the Will of God doth reflect upon it ſelf, and acquieſce in it ſelf as in an infinite good.

And now we come to the manner of this high, myſtical, ſpiritual proceſſion of the ſpirit from the Father and the Son. As the Will of God doth act and reflect upon it ſelf from all Eternity; ſo it works this effect, that it delights it ſelf in the infinite good which it knoweth in it ſelf; for the Action of the Will is delight and liking; and this very delight which God or his Will hath in his own infinite goodneſs, doth bring forth a third perſon, or Subſiſtence in God, which we call the Holy Ghoſt: So that indeed, if you would know what the Holy Ghoſt is, I would anſwer, *It is the mutual kindneſs, and lovingneſs, and joy, and delight of the Father and the Son.* The Father by this act of Will doth joy and delight in his Son, and the Son by this act of Will doth joy and delight in his Father; and this is it which the Son ſaith
Prov.8.30 of himſelf, and of his Father, *I was daily his delight, rejoycing always before him*, q.d. I was from all eternity his delight, and he was from all Eternity my delight: the Father (as it were) from all Eternity aſpired in his Will, and Love, and Joy unto the Son; and the Son (as it were) from all Eternity aſpired in his Will, and Love, and Joy unto the Father; and from this common deſire and aſpiring of either Perſon the Holy Ghoſt proceeds, which makes up the whole Trinity of Perſons.

I ſhall lay out this by ſome ſimilitude or reſemblance; As when a Man looks in a glaſs, if he ſmile, his Image ſmileth too: her e's but one face, and yet in this Unity we may find a Trinity: the face is one, the Image of the face in a glaſs is another, and the ſmiling of them both together is a third, and yet all are in one face, and are of one face, and all are but one face; ſo the underſtanding which is in God is one, the reflection, or Image, or his Underſtanding he beholdeth in himſelf as in a glaſs, is a ſecond; and the love and liking of them both together, by reaſon of the Will fulfilled, is a third; and yet all are in one God, and all are but one God. In this Trinity there is neither firſt nor laſt, in reſpect of time, but all are at once, and at one inſtant; evenas in a glaſs the face, and the Image of the face, when they ſmile, they ſmile together, and not one before, nor after another.——— For Concluſion of all. As we have the Son of the Father by his everlaſting Will in Working by his underſtanding; ſo we have the Holy Ghoſt of the love, and joy, and delight of them both, by the joynt working of the Underſtanding and Will together; whereupon we conclude three diſtinct perſons, or ſubſiſtences, which we call the Father, Son, and Holy Ghoſt, in one ſpiritual, yet unſpeakable ſubſtance, which is very God himſelf.——— My meaning is not to inſiſt on the Father, or the Holy Ghoſt, but only on the Son. Yet thus far I have added, that you may better underſtand the manner of this generation of the Son of God; together with the mutual kindneſs, lovingneſs, joy, and delight betwixt the Father and the Son, even from Everlaſting.

Sect. 2. *Of our Election in Chriſt before all Worlds.*

NOW let us look on Chriſt in his Relation to us before all Worlds: God being thus alone himſelf from everlaſting, and beſides himſelf there being nothing at all, the firſt thing he did (beſides what ye have heard) or the firſt thing he poſſibly and conceivably could do, it was this; *a determination with himſelf, to manifeſt his Glory*; Or, *a purpoſe in himſelf to communicate his glory out of his aloneneſs everlaſting unto ſomewhat elſe*: I ſay *unto ſomewhat elſe*, for what is communication but an efflux, an emanation, an iſſuing from, or a motion betwixt two Terms? I have now brought you to the acts, or actions of God in reference to his Creatures, follow me a little, and I ſhall anon bring you to Chriſt in relation to your ſelves.

Theſe acts or actions of God were and are 1. The Decree. 2. The Execution of the Decree of God. I muſt open theſe Terms.

1. The Decree is an action of God, out of the Counſel and purpoſe of his own Will, determining all things, and all the Circumſtances, and order of all things from all Eternity in himſelf certainly, and unchangeably, and yet freely, *Who worketh all things* (ſaith the Apoſtle) *after the Counſel of his own Will*; and this Epheſ. 1. 11.

work, or action of God is internal, and for ever abiding within his own Eſſence it ſelf.

2. The execution of the Decree is an act of God, whereby God doth effectually work in time all things as they were fore-known and Decreed. And this action of God is external, and by a temporal act paſſing from God to the Creatures.

Now for the Decree, that is of diverſe kinds: As firſt, There is a decree common and general, which looks to all the Creatures; and it is either the Decree of Creation, or the Decree of Providence and Preſervation. 2. There is a Decree ſpecial, which belongs to reaſonable Creatures, Angels, and Men, it is called the Decree of Predeſtination; and it conſiſts of the Decree of Election and Reprobation. Concerning the common and general Decrees we have but little laid down in Scriptures, and it is little, or nothing at all to our purpoſe; And concerning the ſpecial Decree of Angels, there is not much in Scriptures, and that is as little alſo to our purpoſe; we have only to deal with Men, and with God's Decree in relation to Mans Salvation before all Worlds.

And this we call Predeſtination, or the Decree of Election; which is either of Chriſt, or of the Members of *Chriſt*. *Chriſt* himſelf was firſt Predeſtinated: This appears by that Iſa. 41. 2. Saying of *God*; *Behold My Servant whom I uphold, Mine Elect in whom My Soul delighteth; I have put My ſpirit upon him, he ſhall bring forth Judgment to the* Gentiles. Theſe very words the *Evangeliſt* interprets of *Chriſt* himſelf, *Matth.* 12. 18. And *Chriſt* being predeſtinate Mat. 12. 18. the Members of *Chriſt* were Predeſtinated in Epheſ. 1. 4. Him: So the Apoſtle; *According as He hath choſen us in Him, before the Foundation of the World.* We are choſen in *Chriſt* as in a common Perſon; He was the firſt Perſon Elected in order, and we in Him. Suppoſe a New Kingdom to be ſet up, a New King is choſen, and all his Succeſſours are choſen in him: Why, *God* hath Erected a Kingdom of glory, and He hath choſen *Jeſus Chriſt* for the King of this Kingdom; and in him *He* hath choſen us, whom He hath made Kings and prieſts unto the moſt High *God*. But obſerve we this of the Apoſtle; *He hath choſen us in him before the Foundation of the World.* 1. *He*] hath choſen, (*i. e*) *God* the Father hath choſen; not that the Son and Spirit choſe not alſo; for if Three of us had but one Will common to us all, One could not will any thing, which the Will of the other Two ſhould not alſo Will: But becauſe the Son ſuſtains the Perſon of one Elected, and the Spirit is the Witneſs ſealing this Grace unto our Hearts; therefore the Father only is expreſſed; as the Father alone is often named in Prayer, not that the other Perſons are not to be prayed unto; but becauſe the Son is conſidered as the Mediatour, and the Spirit as the Inſtructor, teaching us to Pray as we ought; therefore the Father only is expreſſed.

2. *He hath choſen us in him:*] This *Him*] denotes *Chriſt* God-man; and this *in him*] notes the ſame *Chriſt* God-man, as the Head and firſt Elect, in whom, and after whom, in order of Nature, all his Body are Elected: Mark here the Order, but not the Cauſe of our Election; Though *Chriſt* be the Cauſe of our Salvation, yet *Chriſt* is not the Cauſe of our Election: it is only the Fore-kowledge of *God*, and His free Love, that is the Cauſe thereof.

3. *He hath choſen us in Him before the Foundation of the World*] (*i. e.*) from all Eternity; but becauſe within Eternity *God* doth fore-ſee the Things which are done in time; therefore this Phraſe (ſay ſome) may be extended not only to reſpect the Actual Creation, but the Decree it ſelf of the World's Being; q. d. *He hath choſen us in order of Nature, before His Decree did lay the Foundation of the World. My* meaning is not to enter into Controverſies; this all grant, that the antient Love, which the *Lord* hath born to us in *Chriſt*, is not of Yeſterday, but before all Worlds. *Paul* mentions *Grace given us before all Worlds.* But 1 Tim. 1. 9. that which is the moſt obſervable in the *Text*, as to our purpoſe, is, that we are choſen *in Him.* We read of *Three* Phraſes in Scripture ſpeaking of *Chriſt*: Sometimes we are ſaid to Have Bleſſings *in Him*, and ſometimes *for him*, and ſometimes *through him*. Sometimes *in Him*, as here, *He hath choſen us in him*; ſometimes *for him*, as elſewhere, *To you it is given for* Chriſt *His ſake; not only to Believe, but to Suffer*; ſometimes *through Him*, as in that of *Paul*; *Thanks be to* God, *which giveth us the* Phil. 1. 20. *Victory through our Lord* Jeſus Chriſt. Now 1 Cor. 15. 57. bleſſings come *through Chriſt*, in reſpect that *Chriſt* is a Mediator not only of Impetration, but Execution; not only obtaining and receiving from Grace all Good for us, but in executing and applying efficaciouſly the ſame unto us: And Bleſſings come *for Chriſt*, in reſpect that *Chriſt* doth by His Obedience obtain every good Thing, which in time is communicated to us: And we have Bleſſings in *Chriſt*, becauſe that *in Chriſt*, as a Common Storehouſe, every thing is firſt placed, which is to be imparted afterwards to any of us. And thus we are choſen in *Chriſt*, as in a common Perſon. This Grace of Election began firſt at *Chriſt* our Head, and ſo deſcends downwards on us His Members. *Chriſt* is the firſt Begotten amongſt all His Brethren, having the Preheminence; or *Chriſt* was *the firſt-born among many Brethren*, the firſt that opened the Rom. 8. 29. Womb. *Chriſt* was ſealed, and ſet apart to be the *Prince* of our Salvation, before (in order of Nature) we were Elected. Concerning this *Election*, or *Predeſtination* of *Chriſt*, the Apoſtle puts all out of queſtion; *Who verily was fore-ordained before the Foundations of* 1 Pet 1. 20. *the World, but was manifeſt in theſe laſt Times for you.*

Sect. 3. *Of that great Treaty, in Eternity, betwixt* God *and* Chriſt, *to ſave Souls.*

NOW was it, that *God* the Father called forth His Son to preform the Office of the Mediator; that in Him all thoſe that ſhould be Saved, might be Choſen. Concerning this Call of *God* the Father in a ſpecial ſort, the Apoſtle is clear; *No Man taketh this* Heb. 5. 4, 5. *honour unto himſelf, but he that is called of* God, *as was* Aaron: *So alſo* Chriſt *glorifyed not himſelf to be made an High-Prieſt; but He that ſaid unto Him, Thou art My Son, to day have I begotten Thee, He called Him unto this Honour.* *Chriſt* thruſt not Himſelf into this Office; but He came to it by the Will of *God* the Father, Col. 1. 10, 11. ther, and by *his* Appointment: *For it pleaſed the Father by him to reconcile all things to himſelf*; John 6.27. and *him hath* God *the Father ſealed*: And why? but the more to aſſure us of the *good will* of *God* to ſave us, ſeeing *he* hath called *his* Son unto it: For therefore will *he* accept of all that *Chriſt* ſhould do for us, as that which *he himſelf* hath ordained

And now was it, that *God* the Son embraced the Call of the Father, and undertook the Heb.10.7. Office of Mediator: *Then ſaid I, Lo I come.* No queſtion, it was Truth from everlaſting: Iſa. 50.5. *The Lord God opened mine Ear, and I was not* John 14. 31. *Rebellious, neither turned away back.* And, *As the Father gave me Commandment, even ſo I do.* No ſooner the Father called, but *Chriſt* accepts the Office to which he was deſigned by the Fa-Joh.6.27. ther: This is plain by thoſe words, *Him hath* God *the Father ſealed*; ſealed by Ordination, and ſealed by Qualification, and ſealed by way of Inveſtiture; as Publick Officers are inveſted in their Places by receiving their Commiſſions under Seal. And it muſt needs be ſo; becauſe whatſoever the Father Wills, the Son Joh.10.30 Wills alſo: *I and my Father are One*, ſaith *Chriſt*: How One? Why, One in Will, and One in Power, and One in Nature. 1. One in Will: That appears in the words precedent, Ver. 28. concerning *Chriſt*'s Sheep; *My Father gave them me*, —— *and I give unto them Eternal Life*: They are both agreed to ſave *Chriſt's* Sheep; the *Father* is willing, and *Chriſt* is willing: Look how much the Will of the *Father* is in it; ſo much the Will of the *Son* is in it: *For he and the Father are One.* 2. One in Power: That appears likewiſe in the words Ver. 28, 29. precedent; *Theſe Sheep ſhall never periſh*, (ſaith *Chriſt*) *neither ſhall any Man pluck them out of my Hand: my Father is greater than All, and no man is able to pluck them out of my Father's Hand.* Here is firſt the Power of *Chriſt*, and all in him engaged for the ſalvation of his Sheep; that, if *he* have any Power in him, and be able to do any thing, not one of them ſhall periſh: And *he* gives the Reaſon of the Prevalency of *his* Power, from *his* Father's Power, engaged as much as *his* own in this buſineſs; they are alike faſt in *his* Hands, and in *his* Father's Hands: *For he and the Father are One.* 3. One in Nature: And of this, I ſuppoſe, are the words more eſpecially underſtood: The *Father* and *Son* are both of one Nature, of one Eſſence, of one Being: And this is not only an Argument that they did both agree, and were like to agree in that great Tranſaction of ſaving Souls; but that they can never diſagree: Two that eſſentially have two Wills, though for the preſent agreeing in One; yet they may come to diſagree, and Will not the ſame Thing; but if eſſentially thay have but one Will, it is impoſſible then but that they ever muſt agree. —— So then, the *Father* from everlaſting calls the *Son* to the Office of Mediator: [q. d. *Come my Son, the Son of my Joy, and high Delight; My beloved Son, in whom I am well-pleaſed: There's a thought in my heart to communicate my ſelf out of this Aloneneſs everlaſting, unto ſomewhat elſe; and my thought, or Purpoſe, or Intention, lies in this Order:* Firſt, *I intend my own Glory, then* Chriſt, *then the Church, then the World, thus is my Providence to diſpoſe every thing ſo much more principally and timely, by how much it is more Excellent: Next to my Glory, and manifeſtation of it, I will have a* Chriſt, *and this* Chriſt *ſhall be the chief Pattern of the Election of Grace: and next to* Chriſt *the Head, I intend a Body, and this Body I will Predeſtinate to be made like, or to be conformed to the Image of my Son. And now behold, I call thee to the Office of Mediator; Thou art my Son, to day (even in this day of Eternity) have I begotten thee; and to day (even in this day of Eternity) do I call thee to this Honour, to be an High Prieſt for ever.* And as the *Father* calls, ſo the *Son* from everlaſting, Heb.10.7. accepts the Office to which he is deſigned by the *Father*: [q. d. *Come, Is that the Voice of my everlaſting* Father? *Why, Lo I come; in* John 4.34 *the Volume of thy Book, it is written of me to do thy Will,* O God: *This is my mind; yea, and this ſhall be my mind for ever: When I am* John 5.30. *Incarnate, this ſhall be my Meat, to do the Will of him that ſent me, to finiſh his Work. Glorious* Father, *Thy Will is my Will: I ſeek not mine own Will, (as if I had a Will diſtinct from thine) but the Will of my Father. Now therefore, I accept this Honour. Be it to me, or be it with me, even as thou pleaſeſt.* This call of the *Father*, and Anſwer of the *Son*, is fully con-Prov.8.23. firmed by that ſaying of *Chriſt*, *I was ſet up from Everlaſting.*

But concerning the Particular Paſſages of theſe Treaties betwixt *God*, and *Chriſt*, to ſave Souls, I ſhall ſhew: 1. The *Project.* 2. The *Counſel.* 3. The *Fore-knowledge.* 4. The *Purpoſe.* 5. The *Decree.* 6. The *Covenant.* We ſhall find all theſe in our firſt Period, in that Eternity, before all Times, until the Creation.

Sect. 4. *The Project.*

THE *Project* to ſave Souls, is diverſly laid down by *Diſſenting Brethren.* Some give it in thus: 1. That there ſhould be a Mediator and Redeemer unto Mankind, conſidered as fallen in the State of Sin. 2. That all ſuch ſhould be received into Favour, as ſhall Repent, and Believe, and Perſevere unto the End. 3. That ſufficient and neceſſary means of Grace ſhould be offered and adminiſtred unto all Men without Exception. 4. That certain ſingular Perſons ſhould be ſaved whom *God* foreſaw would Repent, and Believe, and Perſevere. This way is juſtly oppoſed by others, who deny *God's Acts* in Intention, to be in the ſame order as we ſee them in Production: In order of Material Exiſting, it is granted, that *Chriſt* is Revealed, Promiſed, and Exhibited after Sin; and that we Repent, Believe, Perſevere before we are *Saved*: But in order of *God's* Intention, *Chriſt* is before Sin, and Salvation before Repentance, Faith, Perſeverance. The *Apoſtle* reckoned the Order, in which Things exiſt, thus: 1. *The World.* 2. You, *The Elect.* 3. *Chriſt.* 4. *God*, 1 Cor. 3. 22, 23. 1 Cor. 3. 22, 23. But he gives us to underſtand the Order of Intention thus: As *Firſt*, *God* intends his *own Glory*, then *Chriſt*, then *the Elect*, then *the World.* Certainly, it is an hard thing to marſhal the Eternal, Immanent Acts of the Divine Underſtanding, or Will, into *Firſt*, *Second*, *Third*, *Fourth*: All *God's Projects* are like himſelf, who Tota ſimul & perfecta poſſeſſio ſui. is a *whole and perfect Poſſeſſion of himſelf together and at once*; ſo as in him conſidered, there is no *Prius* nor *Poſterius* in any of his *Acts*; but conſidered in Effects, or in reſpect of us, one thing may be ſaid to be, *firſt Second*, or *Third* in Nature, Time and Being, before or after another. And thus in *reſpect* of us, we ſay the End muſt be in Nature before the Means to the End: Now the Permiſſion of the Fall, Repentance, Faith, Preſeverance, are uſed by *God* as Means to bring ſome to Salvation: *God* therefore doth firſt *project* our Salvation, and then the Means; and both the End, and the Means, are the *Product* of *God's Election*, or *Predeſtination*. Here then is the *Project*, That *God will glorifie His Grace*; *and to this end He* Eccleſ. 1.4. *will predeſtinate* Chriſt, *and in* Chriſt *He will chooſe ſome of the Sons of Men to Salvation*; *whom, notwithſtanding Sin, He will make Holy, and without blame before Him in love.* This *Project*, or Plot, or Deſign of *God*, will be further enlarged in the next Paſſage, *viz.* His *Counſels*.

Sect. 5. *The Counſel.*

OF the *Counſels* of *God* concerning Man, before all Worlds, we read in ſeveral Acts 2.2. Texts. *Chriſt was deliverd by the determinate Counſel of* God.—*For of a truth, againſt thy Holy Child* Jeſus, *whom Thou haſt anointed, both* Herod *and* Pontius Pilate, *with the* Gentiles, Acts 4.27, 28. *and the People of* Iſrael, *were gathered together, for to do whatſoever thy Hand, and thy Counſel determined before to be done.* And thus the Members of *Chriſt* are ſaid to *Obtain an Inheritance, being* Eph. 1.11. *Predeſtinated according to the Purpoſe of Him, who worketh all Things after the Counſel of His own Will.* Of this *Counſel* of *God's* Will, we know but little now; yet this will be made known, when we come to Glory; yea it will be a great part of the Glory of Heaven, for the *Lord* to make known the *Counſel* of His Will; we now know *his Will*, but we ſhall then know the *Counſel of His Will*, and praiſe him to all Eternity for it. This ſhall be the Glory of the Saints, that they ſhall ſee into the *Counſel of God's Will*, in chuſing them, and calling them; and paſſing by others, and letting others go. In the mean while, thus far we may know; for thus far He hath revealed Himſelf, concerning *His Counſels*, about Man from Everlaſting.

1. That Man ſhould be a Reaſonable Creature; and becauſe that very Creature is unavoidably ſubject to the Creator, (for *He made* Prov. 1.64. *all things for himſelf*, and all is to return that Glory to him, for which He made them) therefore Man ſhould ſerve Him as all other Creatures muſt; only his Service ſhould be after a reaſonable manner, out of Judgment, Diſcretion, and Election: Hence *David* is ſaid Pſal 119. 30. to *have choſen the Way of Truth*; and *Moſes* to Heb. 11. 25, 26. have *Choſen the Afflictions of* God's *People, and the Reproaches of* Chriſt, *before the Pleaſures of Sin, or the Treaſures of* Egypt. And hence it is, that Holineſs, in the Phraſe of Scripture, is called *Judgment*; *He ſhall convince the World* John 16. 11. *of Judgment*; and *he ſhall bring forth Judgment* Mat. 12. 20. *unto Victory*; and hence it is, that our Service is called *a Reaſonable Service. God* would not ſet any ſuch determinating Law over the Operations of Man, as over other Creatures, that ſo he might truly work out of Judgment, and ſtand or fall by his own Election.

2. That if Man ſhould deviate from this Reaſonable Service, and break the Law which *God* would give, and which he himſelf ſhould have an Original Power to perform, that then he ſhould incur the Diſpleaſure of *God*; and ſuch a Curſe, and ſuch a Penalty ſhould be inflicted. And here comes in the fall of Man into *God's* Conſideration; He looks upon it as a wilful tranſgreſſion of his Law; and by how much the Law was more juſt, and the obedience more eaſie, by ſo much he judges the tranſgreſſion more unreaſonable, and the puniſhment more certain and intolerable.

3. That Sin ſhould not paſs Unrevenged; and that for theſe reaſons. 1. Becauſe of Gods infinite hatred thereof, *He is of purer Eyes than* Heb. 1.13. *to behold Evil*; *He cannot look on Iniquity*; it provokes a Nauſeouſneſs and Abhorrence in him; *For all theſe are things which I hate, ſaith* Zach. 8. *the Lord*,——— *They are a trouble unto me,* 17. *I am weary to bear them.* 2. Becauſe of his truth, he hath ſaid; *In the day thou eateſt thereof thou* Gen. 2.17. *ſhalt ſurely die*, or *thou ſhalt dying die*; die temporally, and die Eternally; and ſurely *God* will in no wiſe aboliſh this Law, *One jot or tit-* Matth. 5.8. *tle ſhall in no wiſe paſs from the Law till all be fulfilled.* 3. Becauſe of his terrour and fearful Majeſty, for God will have Men always tremble before him, and by his terrour to be perſwaded from ſinning, *Knowing therefore the ter-* 2Cor. 5. *rour of the Lord we perſwade Men*; and *Fear* 11. *him who is able to deſtroy both Body and Soul in* Matth. 10. *Hell*; *I ſay unto you, fear him*: and *Let us have* 28. *Grace, whereby we may ſerve* God *acceptably with* Heb. 12. 28, 29. *Reverence and Godly Fear*; *for* God *is a Conſuming Fire.* Upon theſe Reaſons *God* is reſolved, Sin ſhall not paſs unrevenged, leſt thereby His Juſtice ſhould be ſecurely abuſed, his Hatred againſt Sin the leſs declared, His Truth queſtioned, and His dreadful Majeſty by Men neglected.

4. That every Man, notwithſtanding Sin, ſhould not be utterly deſtroyed; and that for theſe Reaſons. 1. Becauſe of that infinite Delight, which the *Lord* hath in Mercy: Why, this Delight is it that ſo diſpoſeth Him to pardon abundantly, and to exerciſe Loving-kindneſs on the Sons of Men; *Who is a* God *like unto* Pſal. 103. *Thee, that pardoneſt Iniquity, and paſſeſt by the* 8. *Tranſgreſſion of the Remnant of Thy Heritage? Thou retaineſt not Thy Anger for ever, becauſe Thou delighteſt in Mercy.* And, *I am the* Lord, Jer. *which exerciſe Loving Kindneſs, Judgment, and Righteouſneſs in the Earth*; *for in theſe things I delight, ſaith the* Lord. 2. Becauſe of that Delight, which *God* hath to be actively glorified by his Creatures, voluntary Service and Subjection: *Herein is My Father glorified, if ye bear* John 16. *much Fruit*; and, *I have no Pleaſure in the* 18. *Death of the Wicked, but that he turn from his* Ezek. 33. *Way, and live.* 11. He delighteth moſt in unbloody Conqueſts, when by His Patience, and Goodneſs, and Forbearance, He ſubdueth the Hearts, Affections, and Conſciences of Men unto Himſelf: He eſteemeth Himſelf more glorified in the Services, than in the Sufferings of Men; and therefore in this Eternity, he reſolves not to deſtroy all Men, leſt there ſhould be no Religion upon the Earth: When the Angels fell, they fell not all, many were ſtill left to glorifie Him actively in their Service of Him; but when *Adam* fell, all Mankind fell in him; ſo that there was to Tree in all this *Paradiſe* left to bring forth any Fruit unto *God*: And this is moſt certain, that *God* would rather have His Trees for Fruit, than for Fewel: Hence He

reſolves, that Mankind, notwithſtanding Sin, ſhould not be utterly deſtroyed.

Hereupon the *Trinity* calls a *Counſel*; and the Queſtion is, *What is to be done with poor Man?* The Learned here frame a kind of Conflict in *God*'s holy Attributes, and by a Liberty, which the Holy Ghoſt from the Language of Holy Scripture, doth allow them, they ſpeak of *God* after the manner of Men, as if he were reduced unto ſome Straits and Difficulties, by the croſs Demands of His ſeveral Attributes. *Juſtice* calls upon Him for the Condemnation of a Sinful, and therefore worthily Accurſed Creature; which Demand is ſeconded by His *Truth*, to make good that Threatning; *In the day that thou eateſt thereof, thou ſhalt die the Death. Mercy*, on the other ſide, pleads for Favour and Compaſſion towards Man, wofully ſeduced, and overthrown by *Satan*; and this Plea is ſeconded by *Love and Goodneſs*, and the like Attributes: at laſt, when the Buſineſs comes to Determination, *Wiſdom* finds out a way, which the *Angels* of Heaven gaze on with Admiration and Aſtoniſhment, how to reconcile theſe different Pleas of *his* Attributes together. A *Jeſus* is reſolved on, One of the ſame Bleſſed *Trinity*, who by His *Father's* Ordination, His own voluntary Suſception, and the Holy Spirits Sanctification ſhould be fitted for the Buſineſs. To this purpoſe this *Jeſus* ſhould be both a Surety, and an Head over ſinful Men; a Surety to pay Mens Debts unto *God*, and an Head to reſtore *God's* Image unto Man: And thus in Him Psal. 85. 10. *Mercy and Truth have met together, Righteouſneſs and Peace have Kiſſed each other.*

This is the great Myſtery of the Goſpel; this is that which the Angels (as I tell you) pry into; nay, this is that which the Angels and Saints too ſhall admire, and bleſs God for, to all Eternity; this is that which ſet the infinite *Wiſdom* of God on work from all Eternity. If all the Angels in Heaven, and all the Men in the World, had been put to it to find out a way, to anſwer this queſtion, *how ſhall ſin be pardoned, the ſinner reconciled, and God glorifie his juſtice?* they could never have done it; this coſt God dear, it coſt him the heart-blood of his own Son, and that's a ſure ſign, that Gods heart was much in it; and indeed we are not Chriſtians, until in ſome meaſure we ſee, and have our hearts taken with the glory of God in this myſtery. O the wonder of Heaven and Earth! here's the caſe, Man is fallen through Sin, and ever ſince the fall, Man and Sin are as inſeparably joined together as fire and heat; yet God will have Mercy on the Man, and he will take vengeance on the Sin; the Eternal *Wiſdom* of God, hath found out a way to tranſlate this Mans Sins on another Perſon, who is able to bear them, and to intereſt this Mans Perſon in anothers Righteouſneſs, which is able to cover him; ſo that now all's one in regard of Man, as if the Law had been utterly abrogated; and all's one too, in regard of God, as if the creature had been utterly condemned. And all this is done in our *Jeſus*; on him was executed the curſe of the Law, by him was fulfilled the righteouſneſs of the Law, for him was remitted the Sin of Man, and through him were all things made new again: the World was in Chriſt as in its Surety, making ſatisfaction to the Juſtice of God; and God was in Chriſt as in his Embaſſadour, reconciling the World unto himſelf again. Ὦ βάθος: *O the depths of the riches both* Rom. 11. 33. *of the Wiſdom and Knowledge of God: how unſearchable are his judgments, and his ways paſt finding out?* You have ſeen the Project, and the counſels of God for Mans Salvation, before all Worlds, it is but dimly, *for who hath known* Rom. 11. 34. *the Mind of the Lord, or who hath been his Counſellour?*

Sect. 6. *The Fore-knowledge.*

OF the knowledge of God in this reſpect we read in Scriptures. Chriſt is ſaid to be *delivered by the determinate Counſel and fore-* Act. 2. 23. *knowledge of God*, and it is ſaid of Chriſts Mem- Rom. 8. 29. bers, *the called according to his purpoſe, whom he did foreknow*: Rom. 11. 2. and elſewhere in the ſame Epiſtle, *God hath not caſt away his people, which* 1 Pet. 1. 2. *he foreknew.* And Peter writes *to the ſtrangers Elect, according to the foreknowledge of God the Father.* Underſtand, that *fore-knowledge* is aſcribed to God in reſpect of the Creature properly; but in reſpect of God there is nothing paſt, nothing to come; all things paſt, and all things to come are preſent to him, and therefore in that ſence he cannot be ſaid to *foreknow* any thing. Now the Lord in reſpect of us is ſaid in Scripture to *foreknow* things or perſons two ways.

1. Generally, by a general knowledge, of which *David* ſpeaks; Psal. 139. 16. *thine eyes did ſee my ſubſtance yet being unperfect, and in thy book all my members were written, which in continuance, were faſhioned, when as yet there was none of them.*

2. Specially, by a more ſpecial fore-knowledge, which is a knowledge with love and approbation; the very ſame which barely comprehendeth that we call Election; ſo Gods chooſing is expreſſed by loving: Rom. 9. 13. *Jacob have I loved, and Eſau have I hated.* And this is that 2 Tim. 2. 19. which the Apoſtle ſpeaks of, *the Lord knoweth who are his* (i. e.) the Lord from everlaſting Rom. 11. 2. knoweth his with love, and with approbation, *hath God caſt away his people which he foreknew?* (i. e.) which he before loved and approved? hence we gather that after the Project was laid, and the Councels of God were agreed upon it, then God *foreknew*, or foreſaw whom to embrace in his eternal love as his own. At one act he foreknew whom he would chooſe, and ſet apart of his own free love to Life and Salvation. And here you have the cauſe of Gods predeſtinating his Saints to glory, it was only *the fore-knowledge*, and free love of God: the Lord from everlaſting, and before the foundation of the World, fore-ordained or fore-appointed ſome to Salvation, nothing moving him thereunto but his own good pleaſure and his own free love. This is it that in order of nature, and ſtrictly goes before, and is the cauſe of our Predeſtination; *for whom he did foreknow, he alſo did predeſtinate*; firſt he fore- Rom. 8. 29. knew, and then he did Predeſtinate; firſt he loved, and then he Elected; firſt he embraced them as his own in the Arms of his Eternal love, and then of his free love he ſet them apart to Life, and to Salvation: hence the Apoſtle calls it *the Election of Grace*, ſignifying Rom. 11. 5. that our Election ſprings out of the womb of love; free love, free grace is the cauſe of our Election.

Some Object that we are Predeſtinated and Elected according to *fore-knowledge*, (*i. e.*) ſay they, according to the fore-knowledge of our Faith, and Repentance, and Perſeverance; but if that were *Paul's fore-knowledge*, why Rom. 8. 29. then would he ſay, that *thoſe whom he did fore-know, he alſo did Predeſtinate to be conformed to the Image of his Son?* if God did fore-know them firſt conformed, why did he then Predeſtinate them *to be conformed*? And if that were *Peter's fore-knowledge*, why then would he ſay, that *they were Elect according to the fore-knowledge of* 2Pet..1.2. *God the Father —— unto Obedience*? if God did fore-know them firſt Obedient, how then did he *fore-know them unto Obedience*? I know it is a queſtion, *whether God in fore-ſight of belief, and perſeverance in Faith and Holineſs, do chooſe us to Salvation?* For my part, I am for the Negative, upon theſe well-known grounds.

1. Becauſe Election on Faith foreſeen, makes God to go out of himſelf, looking to this or that in the Creature, upon which his Will may be determined to Elect; now this is againſt the all-ſufficiency of Gods knowledge, as if he ſhould get knowledge, from the things we know, and againſt the all-ſufficiency of Gods Will; as if he muſt be beholding to ſomething in us, before the buſineſs of our Election can be determined.

2. Becauſe Election on Faith or Love foreſeen, it makes God to chooſe us when we have choſen him, and to love us when we have loved him firſt; but this is contrary to Scripture, *We love him becauſe he loved us firſt; —— and* 1 John 4. 19. V. 10. *herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our Sins.*

3. Becauſe Election on ſaith fore-ſeen, ſtands not with the freedom of Gods Will within himſelf, but God tells us plainly, *I will have* Rom. 9. 15. *Mercy on whom I will have Mercy, and I will have Compaſſion on whom I will have Compaſſion.* *John Goodwin's expoſition on Rom. 9. 15, 16. * I know ſome would not have this Text underſtood of Election from Eternity, but of Juſtification, Adoption, Salvation, and yet they grant the truth of it to be alike, whether in reference to Election or Juſtification: the words, *I will have Mercy on whom I will have Mercy*, are one and the ſame with thoſe words Exod. 33. 19. ſpoken by God to *Moſes*, *I will be Gracious to whom I will be Gracious*; Now to be *Gracious*, as is confeſſed, properly imports a propenſeneſs of mind and will to do ſome ſignal good without any motive or engagement thereunto from without, eſpecially from the Perſon or Perſons to whom this good is done, or intended; which is a plain Argument, that *I will have Mercy*, is not of that kind of Mercy the exerciſe whereof is drawn out, or procured by any thing whatſoever in thoſe to whom it is ſhewed, but becauſe it pleaſeth it ſelf or him in whom it reſideth ſo to do; and in this reſpect *Mercy* differs very little, or nothing at all from Grace: the Apoſtle exchanging *Moſes* his words, was but his Interpreter.

4. Becauſe Election on Faith fore-ſeen, is all one as to ſay, we are ordained to eternal Life becauſe we believe; but the Scripture ſpeaks contrary, *as many as were ordained to* Acts 13. 48. *Eternal Life believed*, and not as many as believed were Ordained to Eternal Life.

5. Becauſe a prime and Eternal cauſe cannot depend upon the ſelf-ſame temporal effects which are thereby cauſed. Now, Election is the prime and eternal Cauſe whence our Faith, Repentance, and Preſeverance were derived; and therefore our Faith, Repentance, and Perſeverance cannot be imagined antecedent Cauſes, Conditions or Motives unto the Divine Election.

6. Becauſe Election on Faith fore-ſeen, or Election of Men believing and preſevering in Faith and Holineſs unto the laſt gaſp, brings with it many abſurdities. As, 1. This is to Elect Men, not conſidered as in the State of Innocency, nor of Miſery, but as in ſtate of Grace, contrary to their own Tenets. 2. This is not to bring Faith, Holineſs, Perſeverance out of the gracious benefit of Election, but to bring Election out of the foreſeen Acts of believing, obeying, perſevering, quite contrary to Scriptures: *he hath Choſen us in him before* Eccleſ. 1. 4. *the foundation of the World, that we ſhould be holy and without blame before him in Love.* 3. This were to ſay that Election or Predeſtination affords no Man any help at all, in the way unto Eternal Salvation; for how can that be the cauſe leading infallibly in the way unto Eternal Life, which comes not ſo much as into conſideration, until a Man have run out his Race (at leaſt in Gods fore-knowledge) in Faith, and Godlineſs, and be arrived at Heavens Gates? Such a falſely named Predeſtitation might more truly and properly have been called a Poſt-deſtination. But I have too long ſtood on this Controverſie; and indeed it is againſt my deſign, *which is not to Miniſter queſtions, but ra-* 1 Tim. 1. 4. *ther edifying, which is in Faith.* I remember what I have Read, and indeed I begin already to feel, that theſe Controverſal Points will but diſcompoſe our Spirits, and waſte our zeal, our love, our delight in *Jeſus* (this lovely ſubject, and object we are a-viewing) even by the Interruption and Diverſion of our Contemplations: not a word more in that Kind.

Sect. 7. *The Purpoſe.*

OF the Purpoſe of God concerning Mans Salvation before all Worlds, we read in Scriptures; *we know that all things work toge-* Rom. 8. 28. *ther for good to them that love God, to them who are called according to his purpoſe.* And it is ſaid of *Jacob* and *Eſau*, that *being not yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand.* And *in Chriſt* we are ſaid to *obtain an inheritance, be-* Rom. 9. 11. *ing predeſtinate according to the purpoſe of him who worketh all things after the counſel of his own Will.* And elſe where the Apoſtle ſpeaks of Epheſ. 1. 11. *the manifold wiſdom of God according to the eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord.* And again, *he hath ſaved us and called* Epheſ. 3 1. 2 Tim. 1. 1. *us with an holy calling, not according to our works but according to his own purpoſe and Grace, which was given us in Chriſt Jeſus before the World began.* All theſe hold forth this truth, That God purpoſed in himſelf from all eternity to bring them, whom he foreknew, to Life and to Salvation. This purpoſe of God in order of Nature comes before Predeſtination, in that we are Epheſ. 1 11. ſaid to *be Predeſtinate according to his purpoſe*, and yet it muſt needs follow after his foreknowledge and Counſel; for firſt, he loves before he will purpoſe, and *every purpoſe is eſtabliſhed by Counſel*;

ſel; yea, *without Counſel, Purpoſes* (ſaith the wiſe Man*) are diſappointed*; why then, firſt he Counſels (I ſpeak after the manner of Men) and then he foreknows; (*i.e.*) either he knows Prov.20 18. whom he will chooſe, for God doth not blindly Prov. 11. 22. chooſe he knows not whom; or elſe he ſets his love to Life on ſome, he knows them with a knowledge of approbation, and then he ſettles a purpoſe to bring them to Life, whom he ſo foreknows in that eſpecial and unſpeakable way.

This purpoſe of God ſpeaks our ſtability and certainty of Salvation in Chriſt: when God once purpoſeth, it is paſt altering: *Surely as I have thought, ſo ſhall it come to paſs, and as I have purpoſed* (ſaith God) *ſo ſhall it ſtand*; you may write upon it that *Gods purpoſes are* Iſa.14.24. *immutable*. Would not *Paul* lightly alter purpoſes taken up by him; *when I therefore was* 1Cor.1 17. *thus minded* (ſaith he) *did I uſe lightneſs? or the thing that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay*? would not *Paul* (I ſay) alter his purpoſe? and will *God* think you alter his? methinks, this word ſpeaks to me, as if I heard God ſay from all eternity, *It is my purpoſe to ſave a remnant of Mankind; though all are loſt by Sin, yet my Wiſdom hath found out a way to chooſe out ſome; and though thoſe ſome, thoſe few I have purpoſed to ſave, ſtand in very ſlippery places, yet I will be the ſame yeſterday, and to day, and for ever. I foreſee indeed many thouſands of failings* Heb.13.8. *and exaſperations, to alter the purpoſe that I have towards my People, I foreſee their dayly Provocations of my Juſtice; I foreſee their many luſts within, and their many Enemies without; I foreſee that Grace inherent I will give them to be as mutable to all the Progeny as in their Father* Adam; *and if I leave them in the hands of their own Counſel they cannot but depart daily from me even as Water, though it could be made as hot as Fire, yet being left unto it ſelf, it will quickly reduce, and work it ſelf to its own original coldneſs again: I foreſee them in their beſt condition, at full Sea, at their higheſt Tyde of Grace, to be as changeable and moveable ſeveral ways, as wheels; to be as perplexed, hindered, and diſtracted in themſelves, as croſs wheels in one another; Grace ſwaying one way, and fleſh another way, and what ſtability can I think in ſuch? Why yet (ſays God) yet I purpoſe to bring this little flock to Heaven; my purpoſe is, in, and from my ſelf, and I am God and not Man, and therefore I cannot repent, nor call* Numb.23. 15. *in the purpoſe which now I have; have I ſaid, and ſhall not I do it? have I ſpoken, and ſhall I not make it good? yes, yes, my purpoſes muſt ſtand, and for this purpoſe I will ſet my Son betwixt my people and my ſelf; ſo that if they Sin, I will look on him, and by that means I will ſee no iniquity in* Numb.23. 21. Jacob, *nor tranſgreſſion in* Iſrael; *and for this purpoſe I will joyn to the wheels the living Creatures, that when the living Creatures go, the wheels ſhall go; and when the living Creatures ſtand, they ſhall ſtand; and when the living Creatures are lifted up from the Earth, the wheels ſhall be lifted* Ezek. 1. 21. *up againſt them, for the Spirit of the living Creatures ſhall be in the wheels: my meaning is, that my Saints ſhall not have their ſtability from themſelves, for they are like wheels: but they ſhall have it from me, and from my Son, unto whom by the ſame Spirit of Life they ſhall be united.* Thus may I imagine the Lord from all eternity to ſay and ſpeak, and purpoſe with himſelf, and Rom. 11. 9. ſurely his purpoſes muſt ſtand upon this account, *for the gifts and calling of God are without repentance.*

Sect. 8. *The Decree.*

THE Decree of God concerning Mans Salvation before the foundation of the World, appears in theſe Texts, *I will declare* Pſa.2.7,8. *the Decree* (ſaith God;) what was that? why, concerning Chriſt, and concerning the Church, *thou art my Son, this day have I begotten thee; ask of me, and I ſhall give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion.* It was *Gods* Decree to give out of Jews and Gentiles a Church to Chriſt; and this Decree was wade in that day of Eternity, when the Son of *God* was begotten of his Father. This Decree in Scripture phraſe hath ſeveral titles, 1. It is the very ſame with that which we uſually call *Predeſtination*; for what is Predeſtination but a Decree of *God* concerning the different preparations of Grace, wereby ſome are guided infallibly unto Salvation? Predeſtination is a Decree both of the means and end; a Decree of giving Grace, effectual unto ſome Perſons here, and of bringing the ſame Perſons unto Glory hereafter. This Decree, this Predeſtination, this golden Chain of the means and end, is ſet down by the Apoſtle, *Whom he did Predeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.* Rom.8. 30. As *God* hath predeſtinated ſome to Life and Glory, ſo he hath predeſtinated them to be called, and juſtified before they be glorified; whomſoever the Lord hath decreed to ſave, them hath he alſo decreed to ſanctifie before they come to injoy that Salvation. *God hath choſen* Eccl. 1. 4. *us in Chriſt before the foundation of the World, that we ſhould be firſt Holy*, and then *Happy*. See how theſe are twiſted by the Apoſtle once and again, *God hath from the beginning* 2Theſ. 2. 13. *choſen you to Salvation, through ſanctification of the Spirit, and belief of the Truth.* I have heard of ſome Blaſphemous reaſonings, *If we are Predeſtinate to be ſaved, we may live as we liſt; for howſoever we live, though never ſo wickedly, yet we ſhall be ſaved.* O fearful! O deviliſh reaſoning! ſurely this comes from the Devil, and not from *God*, or his Word: Mark here one of Satans depths, *in outward things he tempts Men to diſtruſt God, and to rely altogether on means: but in heavenly things, and matters of Salvation, he tempts Men to lay all on Gods Decree and Gods purpoſes, without any regard had to the means.* Such Men might as well ſay, the Lord hath appointed that we ſhall live to ſuch a time, and till then we ſhall not die, and therefore what need we Food in Health, or Phyſick in Sickneſs? Oh take heed of theſe reaſonings! Gods Decree doth not remove the uſe of the means, but eſtabliſh and confirm them. —— 2. The Decree is the ſame with that *Book of Life*, wherein are written the Names of the Elect; *Paul* tells us of *ſome Women, with* Clement, *and other fellow-labourers* Phil. 4. 3. *whoſe Names are written in the Book of Life.* And Luke. 12. 20. Chriſt bids his Diſciples *rejoice, becauſe their Names are written in Heaven.* Rev. 20. 12. And *John* ſaw in his Viſion *the Dead, ſmall and great, ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life.* As Captains have a Book wherein they write the names of their Soldiers; and Citizens have a Book wherein they record the names of their Burgeſſes; So God hath his Decree or

Book of Life, in which he regiſters all that belongs to him. Some other Texts ſpeak of a Book of Life, as, *blot me I pray thee out of thy Book which thou haſt written*, ſaid *Moſes* in his zeal for *Iſrael*; to whom the Lord anſwered Exod. 32. 32, 33. *whoſoever ſinneth againſt me, him will I blot out of my Book.* But this was not the Book (ſay ſome) of Gods Eternal Decree, but the Book of his Providences; God hath a double Book, and both in a figure: he hath a Book of his reſolved Decrees, and a Book of his acted Providences; this latter is but a tranſcript, or a copy of the former; thoſe huge original Volumes of Love and Bleſſings which God hath laid up in his heart for his own People from all eternity is the Book I mean: indeed this Book is writing out every day, by the hand and pen of Providence in the ordering of all thoſe affairs which concern our Salvation. ——

3. This Decree is the very ſame alſo with Gods ſeal; *the foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth them that are his.* A ſeal is uſed in three caſes; 1. To keep things diſtinct. 2. To keep things ſecret. 3. To keep things ſafe: In every of theſe reſpects Gods Decrees are Seals, but eſpecially in the laſt; thoſe Souls that are Sealed by God, they are ſafe in the Love and Favour of God; as when *Job* tells us that *God ſealeth up the Stars, (i.e.)* ſay ſome, he preſerveth the Stars in their Orbs, in the places where he hath ſet them they ſhall never drop out; ſo God ſeals up his Saints, *(i.e.)* he ſecures them of the eternal love of God, ſo that they ſhall never drop out of his heart. All theſe titles ſpeak the immutability of Gods eternal eminent acts; *q. d. I Decree, I Predeſtinate, I Book it, Seal it, that ſuch and ſuch Perſons ſhall be eternally ſaved; and why all this? but to note the certainty, and ſtability of the thing: ſhall great Monarchs of the Earth do this? ſhall they Decree, and Book, and Seal, to ſhew their Greatneſs and Wiſdom, that. they could ſo reſolve, as no Perſon or Power whoſoever ſhould be ſtorng enough to cauſe them to change their reſolutions? and ſhall not I much more? do not I know, or foreſee all that can or will follow? is there any Power, or ever ſhall be to take them out of my hands? Or is it poſſible that ever I ſhould have a relenting thought at the ſaving of theſe Souls? Can any thing fall out hereafter to make me more provident, more powerful, more wiſe, more merciful than now I am? it may be in ſome things I may will a change, but can I in any thing truly change my Will? no, no, I am the* Mal. 3. 9. *Lord, I change not, therefore ye Sons of* Jacob *are not conſumed.*

Sect. 9. *The Covenant.*

THE Covenant concerning Mans Salvation is the laſt and main particular I inſtanced in: I dare not be too curious to inſiſt on the order of Nature; and the rather, becauſe I believe the Covenant betwixt God and Chriſt from everlaſting is interwoven with the Decree, Fore-knowledge, and Election above. So the Apoſtle tells us, Epheſ. 1. 4. *He hath choſen us in Chriſt before the Foundation of the World*; mark that *in Chriſt*: There was an eternal plot betwixt the Father and the Son; there was a bargain made (I ſpeak it with reverence) betwixt God and Chriſt, there was a Covenant betwixt the Lord and his Son Jeſus Chriſt for the Salvation of the Elect; and of this obſerve we eſpecially theſe following Texts.

In *Iſaiah* 49. 1, 2, 3, 4. the Prophet ſeems to ſet it Dialogue-wiſe; one expreſſeth it thus; firſt *Chriſt* begins, and ſhews his Commiſſion, telling God how he had called him, and fitted him for the work of Redemption, and he would know what reward he ſhould have of him for ſo great an Undertaking. *The Lord hath called me from the Womb, from the bowels* Iſa. 49. 1, 2. *of my mother hath he made mention of my Name, and he hath made my Mouth like a ſharp Sword; in the ſhadow of his hand hath he hid me, and made me a poliſhed ſhaft; in his quiver hath he hid me.* Upon this God anſwers him, and tells him what reward he ſhould have for ſo great an Undertaking; only at firſt he offers low, *viz.* only the Elect People of *Iſrael*. And he ſaid unto me, *thou art my Servant* O Iſrael, *in whom* Ver. 3. *I will be Glorified*; or *Iſrael it is in whom I will be Glorified by thee.* Chriſt who ſtood now as making his bargain with him, thought theſe too few, and not worth ſo great a labour and work, becauſe few of the Jews would come in, but would refuſe him, and therefore he ſays he ſhould labour in vain, if this were all his recompence, Ver. 4. *then ſaid I, I have laboured in vain, I have ſpent my ſtrength for naught and in vain*; and yet withal he tells God, that ſeeing his heart was ſo much in ſaving Sinners, he would do it howſoever for thoſe few, comforting himſelf with this, that *his work*, or *his reward was with the Lord.* Upon this God comes off more freely, and opens his heart more largely to him, as meaning more amply to content him for his pains in dying; *it is a* Ver. 6. *light thing that thou ſhouldeſt be my Servant to raiſe up the Tribe of* Jacob, *and to reſtore the preſerved of* Iſrael: that is not worth the dying for, I value thy ſufferings more than ſo, *I will alſo give thee for a light to the Gentiles, that thou mayeſt be my Salvation unto the ends of the Earth.* Methinks I imagine as if I heard God ſpeak unto Chriſt from eternity: *See here I have loved a remnant of Mankind both of Jews and Gentiles with an Everlaſting love, I know they will Sin and corrupt themſelves, and ſo become Enemies to me, and liable unto eternal Death; now thou art a mighty Perſon, able to do what I require of thee for them; if thou wilt take upon thee their Nature and Sins, and undertake to ſatisfie my Juſtice and Law, and take away that hatred that is in them towards me and my Law, and make them a believing Holy People, then I will pardon them, and adopt them in thee for my Sons and Daughters, and make them coheirs with thee of an incorruptible Crown of Life.* And then ſaid Heb. 10. 7. 9. Chriſt, *lo I come to do thy Will O God*; then Chriſt as it were ſtruck hands with God to take upon him the Nature and Sin of Man, and to do and ſuffer for him whatſoever God required of him. Certainly, this was the whole buſineſs of our Salvation firſt tranſacted betwixt God the Father and Chriſt, before it was revealed to us. Hence we are ſaid, to be given unto Chriſt, *I have manifeſted thy Name* Joh. 17. 6. *(ſaid Chriſt) unto the Men which thou gaveſt me out of the World, thine they were, and thou gaveſt them me*: this very *giving* implies, as if the Father in his Eternity ſhould have ſaid to the Son, *theſe I take to be Veſſels of Mercy, and theſe thou ſhalt bring unto me, for they will deſtroy themſelves, but thou ſhalt ſave them out of their loſt Eſtate.* And then the Son takes them at his Father hand, and looking at his Fathers Will; *this is the Fathers Will which hath ſent me, that of all which* Joh. 6. 39. *he hath given me, I ſhould loſe nothing*; he thereupon takes care of ſuch; he would not for a

World any of them ſhould be loſt which his Father hath given him, they are more dear than ſo

In *Iſaiah* 53. 10, 11. and in *Pſal.*40.7. Chriſt is brought in as a Surety, —— offering himſelf for us, and readily accepting of Gods Will in this very matter: and hence it is that he is called *Gods Servant*; and his Ears are ſaid to be opened.

In *Iſa.* 42. 6. this very Covenant is expreſly mentioned. Thus God ſpeaks of Chriſt, *Be-* Iſa.5.11. Pſal. 40.6. Iſa.42.6. *hold my Servant whom I uphold, mine Elect in whom my Soul delighteth*: —— *I will give thee for a Covenant of the People, for a light of the Gentiles.* Yea, this Covenant and agreement ſeems to be confirmed with an Oath, in *Heb.*7. 28. and for this ſervice Chriſt is required to *ask of God, and he will give him the Heathen for his* Pſal.2.8. *Inheritance.* Obſerve how the Church of God is given to Chriſt as a reward of that obedience which he ſhewed in accepting of the Office of a Surety for us. This ſtipulation ſome make to be that Counſel of Peace ſpoken of by the Heb.7.28. Zach. 6. 13. V. 12. Prophet, *and the Counſel of Peace ſhall be between them both*, (*i.e.*) between the Lord, and *the Man whoſe Name is the Branch.* And for this agreement it is, that Chriſt is called the *ſecond Adam*; for, as with the firſt *Adam* God plighted a Covenant concerning him, and his Poſterity, ſo alſo he did indent with Chriſt and his Seed, concerning eternal Life to be obtained by him. I deny not but that ſome promiſes were made only to Chriſt in his own Perſon, and not to deſcend to his Children, as, *Sit on my right hand until I make thine Ene-* Heb.1.13. Iſa.53.10. Pſal.2.5. Heb.1.8. Jer.32.38. *mies thy Foot-ſtool; and he ſhall ſee his Seed, he ſhall prolong his Days, the pleaſure of the Lord ſhall proſper in his hands*; and *ask of me, and I will give thee the Heathen for thine Inheritance and the uttermoſt parts of the Earth for thy Poſſeſſion.* But there are other Promiſes, made to him and his; as that Grand Promiſe, *I will be to him a Father, and he ſhall be to me a Son*; it is firſt made to him, and then to us: and that ſpecial Promiſe of ſpiritual Grace, *John* 1. 16. of juſtification, *Iſa.* 50. 8. of Victory and Dominion, *Pſal.* 110. 2. of the Kingdom of Glory, *Luke* 24 26. they are every one firſt made to him, and then to us; ——The buſineſs from Eternity lay thus; *here is Man loſt* (ſaid God to his Son) *but thou ſhalt in fullneſs of time go and be born of Fleſh and Blood, and Die for them, and ſatisfie my Juſtice, and they ſhall be thine for a Portion, and they ſhall be called the Holy People, the redeeemed of the Lord,* Iſa. 62. 12. *This ſhalt thou do* (ſaid the Father) *and upon theſe terms they ſhall live that believe.* This was Gods Covenant with the Son of his Love for us; to whom the Son anſwered (as it were) again; Pſal. 40. 6, 7. *Content Father, I will go and fulfill thy Pleaſure, and they ſhall be mine for ever; I will in the fullneſs of time Die for them, and they ſhall Live in me. Burnt-offerings, and Sin-offerings thou haſt not required, (no, it was Self-offering) then ſaid I, loe I come, in the Volume of the Book it is written of me, to do thy Will, O my God.* In what, Book was it written, that Chriſt ſhould come to do the Will of God? Not only in the Book of the Law and the Prophets, but alſo in the Book of Gods Decrees: In this ſence, *the* Rev.13.8. *Lamb was ſlain from the Foundation of the World.* His Father from before all time appointed him to be our High-Prieſt, and he from all Eternity ſubſcribed to his Fathers pleaſure in it.

In *Galat.* 3. 15. *Brethren, I ſpeak after the manner of Men; though it be but a Mans Co-* Gal.3.15. *venant, yet if it be confirmed, no Man diſanulleth, or addeth thereto. Now to* Abraham *and his ſeed were the promiſes made; he ſaith not, and to ſeeds, as of many, but as of one, and to thy ſeed, which is Chriſt.* There is a queſtion whether this Covenant here mentioned, was made only betwixt God and Chriſt, or only betwixt God and us, or both betwixt God and Chriſt, and betwixt God and us. The occaſion of this queſtion is in theſe words, *Now to* Abraham Jer.3.31. *and his Seed, were the promiſes made; he ſaith not, and to Seeds, as of many but as of one, and to thy Seed which is Chriſt.* 1. Some argue hence, that there is no Covenant or Promiſe made to us, but only to Chriſt, or with Chriſt; Chriſt ſtood for us, and articled with God for us, and performed the conditions for Life and Glory; ſo that the Promiſes are made all to him: yet this indeed is confeſſed, that becauſe we are Chriſts, and are concerned in the Covenant, it is therefore ſometimes called a Covenant made with us; *I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah; not that the Covenant is really made with us, but only with Chriſt for us; and when we feel our ſelves under the power of the Promiſe, we begin then to know that we are in that ſame Covenant. But this is rather (ſay they) to feel our ſelves in that Covenant which God hath made with Chriſt, than to enter into Covenant with God our ſelves.

2. Others argue hence, that there is no Covenant or Promiſe made with Chriſt Perſonal, but only with Chriſt Myſtical, ſuch who are Members of Chriſt, and ſo United to Chriſt; for mark the Text (ſay they) *the Promiſe is made firſt to* Abraham, *and then to his Seed*, this Seed is ſuch a Seed as comes to have a right to the Promiſe in order from *Abraham*; now this cannot be Chriſt Perſonal, but Chriſt Myſtical: And whereas the Text ſays, *the Promiſe is not made to Seeds, but to* Joh. 8.37. Gal.3.29. *one Seed, which is Chriſt*, they diſtinguiſh of a double Seed of *Abraham*; Firſt, there is a carnal, Natural Seed according to the Fleſh, and in this ſenſe Chriſt ſpeaks to thoſe wicked unbelieving Jews, which went about to kill him. *I know ye are* Abraham's *Seed, but ye ſeek to kill me.* Secondly, there is a ſpiritual Seed that walk in the Faith and Steps of *Abraham*; *know ye therefore that they which are of Faith, the ſame are the Children of* Abraham. And *if ye be Chriſts, then are ye* Abraham's *Seed, and Heirs according to the Promiſe*; now the Promiſe is made to *Abraham and his Seed, not Seeds*; (*i.e.*) not to both Seeds, both carnal and ſpiritual, but only to the one, which is the ſpiritual, and this Seed is Chriſt, (*i.e.*) Chriſt Myſtical, the Body of Chriſt, the Faithful that are knit to Chriſt by a true and lively Faith.

3. Others argue hence, that this Covenant is made both betwixt God and Chriſt, and betwixt God and us; Firſt, betwixt God and Chriſt: All the work of Redemption and Salvation was tranſacted betwixt *God* and *Chriſt*, before the Foundation of the World; but this doth not hinder, but that the ſame Promiſe is afterwards in time made to us alſo: Look as it is in Covenants amongſt Men, while the Child is yet unborn the Father takes Convey-

ance of an Inheritance for his Child, which he keeps in his own hand till the Child be born and come to years, and then he puts it into his own Poſſeſſion; ſo it is here, we are for a time hid in the Womb of God's Election, till we are brought forth by the Grace of Regeneration; now during this time we are not in our ſelves capable of receiving any Promiſe of Life made to us; but it is made to *Chriſt* in our behalf, and he receives the Promiſe from the Father in our ſtead; but yet ſo that when we come to be born anew, the Promiſes are made unto our ſelves, and then we are put into Poſſeſſion of them.

Here then is the meaning of the Text, *the Covenant is made with Chriſt*; *(i. e.)* with *Chriſt*, and his Heirs; principally with *Chriſt*, and with *Abraham*'s Nature in *Chriſt*, and yet perſonally with Believers, who are alſo the Seed of *Abraham*. All the difference is in that term *Chriſt*, what thereby is meant, whether *Chriſt* Perſonal, or *Chriſt* Myſtical, or *Chriſt* Repreſentative: And we ſay———

1. Not *Chriſt* Perſonal, I mean not *Chriſt*'s
Perſon ſingly conſidered, for that, 1. Would
fight with the ſcope of *Paul*, whoſe bent it is to
Ver. 17. prove the Promiſe of Eternal Life to be made
Ver 8. to all believers: and that, 2. Would conclude
Ver. 14. the Promiſe of Eternal Life to be given only
Ver. 13. to *Chriſt*, and not at all to thoſe that are Believers in *Chriſt*.

2. Not *Chriſt* Myſtical, for 1. The Promiſe is made to *Chriſt*, *In whom the Covenant was confirmed.* 2. *In whom the Nations were Bleſſed.* 3. *In whom we receive the Promiſe of the Spirit through Faith.* 4. *Who was made a Curſe for us.* Now not any of theſe can agree to *Chriſt* Myſtical; *Chriſt* Myſtical did not confirm the Covenant, nor bleſs the Nations, nor give the Spirit, nor was made a Curſe.

3. It is Chriſt Repreſentative, Chriſt Mediator, Chriſt a publick Perſon, to whom the Promiſes were made, for Chriſt and his Heirs, are but all of them one confederate Family; and as the Covenant of works was made with *Adam*, and all his: And there were not two Covenants; ſo here, the Covenant is made with the ſecond *Adam*, and his Children: *But*
1 Cor. 15. *every Man in his own Order, Chriſt the Firſt-*
23. *fruits, and afterwards they that are Chriſts.*

I have now propounded the Object we are to *look unto*; it is *Jeſus in that Eternity before all time until the Creation.* Our next buſineſs is to direct us in the Art or Myſtery of Grace, how we are to *look unto him*, in this reſpect.

CHAP. II. SECT. I.

Of knowing Jeſus carrying on the Great Work of our Salvation in that Eternity.

LOoking, comprehends *Knowing*, *Conſidering*, *Deſiring*, *Hoping*, *Believing*, *Loving*, *Joying*, *Calling upon* Jeſus, *and Conforming to* Jeſus. If then we will have an inward experimental *Look upon Jeſus*, we muſt act, and exerciſe all theſe particulars.

1. We muſt *know Jeſus*, carrying on the great Work of our Salvation in that Eternity before all time. Come, learn what this Jeſus is, 1. In his relation to God, and ſo he is God's Son, eternally Begotten before all Worlds. See above, and learn it throughly, who it is that was Begotten, for the Perſon, when it was for the time, how it was for the manner, and what was the mutual Kindneſs and Love of him that Begot, and of him that was Begotten: O the Height and Depth of this Knowledge! 2. Come, learn what this Jeſus is in his relation to us before all Worlds, and to that purpoſe ſtudy cloſe that great Tranſaction betwixt God and *Chriſt* for our Salvation. 1. Study that project of God, that he would Glorifie his Grace; and to this end, that he would Predeſtinate *Chriſt*, and in *Chriſt* he would chooſe ſome of the Souls of Men, and amongſt the reſt, that he would chooſe thee, whom notwithſtanding Sin, he would make Holy, and without blame before him in Love. 2. Study the Councels of God concerning Man before all Worlds: O 'twas an hard queſtion, how Sin ſhould be Pardon'd, the Sinner reconcil'd, and yet God glorifie his Juſtice? None but the Wiſdom of God could ever find out a way to have had Mercy on the Man, and yet to take Vengeance on the Sin; but herein appeared *the Depth of the Riches both of the Wiſdom and Knowledge of God*: he deviſed the way to Tranſlate this Man's Sin (ſuppoſe thine own Sins) on anothers Perſon, who was able to bear them; and to intereſt this Man's Perſon (ſuppoſe thine own ſelf) in anothers righteouſneſs, who was able to cover him. 3. Study the Fore-knowledge of God, how the Lord knew his from Everlaſting with a knowledge of Love and Approbation; after the project was laid, and the Councels of God were agreed upon it, then God fore-knew, or fore-ſaw whom to imbrace in his Eternal love: And, O my Soul, if thou art one of his, if God in *Chriſt* hath of his own free Love ſet thee apart to Life and Salvation,
then *know it for thy ſelf*, it is inward experi- Job 5.27.
mental Knowledge we ſpeak of. 4. Study the
purpoſe of God concerning thy Salvation; this
purpoſe of God ſpeaks the ſtability, and cer-
tainty of thy Salvation in *Chriſt*; his purpoſe
is in, and from himſelf, who is God, and not
Man, and therefore cannot repent; *hath he* Numb.23.
ſaid, and ſhall he not do it? hath he ſpoken, 19.
and ſhall he not make it good? 5. Study the
Decrees of God, they are all one with Prede-
ſtination, the Book of Life, the Seal of God:
What hath the Lord Decreed, Predeſtinated,
Booked, Sealed thee for Salvation? O *how* Pſal. 89.
Bleſſed is the People that know this joyful 15.
*ſound! they ſhall walk in the light of thy Coun-
tenance, O Lord.* 6. Study the Covenant of
Grace, remember how the buſineſs of Eternity
lay thus: *Here is every Man loſt* (ſaid God to
his Son) *but thou ſhalt in fulneſs of time go, and
be born of Fleſh and Blood, and die for ſome of
them, and ſatisfie my Juſtice, and they ſhall be
thine for a Portion, and they ſhall be called the
Holy People, the redeemed of the Lord.* To
whom the Son anſwered, *be it ſo Lord, I will
go and fulfil thy pleaſure, and they ſhall be mine
for ever.* Obſerve, and be acquainted with this
Covenant in that very Dialogue: Firſt God
demands of his Son that he lay down his Life,
and for his labour he promiſeth that *he ſhall be* Iſa.53.10.
his Seed, and God ſhall give him many
Children. And ſecondly, the Son conſents to
lay down his Life, and ſaith, *Here I am to do* Heb. 10.
thy will O *God, thou haſt given me a Body.* 5, 9.
What, O my Soul, that the Father and *Chriſt*
ſhould tranſact a bargain from Eternity con-
cerning thee? that there ſhould be any com-

muning betwixt the Father and the Son concerning thy Happineſs and Salvation? Surely this is worthy thy pains, and ſtudy; *O hear it, and know thou it for thy good.* Job 3.7.

Sect. 2. *Of conſidering Jeſus in that reſpect.*

2. WE muſt *conſider Jeſus*, carrying on this Work of Salvation in that Eternity. It is not enough to ſtudy, and know him, but according to the meaſure of Knowledge we have attained, we muſt ponder, and muſe, and meditate and conſider of him: now conſideration is an expatiating, and enlarging of the mind and heart on this or that ſubject: Conſideration is a fixing of our thoughts, a ſtedfaſt bending of our Minds to ſome Spiritual matter, till it work on the Affections, and Converſation. We may know, and yet be inconſiderate of that we do know; but when the intention of our Mind and Heart is taken up about ſome one known object, and other things are not for the preſent taken notice of, this is *conſideration*. O that, if it were poſſible, we could ſo conſider Jeſus in this firſt period of Eternity, as that for a while at leaſt we could forget all other things! Chriſtians! I beſeech you be dead to the World, be inſenſible of all other things, and *look* only *on Jeſus*; it is ſaid that Men in a phrenzy are inſenſible of what you do to them, becauſe their Minds are taken up about that which they apprehend ſo ſtrongly; and if ever there was any object made known to take up the Mind of a Spiritual Man, it is this, even this: not but that other objects may be deeply and ſeriouſly minded of Men; it is reported of *Archimedes*, who was a great Mathematician, that when the City was taken wherein he was, and the Warlike inſtruments of Death clattering about his Ears, and all was in a Tumult, yet he was ſo buſie about drawing his Lines, that he heard no noiſe, nor did he know there was any danger: but if ſuch objects as thoſe could take up the intention of his Mind, ſo as not to regard other things, how much more ſhould this conſideration of Chriſt? If a carnal heart, a Man that minds earthly things, be ſo taken up about them, becauſe they are an object ſuitable to him, how much more ſhould a gracious Heart, that can ſee into the reality of theſe things of God and Chriſt from Everlaſting, be ſo taken up with them as to Mind nothing elſe? Come then, O my Soul, and ſet thy conſideration on work, as thus.——

1. Conſider *Jeſus*: in his relation to *God*, how he was the eternal Son of the Father: I know in ſome reſpects we have little reaſon thus to *look on Jeſus*: as we are Sinners, and fallen from *God*, there is no looking on an abſolute Deity: Alas, that Majeſty (becauſe perfectly and eſſentially good) is no other than an Enemy to Sinners as Sinners; ſo as we are Sinners, and fallen from *God*, there is no looking on the Son of *God*; I mean on the Son of *God*, conſidered in the notion of his own eternal being, as Coequal, and Coeſſential to *God* the Father: Alas! our ſin hath offended his Juſtice, which is himſelf: And what have we to do with that dreadful Power which we have provoked? But conſidering *Jeſus* as *Jeſus*, which ſounds a Saviour to all Sinners believing on him: And that this *Jeſus* contains the two Natures of Chriſt, both the God-head, and Man-hood; now we that have our intereſt in him, may draw near, and (as we are capable) behold *the brightneſs of his Glory*. Heb. 1. 3. To this purpoſe the Scriptures have diſcovered to us God the Son, how he is the ſecond Perſon in the Trinity, having the foundation of perſonal ſubſiſtence from the Father alone, of whom by Communication of his Eſſence he is begotten from all Eternity; *when there were no depths I was brought forth, — before the Mountains were ſetled, and before the Hills I was brought forth.* Ante colles genita eram, *before the Mountains I was begotten*, as ſome; or, ante colles filiata eram, *before the Mountains I was ſonned his Son*, as others tranſlate it. Prov. 8. 24, 25. ——Why thus O my Soul, *conſider Jeſus*, the Son of God, but in this conſideration be not too curious; thou heareſt of the generation of the Son, and of the Proceſſion of the Holy Ghoſt, but for the manner how the Father begets the Son, or how the Father and Son do ſpire, and ſend forth the Holy Spirit, be not too buſie to enquire; thou mayeſt know a little, and conſider a little, but for the depth and main of this great Myſtery of Grace, let the generation of the Son of God be honoured with ſilence. I remember one being too curious and too inquiſitive, *what God was doing on that long Ævum of Eternity before he made the World?* It was anſwered, *he decreed to make Hell for ſuch curious Inquiſitors.* Aug. lib. 1. confeſſ. c. 12. Be not therefore too nice in this *Conſideration*: keep within bounds of Sobriety and Humility; and then as thou art able to comprehend, the Scriptures will diſcover that before God made the World in that long-long Ævum of Eternity, he was doing theſe things,——

1. Some things in relation to himſelf.
2. Some things in relation to his Creatures.

1. Some things in relation to himſelf; and thoſe things were either proper, or common to the three Perſons. 1. The things proper to each of the Perſons were thoſe internal, incommunicable actions of God, as 1. To beget; and that belongs only to the Father, who is neither made, nor created, nor begotten of any. 2. To be begotten; and that belongs only to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; and that belongs only to the Holy Ghoſt, who is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding. And theſe were God's Actions in that Eternity before all Worlds: The Father was begetting *God* the Son: The Son was begotten of *God* the Father, the Holy Ghoſt was proceeding from *God* the Father, and *God* the Son. But what were theſe Actions of God never in Action during all that Eternity? Yes, as they are called internal Actions, ſo they are permanent; look as the Sun doth always beget his Beams, and both Sun and Beams do ſend forth the heats: So the Father from all Eternity ever did, and now doth, and ever will beget his Son, and both the Father and the Son ever did and now do, and ever will aſpire and breath forth the Holy Ghoſt. Orig. hom. 6. in Jerem. And therefore Origen ſaith well, *Our Jeſus is the brightneſs of God's Glory; now the brightneſs of Glory is not once begotten, and then afterwards leaves to be begotten; but as often as the Glory riſeth from whence the Brightneſs ſpringeth, ſo often doth the Brightneſs of glory ariſe.* Heb. 1.3. *Before the Hills, was I brought forth.* Prov. 8.25. Some tranſlate thus, *ante colles generat,*

and not as others, *generavit me, before the Mountains were ſetled he begetteth me.* Surely the Son of *God* is ever begetting, and the Holy Spirit is ever Proceeding.

2 The things common to the three Perſons in that Eternity were thoſe internal Actions of *God*, wherein the three Perſons did communicate: As 1. That one was in another, and poſſeſſed one another; the Father remaining with the Son, the Son with the Father, and the Holy Ghoſt in, and with them both. Prov. 8. 22. Thus we read of Chriſt, *the Lord poſſeſſed me in the beginning of his way, before his Works of* John 1. 1. *old.* And *in the beginning was the Word, and* John. 14. 10. *the Word was with God.* And *I am in the Father, and the Father in me.* 2. That one glorified another, the Father glorified the Son, and the Son glorified the Father, and the Holy Ghoſt glorified both the Father and the Son: *And now, O Father, glorifie thou me with thine own ſelf; with the glory which I had with thee before the World was.* John 17.5.

3. That one delighted in anorher, the Father delighted in the Son, the Son delighted in the Father, and the Holy Ghoſt delighted Prov. 8. 30. in them both; *then I was by him, as one brought up with him, and I was daily his delight, rejoycing always before him. I was daily his delight*, in the Original, *delights*, intimating that the Son was variety of delights unto his Father; *rejoicing always before him*, Chriſt ſpeaks in terms very quaint and familiar, *always rejoicing, q. d.* greatly ſporting: it is a Metaphor or ſimile taken from little ones which ſport and play before their Parents. O ſee how the Father and the Son rejoice in one anothers fellowſhip: nay, ſee how they ſpend that long eternity before the creation in nothing but rejoicing and delights: *The Father delights in his Son, and the Son rejoiceth in his Father.* Conſider O my Soul, thou haſt ſometimes had a tickling to know, what God was a doing before the Creation; why now be ſober, and ſatisfied with this knowledge: God ſpent all that time (if I may call it time) in delighting himſelf in *Jeſus*; why, this was *God*'s work to delight in his Son, and he ſo delighted in him, that he deſired no other pleaſure than the company and beholding of him; which accordingly he twice told from Heaven, while Chriſt was on earth, ſaying, *This is my beloved Son in whom I am well pleaſed:* —— *in whom I am well pleaſed.* The firſt ſound was at his Baptiſm, *Matth.* 3. 17. and the ſound at his transfiguration, *Matth.* 17. 5.

2. Some other things God was doing in relation to his Creatures; they will fall in at our next conſideration: only this by the way. As God and Chriſt rejoiced in the fruition of one another without communicating the notice thereof to any Creature; ſo in the next verſe we find them rejoicing in the ſalvation Prov.8.3. of men: *and my delights were with the ſons of men.* Amidſt the other conſiderations, O my ſoul think of this: what, that God from all eternity ſhould delight in thy ſalvation; why this conſideration ſets out to purpoſe the heart and deſire of God to ſave thy ſoul: for, 1. Delights ariſe out of the ſtrongeſt and choiceſt deſires; men are pleaſed with many things in which they delight not. 2. God and Chriſt are mentioned here to delight in this work, and in no other work of theirs, not in the Angels, not in the World, nor in any thing in it. 3. This their delight is mentioned next to their delighting in each other. 4. This delight is aforehand, whilſt Gods heart was only in the expectation, and his mind but laying the plot of thy ſalvation, all theſe argue how great a matter this was in God's eſteem, and how much his heart was in it, even from everlaſting. O let theſe fall into thy conſideration!

2. Conſider Jeſus meerly in his relation to us: conſider him in that great tranſaction betwixt God and him for our ſalvation. And that we may ſettle our thoughts, and dwell here, ——

1. Conſider the Project. The great God having entertained thoughts within himſelf, to communicate himſelf out of his aloneneſs everlaſting, he lays this plot, that all he would do in that reſpect, it ſhould be *to the praiſe of the glory of his grace.* O my ſoul conſider, meditate Epheſ.2.6. and muſe on this plot of the Almighty: it is contained by the Apoſtle in a very few words, do thou weigh them all: here is, 1. The *Praiſe.* 2. *The Glory.* 3. *Of his Grace.* 1. *Praiſe* is a ſetting forth of this or that by word, or deed, or geſture; it contains in it reverend reſpect, an high eſteem, a ſtrong admiration. 2. *Glory* is the glorious being, or eſſence of God, the glory of God in himſelf. Sometimes we read of the *glory of his power*, that 2 Theſ. 1. 9. is, his glorious eſſence, which is moſt power- Iſa 2.16. ful, and ſometimes of the *glory of his Majeſty*, that is, his glorious eſſence, which is moſt Epheſ.1.6. Majeſtical; and ſometimes of the *glory of his grace*, that is, his glorious eſſence, which is moſt gracious and merciful. But, 3. Why *the glory of his grace?* mercy and grace meet both in love, only they differ thus, mercy is love as it helps the miſerable, and grace is love as it gives good things, freely without deſert; here then is the great deſign which God from everlaſting carried on, that the glorious eſſence of his free love, free grace, ſhould be eſpecially manifeſted to his Saints, that ſo they might admire it, eſteem it, honour it, and ſound forth the praiſes of it. All the other deſigns of God were but ſubſervient unto this. Some reckon up three great deſigns of the Almighty communicating himſelf; as, 1. The glory of his Saints. 2. The glory of Chriſt. 3. The glory of himſelf, and eſpecially the glory of his grace. 1. That his Saints ſhould be glorious, and to that purpoſe he made Heaven and Earth, and he makes them Lords of all, *all things are yours.* 2. That Chriſt ſhould be 1 Cor.3. 21. glorious, and to that purpoſe he makes the Saints, and gives them to Chriſt, *all things are* ver.23. *yours, and you are Chriſts.* And certainly ſaith 2Theſ.14. 10. the Apoſtle, at the laſt day, *Chriſt ſhall come to be glorified in his Saints, and to be admired in all them that believe.* 3. That God him- Prov.16. 4. ſelf ſhould be glorified; *he made all things for himſelf.* —— *Bring my ſons from far, and my* Iſa.4.36.7. *daughters from the ends of the earth, even every one that is called by my Name, for I have created him for my glory.* Now this is the high deſign of God, to which all the reſt are ſubſervient; mark the ſteps, *all things are yours, and you are Chriſt's, and Chriſt is Gods* (*i. e.*) For God, and for his glory: the two former deſigns are they to which, but not for which God worketh: he that buildeth an houſe, that he may lay a ſure foundation, and that he may raiſe the frame, he gives it the due filling

which belongs to it: but theſe are not his proper ends, his main deſign: but that he may have an houſe for his habitation: So God works many things to our glory, and that in us Chriſt may be glorious; but the proper end, that high deſign which he hath in all, it is his own glory. And yet O my Soul, conſider a little further, the plot of our Salvation, of the Saints glory, and of Chriſts glory, as it aims at the glory of God, ſo eſpecially at *the glory of his grace*: As if we ſee that one doth this or that in wiſdom, it is the glory of his wiſdom: if he do it in ſtrength or power, it is the glory of his power: if he do it out of grace, it is the glory of his grace: ſo God deſigned the Salvation of our Souls out of his meer grace, fovour, love, he muſt needs intend to have his grace notified in us, and to have it (being known) accordingly admired and praiſed, and honoured by us; not but that God muſt be gloryfied in his wiſdom, power, juſtice, holineſs; and his other attributes; ay, but eſpecially in this, it is *the grace of God* in which he moſt delighteth, even as vertuous Kings affect, above all their other vertues, to be had in honour for their clemency, and bounty. So it is with our God the King of Kings, Lord of Lords; all he doth is to this end, that his grace may be manifeſted to his greater glory. And to this end is the glory of Chriſt, and the glory of Chriſtians referred. Why Lord, that this ſhould be thy plot, *to ſave my ſoul, that my ſoul ſhould praiſe the glory of thy grace*? that thy grace ſhould before all worlds think on me for good? O how ſhould I but think on thee and thy free grace? How ſhould I but admire it, adore it, praiſe it, exalt it above Sun and Moon, and Stars? how ſhould I but cry out with the Apoſtle, *Oh! the depth of the riches of thy grace! for of him, and through him, and to him are all things, to whom be glory for ever, and ever, Amen.* Rom.11. 36.

2. Conſider the counſels of God about thy ſalvation: *he worketh all things after the counſel of his own will*: and *with him is counſel, and with him is underſtanding*. Epheſ. 1. 11. This counſel (as we have diſcovered) was primarily about that reconciliation of the riches of his grace, and the glory of his juſtice. Conſider this, O my ſoul, thy ſin put all the attributes of God to a kind of conflict; hereupon was that great and mighty counſel, how God ſhould make way for his love and goodneſs, and yet ſatisfie his truth, and juſtice? at laſt the wiſdom of God found out that glorious and wonderful expedient, *the Lord Jeſus Chriſt*: is not this the meaning of the Apoſtle? *whom God hath ſet forth to be a propitiation through faith in his Blood, to declare his righteouſneſs for remiſſion of ſins.* Rom, 3. 25. Ponder and weigh theſe words! God ſets not forth Chriſt to be a propitiation to declare only his mercy in the forgiveneſs of ſins: how? is there any thing but *mercy* in the forgiveneſs of ſins? yes, there is ſome thing elſe, there is *righteouſneſs* alſo, and therefore he hath ſet forth Chriſt to be a propitiation, that he might *declare his righteouſneſs*; nay, ſee it repeated, *to declare I ſay his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus*: ver. 26. not that he might be merciful, but that he might be juſt in juſtifying him that believeth in Jeſus. This Text *Luther* had a great deal ado to underſtand, and he prayed much, before he could get the right meaning of it.

This is the great myſtery of the Goſpel; no wonder if a poor man could not reach it: This is that which ſet the infinite wiſdom of God on work from all eternity, how to find a way to ſave ſinners, and to be infinitely righteous notwithſtanding. ——Nay, yet O my ſoul, conſider a little further; not only is the mercy of God in this way glorified, but the glory of his juſtice is as much, yea more than if the ſinner were eternally damned: —— It is made good thus, ——

1. When God appointed a Surety, his Son, and charged our debts upon him to ſatisfie his juſtice: in that God would not ſpare his Son the leaſt farthing token, I mean, not the leaſt degree of puniſhment; hereby the Lord ſhews a ſtronger love to juſtice than if he had damned ten thouſand thouſand creatures. Suppoſe a Malefactor comes before a Judge, the Judge will not ſpare the Malefactor, but commands ſatisfaction to the Law; this ſhews that the Judge loves Juſtice; but if the Judges own Son be a delinquent, and it appears before all the Country, that the Judge will not ſpare him, the Judge now doth more honour juſtice in this, than in condemning a thouſand others: So when the Lord ſhall caſt many thouſands to Hell, there to be tormented for ever, and ever, this ſhews that God loves juſtice; but when his own Son ſhall take our ſins upon him, and God will not ſpare him, (that is the very word in the Scripture, *he ſpared not his own Son*) this, Rom. 8. 32. ſurely this declares God's love to righteouſneſs more than if all the World ſhould be Damned.

2. Suppoſe the ſinner that is reconciled had been Damned, then the juſtice of God had been but in ſatisfying, and never had been fully ſatisfied: but in that way that God hath found out to ſave a ſinner, his juſtice is not only ſatisfying, but it comes fully to be ſatisfied, to have enough. As for inſtance; ſuppoſe a man to be a creditor to one, who owes him 100000 *l.* this man is poor, and the utmoſt he can pay is but a penny a day; ſuppoſe the creditor ſhould lay him in the Gaol until he had paid him the utmoſt farthing, it is true he would be receiving day after day, but he would never be paid ſo long as the debtor lives; now if another rich man ſhould come, and lay down an 100000 *l.* at once, the creditor is preſently ſatisfied. Why here is the difference betwixt Gods ſatisfying his juſtice upon ſinners, and upon Jeſus Chriſt; God comes upon the ſinner, and requires the debt of puniſhment, becauſe he did not pay the debt of obedience: God caſts him into Priſon, and the utmoſt he can pay, is but (as it were) a penny a day; and hence the poor ſinner muſt ſtill be paying, and paying, and paying to Eternity: this is the ground of their Eternal puniſhment in Hell, becauſe in any finite time they can never pay enough: But Now comes *Jeſus Chriſt*, and he fully pays the debt at once, ſo that juſtice ſaith, *I have enough, I am ſatisfied:* Surely this is the greater Glory to the very juſtice of God.

Theſe were the counſels of God from all Eternity, how he ſhould make way for his love and goodneſs, and yet ſatisfie his Truth and Juſtice. O my ſoul, conſider and wonder! Jeſus Chriſt was the Expedient, and in Chriſt not only Gods mercy, but his juſtice is Exalted, yea more Exalted, and more Glorified in thy ſalvation, then ever it could have been in thy Damnation.

3. Conſider the fore-knowledge of God;

he knew from everlaſting whom he would ſet apart for life and ſalvation. All the Saints of God from firſt to laſt, they were then preſent to him, and before him, and he did look on them in his Beloved Chriſt. Before there was a World, or a man, or any creature in it, he fore-knew *Adam*, and *Abraham* and *Iſaac*, and *Jacob*, and all the Patriarchs, and all the Prophets, and all the Apoſtles, and all the Diſciples of Chriſt, and Believers in Chriſt; And O my ſoul, if thou art one of Gods Elect, he foreknew thee with a knowledge of love and approbation, he had thee in his Eye, and Heart: he had thoughts on *Jacob*, when he was *yet un-* Rom.9.11. *born, and had done neither good nor evil.* Aſſure thy ſelf, the Lord works not without previſion or foreknowledge of the things effected; that cannot be in God, which is not to be found in a wiſe and prudent man; he that builds an houſe hath the frame of it firſt in himſelf; and Pſal.139. 16. the Pſalmiſt tells thee, that *the eyes of God did ſee thy ſubſtance yet being unperfect: in this Book of* knowledge *were all thy members written, when as yet there was none of them!* yea, he knew thee with a knowledge of ſingular love; he embraced thee in his Eternal love, as it is written; *Jacob have I loved, but Eſau have I hated*: Rom.9. 33. I will not ſay, that this love was actually beſtowed on thee till due time, ye it was prepared for thee from all Eternity: and hence it is called, *an everlaſting love*; *The Lord hath appeared of old unto me, ſaying, I have loved thee with an everlaſtong love, therefore with loving* Jer.31.3. *kindneſs have I drawn thee.*

O muſe, and meditate, and ponder on this love: it contains in it theſe particulars: as, 1. The eternal good will of God: what elſe is the love of God towards the Elect, but his everlaſting good will to ſhew them mercy, to do them good, and to ſave their ſouls? hence the Angels ſung that Anthem at Chriſt's birth, *Glory to God in the higheſt, and on earth peace, good will towards men.* 2. The Eternal pleaſure Luke.2.14 and delight of God in the Sons of men; the greateſt delight that God hath, or ever had, it is in communicating himſelf to his Son firſtly, and next unto his Saints: nay, ſuch delight he takes in letting out his mercy to his Saints: as that he was well pleaſed with the death of his own Son, as a means conducing thereunto. O wonderful! one would think that the death of Chriſt ſhould be the moſt abhorring to the heart of God of any thing in the world, and yet ſaith the Scripture, *It pleaſed* Iſa.53. 10. *the Lord to bruiſe him*; he took a pleaſure and delight in the very bruiſing of Jeſus Chriſt: the Lord ſaw this was the way for him to communicate himſelf in the fulneſs of his grace unto his Saints, and therefore though it coſt him ſo dear as the death of his own Son, yet he was well-pleaſed with it. 3. This love of God contains in it a fore-knowledge and approbation of all thoſe effects of his love, whether they be temporal concerning this life, or Eternal concerning the life to come. Concerning theſe effects of his love, ſaith *John, Behold what* 1 Joh.3.1. *manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God. q. d.* Behold it, ſtand amazed at it, that children of wrath ſhould become the Sons of the moſt high God: for a beggar on the dunghil, a vagabond, a runagate from God, a prodigal, a ſtranger to God, whom the Lord had no cauſe to think on, to be made a Son of *God* Almighty, O divine love! Pauſe a while, and muſe on this! O my ſoul, that *God* ſhould fore-know thee from all Eternity with a knowledge of love and approbation, it is admirable to conſider, I ſay it is admirable to conſider.

4. Conſider the purpoſe of *God* concerning thy ſalvation: *God hath not appointed* (or purpoſed) 1 Theſ.5.9 *us wrath, but to obtain Salvation by our Lord Jeſus Chriſt.* As when we have a will to do any thing, there follows upon this in the mind a ſetled purpoſe to effect it; ſo when *God* hath loved ſome to life, there is in *God* a ſettled purpoſe of bringing them to it; *that the purpoſe of God according to Election might ſtand*, or Rom.9. 11. be ſure; it imports *God*'s ſtability, and ſteadineſs, and conſtancy, and firmneſs in ſaving ſouls. There is much inconſtancy and fickleneſs in the love of man, or in the love of a woman, but the love of God to his people is a ſteady love; *as the Bridegroom rejoyceth over the Bride, ſo ſhall thy God rejoyce over thee*; not only Iſa. 62. 5. ſo doth thy God, but ſo *ſhall thy God rejoyce over thee. Gods* purpoſes are without any alteration, the love of Chriſt after thouſands of years, is ſtill as the love of a Bridegroom upon the wedding day; indeed then ordinarily love is hot, and appears much; ſo is Chriſt's love, and ſo is *God*'s love ever hot; there is no moment of time from Eternity to Eternity wherein *God* rejoyceth not over his Saints, as the Bridegroom over his Bride, not only as an husband over his wife, but as a Bridegroom over his Bride, we may ſay of this purpoſe of *God, as it was in the beginning, is now, and ever ſhall be, World without end.*

O my ſoul, muſe and meditate on this purpoſe of *God*, and by conſequence on *the ſure* Iſa.55.3. *mercies of David*; it may be it is not always alike ſure to thee; the love of *God* as the ſhining of the Sun doth not always in the fruits of it ſhine out ſo gloriouſly, but the Sun keeps his courſe in a ſteady way: what though it be ſometimes clouded? what though at times it ſhine not ſo gloriouſly as at high-noon? yet *the purpoſe of God according to Election muſt ſtand.* All the Devils in Hell cannot fruſtrate God's Joh.6.39. purpoſe concerning only one ſoul: *this is the Fathers will which ſent me* (ſaith Chriſt) *that of all which he hath given me I ſhould loſe none.*

5. Conſider God's decree concerning thy ſoul's ſalvation, and the means to it. As the purpoſe of God, ſo the decree of God ſpeaks the ſtability and certainty of the thing decreed. 2 Tim.2. 16. *The foundation of God ſtandeth ſure*; (*i. e.*) The decree of God touching mans Salvation is unchangeable. If the Laws of the *Medes* and *Perſians* were ſo abſolute, that they could not be reverſed, then much leſs can the decrees of God be reverſed: no man that is not Elected can be Elected; and no man that is Elected can poſſibly be damned. *My ſheep hear my voice* (ſaith Chriſt) *and I give unto them eternal life,* John 10. 27,28. *and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* And it muſt needs be ſo, for God's decree is grounded on the Eternal and unchangeable will of God; and hence we ſay that there is a certain number of the Elect known only to God, which cannot poſſibly be encreaſed or diminiſhed. *I know whom I have* Joh.13.18. *choſen*, ſaith Chriſt. And yet thou can'ſt not, O my ſoul, hence inferr, that thou mayeſt be ſecure; for in this decree the end and the means are joined together of God, and they cannot be ſeparated by any man: if thou beeſt not

godly, never expect to be happy: Gods decree of Predeſtination is as well for the giving of grace, as for the giving of glory.

6. Conſider the Covenant ſtruck betwixt God and Chriſt for thy ſalvation. If thou would'ſt fain be acquainted with the very Articles of it, go on then, take Scripture along, and firſt on God's part thou mayeſt obſerve, and meditate, and conſider of theſe particulars.———

1. That there was a deſignation and appointment of Chriſt from all Eternity to the office of *Mediatorſhip*: whence Chriſt is ſaid to be ſealed by the Joh. 6.27. Father, *for him hath God the Father ſealed*: and Iſa. 42. 1. choſen of the Father, *behold my ſervant whom I uphold, mine Elect*, or *choſen one*.

2. There was a commandment from the Father to the Son, which he muſt obey, and ſubmit unto. As firſt, he had a command what to teach his people, as Joh. 12. 49. the Prophet of the Church, *for I have not ſpoken of my ſelf*, (ſaith Chriſt) *but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.* Secondly, he had a commandment to lay down his life for thoſe that were given Joh. 10. 18. him, *no man taketh it from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again; this Commandment have I received of my Father.*

3. There was a Promiſe from the Father to the Son: the Father covenants with him in theſe things; firſt, that he will give him the Spirit in abundance. Iſa. 42. 1. *Behold my ſervant whom I uphold; —— I have put my Spirit upon him, he ſhall bring forth judgment to* Iſa. 11. 1, 2. *the Gentiles.* ——— *And the Spirit of the Lord ſhall reſt upon him, the Spirit of Wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge, and of the fear of the Lord.* Secondly, that he will give him aſſiſtance and help in this great Iſa. 42. 6. work of Redemption. *I the Lord have called thee in righteouſneſs, and will hold thy hand*; what's that? why, I will ſtrengthen thee with my Power, I will ſo hold thy hand that thou ſhalt not be diſcouraged in the work; *He ſhall not fail, nor be diſcouraged till he hath ſet judgment upon the Earth.* Thirdly, that he Iſa. 42. 4. will give him a bleſſed ſucceſs, that he ſhall not labour Iſa. 53. 10, 11. in vain, *he ſhall ſee his Seed, he ſhall prolong his days and the pleaſure of the Lord ſhall proſper in his hands: he ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied.* Chriſt's ſufferings were as womans travail, though ſhe ſuffer many pains and pangs yet ſhe ſees her Child at laſt; ſo ſhall Chriſt ſee many believing on his Name; they are the promiſe made by the Father to the Son, that *Nations that know him not ſhall run unto him.* Iſa. 55. 5. Fourthly, that he will give him and his Redeemed ones everlaſting glory; to Chriſt himſelf there is a promiſe of glory, *he hath glorified thee*: And to the Members of Chriſt there is a promiſe of glory; and this promiſe of glory to them was made known to Chriſt from everlaſting: it was one of the ſecrets of God, and Chriſt brings out that ſecret from the boſom of his Father, Luke. 12. 32. and reveals it to his Diſciples. *It is my Fathers pleaſure* (ſaid he) *to give you the Kingdom*; Chriſt knew his Fathers will by the Covenant paſſing betwixt his Father and him, and this will of the Father concerning glory promiſed to the Saints, Chriſt doth bring forth to light. Theſe were the Articles of the Covenant on God's part; now O my ſoul, ſee them on Chriſt's part in theſe particulars. ——

1. There was an acceptation of the office to which he was deſigned by the Father; he did not take the office of Mediatorſhip upon himſelf, but firſt the Father Heb. 5. 5. calls him to it, and then the Son accepts it: *Chriſt glorified not himſelf to be made an high Prieſt, but he that ſaid unto him, thou art my Son, this day have I begotten* Heb. 1. 10. 7. *thee*; he called him, and then the Son anſwered, *Lo I come.*

2. There was a promiſe on Chriſt's part to depend and truſt upon God for help: *And again I will put my truſt in him*, Heb. 2. 13. they are the words of Chriſt to his Father. And *Iſaiah* brings in Chriſt as looking for help from God, *for the Lord God will help me, therefore ſhall I* Iſa. 50. 7, 8, 9. *not be confounded* — *And behold the Lord will help me, who is he that ſhall condemn me?* whereto agrees Iſa. 5. 95. that other paſſage, *and my God ſhall be my ſtrength.*

3. There was a promiſe of ſubmiſſion to his Fathers will in bearing the reproaches and injuries that ſhould be done to him, and to lay down his life for thoſe that were given to him by the Father: *the* Iſa. 50. 5, 6. *Lord God opened my ear, and I was not rebellious, neither turned away back, I gave my back to the ſmiters, and my cheeks to them that plucked off the hair, I hid not my Face from ſhame and ſpitting*, and *therefore my* Joh. 10 17. *Father loves me, becauſe I lay down my life.* Chriſt firſt thus covenanted with his Father, and then he was careful to diſcharge the ſame, and at laſt he tells God, *I* Joh. 17. 4. *have finiſhed the work which thou gaveſt me to do.*

4. There was an earneſt expectation of that glory which the Father promiſed Chriſt and his members: *And O Father glorifie thou me with thine own* Joh. 17. 5. *ſelf, with the glory which I had with thee before the World was.* And, *Father, I will that they alſo whom* Joh. 17. 24. *thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me, for thou lovedſt me before the Foundation of the World.*--- Theſe were the Articles of the Covenant on Chriſt's part, and hence it is that God is called *the God and* Epheſ. 1. 3. *Father of our Lord Jeſus Chriſt*; *viz.* by reaſon of the Covenant.

O my ſoul, with what delight mayeſt thou conſider, muſe, and ponder on theſe Articles? what, that God ſhould make a Covenant, and enter into theſe, and theſe Articles with his own Son for thy good, and for thy Eternal good? what, that God ſhould bring in the ſecond perſon in the Trinity to be the head of the Covenant on thy part? what a mercy is this? O run over and over this meditation, a thouſand, and a thouſand times! O conſider thy *hope of Eternal life,* Tit. 1. 2. *which God, that cannot lye, promiſed before the world began!* If thy ſoul queſtion what promiſe was there made before the World began? to whom was the promiſe made? who was there before the World began for *God* to make any promiſe to? why now thou haſt learned it was only to the Son of *God*, the ſecond Perſon in the Trinity. There was a moſt bleſſed tranſaction between God the Father and God the Son, before the world began, for thy everlaſting good; and upon that tranſaction depends all thy hope, and all thy ſalvation. O this is worthy of thy deep, and ſad, and ſerious, and inmoſt meditation. I have been particular and large in this paſſage of *Looking unto*, or, *conſidering Jeſus*, but I ſhall be brief in the reſt.

Sect. 3. *Of deſiring after Jeſus in that reſpect.*

3. WE muſt *deſire after Jeſus* carrying on the great work of our ſalvation in that Eternity. It is not enough to know and conſider, but we muſt *deſire*. Now, *deſire is a paſſion looking after the attainment of ſome good which we enjoy not, and which we imagine to be fitting for us.* In this reſpect we cannot deſire after Jeſus, as now to carry on that work for our ſalvation before the World began, for that work is already perfectly done; But theſe things we may deſire after, as, 1. After the manifeſtation of that work in us. 2. After God and *Chriſt* the complotters and actors of that great work for us. 3. After the full and utmoſt execution, whereby God effectually works in time according to all his workings, or decrees before time.

1. We muſt deſire after the manifeſtation of this work in us. We have heard of marvellous, excellent, glorious things done by Jeſus Chriſt for his

Saints from all Eternity; and oh! what deſires now ſhould be in us to know that we are of that number? when I hear and conſider that there was ſuch a project, and ſuch counſels and ſuch love, and ſuch a purpoſe, and ſuch decrees, and ſuch a Covenant betwixt God and Chriſt for ſalvation of ſouls; and withal, that they are but few in compariſon concerning whom *God* and Chriſt have all this care, will not this whet on my deſires? and make me cry, and cry again, *Oh! that theſe loves were mine! how happy were I, if I had a ſhare in theſe eternal thoughts of God*? Methinks we ſhould not hear of ſuch tranſactions, but it ſhould ſtir up our hearts in infinite deſires; methinks we ſhould pant after aſſurance, and ſtill be wiſhing, *Oh! what is truth? and what is Chriſt? and what did Chriſt for me before I was, or before the World was? I would I knew him, I would I could enjoy him, I would I were aſſured that he had one good thought of me in that Eternity*! Chriſtians, If you have any ſhare in thoſe tranſactions, ſooner or later you will feel theſe deſires; nay, if my ſinful heart deceive me not, upon the very conſideration of theſe things I feel my ſelf another creature in my deſires than I was before. Tell me, you that have took a full view of God and Chriſt, and of all theſe wonders of Eternity: do you not ſenſibly differ from your ſelves in your affections? Is not the world, worldly pleaſures, worldly profits, and worldly honours fallen two, yea, ten in an hundred with you? have they not loſt their price? would you not rather be aſſured that *your names are written in the Book of Life*, than to have all the world yours; yea, and all the Devils in Hell ſubject to your commands? Certainly, if theſe revelations work nothing in your hearts, if your affections be ſo ſtrong and hearty to the world, and the vanities of it; if your deſires be ſo impure, and ſtrongly working downward, that God's ancient loves, and everlaſting workings, have no power on your hearts, it is a very
Pſa. 4. 6. ſad condition. If *David* may have his wiſh, it runs thus, *Lord lift thou up the light of thy countenance upon us*; he would have the manifeſtation of God's Eternal love; one ſmile of his countenance (as an image of that countenance which God had towards him before the world began) was *more gladneſs to his heart*, than all that which the men for the world had, *in the time that their corn, and their wine encreaſed*.

2. We may and muſt deſire after God and Chriſt, the complotters and actors of that great work for us; what, hath the Goſpel revealed this truth, that before the Creation God and Chriſt were buſied about our good? yea, and hath Chriſt eſpecially, that came out of the boſom of his Father, and brought the treaſures of his Fathers counſel to the world, diſcovered ſuch love to men? how then ſhould our deſires be after *God in*
Pſa.73.35. *Chriſt*? *Whom have I in heaven but thee? and there is none upon earth that I deſire beſide thee.* A right beholding of Chriſt in his eternal workings, will cauſe a deſire of Chriſt above all deſires; the heart now thirſts for nothing but him that is all, all power, all love, all holineſs, all happineſs: tell ſuch a ſoul of the world, and gold, and glory; O what are theſe? the ſoul will quickly tell you, the world is dung, and
Phil.3. 8. gold is dung, and glory is dung, *all is but loſs and dung for the excellency of the knowledge of Chriſt Jeſus my Lord.* Give me God, and Chriſt, ſaith the ſoul, or I die; Oh! my deſires are to him who hath done all this for me. Is not this the period ſtill of thy expreſſion at the end of every diſcourſe, *would Chriſt were mine*? thou heareſt it may be, ſome worldings talk, ſuch a one, and ſuch a one, hath got ſo much in theſe times;
Luke. 16. 19. he that was yeſterday as poor as *Lazarus*, he is this day like that nameleſs rich man, *cloathed in purple, and fine linen, and faring ſumptuouſly every day*; ay, but doſt thou not reply either in word or heart, *would Chriſt were mine, and then I had got more than he*?

Poor ſoul, doſt thou not gaſp only after Chriſt, when thou fetcheſt (as I may ſay) the very deepeſt breath? can'ſt thou read over the generation of Jeſus the Son of God, the time when he was begotten, the manner of his begetting, the mutual kindneſs and love of him that begets, and of him that is begotten? and doſt not thou pant, and breath, and gaſp after Jeſus at every period? canſt thou read over Jeſus his acts and decrees in reference to thy ſelf? canſt thou turn over thoſe many leaves, in every of which is diſcovered thoſe everlaſting loves of God in his projects, counſels, fore-knowledge, purpoſe, decree, covenant for thy ſoul's happineſs? and art thou not ready at every diſcovery to ſing *David*'s Pſalm, *as the hart panteth after the water-brooks, ſo panteth my ſoul after thee O God, my ſoul thirſteth for God, for the* Pſa,42 2.
living God, O when ſhall I come and appear before God? O my ſoul, had'ſt thou but theſe pantings, thirſtings, breathings after God and Chriſt, thou mighteſt comfortably conclude, theſe are the fruits of God's Spirit, it is the Spirit of the Lord Jeſus *which makes thoſe* Rom.8.2
ſighs and groans in thee, which cannot be expreſſed. He and thee ſigh together, one in another; and one after another, O therefore look, *Look unto Jeſus*, and ſigh, and deſire after him.

3. We may and muſt deſire after the full and utmoſt execution whereby God effectually Works in time according to all his workings or decrees before time. God that purpoſed and decreed from all Eternity, he will not have done the full execution of that purpoſe or decree till that after-Eternity, in that world without end. Indeed ſome part is fulfilling now, but the main, the great part is yet to come: why then as we ſee the Plot, let us deſire after the full accompliſhment, let us deſire after the glory without end, to which we were predeſtinated before the beginning. It was was *Paul's deſire to be diſſolved, and to be with Chriſt.* As men burthened, ſo ſhould we deſire Phil.1.23.
and groan after the enjoyments of God in the world to come. O my ſoul, that thou were but caſt in the Apoſtle's mould, that thy affections were but on the wing, that they might take flight, and ſteer their courſe towards heaven, and thereupon that thou mighteſt ſay, *yond is the glorious houſe, the goodly building, made without hands, which God from all Eternity, decreed to be my home, my reſt, my dwelling place to all Eternity; and in yond ſtately Fabrick, is many an heavenly Inhabitant before I come: there are Angels, and there are all the ſouls of Saints, that from A*dam *to this day have had their paſs out of this ſinful world: yea, there is Jeſus the Son of God; and there is God the Father, God the Son, and God the Holy Ghoſt; and if I am predeſtinated to this fellowſhip, Lord when ſhall I have run through the means that I may come to this end? O my end! where is my end? where is my Lord, my God, my Comforter? where is my reſt? where is my end? I cannot be at reſt without my end, and therefore come Lord Jeſus, come quickly, be like a Roe, or a young Hart upon the Mountains of Spices.* Cant.8.14.
Chriſtians! why are not your Spirits always breathing thus after the glory, to which you are predeſtinated? why do you not long after full enjoyment! the utmoſt execution of God's decree? why are not your hearts, your ſouls, your ſpirits already in heaven? Surely there be your relations; your Father is there, your elder brother is there, and there are many, I dare ſay moſt of your other younger brethren: again, there is your intereſt, your eſtate is there, if you believe: and therefore, Where ſhould your hearts be, but where your treaſure is? come then, come, ſet in tune thoſe deſires of your ſouls, *ſet your affections on things above*, eſpecially in that one thing Jeſus Chriſt: *Looking unto Jeſus.*

Sect.

Sect. 4. *Of hoping in Jeſus in that reſpect.*

WE muſt *hope in Jeſus*, as carrying on the great work of our Salvation for us in that Eternity. It is not enough to know and conſider, and deſire; but we muſt *hope*, and maintain our hope as to our own intereſt. *Now hope is a paſſion, whereby we expect, probably or certainly ſome future good.* All the queſtion is, whether that ſalvation, concerning which the great tranſaction was betwixt God and Chriſt, belongs now to me? and what are the grounds and foundation on which my *hope* is built? I know ſome exceedingly abuſe this Doctrine; *If God had before all worlds appointed me to ſalvation, why then I may live as I liſt; I need not hear, or pray, or confer, or perform any holy Duty, for I am ſure I ſhall be ſaved.* And thus at once they take away all grounds of hope. It is true, God's decrees are unchangeable, but they do not afford any ſuch inferences or deductions as theſe: you might as well ſay, the Lord hath appointed me to live to ſuch a time, and before that time I ſhall not, cannot die, and therefore I need no meat nor drink, nor cloaths, nor any other thing: Ah ſilly fooliſh, devilliſh, arguing! God's decree is for the means, as well as for the end; whom God hath decreed to ſave, them alſo hath he decreed to call, to juſtifie, to ſanctifie, before he ſave: O my Soul, look to the grounds whereon thy hope is built: if thoſe be weak, thy hope is weak: but if thoſe be ſtrong, thy hope will prove moſt ſtrong, and certain, and prudent.

In the diſquiſition of theſe grounds, *ſay not in thine* Rom. 10. 16. *heart, who ſhall aſcend into heaven? or who ſhall deſcend into the deep?* ſeek not above, or below: it is not poſſible for thee to go bodily into Heaven, to ſee the Records of Eternity, and to read thy name in the Book of Life, but ſearch into theſe fruits and effects of thy election. As ——

1. If thou be'ſt within God's decrees for ſalvation, then, ſooner or later, God will cauſe the power of his Word to come with authority and conviction up- 1 Theſ. 1. 4, 5. on thy conſcience: *knowing brethren, beloved, your election of God, for our Goſpel came not unto you in Word only, but alſo in power.* The Apoſtle ſpeaks thus of others; he might know they were the Elected of God, either by his judgment of charity, or by a ſpirit of diſcerning, which was vouchſafed to ſome in the Apoſtles times; but how comes he immediately to know this truth? by this glorious effect, *our Goſpel came not in Word only, but alſo in power.* Oh! tis good to conſider with what power the Word preached falls into thy heart; doth it convince thee, humble thee, mollifie thee, ſoften thee? this argues thou belongeſt to Cod. The Word preached will be more than the word of a man, more than a meer human Oration, or verbal declamation, where it comes in power: Oh! it will be like fire in thy bowels, like a two edged Sword in the ſecret places of thy heart; thou wilt cry out, verily God is here: *Oh! the power! the conviction, the meltings of my ſoul that I feel within me!*

2. If God hath ordained thee to Salvation, then, ſooner Rom. 8. 30. or later God will effectually call thee. *Moreover, whom he did predeſtinate, them he alſo called*; this calling is a calling of the ſoul from ſin, from amongſt the reſt of the World unto Jeſus Chriſt; it is ſuch a call as enables the ſoul to follow Chriſt; as *Matthew* be- Mat. 9. 9. ing called by Chriſt, *he aroſe and followed Chriſt.* Theſe two are linked together in *Paul*'s golden chain, predeſtination and effectual vocation. *We are bound to give thinks always unto God for you, brethren, beloved of the Lord*; and why ſo? *becauſe God hath from* 2 Theſ. 2. 13, 14. *the beginning choſen you to ſalvation —— Whereunto he called you by the Goſpel to the obtaining of the glory of the Lord Jeſus Chriſt.* All thoſe that belong to God's election, are ſome time or other effectually called by the Word and Spirit of Chriſt; and it muſt needs be ſo, becauſe as the Lord hath put a difference betwixt his Elect and others before the world was, and he will make a final difference betwixt them and others, after the end of the World; ſo he will have them differenced and diſtinguiſhed whileſt they are in this World by this inward, effectual, operative calling; they are men of other minds, wills, affections, diſpoſitions, converſations; they are *called from darkneſs to light, and from the power of Satan unto God.* As the Apoſtle, *ye were* Acts 26. 18. *ſometimes darkneſs, but now are ye light in the Lord.* Epheſ. 5. 7, 8. *—— Be not ye therefore partakers with them.*

3. If thou art choſen for ſalvation, then ſooner or later thou ſhalt have true ſoul-ſaving juſtifying faith; *As many as were ordained to eternal life be-* Acts 13. 48. *lieved.* When God hath a people to call home to himſelf, he either brings them to the means, or the means to them, and thoſe that belong to the Election of Grace believe; O my ſoul, haſt thou this ſaving faith? but not a fanſied faith, a dead faith, an eaſie faith, but ſaving faith; ſuch a faith as was wrought in thee by the Word and Spirit with power; ſuch a faith as was not in any power to give, nor in any power to receive, until God enable thee by his Spirit; then here is thy ground that thou art ordained to eternal life: *for whom he calls, he juſtifies*; and *we are* Rom. 8. 20 *juſtified by faith.* Rom. 5. 1. Not that the eſſence of faith juſtifies, but faith juſtifies inſtrumentally, in that it lays hold upon that which juſtifies, even the Righteouſneſs of Chriſt Jeſus.

4. If thou art decreed for ſalvation, then ſooner or later the Lord will beget and increaſe in thee Grace, Holineſs, and Sanctication: *Elect according to* 1 Pet. 1. 2. *the fore-knowledge of God the Father, through ſanctification of the Spirit.* God predeſtinates his people unto holineſs; *he choſe us in* Chriſt *before the foun-* Epheſ. 1. 4. *dation of the World, that* we *ſhould be holy, and without blame before him.* If God appoint thee to eternal life, he doth here in this World appoint thee to an holy gracious life. No ſanctification, no election; no grace, no glory; thou art to be a precious Jewel here, e're God will make thee up at that great day. Obſerve the chain, *Rom.* 8. 29. If I be ſanctified, with the Divine Nature, in which glory is begun, then I am juſtified; if juſtified, then I have been called according to purpoſe; if called, then I was perdeſtinated; and if predeſtinated to means, then I was fore-known, as one whom God would chooſe to the end, even immarceſſible and eternal glory.

5. If thou art appointed and prepared for glory, then God will give thee a thankful heart for ſo great a mercy: thou canſt no more keep in the heart from overflowing, when thou art ſenſible of this everlaſting love, than thou canſt put bounds to the Sea: *Paul* praiſing God for the election of himſelf and others: *After I* Epheſ. 1. 15, 16. *heard of your faith and love, I ceaſe not to give thanks*; and, *Bleſſed be the God and Father of our Lord Jeſus* Epheſ. 1. 3, 4. *Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the World.* And what glorious triumphs doth *Paul* in the perſon of all the Elect, make over all kind of enemies that can be thought of? He challengeth every adverſary to put forth his ſting, and why? Even becauſe *God hath e-* Rom. 8. 33, 39. *lected, and nothing can ſeparate them from this un-* Rom. 7. 25 *changeable love*: and this was it that begot his thankſgiving, *I thank God through Jeſus Chriſt our Lord.* O my ſoul, how is thy heart affected with praiſe and thankfulneſs in this matter? He that beſtoweth great things, looks for great return of thanks, eſpecially this being all thou canſt do.

6. If the project, counſel, love, purpoſe, decree, and covenant with God concerned thee, and thy ſoul's happineſs, then God will crown thee with perſeverance, and a ſtedfaſt continuance in the

way of grace thou waſt firſt ſet in. Final apoſtaſie, and total backſliding from the ways of God, can never befal thoſe that are thus choſen: *They went from us, be-* 1 John 2. 19. *cauſe they were not of us*, ſaid the Apoſtle; and *if it were* Mat. 24. 24. *poſſible, they ſhould deceive the very Elect*, ſaid Chriſt: but it is certainly impoſſible, and why? *I will put* Jer. 32. 40. *my fear in their hearts, that they ſhall never depart from me.* O what a bleſſed mercy is this, when there are ſo many hours of temptation in the world, ſo many bluſtering ſtorms and tempeſts that are able to raiſe up the very roots, did not that immortal Seed preſerve them. Of this ſign we are ſure, if any of the former belongs to us; but to this we cannot actually ſeal till the end of our life.

Come now, are theſe, O my ſoul, the grounds of thy hopes? hath God's word come with power on thy heart? hath the Lord ſo effectually called thee, that thou haſt left all to follow Chriſt? doſt thou believe on the Lord Jeſus for life and for ſalvation? art thou holy? is thy life holy? doſt thou walk exactly, as the grace of God which bringeth to ſalvation teacheth? Canſt thou with enlarged thankfulneſs amplifie the love and grace of God in thy election? Surely theſe effects are the very fuel of hope, they are the bleſſed and clear evidences of thy ſoul's election; and therefore hope well, take ſtrong conſolation; it is clear as the Sun, that God hath predeſtinated thee to life, and that thy name is written in the Book of Life, and that none in Heaven, or on Earth, or in Hell, ſhall be able to blot it out again. Away with all ſad, dumpiſh, dejected thoughts: *Look unto Jeſus*; hope in Chriſt, that that very ſalvation concerning which that great tranſaction was betwixt *God* and *Chriſt*, belongs even to thee, and that one day thou ſhalt ſee it, and enjoy the happineſs of it to all eternity.

Sect. 5. *Of believing in Jeſus in that reſpect.*

5. WE muſt *believe in Jeſus*, as carrying on that great work of Salvation for us in that Eternity. It is not enough to *know, and conſider, and deſire, and hope* but we muſt *believe.* Now this is the nature and property of Faith, to apply all theſe ancient and future doings and dealings of *God* to our ſelves, as if they were now preſent. Some difference there is betwixt *Hope and Faith*; as Hope hath reſpect to that which the Word promiſeth, *rem verbi*; but Faith reſpects the Word it ſelf, *verbum rei*; Hope eyes chiefly the mercy and goodneſs of the Promiſe, but Faith eyes mainly the authority and truth of the Promiſer; Hope looks upon its object as future, but Faith only looks upon the object as preſent, both make a particular application to themſelves, but Hope in a waiting for it; and Faith in a way of now enjoying it. Hence Faith is called, *the ſubſtance of things* Heb. 11. 1. *hoped for*; it is the ſubſtance, or confidence of things hoped for, as if we had them already in hand: Faith gives the Soul a preſent intereſt in God, in Chriſt, in all thoſe glorious things in the Goſpel of Chriſt; even in the things of eternal life. Faith is an appropriating, an applying, an uniting Grace; it is a bleſſed thing to have the ſight of *God*, there is much power in it; but to ſee *God* in his glory as my *God*, to ſee all the Majeſty, Greatneſs, and Goodneſs of *God*, as thoſe things that my Soul hath an intereſt in; to ſee how the eternal Counſels of *God* wrought for me to make me happy: why this is of the nature of Faith: And herein lies the ſweetneſs of Faith, in that we believe not *Chriſt* only to be a Saviour, and Righteouſneſs, but my Saviour, and my Righteouſneſs: And therefore *Luther* affirmed that the ſweetneſs of Christianity lay in pronouns; when a man can ſay, Gal. 2. 20. *My Lord, and my God, and my Jeſus: I live by the Faith of the Son of God, who loved me, and gave himſelf for me.*

O my Soul! believe for thy ſelf; believe, and be confident of it, that thoſe eternal Projects, Counſels, Love, Purpoſe, Decree, and Covenant betwixt *God* and *Chriſt*, were all for thee: Haſt thou not a Promiſe? nay, was there not a Promiſe before the World began? and that very Promiſe the promiſe of eternal Life. Mark the words: *In hope of eternal* Tit. 1. 2. *Life, which God that cannot lye, promiſed before the world began.* Here's a Promiſe, and a Promiſe of eternal Life, and a promiſe of eternal life made by *God*, by *God* that cannot lye, and that before there was a world, or any man in the world. If thou enquir'ſt, To whom then was the Promiſe made? Sweet Soul, it was made to Chriſt for thee; many Promiſes thou haſt in Scripture, made more immediately to thy ſelf, but this was the grand Promiſe, and all the other Promiſes they are but a draught of that grand Promiſe that *God* the Father made to his Son before the World began.

O cries the Soul, I cannot believe. What? is it poſſible that God in his Eternity ſhould have any thought of me? What, of me, *being not yet born, neither* Rom. 9. 11 *having done any good or evil*? What? of me, born in theſe laſt times of the World, the leaſt of all Saints, the greateſt of Sinners, leſs than the leaſt of God's mercies? that of ſuch a one the great God, the Majeſty of Heaven and Earth, ſhould have a Thought, a Project, a Counſel, a Knowledge of Approbation, a Purpoſe, a Decree; nay, enter into a Covenant with his Son for my Salvation? I cannot believe it. Alas! what am I to God? or what need hath God of me? If *all the Nations of the Earth are to him but* Iſai. 40. 15. *as a drop of a bucket, and as the ſmall duſt of the balance*; O what a minim am I of that drop? or what a little, little atome am I of that ſmall duſt? and is it probable that the Greatneſs of *God*, the Goodneſs of *God*, the Power of *God*, the Wiſdom of *God*, the Eternal Counſels of *God*, ſhould work for me, to make me glorious, bleſſed, happy, to make me one with Himſelf, and one with his Son, and one with his Spirit? what care take I of every duſt of the Eatth, or of every ſand on the Sea-ſhore? and yet theſe are my fellow-creatures? there's a thouſand times more diſproportion betwixt *God* and me, and would God take care of me before I was, or before the World was? what would he buſie himſelf and his Son, about ſuch a worthleſs wretched worm? would he decree *Chriſt* to come from the Father for me, to be my Redeemer, my Jeſus, my Saviour? I cannot, I dare not, I will not believe.

O ſtay, my Soul, and be not faithleſs, but believing: I'll take thy Argument in pieces: As, 1. Thou ſayſt, *Hath God any thoughts of me?* Yes, ſaith God, *I* Jer. 29. 11. *know the thoughts that I think towards you; thoughts of peace, and not of evil*: And before the World was, my thoughts, and *my delights were with the ſons* Prov. 8. 31. *of men.* 2. Thou ſayſt, *I have no thoughts, no care of my fellow-creatures; as of the duſt, or ſand, or atomes:* And what then? *my thoughts are not as your thoughts,* Iſai. 55. 8. *neither are your ways my ways, ſaith the Lord; for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* What if thou haſt no thoughts or care of the ſmaller creatures? yet *God* extends his thoughts, and care, and providence not only to thee, but even to them: neither can a Sparrow fall to the ground, nor any hair from thy head, nor a leaf from the tree, without the Providence of our heavenly Father. 3. Thou ſayſt I dare not believe, I am aſtoniſhed at, Matth. 10. 29, 30. and confounded in theſe thoughts of *God*'s eternal Love; it is too high for me, I cannot believe it. I anſwer, herein thou ſayſt ſomething: I know it is an hard thing to believe theſe great things in reference to thy ſelf: But ſee now how *God* and *Chriſt* ſtoop and condeſcend to make thee believe: *God* ſtands much upon this,that the hearts of Saints ſhould confide in him: he accounts not himſelf honoured, except they believe; and therefore mark,O my Soul, how *Chriſt* ſuits himſelf to my weakneſs; what is it that may beget this Faith,this confidence in thy Son? What is it (ſaith *God*) that you poor Creatures do one to another, when you would make things ſure between your ſelves? why, thus:

1. We engage our ſelves by promiſe one to another. And ſo will I, ſaith *God*: Poor Soul, thou haſt my Promiſe, my faithful Promiſe; I have made a Promiſe both to *Jews* and *Gentiles*,and thou art the one of theſe two ſorts; Acts 2.39. *the promiſe is to you and to your children,and to all that are afar off, even as many as the Lord our God ſhall call.* Be only ſatisfied in that ground of thy hope,that thou art *called of God*; and then every promiſe of eternal Life is thine, even thine. Thou mayſt find a thouſand Promiſes ſcattered here and there in the Book of God; and all theſe Promiſes are a draught of that Promiſe which was made from all Eternity, and therefore it is ſo much the more ſure; it is as if Chriſt ſhould ſay, *Wilt thou have engagement by Promiſe? this is paſt long ago; my Father hath engaged himſelf to me before the World began; yea, and I have made many and many a Promiſe ſince the World began? Read in the Volume,and thou wilt find here and there a Promiſe,here and there a draught of the firſt Copy of that great Promiſe,which my Father made unto me from all Eternity.*

2. When we would make things ſure to one another, we write it down: And ſo will I, ſaith God: thou haſt the Scripture,the Holy Writ,thoſe ſacred Volumes of Truth and Life, and therein thou haſt the golden Lines of many gracious Promiſes; are they not as the Stars in the Firmament of the Scripture? Thou haſt my Bible,and in the Bible thou haſt many bleſſed glorious Truths; but of all the Bible, methinks thou ſhouldſt not part with one of thoſe Promiſes,no not for a World. *Luther* obſerving the many Promiſes writ down in Scripture, expreſſeth thus: *The whole Scripture doth eſpecially aim at this,that we ſhould not doubt, but hope, confide, believe that* God *is merciful, kind, patient, and hath a purpoſe and a delight to ſave our Souls.*

3. When we would make things ſure to one another, we ſet to our Seals: And ſo will I, ſaith God: thou haſt my Seal, the Broad-Seal of Heaven, my Sacraments,the Seals of my Covenant; and thou haſt my Privy-Seal alſo,the Seal of my Spirit. *Grieve not the* Eph.4.30. *Holy Spirit, whereby ye are Sealed unto the day of Redemption.*

4. When we would make things ſure to one another,we take Witneſſes: And ſo will I, ſaith God: thou ſhalt have Witneſſes as many as thou wilt; Witneſſes of all ſorts,Witneſſes in Heaven,and Witneſſes on Earth: *For there are three that bear record* Joh.5.7,8. *in Heaven,the Father, the Word, and the Holy Ghoſt, and theſe three are one. And there are three that bear witneſs in Earth,the Spirit, and the Water, and the Blood, and theſe three agree in one.*

5. When we would make things ſure to one another, we take an Oath: And ſo will I, ſaith God: Heb.6.17. *God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his Counſel, confirmed it by an Oath, q. d.* there is no ſuch need of an Oath, but I will be abundant to thee,becauſe I would have thee truſt me,and confide in me throughly: and as I ſwear (ſaith *God*) ſo will I ſwear the greateſt Oath that ever was, *I ſwear by my ſelf*: God ſwears by *God*; *he could ſwear by no greater, and therefore he ſwears by himſelf*: And why thus,but for their ſakes who are the Heirs of Promiſe? *He knows our frame,* Heb.6.13. *and remembers, that we are but duſt*; and therefore to ſuccour our Weakneſs, the Lord is pleaſed to ſwear, and to confirm all by his Oath.

6. When we would make things ſure to one another,we take a Pawn: And I will give thee a Pawn, ſaith God: And ſuch a Pawn, as if thou never hadſt any thing more, thou ſhouldſt be happy; it is the Pawn of my Spirit,*Who alſo hath ſealed us,and given the earneſt of the Spirit in our hearts, q. d.* 2 Cor. 1. 22. I will ſend my Spirit into your hearts, and the Spirit ſhall be a Pawn, an earneſt in your hearts, of all the good that I intend to do for you for ever.

7. When we would make things ſure to one another,ſomething it may be is preſently done,as an engagement of all that which is to come. And thus will I deal with thee, ſaith *God*, who liveſt in theſe laſt of times; why thou ſeeſt the greateſt part of thy Salvation already done; I made a Promiſe from all Eternity of ſending my Son into the World to be made a Curſe for Sin; yea, and if thou believeſt, for thy Sin; and this is the greateſt Work of all that is to be done to all Eternity. Surely,if I would have failed thee in any thing, it ſhould have been in this; it is not ſo much for me now, to bring thee to Heaven,to ſave thy Soul, as it was to ſend my Son into the World to be made a Curſe for Sin: but when I have done ſo great a Work, and have been already faithful in that Promiſe,how ſhouldſt thou but believe my faithfulneſs in making good all other Promiſes? If a man ſhould owe thee a thouſand pound, and pay thee nine hundred ninety and nine, thou wouldſt think ſurely he would never break for the reſt; why God hath paid his nine hundred ninety and nine; and all the Glory of Heaven is but as one, in compariſon of what he hath done: We may therefore well believe, that he who hath done ſo much for us, will not leave the little undone.

Come then, rouſe up, O my Soul,and believe thy intereſt in thoſe eternal Tranſactions betwixt God and Chriſt; is not here ground enough for thy Faith? if thou art but *called*,the Promiſe of God is thine: or if thou dareſt not rely on this Promiſe (which God forbid) thou haſt his Indenture, his Seal and Witneſſes of all ſorts, both in Heaven and Earth; or yet, if thou believeſt not, thou haſt an Oath, a Pawn,and the greateſt part of thy Salvation already done to thy hand: Nay, I'll tell thee more, poor Soul, than thus; even Chriſt himſelf from all Eternity hath engaged for thee that thou ſhalt believe: O then put not Chriſt to be challenged of his engagement by refuſing the Goſpel! ſurely when thou believeſt, thou makeſt Chriſt's word good; he that believeth not,makes God a lyer; though in another ſenſe,and for ought he knoweth, even in this, that he fruſtrates Chriſt's Undertakings in the Covenant. And therefore believe; yea,and cry,*Lord,I believe, help thou my unbelief*; increaſe my Faith, till I come to full aſſurance of Faith. Faith in this ſenſe is the very eye of the Soul, reading its name written in the Book of Life; it is an apprehenſion of our particular election. O believe, till thou comeſt up to this fulneſs of perſwaſion of *God*'s Love in Chriſt.

Sect. 6. *Of loving Jeſus in that reſpect.*

6. WE muſt *love Jeſus*, as carrying on that great Work of our Salvation in that Eternity. And this is the fruit or effect of Faith if once we believe that all thoſe deſigns and tranſactions were for us, even for us; O then how ſhould we but love that *God*, and love that *Chriſt*, who thus firſtly and freely loved us? *God* loved us befoore we loved him; for he loved us in that Eternity before all Worlds; ſurely then we are bound to love him firſt,and above all things. As the Diamond formeth and faſhioneth the Diamond, ſo Love formeth and faſhioneth Love; or as Fire converteth Fuel into Fire, ſo this ancient Love of *God* and *Chriſt*, may well cauſe our Love again. O *Chriſt*! didſt not thou

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love us? who doubts it, that but reads over the Project, Councel, Fore-knowledge, Purpoſe, Decree, and Covenant of *God* and *Chriſt*? who doubts it that but reads the eternal Deſign of God, that Chriſt ſhould go out of himſelf, and ſuffer an ecſtaſie through the vehemency of his love? that Chriſt ſhould ſo far abaſe his Majeſty as to die for us, that we might not die, but live with him? O then how ſhould this but kindle in our hearts a moſt ardent love towards God and Chriſt? What more effectual motive to work man's love, than to be prevented by the love and bounty of another? That this fruit doth ſpring from Bern. Ep. 107. the ſenſe of our Election, *Bernard* obſerves, *Who is righteous but he that requiteth the love of God with love again? which is never done, except the Holy Ghoſt reveal unto a man by faith, God's eternal purpoſe concerning his future Salvation.* And hence it is that the Heart is moſt in frame, when it is a conſidering the eternal Love of God in Chriſt: As 2 Sam. 1. 26. *David* ſaid of *Jonathan*, *Thou haſt been very pleaſant to me, thy love to me was wonderful*; ſo a poor Soul gathering up all the Goodneſs of God in that Eternity, and feeding upon it, and the variety of it, it breaths out in that expreſſion, *Thou haſt been very pleaſant to me, O God; thy love to me hath been wonderful.* O my Soul, that thou couldeſt ſo live by Faith on theſe eternal paſſages, as that thou mighteſt attain to the higheſt fruits of Faith, not only to love God and Chriſt, but to love them with a burning love, with a mighty love, ſuch a love as lies in the moſt vigorous proſecution after Jeſus Chriſt, and in the moſt faithful reſignation of thy ſelf to God; ſuch a love as works the moſt delightful aſpect of God and Chriſt, as makes a man to behold God and Chriſt with all cheerfulneſs; ſuch a love as works a man to extol the praiſes of God. O in theſe things lies the ſtrength of love.

But alas this is, or at leaſt this ſhould be thy grief, that thou canſt not love ſo well, and ſo warmly as thou Cant. 8. 14 art beloved: Chriſt comes towards thee *skipping like the hart or roe on the mountains of ſpices*, but thy love towards Chriſt is creeping like the worm in the unwholſom valley. Indeed the beſt affections have their fits of ſwooning: It may be for the preſent thy love is cold; O but come up to this fire, conſider how God and Chriſt loved thee in every of theſe:——

1. His Project to ſave thy Soul ſprung out of his Love; Love was the firſt wheel that ſet all the eternal Works of God a going; what was that great deſign of God, but only an expreſſion of his Love? It was his pleaſure to communicate himſelf, and the riſe of that Communication was his Love.

2. The Counſels of God were all in love; had not love been as *Preſident of the Councel*, where hadſt thou been? when all the Attributes of God were at a ſtand, it was the Love of God in Chriſt that reſolved the Queſtion for thy Salvation.

3. The Fore-knowledge of God was a foreknowledge of Love and Approbation; in his eternal Love he embraced thee as his own; he fore-knew thee (*i.*) of his free love he ſet thee apart to Life and to Sal- Epheſ. 1. 4. vation; *God hath choſen us in Chriſt before the foundation of the World*: He choſe us in Chriſt, but not for Chriſt; nothing at all moved him to elect thee, but his own good pleaſure and free love.

4. The Purpoſe of God was a reſolution of Love, it ſpeaks his Love to be a conſtant, ſetled, abiding love; no unkindneſs ſhall alter it; *for having loved* Joh. 13. 1. *his own, he loves them unto the end*, nay, he loves them without end, from everlaſting to everlaſting.

5. The Decree of God was an Order (as I may call it) or an Act of Love, to give in time that Grace to his Elect, which before all time he decreed ſhould be an effectual means to bring them unto glory.

6. The Covenant betwixt God and Chriſt was an agreement of Love: God and Chriſt ſtruck hands to ſave Souls: *Grace was given us in Jeſus Chriſt be-* 2 Tim. 1. 9. *fore the World began.* Grace was given us, that is, the gracious Love and Favour of God in Chriſt was given us before all ſecular times. This was *God's* meaning from everlaſting, this was the deſign, yea the greateſt deſign that ever God had, to ſet out the infinite Glory, and the Riches of his Love in Jeſus Chriſt. No queſtion but he had other great deſigns in doing ſuch great things as he hath done; but above all the deſigns that ever God had in all his Works, this is the chief, to honour his Mercy, to glorifie the riches of his Love and Grace: Had it not been for this, he would never have made the World; and therefore in that World to come it will be the delight of *God* to ſhew his Saints and Angels what he is able to do for a Creature; yea, he will to all Eternity declare to them, to what an heighth of excellency and glory his Love and Mercy is able to raiſe poor Souls, ſo that the very Saints and Angels ſhall admire, and adore, and magnifie the Name of *GOD* everlaſtingly for it.

O my Soul, canſt thou ponder on this, and not love him dearly who has thus loved thee? Come, *ſtir up the gift that is in thee*; if thou art a Chriſtian, thou haſt ſome ſparks, though now (it may be) under the aſhes: Come, rub, chafe, and warm thy affections at this fire; Love, like a Watch, muſt be wound up, or elſe it will fall downwards: What doſt thou? why ſtandſt thou idle in the heat of the day? Chriſt hath fire in his hand, 'tis but *looking up*, and reaching out thy hand to take it from him: O take it with both thy hands, and be thankful for it. Prayer, Ejaculation, Contemplation, judicious Obſervation of the Spirits ſeaſon, are thy beſt Inſtruments to kindle this fire of Love in thee.

And methinks thy heart ſhould begin now to melt, methinks it ſhould receive more eaſie impreſſions from the object before it; methinks theſe eternal Works and Acts of God and Chriſt towards thy poor Soul, *ſhould begin to overcome thee*, and to *burn thy* Cant. 6. 5. *heart as with coals of Juniper.* Cant. 8. 6. Why, Lord, is it thus? was I elected from all eternity in Chriſt? was I ordained to a glorious inheritance before there was a World? was this buſineſs to make me happy, one of the chief deep Counſels of God? was this one of the Works of his Wiſdom, that he was exerciſed about before the World began? was this the great deſign of God in making the World, and in making Heaven, the place of Glory, to glorifie himſelf, and to glorifie ſuch a poor wretch as I am? O then how ſhould this but mightily inflame my heart with the love of God, and love of Chriſt? how ſhould I chuſe but ſay as the Martyr did, *Oh that I had as many lives, as I have hairs on my head, to lay them down for Chriſt?* Ah what flames of divine affection, what raptures of zeal, what raviſhments of delight, what ecſtaſies of obedience can be enough for my bleſſed God, and deareſt Redeemer.

Sect. 7. *Of Joying in Jeſus in that reſpect.*

7. WE muſt *joy in Jeſus*, as carrying on that great Work of our Salvation in that eternity. This *joy is a paſſion ariſing from the ſweetneſs of the object that we enjoy.* O my ſoul, doſt thou believe? and art thou now caſt into a pang of love? how then ſhould thy joy but come on? As Chriſt ſaid to the 70, *In this rejoice not, that the ſpirits are* Luk. 10. 20. *ſubject unto you; but rather rejoice becauſe your names are written in Heaven:* So rejoice not thou in this, that the World is thine, that Riches are thine, that thou haſt ſubdued Men and Devils; but herein rejoice, that thy Name is written in the Book of Life. O what a comfortable point is

this! that the Father and Chriſt ſhould tranſact a bargain from Eternity, concerning thee by Name, that the Father and the Son ſhould commune together concerning thy Heaven, as if their Language had been thus: *Father, what ſhall be given to thy Juſtice to ranſom ſuch a one, Abraham, Iſaac, Jacob, Matthew, Mark, Luke, John, Mary, Martha, Hannah*, &c. Why no more but this, *Thou ſhalt die, my Son, and whoſoever believeth in thee ſhall live for ever.* Why then ſaith Chriſt, *I will engage for ſuch, and ſuch a one; I will enter into Bond for ſuch and ſuch a perſon; Abraham ſhall believe in me: ſee, I have writ down his Name in the Book of Life.* And who art thou that readeſt? art thou a Believer? doſt thou believe in the Lord Jeſus Chriſt? Chriſt ſaid the ſame of thee, and entered into a Bond for thee, and entered thy Name in the Book of Life: See the certainty of this Phil.4.3. in *Phil* 4.3. Thou *Thomas, Andrew, Peter*, Chriſt knows thee by Name, and thy Name is written in the Book of Life. O go thy way, and rejoice, and take ſtrong conſolation! Is there not cauſe? why, I tell thee thy Name is in the Book of Heaven; and if this may add to thy joy, know there is none in Heaven or Earth, ſhall ever be able to blot it out again. Rom.8.1. No, no, poor Soul, *there is no condemnation to them that are in Chriſt Jeſus*: God hath decreed thy Salvation, and God's Decree ſhall ſtand, let Men and Devils ſay what they will to the contrary: Pſa.33.11. *The counſel of the Lord ſtandeth for ever; the thoughts of his heart to all generations*: It is as poſſible for God to deny himſelf, as it is poſſible for thee a Believer to 1Pet.1.5. periſh. *We are kept* (ſaith the Apoſtle) *by the power of God through faith to ſalvation*; and therefore *rejoice, and again rejoice*; yea, raiſe up thy joy to that pitch of triumph, which is joy elevated; and elevated ſo high, that it comes to victoriouſneſs, and magnanimous conqueſt of heart over all things: Say with Rom.8.33, 35,38,39. the Apoſtle, *What? my Name written in the Book of Life? who ſhall lay any thing to the charge of God's elect? ——Who then ſhall ſeparate me from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? nay, I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus my Lord.*

Sect. 8. *Of calling on Jeſus in that reſpect.*

8. WE muſt *call on Jeſus*, or on God the Father in and through Jeſus. This alſo is Pſa.123.1. included in *looking*, as *David* while praying, *Unto thee do I lift up mine eyes, O thou that dwelleſt in the Heavens.* Now this calling on God, or *looking to God*, contains Prayer and Praiſe. 1. We muſt pray that all theſe tranſactions betwixt God and Chriſt, may be aſſuredly ours, and that God would clear up our Titles more and more; yea, and ſeeing all good things tending to Salvation, were from all Eternity prepared for us; we are therefore to pray, that by Prayer we may draw them down from Heaven; for what though our Evidences be clear? yet this muſt not caſt out means; God doth not uſe to beſtow his ſaving Graces on lazy ſluggards; thoſe therefore who from the certainty of Predeſtination, do pretend that the duty of Prayer is ſuperfluous, Aquinas part. c. q. art. 8. do plainly ſhew that they have no certainty at all. *Aquinas* was Orthodox in this, *the predeſtinate muſt pray, becauſe by theſe effects of Predeſtination, the Salvation of Souls is beſt aſcertained.* The ſame ſpirit which witneſſeth to our Spirit that we are his choſen, is alſo the Spirit of Prayer and Supplication; and therefore he that believes that he is one of God's Elect, he cannot but pray for thoſe things which he believeth, that God hath prepared for him before the foundation of the World —— 2. We muſt praiſe God; what? that God ſhould look on us, and predeſtinate us to life? That he ſhould paſs by ſo many on the right hand and on the left, and *that I ſhould be one whom the Lord did elect? what? ſuch a vile and ſinful wretch as I am? was there ever like love? was there ever like mercy? may not Heaven and Earth ſtand amazed at this? O what ſhall I do to be thankful enough to this dear God?* Thus thou that knoweſt thy intereſt in Chriſt, ſtudy praiſe and thankfulneſs: Say in thy ſelf, *Who made me to differ from thoſe Caſt-away Souls? Alas! we were all framed of the ſame Mould, hewed out of the ſame Rock.* It is ſtoried of one of the late French Kings, that in a ſerious meditation, conſidering his own condition of being King and Ruler of that Nation, *Oh* (ſaid he) *when I was born, a thouſand other Souls were born in this Kingdom with me, and what have I done to God more than they?* O my Soul, what difference betwixt thee and thoſe many thouſands of Reprobates that live with thee in the World at this day? nothing, ſurely nothing but the free Mercy, Goodneſs, and Love of God in Jeſus Chriſt. O then praiſe this God, yea, ſound forth *the Praiſe of the Glory of his Grace.* Remember that was God's deſign, and that is thy Duty.

Sect. 9. *Of conforming to Jeſus in that reſpect.*

9. WE muſt *conform to Jeſus*: We muſt fix our Eyes on Jeſus for our Imitation, that alſo is the meaning of this *Looking* in the Text. And in reſpect of our Predeſtination, the Apoſtle ſpeaks expreſly, *He did predeſtinate us to be conformed to the Image of his Son*: Rom. 8. 29. This is one end of Predeſtination, and this is one end of *looking unto Jeſus*, nay it is included in it. A very look on Jeſus hath a power in it to conform us to the Image of Jeſus. *We are changed by beholding*, 2 Cor. 3. 18. ſaith the Apoſtle: Oh when I ſee God's love in Chriſt to me even from all Eternity, how ſhould this but ſtir up my Soul to be like Jeſus Chriſt? Where there is a dependance, there is a deſire to be like even among men; how much more conſidering my dependance on God in Chriſt, ſhould I deſire to be like Chriſt in diſpoſition? All the queſtion is, what is this *Image of Chriſt*, to which we muſt be conformed? I anſwer, *Holineſs and Happineſs*: but becauſe the latter is our Reward, and the former is our Duty, therefore look to that.

But wherein conſiſts that? I anſwer, in that reſemblance, likeneſs, and conformity to Chriſt in all the paſſages forementioned: And in every of thoſe we muſt conform to Chriſt. As ——

1. Chriſt is the Son of God; ſo muſt we be God's Sons: John 1.12. *As many as received him, to them he gave power to become the Sons of God.* Mal.1.6. 1Pet.1.17. O what duty lies upon us in this reſpect! *If I be your Father, where is mine honour?* and *if ye call on the Father, paſs the time of your ſojourning here in fear.* God looks for more honour, fear, reverence, duty, and obedience from a Son than from the Rabble of the World. If thou art God's Son, thy ſins more offend God than the ſins of all the reprobates in the World; why, alas, thy ſins are not mere tranſgreſſions of the Law, but committed againſt the Mercy, Bounty, and Goodneſs of God vouchſafed unto thee; thy ſins have a world of unthankfulneſs joyn'd with them, and therefore

how ſhould God but viſit? *you only have I known of* Amos 3.2. *all the Families of the Earth, therefore will I viſit you for all your Iniquities.* O think of this, you that are God's Sons; and conform to Chriſt, for he was an obedient Son.

2. Chriſt the Son of God delights in the Father, and his delight is alſo *with the Sons of men*; ſo muſt we Pſa.37.4. delight in the Father, and delight in his Children. *De-* Pſa.16.3. *light thy ſelf in the Lord, and he ſhall give thee the deſire of thy Heart.* And *the Saints that are on the Earth* are they, *in whom is all my delight*, ſaith *David.* It is ſtoried of Dr. *Taylor*, that being in priſon he could delight in God; and he rejoiced that ever he came into Priſon, becauſe of *his acquaintance with that Angel of God*, as he called Mr. *Bradford.* O this is Heaven upon Earth! not only God, but the very Saints of God are ſweet Objects of delight. Mark them, and if they be Saints indeed, they are ſavory in their Diſcourſe, in their Duties, in their Carriages; their Example is powerful, their Society profitable, how ſhould we but delight in them?

3. God and Chriſt laid this Plot from all Eternity, that all he would do, ſhould be *to the praiſe of the glory of his grace*: So muſt we purpoſe this as the end of all our actions, *whether we eat, or drink, or what-* 1 Cor.10. 31. *ſoever we do, we muſt do all to the glory of God.* But eſpecially if from God we receive any ſpiritual Good, then give all again to the glory of his Grace: *Bleſ-* Dan.2.20, 23. *ſed be the Name of God for ever and ever* (ſaid *Daniel*) *for Wiſdom and Might are his* —— and *I thank thee and praiſe thee, O God of my Fathers, who haſt given me Wiſdom and Might*: An excellent ſpirit of Wiſdom and Might wrought in *Daniel*, and he acknowledges all to the Giver: *Wiſdom and Might are his.* Chriſtians, if you feel Grace in your hearts, I beſeech you acknowledge it to Chriſt: He does all, he ſubdues Luſts, heals Wounds, ſtays inward Iſſues, ſets broken Bones, and makes them to rejoice; and therefore let him have the glory of all; do you acknowledge Grace in its latitude to the God of all Grace.

4. God and Chriſt counſelled about our Salvation; there was a great conflict in the Attributes of God; Juſtice and Mercy could not be reconciled, till the Wiſdom of God found out the glorious and wonderful Expedient, *the Lord Jeſus Chriſt*; ſo let us counſel about our Salvation; the fleſh and the ſpirit whereof we are compounded, draw ſeveral ways; the fleſh draws Hell-ward, and the ſpirit Heaven-ward: Come then, call we in heavenly and ſpiritual Wiſdom to decide this Controverſie; you may hear its Job 28.28. Language in *Job* 28.28. *Behold the fear of the Lord, that is Wiſdom; and to depart from evil is Underſtanding.* If we would draw Heaven-ward, and ſave our ſouls: Come then, *let us hear the concluſion of* Eccleſ. 12. 13. *the whole matter; Fear God, and keep his Commandments, for this is the whole Duty of Man.* Keep his Commandments in an Evangelical ſenſe (*i. e.*) look at the Expedient, *Jeſus Chriſt*, who hath kept them for us, and in whom, and through whom, our imperfect Obedience is accepted with God.

5. God and Chriſt loved us with an everlaſting love; ſo muſt we love him who hath firſt loved us: This is the nature of ſpiritual love; that it runs into its own Ocean, *O love the Lord all ye his Saints!* Pſ.31.13. who hath more cauſe to love him than you have? who hath been loved ſo much? or who hath ſo much come under the power of love as you have? hath not Chriſt loved you, not only with a love of well-wiſhing, which is from everlaſting (ſome call it the love of Election, the Fountain-love, the Well-head of Salvation) but alſo with a love of complacency? Hath not Chriſt ſhed abroad his love into your hearts, and ſhall he loſe by it? will not theſe cords of love draw up your hearts to love him again? ſure it is but reaſon to love him, who hath firſt loved you, yea, and loved you when you were unlovely, and had nothing in you worthy of love. Chriſtians! then it was that *Chriſt* loved you in Rags, it is meet therefore that you ſhould love him in Robes.

6. God and Chriſt appointed, or purpoſed us unto Salvation; his love was a ſure, and ſetled, and firm, and conſtant love: *The purpoſe of God according to* Rom.9.11 *election muſt ſtand*: So muſt we love him, and cleave Pſ. 119. unto him for ever: *I have enclined my heart to per-* 112. *form thy Statutes alway even to the end. David*'s heart was much taken with the Statutes of God, and therefore he gives this expreſſion of the fulneſs of his heart, *alway and even to the end.* It is a kind of Pleonaſm, his reſolutions were ſuch that he would never depart from his God.

7. God and Chriſt decreed, booked, and ſealed our Salvation; and ſo muſt we put to our Seal that God is true (*i. e.*) we muſt believe in Chriſt; for when we believe, we make Chriſt's word good. He that believes not, makes God a Lyar, (as you have heard) in that he fruſtrates, or endeavours to fruſtrate Chriſt's undertaking in his predeſtination.

8. God and Chriſt entered into Covenant concerning our Salvation: So muſt we enter into Covenant with him; we muſt take him to be our God, and give up our ſelves to be his people:---Why thus we muſt in all particulars conform to Chriſt. The ſum of all is this, *We muſt be like Chriſt in grace and gracious Actings.*

O my Soul, ſee to this Grace, ſee to this conformity to *Jeſus Chriſt* in gracious Actings, and this will enable thee to read thy Name written in the Book of Life. O abhor and repel that Devil's dart, *I am predeſtinated, and therefore I may live as I liſt.* How contrary is this to the Apoſtle? *He hath choſen us in him be-* Epheſ.1.4. *fore the foundation of the world, that we ſhould be holy, and without blame before him in love*: And *as the Elect of God put on bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forgiving one another,--Even as Chriſt forgave you.* This confor- Col.3.12, 13. mity to Chriſt in grace is the very effect of our pre- Pſ.45.21. deſtination: *O look unto Jeſus*, and be in grace *like unto Jeſus*: Why, *Chriſt* is full of grace, a veſſel fill'd up to the lip, or very brim: *Thou art fairer than the children of men, and grace is poured into thy lips. Chriſt* was as it were Grace ſpeaking, *Luke* 4. 22. Grace ſighing, weeping, dying, *Heb.* 2.9. Grace living again, and now dropping, or rather raining down floods of grace on his living members, *Eph.*4.11. *Chriſt* is the great *Apple-tree*, dropping down Apples of Life, *Cant.* 2. 3. and all that falls from this tree, as apples, leaves, ſhadows, ſmells, bloſſoms, are but pieces of grace fallen down from him, who is the fulneſs of all, and hath filled all things. Chriſt is *the Roſe of Sharon*, and Cant.2.1. every leaf of this Roſe is an Heaven; every white and red in it is grace and glory, every act of breathing out its ſmell from everlaſting to everlaſting, is ſpotleſs and unmixed grace; why then, my Soul, if thou wilt conform to *Chriſt*, conform in this: *Be* John.1.16 *holy as he is holy; of that fulneſs of grace that is in him, do thou receive even grace for grace.*

Chriſtians! where are we? O that ever men ſhould hear of ſo much grace, and of ſuch acts of grace, in that Eternity before all Worlds, and yet no impreſſion of grace upon their hearts! O that *God* and *Chriſt* ſhould both be in that buſineſs of Eternity: that Heaven, Hell, Juſtice, Mercy, Souls, and deep Wiſdom, ſhould be all in that rare piece, and yet that men ſhould think more of a Farm, an Ox, an Houſe, a Pin, a Straw, or of the bones of a crazy livelihood: *O look up, look up*, if thou art *Chriſt's*, conſider what he hath done for thy Soul; why, thou art *predeſtinate to be conformed to the Image of* Chriſt.

Thus far we have *looked on Jeſus* as our *Jeſus*, in that Eternity before all time, until the Creation: Our next work is to *look on Jeſus*, carrying on the great work of Man's Salvation in the Creation, the beginning of time, until his firſt coming.

LOOKING

LOOKING UNTO JESUS,

From the Creation until his firſt coming.

The Third Book.

REVEL. 1. 8, 11.

The Lord will give thee for a Covenant of the People.——
Hear ye Deaf, and look ye Blind, that ye may ſee.

CHAP. I. SECT. I.

Of Chriſt promiſed by degrees.

IN this period, as in the former, we ſhall firſt lay down the Object; and then direct you how to *look* upon it.

The Object is *Jeſus*, carrying on the work of Man's Salvation in that dark time before his coming in the Fleſh.

No ſooner is the world made, and the things therein; but Man was created, that way might be made for God to ſhew his grace in the ſalvation of his Elect. And now was it that God's eternal project, and counſel, and fore-knowledge, and purpoſe, and decree, and covenant with Chriſt, was to come into execution. Indeed at the firſt there was no need of Chriſt; for Man at firſt was made in holineſs, the image of God, and to bear rule over the reſt of the viſible creatures; though this his ſtate was but of a little ſtanding. It was the received opinion in former times, that our firſt Parents fell the very ſame day in which they were created. *Auguſtine* amongſt the reſt writes, that they ſtood but ſix hours: but though we cannot deſcribe the certain time, very probable it is, that it was but ſhort: This we find, that *Moſes* having ſet down the creation of man, without the interpoſition of any thing elſe, he comes immediately to the fall; and the Devil no doubt took the firſt occaſion he poſſibly could, to bring man to the ſame damnation with himſelf. Well then long it was not but *Adam* by his ſin deprived himſelf, and all his poſterity of the image of God: All mankind was in his Loins, ſo by the order and appointment of God all mankind partake with him in the guilt of his ſins: Hence is the daily and continual cry, not only of *Adam*, *Abraham*, *David*, *Paul*, but of every Saint, *O wretched man that I am, who ſhall deliver me from the body of this death?* but ſweet Souls, ſtay your complaints, here's Goſpel-news.——

In this ſad hour of temptation God ſtepped in: he will not leave man without hope; he tells the Devil who begun this miſchief; *I will put enmity between thee, and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* At the very inſtant, when God was pronouncing judgment upon the ſeveral delinquents in the fall; nay, before judgment was pronounced on the perſons tempted, *Jeſus* is hinted, the Covenant of grace is proclaimed. O the infinite riches of the mercy of God in Chriſt.

But you will ſay, how comes *Jeſus* in? how carried he on the great work of our ſalvation in this dark time?

I anſwer, 1. By aſſuming and taking upon him the form and ſhape of man, and ſo diſcharging ſome ſpecial offices in that reſpect: We read often of Chriſt's apparition before his Incarnation, and then eſpecially when he had to do with this great Negotiation of man's Eternal happineſs. Some think it not improbable that Chriſt aſſumed the form of man when he firſt created man; and ſo he made man, not only in is own image which he had as God, *In holineſs, and true righteouſneſs*, but in reſpect of that form which he had aſſumed. Howſoever this we find, that after man had ſinned, Chriſt then appeared firſt to *Adam*, then to *Abraham*, then to *Iſaac*, then to *Jacob*, then to *Moſes*, &c.——firſt, he appeared to *Adam* in the garden; *And they heard the voice of the Lord God walking in the garden in the cool of the day.* God as he is God hath neither voice to ſpeak, nor feet to walk, but aſſuming the form and ſhape of a man he exciſed both; and ſo he was the firſt that publiſhed that firſt promiſe to the World, *It ſhall bruiſe thy head.*—— 2. He appeared to *Abraham in the plain of Mamre*, where *the Lord talked with Abraham*, and *Abraham* calls him *the Judge of all the Earth*, which can be aſcribed to none but Chriſt *the Judge of quick and dead.* Some from that ſaying of Chriſt, *your Father Abraham rejoiced to ſee my day, and he ſaw it, and was glad*, do gather that *Abraham* ſaw *Chriſt*, not only with the eyes of faith, (as all the reſt of the Patriarchs and Prophets did) but alſo in a viſible ſhape which he aſſumed, like unto that whereunto he was afterwards to be united; And ſo it was Chriſt that renewed the Covenant with *Abraham*, ſaying, *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee* --3. He appeared to *Iſaac*, Gen. 26.2. and to *Jacob*, Gen. 32. 24. 30. and to *Moſes*, Exod. 20. 1, 2, 3. and to many others, of which I ſhall comment in order. And theſe apparitions of *Chriſt* were as *præludiums* of his Incarnation. But this is not the way I ſhall inſiſt upon.

2. *Chriſt* carried on the great work of our ſalvation in that dark time, not by himſelf exhibited (as when he was incarnate) but only promiſed. The great King would firſt have his Harbingers to lead the way, before he himſelf would come in perſon.

As the Lord had obſerved this method in creating the World, that firſt he would have darkneſs, and then light, and as ſtill he obſerves this method in upholding the world, that firſt he will have dawning, and then clear day; ſo in the framing and upholding of his Church, he will firſt have *Chriſt* held forth in Ceremonies, Rites, Figures, Types, Promiſes, Covenants; and then like a glorious Sun, or like *the day-ſpring from on high he would viſit the world, to give light to them that ſit in darkneſs.* To this purpoſe we read, that as *Chriſt*, ſo the Covenant of grace (which applies *Chriſt* to us) was firſt promiſed, and then promulgated: the Covenant of promiſe was that Covenant, which *God* made with *Adam* and *Abraham*, and *Moſes*, and *David*, and all *Iſrael* in Jeſus Chriſt; to be Incarnate, crucified, and riſen from the dead; and it was meet that the promiſe ſhould go before the Goſpel, and be fulfilled in the Goſpel, that ſo a great good might earneſtly be deſired, before it was beſtowed. In a time of darkneſs men deſire light; as the Morning watch watcheth and longeth for the Morning, ſo the obſcure revelation of *Chriſt* in a promiſe raiſed the hearts of the Patriarchs to an earneſt deſire of *Chriſt* his coming in the fleſh. But in this obſcurity; we may obſerve ſome degrees; before the Law given by *Moſes* the promiſe was more obſcure; the Law being given, even to the time of the Prophets, the promiſe was a little more clear; in the time of the Prophets, even to *John* the Baptiſt; it was clearer yet; as the coming of the Meſſias did approach nearer and nearer, ſo was the promiſe clearer and clearer ſtill: Juſt as the approach of the Sun is nearer or further off, ſo is the light that goes before it greater or leſſer. In like manner was the Revelation that went before Chriſt more dim or clear, as the riſing of *the Sun of righteouſneſs* was more remote, or nigh at hand. It was the good pleaſure of *God* to manifeſt the riches of his grace by degrees, and not all at once; we ſee to this very day, that God in his ſeveral approaches of mercy and goodneſs draws nearer and nearer to his Church: Even now in this marvellous light of the Goſpel we have our divine Ceremonies and Sacraments, we ſee him afar off, we know but in part; but time ſhall come (even before his ſecond coming) that we, or our Children ſhall ſee him more clearly, perfectly, immediately. My preſent buſineſs is to hold forth *Jeſus* in the Covenant of grace as promiſed, and becauſe the promiſe receives diſtinction of degrees according to the ſeveral breakings out of it to the dark world, we will conſider it as it was manifeſted,

1. From *Adam* till *Abraham*.
2. From *Abraham* till *Moſes*.
3. From *Moſes* till *David*.
4. From *David* till the Babyloniſh Captivity, or thereabout.
5. From the Captivity, or thereabout, till Chriſt.

In every of theſe periods will appear ſome further and further diſcoveries of God's mercy in Chriſt, of the Covenant of Grace, of our *Jeſus* carrying on the great work of Man's Eternal ſalvation in that dark time.

You heard before of the Covenant betwixt God and Chriſt concerning our ſalvation; but that was not the Covenant of grace which God immediately made with man as fallen; but a particular Covenant with Chriſt to be the Mediator. Or ſo far as it was a Covenant of grace, it was then made betwixt God and Chriſt, and after to be made betwixt God and us: for a time we were hid in the womb of God's Election, and not being then capable to enter into Covenant with God, Chriſt undertook for us, but yet ſo that when we come to be regenerate, we are then to ſtrike Covenant our ſelves. And hence we read expreſly of God's Covenanting with ſundry particular perſons, as with *Adam*, and *Abraham*, and *Moſes*, and *David*, &c. of which in the next Sections.

Sect. 2. *Of the Covenant of Promiſe as manifeſt in* Adam.

THE Covenant of grace in this ſenſe is nothing elſe but a compact made betwixt God and Man, touching reconciliation, and life Eternal by Chriſt. Now the firſt breaking forth of his gracious Covenant was to *Adam* and *Eve*, immediately after the Fall, expreſſed in theſe words, *I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Gen.3.13.

This promiſe as it is the firſt; ſo the hardeſt to be underſtood: it contains in it good news of the overthrow of Satan's Kingdom, and of man's freedom by the death of Chriſt. But the obſcurity is ſuch, that Luther exceedingly complains, *The Text which of all men ſhould rightly be known, is of no man that I know* (ſaith he) *eſpecially and accurately unfolded: amongſt the Ancients there is not one that hath explicated this Text according to the dignity of it.*

Textus qui omnibus debbat eſſe notiſſimus á nemine quod ego ſciam, diligenter & accurate explicatus, &c. Luther.

The occaſion was this. The Lord looking down from heaven, and ſeeing how Satan had prevailed againſt man, and in ſome ſort undone the whole fabrick of the creation, he reſolves upon Satan's ruin, and Man's preſervation; *And the Lord God ſaid unto the Serpent, becauſe thou haſt done this, thou art curſed.* Gen 3.14. This literally is underſtood of the Serpent, but Spiritually of the Devil; both were as means to draw man unto ſin, and therefore they are joined as one in the puniſhment; *The Lord cut off the feet of the Serpent* (ſay the Rabbies) *and curſed him; and he caſt Samael* (*the Devil*) *and his company out of heaven, and curſed them.* R Eliezer. c.14. Indeed man being in the tranſgreſſion, muſt alſo have his puniſhment, as it follows *verſ.* 17, 18, 19. and yet that God might manifeſt the riches of his grace, he includes in the Serpetns malediction this everlaſting Goſpel *I will put enmity between thee and the woman,* &c.

For the ſenſe of the Words we ſhall open theſe terms, as, 1. Who is the Serpent? 2. Who is the woman? 3. What is the ſeed of the Serpent? 4. What is the ſeed of the woman? 5. What is that *Hu* [in our Bible tranſlated *it*?] 6. What is the Serpent's head, and the bruiſing of it? 7. What is the heel of the ſeed of the woman, and the bruiſing of it? 8. Amongſt whom was the enmity, or rather enmities? for in the Text we find many Armies; *I will put enmity between thee and the woman, and between thy ſeed and her ſeed,* &c.

1. Who is the Serpent? I find diverſity of opinions among Interpreters: Some ſay, it was only the Serpent, and that which belongs unto Satan is but myſtically underſtood: others ſay, it was only Satan under the notion of a Serpent, as ſometimes he is called the great Dragon, *And the great Dragon was caſt out, that old Serpent called the Devil, and Satan which deceived the whole world.* Rev. 12.9 Others ſay, it was both Satan and the Serpent; as men are ſaid to be poſſeſſed of Satan, ſo was the Serpent poſſeſſed of the Devil. Satan could not provoke our firſt Parents to ſin by any inward temptation, as now he doth by the help of our corruption: nor could he enter into their bodies or minds, becauſe of the holineſs and glory that was in them; and therefore he preſumed to take a beaſt of the earth, and by diſpoſing of his Tongue he ſpeaks within him. But what? muſt the Serpent have puniſhment that was only Satan's inſtrument in the temptation? yes:

Such was God's love to man, that he condemns both the Author and inſtrument of that evil: as one that in anger breaks the ſword wherewith his ſon, or his friend was wounded; ſo God breaks Satan's ſword: the Serpent is puniſhed according to the letter of the Text, and Satan is puniſhed in the ſpiritual meaning of the Lord.

Who is the woman? Some are all for Allegories, and they will tell you that the Serpent and the Woman are the ſuperior and inferiour faculties of the Soul; and that ever ſince the Fall there hath been a continual War betwixt theſe: but I look at this Commentary as vain and trifling, though it be fathered on ſome of the Ancients, and of no ſmall note; others ſay, this Woman is the Bleſſed Virgin, in relation to which, they read the laſt words thus, *ſhe ſhall bruiſe thy head*; this reading is not only allowed, but confirmed by the Council of *Trent*, and in *Antiphona de domina noſtra ſecundum uſum Eccleſ.* Hildenſhem. ſome of their Prayer books, they call her *The Mother of the Lord, the Tree of Life, the breaker of the Serpents head, and the Gate of Heaven.* But I look on this Commentary as ignorant and Idolatrous, and wholly derogatory to the Kingdom of Chriſt. Others are not ſo eaſily miſled, and therefore ſay, that the Woman whereſoever mentioned in this Text, is *Eve*, and none but *Eve*; ſhe it was whom the tempter had ſeduced, and in juſt judgment for her familiarity with the tempter, God meets with her, *I will put enmity* (ſaith God) *between thee and the Woman.*

3. What is the *Seed of the Serpent*? In Scripture phraſe *Seed* is ſometimes taken collectively, for many Gen. 17. 17, 18. at once; as when the Lord ſaid to *Abraham*, *I will be thy God, and the God of thy Seed: and to thee and thy Seed will I give this Land: And I will multiply thy Seed as the ſand of the Sea:* and ſometimes it is taken ſingularly for one only perſon; thus *Eve* called her Son Gen. 4. 25. *Seth, for God, ſaid ſhe, hath appointed me another Seed* Gen. 22. 18. *inſtead of* Abel: and ſo it is ſaid of Chriſt, *in thy Seed ſhall all the Nations of the Earth be bleſſed.* Now in this place *the Seed of the Serpent* is taken collectively, Mat. 25. 4. for all the families of Devils, for the *Devil and his Angels* (as Chriſt calls them) and for all the Sons of the Devil (*i. e.*) for all reprobate men whoſe Father and prince is the Devil; as Chriſt told the *Jews*, John 8. 44. *ye are of your Father the Devil and the luſts of your Father ye will do*: and as *John* tells us, *he that committeth ſin is* 1 John 3. 8, 10. *of the Devil*——*in this the children of God are manifeſt, and the Children of the Devil*; and thus both Devils and reprobates are reckoned as the ſeed of the Serpent.

4. What is *the Seed of the Woman*?——The Seed of the Woman is that poſterity of the Woman which do not degenerate into the Seed of the Serpent: that is the meaning of the firſt ſentence, *I will put enmity*;——and then it follows, *between thy Seed and her Seed*: and for this ſenſe we have theſe arguments. 1. The oppoſition of the Seeds, for as the Seed of the Serpent is taken collectively, ſo the Seed of the Woman muſt be taken collectively, that he oppoſition may be fit. 2. The enmities fore-ſpoken do ſtrongly evince it: now the enmities pertain both to *Eve* and to all her poſterity (if godly) to the end of the world; *hence all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution*, ſaith the Apoſtle; *And I will put enmity* (ſaith God) 2 Tim. 3. 12. *between thee and the woman*; is that all? no but alſo *between thy Seed and her Seed*: and who can deny but theſe Epheſ. 6. 12. enmities have been ever ſince betwixt *Satan*'s brood and the Saints? *we are all wreſtlers againſt Principalities and Powers, and Rulers of the darkneſs of this World, and againſt ſpiritual wickedneſſes in high places.*

5. What is that *Hu*] in our Bible tranſlated, *it*?] *it ſhall bruiſe thy head*? Some obſerve this *Hu, it*] is of the maſculine gender; and *Zera, Seed*, is of the maſculine gender; and *Jeſaphtra, ſhall bruiſe*, is of the maſculine gender, which confutes the Tranſlation, that renders it thus, *ſhe ſhall bruiſe thy head*: and which confirms our Tranſlation which is thus, *he* or, *it*, or that ſame *Seed* (i.e.) one ſingular perſon of that ſame Seed, *ſhall bruiſe thy head.* Well then, who is this he? or what one is he?] even *Jeſus the Son of the Living God*: Here is the firſt hint of *Jeſus* that ever was read, or heard of in this world. This was the Proto-evangel, or firſt Goſpel that ever was publiſhed after the Creation. O bleſſed news, fit for God's mouth to ſpeak, and to break firſt to the World now fallen! O dear Parents! how would you have deſpaired, if before ſentence you had not heard theſe bleſſed tidings! O our firſt Parents upon earth! where had you and we been, if this bleſſed Text had not been? Come, ſet a Star upon it, write it in letters of Gold, or rather write it on the very Tables of our Hearts: here is the bleſſed'ſt news that ever was, or ever ſhall be; but for this we had been all Fire-brands of Hell; yea, but for this, *Adam* and *Eve*, and all their Sons and Daughters that are now gone out of this World, had been ſmoaking and frying in Hell-fire. Away with all groſs miſtakes, erroneous conceits, and as you love your Souls, yield to this bleſſed ſenſe! This *it* [or *he*] is one of that ſame Seed, and this *one of that ſame Seed* is *Jeſus*, and only *Jeſus*, and none but *Jeſus*; and for this ſenſe we have theſe arguments.

1. Some obſerve that this Sentence is ſeparated from the former with a Period or great ſtop: however God goes on to ſpeak of the Seed of the Woman, yet he ſays not, *and that Seed ſhall bruiſe thy head*, for ſo we might have thought he had ſpoken of that Seed collectively as he did before; but ſtopping there, and not repeating the ſame word again, he gives it thus, *it* or *he ſhall bruiſe thy head*; (i.e.) ſome individual perſon of that ſame Seed, ſome ſingular one of that ſame common Seed of the Woman, *ſhall bruiſe thy head*; as *David* alone of all the Hoſt of *Iſrael* goes forth to fight with *Goliah*, and overcomes him; ſo Chriſt alone of all the Seed of the Woman was ſo to fight with the Serpent by his one power as to overcome him and to *bruiſe his head.*

2. The Seventy in their Tranſlations of this place (with which agrees the Chaldee Paraphraſt) renders it *αὐτὸς*, he] which needs muſt denote ſome ſingular perſon, or Son of the woman; and the rather becauſe the Seed ſpoken of before is rendred, *τὸ σπέρμα*, to which if the relative had rightly agreed, it ſhould have been *αὐτὸ* or *τȣτο*, and not *αὐτὸς*; Hereto we may add, that to this *it*] or he] the Seed, of the Serpent is not oppoſed as it was in the former ſentence; but the ſerpent it ſelf, one ſingular Antagoniſt; here, is *ſingularis μονομαχια*, a duel, or a combate of two, hand to hand, only Chriſt and the Serpent; *he ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.*

3. *The bruiſing of the head* doth plainly diſcover this *it*, or *he* is Jeſus Chriſt: for none can bruiſe the Serpent's head but only God: *the God of Peace* (ſaith Rom. 16. 10. the Apoſtle) *ſhall bruiſe Satan under your feet ſhortly.* Now there was none of the Seed of the woman, that was ever God but only Chriſt, God-man, Man-God, bleſſed for ever; and therefore it muſt needs be Chriſt; and only Chriſt that can *bruiſe this Serpents head*: O there's a Divine Power, a power and vertue of God in it to *bruiſe the Serpents head*; obſerve but the manner of this Duel: Chriſt treads on the Serpent; and by this means he comes to have a bruiſe in the heel, whilſt with his heel he bruiſeth the Serpents head; a wonderful thing that Chriſt ſhould lay at the Serpents head with no other weapon but only with his heel; it were much for any man to ſtrike at any common Serpent with a bare and naked foot: rather would he take a dart, or club, or any other Weapon; but with a foot to bruiſe Satan's

head (that great and fierce, and monſtrous Serpent) this exceeds any man's power, or any man's daring to attempt: hence it is, that ſome one perſon of more than humane ſtrength muſt do this deed, and who is that of the Seed of the Woman but only Jeſus Chriſt?

4. God himſelf in other places of Scripture doth Gen. 22. 18. expreſly declare that this Seed here promiſed is Chriſt, and only Chriſt: mark but where this promiſe is 1 Chro. 17. 11. repeated to the Patriarchs, as when the Lord ſaid to *Abraham, in thy Seed ſhall all the Nations of the Earth be bleſſed*: and when the Lord ſaid to *David*, I *will raiſe up thy Seed after thee, which ſhall be of thy Sons, and I will eſtabliſh his Kingdom*; and you may ſee it clear that this Seed is Chriſt, and only Chriſt, concerning Gal. 3. 16. that promiſe to *Abraham* the Apoſtle ſo interprets it, *now to Abraham and his ſeed were the promiſes made; he ſaith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Chriſt*: and concerning that Iſa. 9. 6, 7. promiſe to *David*, the Prophet ſo interprets it, *He ſhall ſit upon the Throne of David, and upon his Kingdom to order it, and to eſtabliſh it,* ——— Who is that? in the former verſe, his name is *Wonderful, Counſellor*, *the mighty God, the everlaſting Father*, *the Prince of Peace*. (*i.e.*) Chriſt and none but Chriſt, *for unto us a Child is born, and unto us a Son is given*, &c. and who is that but Jeſus Chriſt?

5. The accompliſhment of this promiſe in Chriſt is expreſly and clearly made out in the new Teſtament. Was not Jeſus Chriſt of the Seed of the woman, born of a Virgin? was not his heel bruiſed, himſelf Crucified? and did he not bruiſe the Serpents 1 John 3. 8. head, break the Power and Dominion of Satan? Luk. 10. 17, 18, 19. What ſaith the Goſpel: *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* ——— *And the ſeventy returned again with joy, ſaying, Lord, even the Devils are ſubject unto us, through thy name: and he ſaid unto them, I beheld Satan as Lightning fall from Heaven; behold I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing ſhall by any means hurt you.* —— *And now is the judgment of this world, now ſhall the Prince of this world be caſt out.* —— *And for as much as children are partakers of fleſh and blood, He alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the Devil.* In theſe and many other places we find this very promiſe fulfilled in Chriſt, and only in Chriſt; and therefore he and only he is the Seed of the Woman (that *Hu*, *it*, or he) that ſhall bruiſe the Serpents head. Yet I will not deny, but by way of participation this promiſe may pertain to the Rom. 8. 37 whole body of Chriſt; *Through him that loved us we are more than Conquerors*, ſaith the Apoſtle; we may Conquer Satan, though not in our own ſtrength, but Chriſt's; and ſo in a ſecondary ſenſe, by way of communication with Chriſt, under this Seed all the faithful are and may be contained; 1. Becauſe the Head and Members are all one body, *both he that* Heb. 2. 11. *ſanctifieth, and they who are ſanctified are all one*. 2. Becauſe the faithful are called the ſeed of Chriſt, *when* Iſa. 53. 10. *thou ſhalt make his Soul an offering for ſin, he ſhall ſee his ſeed*. 3. Becauſe Satan doth not only bruiſe the 2 Tim. 3. 12. heel of Chriſt, but of all the faithful, *all that will live Godly in Chriſt Jeſus ſhall ſuffer Perſecution*. 4. Becauſe Satans overthrow by Chriſt our Head is dif- Rom. 16. 20. fuſed to all the Members, *and the God of peace ſhall bruiſe Satan under your feet ſhortly*. In this ſenſe many of the ancient and modern Divines do extend this *ſeed* to the whole body of Chriſt: but primarily, originally, eſpecially, and properly, it belongs only to Chriſt, and to none but the Lord Jeſus Chriſt. He only is the ſeed by whom the promiſe is accompliſhed, though the faithful alſo are the ſeed to whom and for whom the promiſe was made.

6. What is *the Serpents head*, and *the bruiſing of it*? 1. For the *Serpents head*, it is the power, rage, reign and Kingdom of Satan; It is obſerved that in the head of a Serpent lies the ſtrength, power, and life of a Serpent; ſo by a phraſe of ſpeech fitted to the condition of this Serpent that was Satan's inſtrument, God tells the Devil of the danger of his head, (*i.e.*) of his power and Kingdom. Now this Power and Kingdom of Satan conſiſts more eſpecially in Sin and 1 Cor. 15. 26. death, for *the ſting of Death is ſin*, and *the power of Death is* Heb. 2. 14. *in Satan*. Hence ſin and death; are uſually called the wages and works of Satan; they are his own, he owns them, and carries them at his girdle. 2. For the *bruiſing* of this head, it is the overthrowing of Satan's power; *he ſhall bruiſe thy head* (i. e.) Chriſt ſhall break thy power, Chriſt ſhall deſtroy ſin, and death, and *him that* 1 Joh. 2. 13 *had the Power of death, that is the Devil*. I ſay Chriſt ſhall do it, though as I have ſaid in a ſecondary ſenſe the faithful ſhall do it; Chriſt overcomes by his own power, and the faithful overcome by the power of Chriſt; the victory is common to all the ſeed, but the Author of victory is only Chriſt the Head and chief of all the ſeed: *ye have overcome the evil one*, Rom. 16. 20. but how? not of your ſelves, no, it is *the God of peace that bruiſeth Satan*. Well then, here is the ſenſe, *the Serpents head is bruiſed* (*i. e.*) the Devil, and ſin, and death, and hell are overthrown; not only the Devil in his perſon, but the works of the Devil, which by the fall he had planted in our natures, as pride, vainglory, ignorance, luſt, &c. nor only Satan's works, but the fruits and effects of his works, as Death and Hell; ſo that all the faithful may ſing with *Paul*; *O death where is thy ſting? O grave where is thy victory?* 1 Cor. 15. 55, 57. *Thanks be to God which giveth us victory through Jeſus Chriſt our Lord*.

7. What is *the heel of the ſeed of the woman*, and *the bruiſing of it*? 1. For the heel it is the humanity of Chriſt according to which properly Chriſt hath an heel: Or (as others) it is the ways of Chriſt, which Satan, by all the means he could poſſibly would ſeek to ſuppreſs. 2. For *the bruiſing of his heel*, it is the miſeries, mockings, woundings, Death and Burial of Chriſt, all which he endured in his heel (*i. e.*) in his humanity; or it extends further, to all the hurts, reproaches, afflictions, perſecutions of the faithful by the Devil and his agents: all which are but as a *bruiſe in the heel*, which cannot endanger the ſpiritual life of their ſouls. It is obſerved, that the Serpent hath but one head, but the ſeed of the woman hath two heels; ſo that the one may be ſome help, while the other is hurt; beſides, an hurt in the heel is far from the head and heart; and though it may be painful, it is not mortal. Indeed, *Chriſt's heel was bruiſed*, (*i. e.*) He was delivered to death, even to the death of the Croſs; yet he roſe again from the dead; neither had the Devil any advantage by his death; for as angry Bees ſtinging once, make themſelves drones; ſo the Devil, now he may hiſs at us, but he cannot hurt us; by that wound which Chriſt received at his death, he wounded all his enemies irrecoverably; the very ſight it ſelf was Chriſt's triumph; even then was the Kingdom of darkneſs utterly overthrown; ſin, death, and Satan were conquered, and taken captive, and whatſoever might be brought againſt us, was taken away, as the leaſt bill, or ſcroll: O bleſſed riddle! *Out of the Eater came forth meat, and* Judg. 14. 14. *out of the ſtrong came forth ſweetneſs*. In reference to the promiſe, thou ſhalt *bruiſe his heel*, Chriſt is ſaid to be *the Lamb ſlain from the foundation of the world*. Rev. 13. 8. Here's good news betimes.

8. Amongſt whom was the *enmity*, or this hoſtile war? we find in the Text three Hoſts, and three battles: As ———

1. Betwixt Satan and the woman; *I will put en-*

mity between thee and the woman : (*i. e.*) Betwixt thee the ſeducer, and her whom thou haſt ſeduced. This enmity is oppoſed to the amity and familiarity, which had been between the woman, and the Serpent, and upon that account the woman, and not the man is named ; not but that enmity muſt be betwixt the Devil and man, as well as betwixt the Devil and the woman : but becauſe the Woman had more tampered with Satan, and being deceived by Satan, was firſt in the tranſgreſſion, therefore ſhe is only named, *I will put enmity between thee and the woman.*

2. Betwixt Satan's Seed, and the Seed of the woman : *I will put enmity*, not only between thee and the woman, but alſo *between thy Seed*, *and her Seed*, *q. d.* This enmity ſhall not ceaſe with the death of the woman, but it ſhall continue to her Seed, and to her Seeds Seed, even to the end of the World. We ſee to this day how the Serpent and Serpents Seed are ſtriving and warring againſt the Church ; and a wonder it is (conſidering the malice of the enemy) that there is a Church upon Earth, but only that we have Chriſt's Promiſe, *The gates of Hell ſhall not prevail againſt it* ; *and lo I am with you always, even to the end of the World.*

3. Betwixt Chriſt and the Serpent. O this is a bloody conflict on both ſides ! *He ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* 1. *He ſhall bruiſe thy head* ; Chriſt ſhall break thy power ; *thy* power, (*i. e.*) the power of the Serpent, or of the devil himſelf : He fights not ſo much with the Seed, as with the Serpent : if Satan be overthrown, his Seed cannot ſtand. 2. *Thou ſhalt bruiſe his heel* ; thou ſhalt afflict him and his, thou ſhalt caſt out of thy mouth a flood of perſecutions ; thou ſhalt *make war with him, and all them which keep the Commandments of God, and have the teſtimony of Jeſus Chriſt.* Rev. 12. 17.

I have held you a while in the explication of this firſt promiſe, and the rather becauſe of the darkneſs of it, and the much ſweetneſs that is contained in it ; it is full of Goſpel-truths : ſtrike but the flint, and there will fly out theſe glorious ſparkles.

1. That a Saviour was promiſed from the beginning of the World. 2. That this Saviour ſhould free all his Saints from Sin, Death, and Hell ; the head and power of the Devil. 3. That to this end this Saviour ſhould be a Mediator ; for God would not grant an immediate pardon, but the promiſed Seed muſt firſt intervene. 4. That this Mediator ſhould be of the Seed of the Woman ; that is a man, and yet ſtronger than the Devil, endued with a divine Power, and ſo he is God. 5. That this Man-God ſhould according to his prieſtly Office, be a Sacrifice for ſin, the Serpent ſhould *bruiſe his heel*, he ſhould ſuffer and die for the People ; and yet accordingly to his Kingly Office he ſhould overcome Satan ; for he *ſhould bruiſe his head*, overthrow his Kingdom, and make us more than Conquerours in him that loved us. That this promiſe of Chriſt, and of our Juſtification is free ; God of meer mercy and free grace, brings forth this promiſe, there could be now after the Fall no merit in man ; and even now he promiſeth remiſſion of ſins, and life eternal, in, for, and through the Lord Jeſus Chriſt. No queſtion but in belief of this promiſe, the Patriarchs and Fathers of old obtained life, glory, and immortality : *By faith the elders obtained a good report : by faith Abel obtained witneſs that he was righteous : by faith Enoch was tranſlated that he ſhould not ſee death : by faith Noah became heir of the righteouſneſs of Chriſt* : And how ſhould it but revive us in theſe laſt times, to hear that the firſt thing that ever God did after the World was fallen, it was this act of mercy, to make a promiſe of Chriſt, and to reconcile loſt Man to himſelf through the ſame Jeſus Chriſt ? ſurely he began to do that ſoon, which he meant to be always a doing, even to the end of the World. Thus far of the promiſe, as it was manifeſted from *Adam* to *Abraham.*

Sect. 3. *Of the Covenant of Promiſe as manifeſted to Abraham.*

THe ſecond breaking forth of this gracious Covenant, was to *Abraham* ; and now it ſhines in a more glorious light than it did before : At firſt it was propounded in very dark and cloudy terms, not eaſie to be underſtood, and moſt things ſparingly expreſſed ; but in this ſecond riſe and manifeſtation, we have it laid down in plainer terms : *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generation for an everlaſting Covenant, to be a God to thee, and to thy ſeed after thee.* —— For the right underſtanding of this, we ſhall examine theſe particulars. —— —— Gen. 17. 17.

1. What a Covenant is ?
2. What is the eſtabliſhing of this Covenant ?
3. Betwixt whom is the Covenant to be eſtabliſhed ?
4. For what time is the eſtabliſhed Covenant to endure ?
5. What are the privileges of this Covenant?
6. What is the condition of this Covenant.
7. Who is the head, both as Undertaker, and Purchaſer, and Treaſurer, upon whom this Covenant is eſtabliſted ?

1. What is a Covenant ? *It is a Contract of mutual Peace and good will, obliging Parties on both hands to the performing of mutual Benefits and Offices.* Thus was the Covenant betwixt God and *Abraham*, there was a mutual ſtipulation in it on God's part, to perform his Promiſes of temporal, Spiritual, and Eternal Grace ; and on *Abraham's* part to receive this Grace by Faith, and to perform due obedience and thankfulneſs to God. Hence a little nearer, we ſay the Covenant is a mutual Compact, or Agreement betwixt God and Man, whereby God promiſed all good things, eſpecially eternal happineſs unto Man ; and Man doth promiſe to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happineſs in God, according to his promiſe, for the praiſe and glory of his Grace. Others, deſcribing the Covenant of Grace (for with the Covenant of Works we will not meddle) they give it thus : *The Covenant of Grace is a free and gracious Compact, which God of his meer mercy in Jeſus Chriſt hath made with Sinful Man, promiſing unto him pardon of Sins and eternal happineſs, if he will but repent of Sin, aud embrace mercy reaching forth by faith unfeigned, and walk before God in willing, faithful, and ſincere obedience.* —— In this deſcription many things are conſidered : As, 1. That the Author of this Covenant is God ; not as our Creator, but as our merciful God and Father in Chriſt Jeſus. 2. That the cauſe of this Covenant is not any worth, or dignity, or merit in man, but the meer mercy, love, and favour of God. 3. That the foundation of this Covenant is Jeſus Chriſt, in and through whom we are reconciled unto God ; for ſince God and man were ſeparated by ſin, no Coveoant can paſs betwixt them, no reconciliation can be expected, nor pardon obtained but in and through a Mediator. 4. That the party Covenanted with, is ſinful man ; the fall of our firſt Parents was the occaſion of this Covenant ; and God was pleaſed to permit the fall, that he might manifeſt the Riches of his mercy in man's recovery. 5. That the form of this Covenant ſtands on God's part in gracious and free promiſes of forgiveneſs, holineſs, happineſs ; and on man's part in a reſtipulation of ſuch Duties as will ſtand with the free grace and mercy of God in Chriſt. 6. That the ſtipulation on man's part required, is repentance from ſin, beleif in the promiſes ; and a yielding of fear, reverence, worſhip, and obe-

dience to God according to his word. Theſe I might inſiſt on, but my purpoſed brevity will not permit.

2. What is the eſtabliſhing of this Covenant? Some ſay, this ſpeaks the duration of it, of which anon; I ſuppoſe it intends alſo the confirmation of it. We find that the Lord had before made a Covenant with Gen. 15.4, 5. *Abraham*, Gen. 15. 4, 5. And now he doth not aboliſh the former, and make another; but rather, he renews, confirms, and eſtabliſheth the former. It may be there was ſome heſitation or doubting in *Abra*Gen. 15.1, 2, 3. *ham*; ſo we ſee *Gen.* 15. 1, 2. But now God would aſſure him infallibly of his will and purpoſe: O when a man hears that God will vouchſafe ſo much favour as to enter into a Covenant with him; he is ready to Judg. 6.15 ſay as *Gideon* did, *Alas my Family is poor in Manaſſes, and I am the leaſt in all my Father's houſe; and who am I that I ſhould be raiſed up hitherto? that God ſhould make ſuch promiſes as theſe to me?* And hence, to prevent ſuch Objections, the Lord will confirm and *eſtabliſh his Covenant*; as ſometimes by his promiſes, ſometimes by an Oath, ſometimes by the blood of Chriſt himſelf, ſometimes by Seals. So here in this very place, God adds the Seal of Circumciſion, *Ye ſhall circumciſe the* Gen. 17. 11. *fleſh of your fore-skin* (*ſaith God*) *and it ſhall be a token of the Covenant betwixt me and you.* As ſometimes he ſaid of the Rain-bow, *I do ſet my Bow in the Cloud, and* Gen. 9.13, 15, 16. *it ſhall be for a token of a Covenant between me and the earth;* ——*That the waters ſhall no more become a flood to deſtroy all fleſh*—— *For I will look upon the Bow, that I may remember the everlaſting Covenant.* After this manner are the Signs and Seals of the Covenant: Circumciſe your ſelves, ſaith God, and when I ſee the Circumciſion, I will remember my Covenant, and I will make good to you all the promiſes thereof.——But what is Circumciſion to the Covenant? Much every way: Circumciſion was not without ſhedding of Blood, becauſe the Covenant was not yet eſtabliſhed in the Blood of the Meſſiah; ſure there was much in this, howſoever the rite of it ſelf was nothing; yet as it led the faithful Patriarchs to the blood of Chriſt, and as it aſſured the purging away of ſin by the blood of Chriſt, and as it ſigned the Circumciſion of the Heart by the Spirit of Chriſt, ſo it found acceptance with God; no ſooner he looks on it, but he remembers his Covenant, and confirms it, and makes it good to *Abraham*, and to his Seed after him.

3. Betwixt whom is the Covenant to be eſtabliſhed? *Between me and thee* (ſaith God) *and thy ſeed after thee.* The two heads of this Covenant are God and *Abraham*; on God's part are the whole Trinity of Perſons, the bleſſed Angels, and all the hoſt of heaven; on *Abraham*'s part are all his Seed and his poſterity, yet Rom. 9.6, 7, 8. with this limitation, that *all are not Iſrael, which are of Iſrael; neither be cauſe they are the ſeed of Abraham, are they all Children of Abraham; but in Iſaac ſhall thy ſeed be called; that is they which are the children of the fleſh, are not the children of God; but the children of the promiſe are counted for the ſeed.* No Queſtion this Covenant was not to be extended to the *Iſhmaelites, Idumeans, or Kethureans. Abraham's* carnal ſeed; theſe quickly departed both out of *Abraham's* Family, and *Abraham's* Faith: No, Gen. 17. 19. no, ſaith God, I will *eſtabliſh my Covenant with Iſaac, for an everlaſting Covenant, and with his ſeed after him,* With *Iſaac*, and with his Seed (*i. e.*) with the ſpiritual Seed of *Abraham*: Now under the Seed, 1. All believing Jews, and 2. All Gentiles are comprehended; all may be called the ſpiritual Seed of *Abraham*, that walk in the ſteps of the faith of *Abraham*; and indeed thus runs the promiſe: *In thee ſhall all the Families of the earth be bleſſed*, Gen. 12. 3. And *in thee ſhall all the Nations of the Earth be bleſſed*, Gen. 18. 18. Theſe Families and Nations muſt needs comprehend Rom. 4. 17, 11. Gal. 3.14. the Gentiles; the Apoſtle is very plain: *As it is written, I have made thee a Father of many Nations.*——*That he might be the Father of all them that believe, though they be not circumciſed.*——*That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the ſpirit through faith.* Chriſtians! here is our happineſs, the Covenant was not written for *Abraham's ſake alone, but for us alſo, if* Rom. 4. 23, 24. *we believe in him that raiſed up Jeſus our Lord from the dead* You may think all this while we are only diſcovering the privileges of *Abraham, Iſaac,* and *Jacob*, and of the Jews; no, bleſſed be God, Heaven is no freer to a Jew, than to a Gentile; *there is neither Jew nor Greek, there is neither bond nor free, male nor female,* Gal. 3. 28, 29. &c. *But if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.*

4. For what time is the eſtabliſhed Covenant to endure? It is not for a few days, or months, or years, but for ever and ever; it is *an everlaſting Covenant*; and indeed the word *Eſtabliſhed*, ſounds this way, *I will eſtabliſh my Covenant*, that is (ſay ſome) Pſ. 89.28. I will have it ſtand and continue for ever; as it was Pſ. 89.28. ſaid of *David, I have made a Covenant with my choſen, I have ſworn unto David my ſervant, thy ſeed will I eſtabliſh for ever;* and again, *my mercy will I keep for him for evermore, my Covenant ſhall ſtand faſt with him.*——

Now this Covenant is ſaid to be everlaſting, *A parte ante* (as we ſay) and *A parte poſt.*

1. *A parte ante*, as being from everlaſting in reſpect of the promiſe made to Chriſt for us, which was done (as you have heard) before the foundation of the world; it is not an infant of days; this Covenant bears the ſame date with the Divine being it ſelf; As Pſal. 103. 17. the *mercy of God is from everlaſting*, ſo the Covenant of Grace is from everlaſting; the Writs, Evidences, and Charters of our ſalvation were concluded, and paſſed the ſign and ſeal of the bleſſed Trinity from eternity; the Goſpel and this Covenant is not of yeſterday, no, no, it is an old counſel of the infinite wiſdom of God.

2. *A parte poſt*, as continuing from everlaſting to 1 Chron. 13. 5. everlaſting. Hence it is called a *Covenant of ſalt*, becauſe it corrupteth not, it faileth not, hence all the bleſſings of the Covenant are ſaid to be everlaſting; forgiveneſs of ſins is everlaſting, being once forgiven they are *never remembred any more*; peace and joy is Jer. 31.13. everlaſting, *your heart ſhall rejoice, and your joy no man* Joh. 16.22 *taketh from you*; ſalvation is everlaſting. *Iſrael ſhall* Iſa. 45. 17 *be ſaved in the Lord with an everlaſting ſalvation*; decretal Covenant mercy was not a leaſe, but a making the fee-ſimple (as we call it) of grace and glory to the Saints for ever: death may put an end to other Covenants, as betwixt man and man, or betwixt man and wife: but this Covenant betwixt God and us ſtands faſt for ever; though *Abraham* be dead, yet God is *Abraham's* God ſtill, and by vertue of this Covenant *Abraham* ſhall be raiſed up at the laſt day.

5. What are the privileges of the Covenant? I anſwer, the privileges of the Covenant are many, as they are great things, and great bleſſings which our great God promiſeth, ſo they are very many and numerous; the Covenant is full of bleſſings, it is a rich ſtore-houſe, repleniſhed with all manner of bleſſings; it is not dry, nor barren, but like the fat Olive or fruitful Vine, it is a well of ſalvation, a fountain of good things, a treaſure full of goods or unſearchable riches, which can never be emptied, nor come to an end. Hence it is that our finite narrow capacities can never apprehend the infinite grace that this Covenant contains yet as we may ſee things darkly in a Map, ſo let us endeavour as we are able to view them in ſome Map, or brief *compendium*; that by the little we do ſee, we may be raiſed up to the conſideration of things not ſeen, which ſhall be revealed in due time

The privileges of the Covenant are folded and wrapped up in the promiſes of it; every promiſe contains a privilege, but the time of unfolding every promiſe is not yet come; then only ſhall the promiſes of all ſorts be unfolded, when the heavens as Heb.1.12. *a veſture ſhall be folded up.* In the mean time we have a right and intereſt in the privileges of eternity by virtue of the promiſe; and hence the very terms of *Covenant or promiſe* are taken for the ſame, *Epheſ.* 2. 12. *Rom.* 9. 4. I ſhall for the preſent confine my ſelf only to thoſe promiſes and privileges of the Covenant which were manifeſted to *Abraham.* And they were

Of things } Temporal.
Spiritual.

1. Of things Temporal. Thus we read God promiſeth *Abraham, I will make of thee a great Nation, and I will bleſs thee and make thy name great, and thou ſhalt be a bleſſing, and I will bleſs them that bleſs thee, and curſe him that curſeth thee, and unto thy ſeed will I give* Gen.12.2. 3,7. *this Land.* We may add hereto the repetitions that God makes of theſe promiſes over and over; *lift up now thine eyes and lock from the place where thou art, North-ward, and South-ward, and Eaſt-ward, and Weſt ward, for all the Land which thou ſeeſt, to thee will I give it, and* Gen.13. 14,15,16. *to thy ſeed for ever. And I will make thy ſeed as the duſt of the Earth, ſo that if a man can number the duſt of the Darth, then ſhall thy ſeed alſo be numbred*——And the Lord brought forth *Abraham* abroad, and ſaid, *lock now towards Heaven, and tell the ſtars, if thou be able to number them; and he ſaid unto him, ſo ſhall thy ſeed be.* Gen.15.5. ——And the Lord again appeared to *Abraham,* and ſaid,——*I will make my Covenant between me and thee, and will multiply thee exceedingly,——and thou* Gen.17.2, 4,5,6,8. *ſhalt be a Father of many Nations, neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham, for a Father of many Nations have I made thee; and I will make thee exceeding fruitful, and I will make Nations of thee, and Kings ſhall come out of thee,——and I will give unto thee, and thy ſeed after thee, the Land wherein thou art a ſtranger, all the Land of Canaan for an everlaſting poſſeſſion.——By my ſelf have I ſworn, ſaith the Lord, that in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the Stars of the Heaven, and* Gen.22. 16, 17. *as the ſand upon the Sea-ſhore, and thy ſeed ſhall poſſeſs the gate of his enemies.* See here the temporal bleſſings that God promiſes *Abraham*; they are heaped together in *Gen.* 12. 2, 3.—— As.

1. *I will make of thee a great Nation*, and this he promiſeth and once again; it ſeemed a thing incredible, Gen.12.2. 3.7. becauſe *Abraham* was old, and *Sarah* was barren and old, and it ceaſed to be with *Sarah* after the manner of women; yet for all this God is *all ſufficient*; *Abraham* ſhall have his deſire, he ſhall be a Father, not only of a few Children, but of a numerous Nation, yea of many Nations; Iſhmaelites, and Midianites, and that famous Nation of the Jews (of whom it is ſaid, *what Nation is ſo great*) muſt all deſcend from *Abraham*: Scripture and heathen Authors uſe three things proverbially, to ſignifie an huge and Deut.4.7, 8. exceeding great number; the duſt of the Earth, the ſands of the Sea, and Stars of Heaven: and all theſe are brought in to reſemble the number into which the Seed of *Abraham* ſhould break forth.

2. *I will bleſs thee*, ſaith God; and this bleſſing had relation to his wealth and riches, *Abraham was very rich in Cattle, in ſilver and in gold.* No queſtion thoſe riches came from this bleſſing; *the bleſſing of the* Gen.13.2. *Lord it maketh rich, and he addeth no ſorrow with it.* This was God's care of the Children of *Abraham*, that he Prov.10. 22. would give them riches; but leſt their *hearts ſhould be lifted up*, and they ſhould forget the Lord in the midſt of their riches, he learns them and bids them remember this leſſon; *ſay not in thine heart, my power and the might of my hand hath gotten me this Wealth; but remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may eſtabliſh his covenant, which he ſware unto thy fathers, as it is this day.* Deut.8.17, 18. True riches come from God, and by virtue of this Covenant: O that none of us had any wealth, but ſuch as comes by virtue of a promiſe, and of the Covenant of grace!

3. *I will make thy name great*, ſaith God; no Monarch was ever ſo famous in conquering nations or the whole world, as *Abraham* for his faith and obedience; God hath magnified his name amongſt the *Hebrews*, who for theſe three thouſand years and upwards have acknowledged none (except *Moſes*) greater than *Abraham*; the Jews could ſay to very Chriſt, *art thou greater than our father Abraham? ——whom makeſt thou thy ſelf?* and God hath ſo magnified his name amongſt Chriſtians, that all believers look upon it as John.8.53. a glory to be called *children of Abraham*; nay, we cannot be Chriſt's, we have no part in Chriſt, unleſs we are *Abraham's ſeed, and heirs according to promiſe.*

4. *Unto thy ſeed I will give this Land*, ſaith God, as *an everlaſting poſſeſſion, Gen.* 17. 8. But how ſhould Gal.3.29. that which the *Iſraelites* poſſeſſed only for a time, be Gen.17. called an everlaſting poſſeſſion? 8. The anſwer is, that the word tranſlated *everlaſting*, doth not ever ſignifie that which ſhall have no end, but an age, a term, or continuance; as it was ſaid of *Samuel, he ſhould appear before the Lord, and there abide for ever*, (i.) as long as he lived: and *I will praiſe the Lord* (ſaith *David*) *for* 1 Sam.1. 2,2. *ever and ever* (i) whiles I live will I praiſe the Lord, *as long as I ſhall have any being I will ſing praiſes unto* Pſal. 145. 1, 2. *my God.* And the deſolations of the captivity were called *perpetual deſolations*, (i.) long deſolations, even Pſal.146.2 for ſeventy years.

Jer.25 9. Touching theſe bleſſings, or privileges, I have no more to ſay but this, that God gave more of the temporal, leſs of the ſpiritual, to the natural ſeed in the firſt ages; but in the latter ages more of the ſpiritual privileges, and leſs of the temporal; yea, and thus it is this day for the moſt-what among the Chriſtian ſeed of the Gentiles; *for ye ſee your calling brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.*

2. Of things ſpiritual, thus we read, *fear not* 1.Cor.1. 26. *Abraham, I am thy ſhield, and thy exceeding great reward; I am God all-ſufficient or omnipotent, the almighty God,* and *I will be a God unto thee, and to thy ſeed after thee*: O Gen.15.1. what precious promiſes are theſe! 1. *I am thy ſhield*, Gen.17.1. 17.7. to keep thee from all evil, ſuch a ſhield that no creature can pry through, ſuch a ſhield as ſhall cover thee over; nay, ſuch a ſhield as ſhall cover thee about; as ſometimes God ſpoke of *Jeruſalem*, I, ſaith the Lord, *will be unto her a wall of fire round about.* So here, I will be a ſhield, a wall of fire round about; Zach.2. 5. not only a wall to keep thee ſafe, but a wall of fire to conſume all them that are againſt thee; as a fire which ſtands about like a wall, doth not only defend thoſe that are within, but it burns thoſe without that come near unto it; ſo is God to his people. 2. *I am thy exceeding great reward: I am the almighty God; I will be a God unto thee.* This is the very ſoul of the covenant, and of all the promiſes of God: q. d. *quantus, quantus ſim, veſter ero*; all I am is thine, my ſelf, my goods my grace, my glory whatſoever is in me, all that I have, and all my attributes are thine; my power, my wiſdom, my counſel, my goodneſs, my riches, whatſoever is mine in the whole world, I will give it thee for thy portion; I and all that I have are thine, for thy uſe; Chriſtians! was not this an exceeding great reward? who can underſtand the heighth, and depth, and length, and breadth of this reward? ſurely *happy is the people that is in ſuch a caſe, yea, happy is that people whoſe God is the Lord*: But more of this hereafter. Pſal.144. 15.

6. What is the condition of this Covenant? I anſwer, the Condition of the covenant of grace is faith and only faith; to this purpoſe it is ſaid of *Abraham, he believed in the Lord, and he counted it to* Gen.15.6. *him for righteouſneſs.* This text is often alledged by Rom.4.3. the Apoſtles; the word *belived* imports, that he Gal.3.6. thought the Word of God to be ſure, certain, ſtable, Jam.2.23. and conſtant; it is ſuch a belief as is oppoſed to fainting, Gen.45. as it is ſaid of *Jacob* when he heard the report 25. 26. of his ſons that *Joſeph* was alive, *his heart fainted*, becauſe he believed not; but when he believed, his heart revived; and *David* ſaith of himſelf, Pſal.27. 13. *I had fainted, unleſs I had belived.* So that it is a lively motion of the heart, aſſenting unto, and truſting in God, and in the word of God as firm and conſtant. This was the very condition of the Covenant, which God required of *Abraham*; *q. d. Abraham*, doſt thou believe that ſuch a Meſſiah ſhall be ſent into the world? art thou able to belive? yes, *I believe Lord,* ſaith *Abraham*: Well, ſaith God, I will put thee to the trial; I will give thee a ſon, though thou art as a dead Man, and *Sarah* as a dead Woman; yet I will promiſe thee a ſon, art thou able to believe? Again, thou ſeeſt the land of *Canaan*, thou haſt not one foot in it, yet I will give thee this Land in the length and breadth of it for thy poſſeſſion, art thou able to believe this? You will ſay, what are theſe to the condition of the Covenant, which is only to believe in God, and to believe in Jeſus Chriſt? O yes; 1. Theſe were ſhadows of the great promiſe, Chriſt; and therefore that act of faith, whereby *Abraham* believed that he ſhould have a ſon, and that his Children ſhould poſſeſs the land of *Canaan* was likewiſe a branch, a ſhadow a pledge of that main act of faith, whereby he believed the promiſed ſeed, in whom himſelf and all the Nations of the earth ſhould be bleſſed. But, 2. Let this be remembred that *Abraham* did not only believe the temporal promiſes, but every promiſe; *as I will be thy ſhield, and thy exceeding great reward*; *now* who is our ſhield but Chriſt? and who is our reward but Chriſt? but eſpecially he believed the promiſe of the ſeed, and who is the head of the ſeed but Chriſt? yea, he believed in that promiſed ſeed, *in whom all the Nati-* John8.56. *ons of the Earth ſhould be bleſſed*; and who was that but Chriſt? *your father Abraham* (ſaith Chriſt) *rejoiced to ſee my day, and he ſaw it, and was glad.* He ſaw it? how could he ſee it? *thou art not yet fifty years old,* (ſaid the Jews) *and haſt thou ſeen Abraham?* or could *Abraham* ſee thee, or thy day? Yes, even then he ſaw it when he believed in Chriſt? he could ſee it no other ways but by an eye of faith; and therefore no queſtion he believed in Chriſt, and that was counted to him for righteouſneſs.

But (may ſome ſay) if faith alone be the condition of the Covenant, then what need is there of any obedience, or works of holyneſs? —— this was Jam.8.20. the old plea of looſe libertines in the Apoſtles times, to whom *James* gave anſwer, *But wilt thou know O vain man, that faith without works is dead! a good tree* (ſaith Chriſt) *is known by its fruits*; and ſo is right and ſound faith; let a man believe in truth, and he cannot but love; and if he love, he cannot but be full of good works; thus *Abraham* was juſtified by faith, *Abraham believed God* (ſaith the Apoſtle) *and it was* Jam.2.23. compared with 21. 22. *imputed to him for righteouſneſs*; but was not this faith accompanied with works? obſerve but (ſaith the Apoſtle) when God bad him offer his Son, did he not do it? and was not that an exceeding great work? ſurely *his faith wrought with his works, and by faith was his works made perfect.*

7. Who is the head both as undertaker, and purchaſer, and treaſurer upon whom this Covenant is eſtabliſhed? I anſwer, Chriſt, and none but Chriſt. *All the promiſes of God in him are Yea, and Amen, unto* 2 Cor. 1. 20. *the glory of God by us.* This was very darkly held forth in the firſt manifeſtation of the Covenant to *Adam*, but now in this ſecond breaking forth of it, it is very fully expreſſed and often repeated; thus Gen. 12. 3. *in thee ſhall all the families of the earth be bleſſed*; Gen.12.3. and *Gen.* 18. 18. *all the nations of the earth be bleſſed* Gen.18. 18. *in Abraham*, and *Gen.* 22. 18. *in thy ſeed ſhall all the* Gen.22. 18. *Nations of the earth be bleſſed.* In comparing theſe See the ſam ein Gen.26.4. and28.14. texts we have a clear underſtanding thereof; *in thee*, in *Abraham*, ſhall all the Families, and nations of the Earth be bleſſed; but leſt *Abraham* himſelf ſhould be thought author of this univerſal bleſſing, therefore is the explication, *in thee* (i.) *in thy ſeed*, ſaith the Apoſtle very expreſly, is Jeſus Chriſt; *now to Abraham* Gal. 3.16. *and his ſeed were the promiſes made*; *he ſaith not, and to ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt.* So then here is the ſenſe; out of thy poſterity, ſhall Spring the Meſſiah, by whom not only thy poſterity, but all the nations of the earth ſhall be bleſſed. you may remember in the firſt promiſe Chriſt was callde *the ſeed of the woman*; but now *the ſeed of Abraham*; Chriſt was the Son of *Eve*, or (if you will) the Son of *Mary*, and ſo the ſeed of the woman; and *Mary* was a daughter of *Abraham*, and ſo Chriſt, and *Mary* and all upwards were of the ſeed of *Abraham.* But where ſhall we find mention of the paſſion of Chriſt in this expreſſure of his Covenant to *Abraham*? in the firſt manifeſtation it was included in that phraſe of *bruiſing his heel*, and ſurely this is eſſential to the covenant of grace in any overture of it: ſome anſwer that this is thrice put on in the paſſage of this Covenant with *Abraham*: firſt, in the federal confirmation by *the ſmoaking furnace, and burning lamp,* Gen. 15. 17. *that paſſed between thoſe pieces of the ſacrifice*: as the ſacrifice was divided, ſo was Chriſt's body torn: and as the ſmoaking furnace, and burning lamp paſſed between the divide pieces, ſo the wrath of God run betwixt (as I may ſay) and yet did not conſume the Gen.17. 10,11. rent and torn nature of Chriſt. 2. In that federal confirmation by the ſign of circumciſion: there could not be circumciſion without ſhedding of blood, and where God commands ſhedding of blood in any of his ancient ordinances, it doth certainly reach to the blood of Chriſt, and his everlaſting teſtament. 3. In the reſolved Sacrifice of *Iſaac*, which was a plain type of the death of Chriſt. See it in theſe particulars Gen. 22. 10. 1. *Iſaac* was *Abraham's* ſon, his only ſon, his innocent ſon, the beloved ſon of his Father; and yet *Abraham* freely offers up his ſon; ſo Chriſt was the ſon of God, his only Son, his innocent ſon, *like to us in all things, ſin only excepted*; and the beloved ſon of his Father, *this is my beloved Son in whom I am well pleaſed*; and yet God more freely offers up his Son out of his own boſom. 2. *Abraham* by God's commiſſion roſe early in the Morning to ſacrifice his Son; and the Jews by God's permiſſion riſe early in the morning to condemn the Son of God: and hence he is called *the* Pſal.22.1. *Hind of the morning*, compaſſed with dogs that hunted and purſued his life. 3. *Abraham* muſt offer his Son upon the Mount, the very Mount on which *Solomon's* Temple was built, which typified the body of Jeſus John.2.19 Chriſt, *Joh.* 2. 19. So God offered his Son upon the Mount, if not on the ſame Mount (as *Auguſtine* thinks) yet on a Mount not far diſtant from it; *Golgotha* was the very skirt of *Moriah*; the one being within the gate of the City, and the other not far without, the very neareſt to the City of all. 4. *Abraham* firſt laid the wood on *Iſaac*, and then he laid *Iſaac* on the wood; ſo God firſt lays the Croſs on Chriſt, Joh.19.17 18. *He bearing his Croſs, went forth into a place called a place of a skull,* and then he lays Chriſt on the Croſs, there they *crucified* him, ſaith *John*; or there they bound him to the Croſs, and faſtened his hands and feet thereto

with nails. 5. *Iſaac* muſt be offered alone, the ſervants muſt ſtay at the foot of the hill, little knowing the buſineſs and ſorrow in hand; ſo Chriſt muſt Iſa. 63. 3. *tread the wine-preſs alone*: the Diſciples fear and fly, and little conſider the agony of their Maſter. 6. *Abraham* carries in his hand the ſword and fire againſt his Son, ſo God carries in his hand the ſword and fire: the ſword ſignifying the Juſtice of God, the fire his burning wrath againſt the ſins of men? and both theſe were bent againſt Chriſt, in whom the juſtice of God is ſatisfyed, and the flame of his wrath extinct and quenched. That this was a plain type of Chriſt's paſſion is hinted at in the bleſſing that *God* ſpeaks to Gen. 22. 16, 17, 18. *Abraham* after this trial, *by my ſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thy Son, thine only Son, that in bleſſing I will bleſs thee, and in thy Seed ſhall all the Nations of the earth be bleſſed.* All believers are bleſſed in the death of Chriſt who was that ſeed of *Abraham*, typified by *Iſaac*, *Abraham's* Son; for as *Abraham* intended, ſo God truly ſacrificed his Son, his only Son, to take away ſin.

Thus far of the Covenant of promiſe as it was manifeſted from *Abraham* to *Moſes*.

Sect. 4. *Of the Covenant of promiſe as manifeſted to* Moſes.

THE next breaking forth of this gracious Covenant was to *Moſes*, the revenging juſtice of God had now ſeized on mankind for many generations, even thouſands of years, ſo that now it was high time for God in the midſt of wrath to remember mercy, and to break out into a clearer expreſſion of the promiſe, or Covenant of Grace. To this purpoſe the Lord calls up *Moſes* to Mount Sinai, and there of his infinite Exod. 20. 2. love and undeſerved mercy he makes, or renews his Covenant with him and the children of *Iſrael*. *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the houſe of bondage, thou ſhalt have no other gods before me.*

For the right underſtanding of this, we ſhall examine theſe particulars.

1. Whether the Law was delivered in a Covenant way?

2. In what ſence is the Law a Covenant of grace?

3. How may it appear that the Law in any ſence is a Covenant of grace?

4. Why ſhould *God* in the Law deal with us in a Covenant-way rather then a meer abſolute ſupreme way?

5. What are the good things promiſed in this expreſſure of the Covenant?

6. What is the condition of this Covenant on our part, as we may gather it hence?

7. Who was the Mediator of this Covenant?

8. What of Chriſt, and his death, do we find in this manifeſtation of the Covenant;

For the firſt, whether the Law was delivered in a Covenant-way? it is affirmed on theſe grounds.

1. In that it hath the name of a Covenant. 2. In that it hath the real properties of a Covenant. 1. The name of a Covenant as it appears in theſe Texts. Exod. 34. 27, 28. *And the Lord ſaid unto Moſes, write theſe words, for after the tenor of theſe words, I have made a Covenant with thee, and with Iſrael: and he was there with the Lord forty days, and forty nights, he did neither eat bread, nor drink water. and he wrote upon the tables the words of the Covenant the ten Commandments:* ——— Deut. 4. 13. *And he declared unto you his Covenant, which he commanded you to perform, even the ten Commandments, and he wrote them upon two* Deut 9. 9. *tables of ſtone,* ——— *When I was gone* (ſays *Moſes*) *up into the Mount to receive the two Tables of ſtone, even the tables of the Covenant which the* ver. 11. *Lord made with you, then I abode in the Mount forty days and forty nights; I neither did eat bread nor drink water.* --- *And it came to paſs at the end of forty days, and forty nights, that the Lord gave me the two tables of ſtone, even the tables of the Covenant.* ——— *So I turned and came* ver. 15. *down from the Mount, and the Mount burned with fire, and the two tables of the Covenant were in my two hands.* It appears plainly and expreſly in theſe Texts that the Law is a Covenant.

2. The Law hath the real properties of a Covenant, which are the mutual conſent and ſtipulation on both ſides. You may ſee a full relation of this in Exod. 24. 3, 4, 5, 6. 7, 8. *And Moſes came and told* Exod. 24. 3, 4, 5, 6, 7, 8. *the people all the words of the Lord, and all the judgments: and all the people anſwered with one voice, all the words which the Lord hath ſaid will we do: And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael? And he ſent young men of the children of Iſrael, which offered burnt offerings and ſacrificed peace-offerings of oxen unto the Lord; And Moſes took half of the blood and put it in baſons, and half of the blood he ſprinkled on the Altar, And he took the book of the Covenant, and read in the audience of the people, and they ſaid, all that the Lord hath ſaid, will we do, and be obedient; and Moſes took the blood, and ſprinkled it on the people, and ſaid, Behold the blood of the Covenant which the Lord hath made with you concerning all theſe words.* This very paſſage is related in the Epiſtle to the Hebrews, *when Moſes had ſpoken every precept to all the* Heb. 9. 19, 20. *people, according to the Law, he took the blood of the calves and goats, with water and ſcarlet-wooll, and hiſſop, and ſprinkled both the book, and all the people ſaying, This is the blood of the Teſtament,* (*or Covenant*) *which God hath enjoined unto you.* In the words you may obſerve theſe properties of a Covenant; 1. That God on his part expreſſeth his conſent and willingneſs to be their God: this will appear in the preface of the Law, of which hereafter. 2. That the people on their part give their full conſents, and ready willingneſs to be his ſervants. Both theſe appear in that, 1. Moſes writes down the Covenant Covenant-wiſe. 2. He confirms the Covenant by outward ſigns, as by the blood of Calves and Goats; whereof one half he puts in baſons, to ſprinkle it on the people; and the other half of the blood he ſprinkles on the Altar; that ſprinkling on the people ſignified their voluntary Covenanting with the God, and the blood ſprinkled on the Altar ſignified God's entering into Covenant with the people. Thus we have real Covenanting when the Law is given.

2. In what ſence is the Law a Covenant of Grace? I anſwer, the Law may be conſidered in ſeveral ſences; as 1. Sometimes it ſignifies largly any heavenly Doctrine, whether it be promiſe or precept, and in this ſence the Apoſtle tells us *of the Law of works, and* Rom. 3. 27 *of the Law of faith.* 2. Sometimes it ſignifies any part of the old Teſtament in which ſence Jeſus anſwered the Jews, *Is it not written in your Law, I ſaid* Joh. 12. 34 *ye are God's?* Now where was that written but in the book of the *Pſalms*? 3. Sometimes it ſignifies the Pſal. 82. 6. whole œconomy, and peculiar diſpenſation of God's worſhip unto the Jews, according to the moral, ceremonial, and judicial Law in which ſence it is ſaid to continue until *John*, *The Law and the Prophets were* Luk. 16. 16. *until John: But ſince that time the Kingdom of God is preached.* 4. Sometimes it is taken ſynecdochically Gal. 5. 23. for ſome acts of the Law only. *Againſt ſuch there is no Law.* 5. Sometimes it is taken only for the Ceremonial Law, *The Law having a ſhadow of good things to* Heb. 10. 1. *come.* 6. Sometimes it is uſed in the ſence of the Jews? as ſufficient to ſave without Chriſt; and thus the Apoſtle generally takes it in his Epiſtle to the *Romans*, and *Galatians*. 7. Sometimes it is taken for that part of the Moral Law, which is meerly mandative and preceptive, without any promiſe at all. 8. Sometimes it is taken for the whole Moral Law, with the preface and promiſes added to it; and in this laſt ſence

we take it, when we ſay it is a Covenant of grace?

3. How may it appear that the Law in this ſence is a Covenant of grace? it appears, 1. By that contract betwixt God and *Iſrael* before the promulgation of the Law. Exod. 19. 5, 6. If ye *will obey my voice indeed, and keep my Covenant, then ye ſhall be a peculiar treaſure unto me above all people, for all the earth is mine? and ye ſhall be* Jer. 11. 4. *unto me a Kingdom of Prieſts and an holy nation.* Whereunto the Prophet *Jeremy* hath reference, ſaying, *obey my voice, and do them according to all which I command you, ſo ſhall you be my people, and I will be your God.* Both theſe Scriptures ſpeak of the Moral Law, or ten Commandments, containing the preface and promiſes; and how ſhould that Law, be any other but a Covenant of grace, which runs in this tenor, *I will be your God, and you ſhall be my people; my peculiar treaſure; a Kingdom of Prieſts, an holy nation, if you will but hear and obey my Commandments?* Surely theſe privileges could never have been obtained by a Covenant of works; what? to be a Kingdom of Prieſts, an holy Nation, a peculiar treaſure to the Lord? what? to be beloved of God as a deſirable treaſure (for ſo it is in the original) which a King delivers not into the hands of any of his Officers, but keepeth it to himſelf? this cannot be of works; No, no, theſe are privileges vouchſafed of meer grace in Jeſus Chriſt; and therefore *Peter* applies this very promiſe to the 1 Pet. 2. 9. people of God under the Goſpel, 1 *Pet.* 2. 9.

2. It appears by that contract betwixt God and *Iſrael* in the promulgation of the Law; then it was that God proclaimed himſelf to be the God of *Iſrael*; ſaying, *I am the Lord thy God which brought thee out of the Land of Egypt, out of the Houſe of bondage.* Some hold this to be the affirmative part of the firſt Commandment, in which the Goſpel is preached, and the promiſes therein contained are offered. We ſay it is a preface to the whole Law, prefixed as a reaſon to perſwade obedience to every Commandment. But all univerſally acknowledge that it is a free Covenant, which promiſeth pardon of ſin, and requireth faith in the Meſſiah, when God ſaith to *Iſrael*, *I am the Lord thy God which brought thee out of the Land of Egypt*, doth he not propound himſelf as their King, Judge, Saviour, and Redeemer; yea, and ſpiritual Redeemer, from their bondage of ſin and Satan whereof that temporal deliverance from *Egypt* was truly a type? the Lord begins his Commandments with an evangelical promiſe: And it is very obſervable, that as theſe words, *I am the Lord thy God*, are prefixed immediately to the firſt Commandment, ſo in ſundry places of Lev. 19. 3, 11, 12, 16, 18, 37. Scripture they are annexed to all the reſt; *ye ſhall fear every man his Mother, and his Father; and keep my Sabbaths, I am the Lord your God: Ye ſhall not ſteal, neither deal falſely, neither lye one to another, and ye ſhall not ſwear by my Name falſely, neither ſhalt thou profane the Name of thy God; I am the Lord*—— *Neither ſhalt thou ſtand againſt the blood of thy neighbour, I am the Lord*—— In a word *thou ſhalt love thy neighbour as thy ſelf, I am the Lord*; or if that contain only the ſecond Table, *therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them; I am the Lord.* Add we to this, that in the ſecond Commandment God is deſcribed to be one ſhewing mercy unto thouſands, all which muſt needs argue the Law to be a Covenant of grace. 3. It appears by the Contract betwixt God and *Iſrael* after the promulgation of the Law: is it not plainly expreſſed by *Moſes*, Deu. 26. 17, 18. *Thou haſt avouched the Lord this day to be thy God; and to walk in his ways, and to keep his ſtatutes and commandments.* -- *And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldſt keep his commandments?* Yea, and after this in the Land of *Moab*, *Moſes* was commanded by the Lord to make a Covenant with the children of *Iſrael*, beſides the Covenant which he made with them in *Horeb*; now this was the very ſame that God made with them on *Sinai*, only it muſt be renewed, and it is expreſly ſaid, *ye ſtand this day to enter into a Covenant with the Lord your God*, —— *That he may eſtabliſh* Deu. 29. 12, 13. *you to be a people unto himſelf, and that he may be a God unto you, as he had ſworn to Abraham, Iſaac, and Jacob.* Surely this muſt needs be a Covenant of grace, how ſhould it be but of grace that God promiſed to be the God of *Iſrael*? Here are many ſweet and precious promiſes, and they are all free and gracious; and therefore we conclude the Law, in the ſence aforeſaid to be a Covenant of grace.

4. Why ſhould God in the Law deal with us in a Covenant-way rather than a meer abſolute ſupreme way? I anſwer, 1. In reſpect of God? it was his pleaſure in giving the Law not only to manifeſt his Wiſdom, and Power, and Soveraignty, but his faithfulneſs, and truth, and love, and the glory of his grace; *that he might make known* (as the Apoſtle Rom. 9. ſpeaks) *the riches of his glory on the veſſels of mercy* 1 John. 4. 8. *which he had afore prepared unto glory.* God's love is a part of his name, *for God is love*, and God's faithfulneſs is a part of his Name, *I ſaw heaven opened* Rev. 19. 11. (ſaid *John* in a viſion) *and behold a white horſe, and he that ſate upon him was called faithful and true*: now, how ſhould we ever have known God's love at leaſt in ſuch a meaſure? Or how ſhould we ever have known God's faithfulneſs and truth at all, if he had not entered into a Covenant with us? It is true, if he had given the Law in a meer abſolute ſupreme way, if he had given the precept without any promiſe, he might fully have diſcovered his illimited ſupreme power, but his ſo dear love and faithfulneſs could not have been known: Now therefore let the world take notice of his ſingular love, and of his faithfulneſs; as *Moſes* ſaid to *Iſrael*, *Becauſe the Lord* Deut. 7. 8, 9. *loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the hands of bondmen, from the hand of Pharaoh, King of Egypt; Know therefore that the Lord thy God he is God, the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thouſand generations.*

2. In reſpect of us, God would rather deal with us in a Covenant-way, then in a meer abſolute ſupreme way, upon theſe grounds—— 1. That he might bind us the faſter to himſelf: A Covenant binds on both parts: The Lord doth not bind himſelf to us, and leave us free; No, *I will bring you* Eze. 20. 37. (ſaith God) *into the bond of the Covenant.* The Lord ſees how ſlippery and unſtable our hearts are, how apt we are to ſtart aſide from our duty towards him, Jer. 14. 10. *we love to wander*; and therefore to prevent this inconſtancy and unſettledneſs in us, and to keep our hearts more ſtable in our obedient walking before him, it pleaſed the Lord to bind us in the bond of Covenant, that as we look for a bleſſing from God, ſo we look to keep Covenant with God: you may ſay a command binds as well as a Covenant; it is true, but a Covenant doth as it were twiſt the cords of the Law, and double the precept upon the ſoul; when it is only a precept, then God alone commands it, but when I have made a promiſe to it, then I command it and bind it upon my ſelf.

2. That our obedience might be more willing and free; an abſolute Law might ſeem to extort obedience, but a Covenant and agreement makes it clearly to appear more free and willing. This is of the nature of the Covenant of grace; firſt God promiſeth mercy, to be our exceeding great reward; and then we promiſe obedience, to be his free, and willing people; and thus we become Gods, not only by

a property founded in his ſovereign power and love, but by a property growing out of our own voluntary conſents; we are not only his people, but his willing people; we give him our hand, when we become his and enter into Covenant with him: Ezek.17. 18. See the expreſſion, *Ezek.* 17. 18. *He deſpiſed the oath by breaking the Covenant, when lo he had given his hand.* We are his, as the wife is her husbands: Ezek.16. 8. *I entred into Covenant with thee, ſaith the Lord God, and thou becameſt mine*; now in marriages, free and mutual conſent you know is ever given, and ſo it is here.

3 That our conſolations might be ſtronger; that in all our difficulties and diſtreſſes we might ever have recourſe to the faithfulneſs and love of Chron.17. 27. God. 1. To the faithfulneſs of God This was *David's ſtay*, and this may be ours; though friends be unfaithful, and may deceive, yet the 2 Cor.1. 20. Lord is faithful, and cannot fail his people, *his promiſes are Yea, and Amen*, we may build upon it. 2. That we might have recourſe to the love of God: This indeed was the prime end why God delivered his Law in way of a Covenant, that he might ſweeten and indear himſelf to us, and ſo draw us to him with cords of love; had God ſo pleaſed, he might have required all obedience from us, and when we had done all, he might have reduced us into nothing, or at leaſt not have given us heaven for an inheritance, or himſelf for a portion; but his love is ſuch, that he will not only command, but he will Covenant, that he might further expreſs and communicate his love: how then ſhould this but incourage us to go to God in all diſtreſſes? O what thankful loving thoughts ſhould we have of God that would thus infinitely condeſcend to Covenant with us!

5 What are the good things promiſed in this expreſſure of the Covenant? not to reckon up the temporal promiſes of riches, honour, victory, peace, and protection in a Land of Oil, Olive, and Honey, the great mercies of God are expreſſed in theſe terms, *I am the Lord thy God which brought thee out of the land of Egypt, out of the houſe of bondage.* This is the great promiſe of the Covenant, it is as great as God himſelf: That we may better ſee it, and know it, I ſhall take it in pieces; the gold is ſo pure, that it is pity the leaſt filing ſhould be loſt. Here God deſcribes himſelf by theſe notes. 1. By his only eternal and perfect Eſſence, *I am the Lord.* 2. By the plurality of perſons in that one Eſſence, *I am the Lord God, Jehovah Elohim.* 3. By the propriety his people have in Jehovah Elohim, *I am the Lord thy God.* 4. By the fruit of that propriety in reference to Iſrael, *which brought thee out of the land of Egypt, out of the houſe of bondage.*

Exod.6.3. 1. *I am Jehovah*: We read *he appeared to Abraham, Iſaac, and Jacob, by the name of God Almighty*, but now he was known to the Iſraelites by his name *Jehovah, I am the Lord.* Why, was it not by that name that he appeared to *Abraham, Iſaac, and Jacob?* No, no, ſaith God; *By my name Jehovah was I not known unto them.* This hath occaſioned a queſtion, how can this be? do we not read expreſly that God ſaid to Gen.15.7. Gen.28. 13. *Abraham, I am the Lord that brought thee out of* Ur *of the* Chaldees? and again, *I am the Lord* God *of* Abraham *thy Father, and the God of* Iſaac? how then is it ſaid that by his name *Jehovah* he was not known unto them? This place hath perplexed many of the learned: But the meaning ſeems to be this, that though he was known to the Patriarchs by his name *Jehovah*, as it conſiſts of letters, ſyllables, and ſounds; yet he was not experimentally known unto them in his conſtancy to perform his promiſe in bringing them out of the land of *Egypt* until now. This name *Jehovah* denotes both his being in himſelf and his giving of being, or performance to his word, and promiſe; thus indeed he was not known, or manifeſted to the patriarchs: They only were ſuſtained by faith in God's Almighty power, without receiving the thing promiſed; it is ſaid of *Abraham*, that while he was yet alive, God *gave him no* Acts 7.5. *inheritance in* Canaan, *no not ſo much as to ſet his foot on, yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him*; and now when his ſeed came to receive the promiſe, and to have full knowledge and experience of his power and goodneſs, then they knew the efficacy of his name *Jehovah.* So upon performance of further promiſes, he ſaith, they ſhall know him to be *Jehovah, and thou* Iſa.49.2,3. *ſhalt know that I am the Lord*——*Therefore my people* Iſa.52.6. *ſhall know my name, they ſhall know in that day that I am he that doth ſpeak, behold it is I.*

2. *I am Jehovah Elohim*, this denotes the plurality of perſons; God in delivering of the law, doth not only ſhew his being but the manner of his being; that is the three manners of ſubſiſting in that one ſimple and eternal being; or the Trinity of perſons in that unity of Eſſence, the word ſignifies *ſtrong, potent, mighty*; or if we expreſs it plurally, it ſignifies the *Almighties*, or *the Almighty Powers*; hence the Scriptures apply the general name, God, to the perſons ſeverally, the Father is God, *Heb.* 1.1, 2. the Son is God, *Act.* 20. 28. and the Holy Ghoſt is God, *Acts* 5. 3, 4. Now God is ſaid to be the Author of theſe Laws delivered in a Covenant-way by *Moſes*, that ſo the greater authority may be procured to them; and hence all Law-givers have endeavoured to perſwade the people, that they had their Laws from God.

3. *I am the Lord thy God*; herein is the propriety, and indeed here is the mercy that *God* ſpeaks thus to every faithful Soul, *I am thy* God, by this appropriation God gives us a right in him, yea a poſſeſſion of him. 1. A right in him; as the woman may ſay of him to whom ſhe is Married, this man is my husband, ſo may every faithful ſoul ſay of the Lord, he is my God. 2. A poſſeſſion of him; God doth not only ſhew himſelf unto us, but he doth communicate himſelf unto us in his holineſs, mercy, 1 John.1.3. truth, grace, and goodneſs; hence it is ſaid, *we have fellowſhip with the Father and with the Son Jeſus Chriſt*, and Chriſt is ſaid to *come and ſup with us*; Rev. 3 20. and to *kiſs us with the kiſſes of his mouth*; and to be Cant.1.1, 2. *near to us in all that we call upon him for*, ſurely this Deut. 4.7. is the higheſt happineſs of the Saints, that God is their God; when they can ſay this, they have enough; if we could ſay, this Houſe is mine, this Town, this City, this Kingdom, this World is mine, what is all this? O but when a Chriſtian comes at length, and ſays, this God that made all the world is mine, this is enough, indeed this is the greateſt promiſe that ever was made, or ever can be made to any creature. Angels or Men herein (if we obſerve it) God gives himſelf to be wholly ours, conſider God eſſentially, or perſonally. Conſider *Jehovah Elohim*, all is ours; God in his eſſence, and glorious attributes communicates himſelf to us for good, and God perſonally conſidered, as Father, Son and Holy Ghoſt, they all enter into Covenant with us.

1. The Father enters into Covenant with us; he promiſeth to be a father to us, hence ſaith the Lord, *Iſrael is my Son, my firſt born*; and again, *is* Exod.4. 22. *Ephraim my dear Son? Is he a pleaſant Child*; The Jer.31.20. Lord ſpeaketh as though he were fond of his Children; as delighting in them, for ſo it is ſaid, *the Lord taketh pleaſure in them that fear him:* Pſ.14.11. Or as even pitying of them, for ſo it is ſaid like- Pſal 103. wiſe, *like as a father pityeth his Children*, 13.

his children, ſo the Lord pityeth them that fear him.

2. The Son is in Covenant with us, and ſpeaks to us in this language, *thou art mine*; how comes that about? Why I have redeemed thee, I have called thee by thy name, and therefore *thou art mine*, this is Chriſt's Covenant with us; he brings us back to his Father, from whoſe preſence we were baniſhed, and ſets us before his face for ever; he undertakes for us to take up all controverſies which may fall out between God and us; he promiſeth to reſtore us to the Adoption of Sons; and not only to the title, but to the inheritance of Sons, that *we might be where he is.* 3. The Holy Ghoſt makes a Covenant with us. *By one offering he hath perfected for ever them that are ſanctified; whereof the Holy Ghoſt alſo is a witneſs and a worker.*——*This is the Covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them.* I know the Father is implied in this, yet here is the proper work of the Holy Ghoſt. What the Father hath propoſed for us from all Eternity, and the Son hath purchaſed for us in his time, that the Holy Ghoſt effects in us, and for us as in our time, he applies the blood of Chriſt for the remiſſion of Sins: He writes the Law in our hearts: He comforts us in our ſadneſs: He ſupports us in our faintings and guides us in our wanderings. Now he that effects theſe things for us, and in our behalf he is therefore ſaid to make a Covenant with us. Thus *Elohim*, God perſonally conſidered, Father, Son, and Holy Ghoſt are, in Convenant with us.

4. This is the great promiſe, what can be greater? When God ſaid to *Abraham I will be thy* God, what Heb.6.13. could he give more? So when God tells us, *I am the* Lord *thy* God, what could he ſay more? God *having no greater to ſwear by* (ſaith the Apoſtle) *he ſwore by himſelf.* So God being minded to do great things for his People; and having no greater thing to give, he gives himſelf. O the goodneſs of God in Chriſt! *I am the* Lord *thy* God. 5. Let us ſee the fruit of this in reference to *Iſrael*; *which brought thee out of the Land of Egypt, out of the houſe of bondage.* This was God's promiſe long before to *Abraham*, *know of a ſurety, that thy ſeed ſhall be a ſtranger in a Land that* Gen.15. 13,14. *is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years: and alſo that Nation whom they ſhall ſerve will I judge and afterwards they ſhall come out with great ſubſtance.* See here *Iſrael* muſt be ſtrangers in *Egypt*, and ſerve the *Egyptians* four hundred years, but then he will bring the mount of the land of *Egypt*, and out of their ſervile bondage: Why this argues that God is *Jehovah*: Now he has performed what he had foretold, and this argues that God in Chriſt is our Redeemer: For what was this redemption from *Egypt*, but a type of our freedom from ſin, death and hell? Here is the work of redemption joined with that great name *Jehovah Elohim*, to ſignifie that ſuch a redemption is a clear teſtimony of a true and mighty God. Whether this were laid down only as a peculiar argument to the *Jews* to keep the Commandments, or it belongs alſo to us, being grafted in, and become of the ſame ſtock with them, I ſhall not diſpute: This is without any controverſie that their bondage was typical, and our's ſpiritual: You ſee the good things promiſed in this Covenant.

6. What is the condition of this Covenant on our part as we may gather it hence; The condition of this Covenant is faith in *Jeſus*, which is implied in the promiſe, *I will be thy* God, or *I am the* Lord *thy* God: And commanded in the precept built upon it, *thou ſhalt have me to be thy* God, or *thou ſhalt have no other* Gods *before me.* But where is faith in Jeſus Chriſt mentioned either in promiſe or precept? I anſwer, if it be not expreſſed, it is very plainly intended, or meant: God is not the God of *Iſrael* but in and through the Mediator: Neither can *Iſrael* take God to be their God but by faith in the Meſſiah. In the prophets we read frequently theſe exhortations: *Truſt in the Lord, commit thy ſelf unto the Lord, lean upon the Lord, and rule thy burden upon the Lord:* But what the Prophets exhort unto, that is commanded in this expreſſure of the Covenant. And who can truſt in the Lord, or commit himſelf to the Lord, or lean upon the Lord, or roul his burthen on the Lord, if he be a ſinner, unleſs it be in and through a Mediator? *Iſrael* muſt walk before God in all well-pleaſing; and the Apoſtle tells us, that *without faith it is impoſſible to pleaſe* God. But to go further, what is the meaning of this firſt commandment in the affirmative part, but to *have one* God *in Chriſt to be our* God *by faith*? It is Heb.11.6. true, there is no mention made of Chriſt, or faith, but that is nothing; there is no mention of Love, and yet our Saviour diſcovers and commands it there; when the Lawyer tempted Chriſt, *Maſter, which is the great Commandment in the* Mat.22. 36,37,38. *Law*? You know Chriſt's anſwer, *thou ſhalt love the Lord thy* God *with all thy heart, with all thy ſoul, and with all thy mind, this is the firſt and great Commandment*, *Mat.* 22. 36, 37, 38. Now as our Saviour diſcovers *love* there, ſo in like manner is Faith and Chriſt there the neceſſary conſequents. But you may object, what ſay we to obedience? Is not that rather the condition of this Covenant thus ſhining in the Law?

Indeed the Law and Obedience are Correlatives. But in this caſe we are not to look to the Laws as meerly mandatory; we gave you the ſence of the word, and how it is uſed as a Covenant of grace? Remember only this; the Law is conſidered either more ſtrictly, as it is an abſtracted rule of righteouſneſs, holding forth life upon no other terms but perfect Obedience; or more largely, as that whole Doctrine delivered on Mount *Sinai*, with the Preface and Promiſes adjoined: In the former ſence it is a Covenant of works? But in the latter ſence it is a Covenant of grace,——And yet I dare not ſay, that as the Law is a Covenant of grace, it doth exclude obedience. In ſome ſort Obedience as well as Faith may be ſaid to be a condition of the Covenant of grace; I ſhall give you my thoughts in this diſtinction, Obedience to all God's Commandments is either conſiderable as a cauſe of life, or as a qualification of the ſubject; in the former ſence it cannot be a condition of the Covenant of grace, but in the latter ſence it may, if by condition we underſtand whatſoever is required on our part, as precedent, concomitant, or ſubſequent to the Covenant of grace, repentance, faith and obedience are all conditions; but if by *Condition* we underſtand whatſoever is required on our part as the cauſe of the good promiſed, though only inſtrumental, why then faith, or belief in the promiſes of the Covenant is the only condition: Faith and obedience are oppoſed in the matter of juſtification and ſalvation in the Covenant, not that they cannot ſtand together in one ſubject, for they are inſeparably united; but becauſe they cannot concur and meet together in one Court, as the cauſe of juſtification or ſalvation. Now when we ſpeak of the condition of the Covenant of grace, we intend ſuch a condition as is among the number of true cauſes; indeed in the Covenant of works, obedience is required as the cauſe of life; but in the Covenant of grace, though obedience muſt accompany faith, yet not obedience, but only faith is the cauſe of life contained in the Covenant.

7. Who was the Mediator of this Covenant? To this we diſtinguiſh of a double Mediator, *viz.* typical, and ſpiritual; *Moſes* was a typical, but Chriſt was the ſpiritual Mediator:

And herein was *Moſes* privileged above all before him; he was the Mediator of the Old Teſtament, Chriſt reſerving himſelf to be the *Mediator of a better* Heb. 8. 6. *Covenant* (*i. e.*) of the New Teſtament. *Moſes* received the Law from God, and delivered it to the People, and ſo he ſtood a Mediator between God and the People; never was Mortal Man ſo near to God as *Moſes* was; *Abraham* indeed was called God's friend; but *Moſes* was God's favorite; and never was Mortal Man either in knowledge, love or authority ſo near unto the People as *Moſes* was (which makes the *Jews*) (O wonder) to Idolize him to this very day. *Moſes* was called in, as a Mediator on both parts. 1. On God's part, when he called him up to receive the Law, and all thoſe meſſages which God ſent by him to the People. 2. On the Peoples part, when they deſired him to receive the Law; for they were afraid by reaſon of the fire, Deut. 5. 5. and durſt not go up into the Mount: Mark how he ſtiles him as a Mediator: *At that time* (ſaith he) *I ſtood between the Lord and you to ſhew you the word of the Lord:* He was God's mouth to them, and he was their mouth to God; and he was a prevailing Mediator on both parts: He prevailed with God for the ſuſpending of his Juſtice, that it ſhould not break out, upon the people; and he prevailed with the people to bind them in Covenant unto God, and to make profeſſion of that Obedience which the Lord required and called for; yet for all this, I call him not a Mediator of Redemption, but Relation: A great deal of difference there is betwixt *Moſes* and *Chriſt*: As, 1. *Moſes* only received the Law, and delivered it to the people; but *Chriſt* our true *Moſes* fulfilled it. 2. *Moſes* broke the Tables, to ſhew how we in our Nature had broken the Law, but *Chriſt* our true *Moſes* repairs it again. 3. *Moſes* had the Law only writ in Tables of Stone, but *Chriſt* writes it in the Tables of our hearts. 4. *Moſes* was meer Man, but *Chriſt* is God as well as Man: *Moſes* was only a Servant in God's Houſe, but *Chriſt* is a Son; yea, *Chriſt* is Lord of his own Houſe the Church: *Moſes*'s mediation was of this uſe, to ſhew what was the true manner of Worſhipping God, but he did not inſpire force and power to follow it; he could not reconcile Men to God as of himſelf, and therefore it appeared that there was need of another reconciler, *viz.* the Lord Jeſus Chriſt.

8. What of Chriſt, and of his death, do we find in this manifeſtation of the Covenant? I anſwer, 1. In delivering the Law, we find ſomething of Chriſt: There is a queſtion whether the Lord himſelf immediately in his own perſon delivered the Deut. 5. 22. Law? And ſome conclude affirmatively from the Preface, *God ſpake theſe words, and ſaid*] and from that paſſage of *Moſes*, *theſe words the Lord ſpake unto all your Aſſembly in the Mount out of the midſt of the fire,——— and wrote them on two Tables of Stone, and delivered them unto me.* But others are for the negative, and ſay, this proves not that they were pronounced or delivered immediately by God; for we find in Scripture, that when the Angels were the immediate perſons, yet the Lord himſelf is reported to have ſpoken unto Men, *Gen.* 18. 2, 13. *Exod.* 3. *Aug. de Trin. l.* 2. *c.* 15. 2, 6, 7. And *Auguſtine* is reſolute, that Almighty God himſelf in the time of the Old Teſtament did not ſpeak to the *Jews* with his own immediate voice, but only by Chriſt, or by his Angels, or by his Prophets; and for this Miniſterial voice of his Angels Acts 7. 5. Gal. 3. 19. ſome produce theſe Texts: *who have received the Law by the Ordinance of Angels, and wherefore then ſerveth* Heb. 2. 2. *the Law? It was added becauſe of tranſgreſſions till the ſeed ſhould come, to whom the promiſe was made, and it was ordained by Angels in the hand of a Mediator. And, if the word ſpoken by Angels was ſtedfaſt*, &c. For my part, it hath puzled me at times, whether of theſe opinions to take; but others ſay (and I am now as apt to join with them as with either of the former) That Jeſus Chriſt the ſecond perſon of the Trinity, to be incarnate, who is called the *Angel of the Covenant, Mal.* 3. 1. and *the Angel of his preſence*, Iſa. 63. 9. was he that uttered and deliver'd the Law unto Acts 7. 38. *Moſes*; and to this purpoſe are produced theſe Texts, *This Moſes is he that was in the Congregation with the Angel, which ſpake to him in the Mount Sinai.* Now this Angel was Chriſt, as it is cleared in the following verſe; Acts 7. 31. *whom* (or which Angel) *our Fathers would not obey, but thruſt him from them, and in their hearts turned back again into Egypt.* They would not obey the Angel, but thruſt him from them, (*i. e.*) they tempted the Angel whom they ſhould have obeyed; 1 Cor. 10. 9. and who was that but Jeſus Chriſt? As it is cleared more fully and expreſly by the Apoſtle, *Neither let us tempt Chriſt as ſome of them alſo tempted, and were deſtroyed of Serpents.* Some of the Learned are of opinion that Chriſt the Son of God did in the ſhape of a Man deliver the Law. But I leave that.

2. In the Law it ſelf, as it is a Covenant of Grace, we find ſomething of Chriſt; in the Preface he Proclaims himſelf to be our God; and in the firſt Commandment we are bound to take this God to be our God; and in the ſecond, he gives us a double Reaſon or Motive to obey; *for I the Lord thy God am a jealous God, I ſhew mercy unto thouſands of them that love me and keep my Commandments.* And in the fifth Commandment he gives a promiſe of long life in *Canaan*, which is either to be look'd at as a type of Heaven, or literally, for a proſperous condition here on Earth; but howſoever it is by virtue of the Covenant, and as a Teſtimony of God's love; now all theſe promiſes are made in Chriſt. God is not our God but in and through Jeſus Chriſt; God will not ſhew mercy unto thouſands, nor unto one of all the thouſands of his Saints, but as they are in Jeſus Chriſt: God will not give us long life here, or eternal life hereafter, but in, for, and through the Lord Jeſus Chriſt; what if *Moſes* writ not down the word *Chriſt*] yet certainly *Moſes* writ of *Chriſt*] his words John 5. 46. imply *Chriſt*, as Chriſt himſelf told the *Jews*, *Had ye* John 1. 45. *believed Moſes, ye would have believed me; for Moſes wrote of me*; and as *Philip* told *Nathanael*, *we have found him of whom Moſes in the Law and the Prophets write, Jeſus of Nazareth*, John 1. 45. Surely Chriſt was, if not the only ſubject, yet the only ſcope of all the writings of *Moſes*; and therefore in the Law it ſelf you ſee we find ſomething of Chriſt.

3. In the Expoſition of the Law, as *Moſes* gives it here and there, we find ſomething of Chriſt. Yea if we obſerve it, *Moſes* brought ſomething more to the expreſſion of Chriſt, and of the Covenant of Grace, than ever was before: In the firſt promiſe it was revealed that Chriſt ſhould be the Seed of the Woman; in the ſecond manifeſtation of the promiſe, it was revealed that Chriſt ſhould be of the Seed of *Abraham*; but in *Moſes*'s writings, and *Moſes*'s time, we learn more expreſly that Chriſt was to be incarnate, and to have his Converſation amongſt Men: The promiſe runs thus; *And I will dwell among the Children of Iſrael, and will be their God, and* Exod. 29. 45, 46. *they ſhall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them; I am the Lord their God.* The ſame promiſe is renewed and repeated; *and I will* Lev. 46. 11, 12. *ſet my Tabernacle amongſt you, and my Soul ſhall not abhor you; and I will walk among you and I will be your God, and ye ſhall be my People*; this promiſe was punctually fulfilled when Chriſt was incarnate; for then was *the Word made fleſh, and dwelt amongſt us*, John 1. 14. Or if it be referred to John 1. 14.

the habitation of God by his Spirit among the ſpiritual ſeed of *Abraham*, then it implies the incarnation of Chriſt, becauſe that was to go before the plentiful habitation of Chriſt's Spirit in the Saints Deut. 18. 15. Again, *Moſes* writing of Chriſt, *The Lord thy God* (ſaith he) *will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren like unto me, unto him ſhall ye hearken.* Was not this a plain expreſſion? *Peter* in his Sermon to the *Jews*, Preached Jeſus Chriſt, and he tells the *Jews* that this *Jeſus Chriſt was Preached unto them before*: When before? Even in *Moſe's* time; and for proof he cites this very Text, Acts 3. 20, 22. *For* Moſes *truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me, him ſhall ye hear in all things, whatſoever he ſhall ſay unto you.*

4. In the confirmation of the Law we find ſomething of Chriſt. It was confirmed by Seals and Sacrifices, &c. What, were all theſe but a type of Chriſt, in the former expreſſion of the Covenant we found the Seal of Circumciſion, but now it pleaſed God to add unto the former another Seal for Confirmation of their Faith, *ſc.* The Paſſover: And was not this a type of Chriſt, the immaculate Lamb of God, which taketh away the ſins of the World? Again, in this manifeſtation *Moſes* brought in the Prieſthood as a ſetled Ordinance to offer ſacrifices for the people: And was not this a type of Chriſt, our true and unchangeable High Prieſt? I have ſometimes ſeen the Articles of a believing *Jews* Creed, collected out of *Moſes's* Law; as thus, *I believe that the Meſſiah ſhould die to make ſatisfaction for ſin:* This they ſaw in their continued bloody Sacrifices, and their deliverance from *Egypt* by the death of a Lamb, taught them no leſs. 2. *I believe that he ſhall not die for his own ſins, but for the ſins of others*; This they might eaſily obſerve in every ſacrifice, when (according to Law) they ſaw the moſt harmleſs Birds and Beaſts were offered. 3. *I believe to be ſaved by laying hold upon his merits*: This they might gather by laying their right hand upon the head of every Beaſt that they brought to be offered up, and by laying hold on the horns of the Altar, being a Sanctuary or Refuge from purſuing vengeance. Thus we might go on: No queſtion the Death and Reſurrection of Chriſt, the Prieſthood and Kingdom of Chriſt were prefigured and typed by the Sacrifices, and the brazen Serpent, and the Prieſthood of *Aaron*, and the Kingdom of *Iſrael*. And I cannot but think that the Godly, ſpiritual *Jews* underſtood this very well; and that theſe did not reſt in Sacrifices or Sacraments, but that by faith they did really enjoy Chriſt in every of them.

5. In the intention of God's giving the Law we find ſomething of Chriſt. The very end of God in holding forth the Law, was, that upon the ſenſe of our impoſſibility to keep it, and of our danger to break it, we ſhould deſire earneſtly, and ſeek out diligently for Jeſus Chriſt: To this purpoſe ſaith the Apoſtle, *Chriſt is the end of the Law for righteouſneſs to every one that believeth.* Chriſt is the end of the Law (*i. e.*) Chriſt is the end of intention; God by giving ſo holy a Law, and by requiring ſuch perfect obedience, he would thereby humble and debaſe the *Iſraelites*, ſo that they ſhould earneſtly fly to Chriſt: In this ſence *the Law is our School-maſter to bring us to Chriſt, that we might be juſtified by faith.* A School-Maſter (you know) doth not only whip or correct, but alſo teach and direct: So the Law doth not only threaten and curſe if the work be not done, but it ſhews where power and help is to be had, *viz.* From the Lord Jeſus Chriſt. If this be ſo, how much to blame are they, that under pretence of Free grace and Chriſt, cry down the Law? Rather let us cry it up; and this is the way to ſet up Free-grace and Chriſt. Surely he that diſcovers his defects by the perfect rule of the Law, and whoſe Soul is imbittered and humbled becauſe of thoſe defects, he muſt needs prize Chriſt, deſire Chriſt, advance Chriſt in his thoughts above all the Men in the World.

And thus far of the Covenant of Promiſe as it was manifeſted from *Moſes* to *David*.

Sect. 5. *Of the Covenant of Promiſe, as manifeſted to* David.

THE next breaking forth of this gracious Covenant was to *David*; and in this manifeſtation, appears yet more of Chriſt; the expreſſion of it is chiefly in theſe words. 2 Sam. 23. 5. *Although my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and ſure.*

For the right underſtanding of this, we ſhall examine theſe Particulars.——

1. Who is the Author of this Covenant?
2. To whom is the Covenant made?
3. What is this, that the Covenant is ſaid *to be made*?
4. How is the Covenant ordered?
5. Wherein is the Covenant ſure?
6. Whether is *Chriſt* more clearly manifeſted in this breaking forth of the Covenant, than in any of the former?

1. Who is the Author of this Covenant? *David* ſays, *he hath made it*: *He* (*i. e.*) God; the Rock of *Iſrael*, the everlaſting Rock; *The Rock of their Salvation*. Pſal. 19. 5. *The Rock of their ſtrength*, Pſal. 62. 7. *The Rock of their Heart*, Pſal. 73. 26. *The Rock of their Refuge*, Pſal. 94. 22. *Their Rock and their Redeemer*, Pſal. 19. 14. The Pſalmiſt is frequent and ordinary in this ſtile, to ſhew that God is the mighty, ſtable and immutable foundation and defence of all the faithful, who fly unto him, and will truſt in him; he is ſuch a Rock as will not ſhrink nor fail his Creatures; Man is unſtable, but he is God, and not Man, who is the Author of this Covenant.

2. To whom is the Covenant made? Why, ſaith *David*, *He hath made with me an everlaſting Covenant*; (*i. e.*) either with Chriſt the Antitype, or elſe with *David* himſelf, the type of Chriſt. To the former ſence we have ſpoken elſewhere; the latter I ſuppoſe more genuine; the Covenant indeed was firſt made with Chriſt, and then with *David* as a Member of Jeſus Chriſt. Some are wholly for a Covenant betwixt God and Chriſt, and they deny any ſuch thing as a Covenant betwixt God and Man; but are not the Teſtimonies expreſs? Deut. 4. 23. *Take heed to your ſelves, leſt you forget the Covenant which the Lord hath made with you.* And, Jer. 31. 31. *I will make a new Covenant with the Houſe of Iſrael, and with the Houſe of Judah.* And by name do we not ſee God Covenanting with *Abraham*, with *Iſaac* and with *Jacob*? *Gen.* 17. 7. *Gen.* 26. 2. *Gen.* 35. 12. *Levit.* 26. 42. And here do we not ſee God Covenanting with *David*? Pſal. 89. 3. 35. *I have made a Covenant with my choſen, I have ſworn unto* David; and, *once have I ſworn by my holineſs, that I will not lye unto* David, and, Pſal. 132. 11. *the Lord hath ſworn in truth unto* David, *he will not turn from it.* Oh! Take heed of ſuch Doctrines as tend unto Liberty and Licentiouſneſs! The Covenant God makes with us binds us faſter to God: And if there be no Covenant betwixt God and us, it opens a gap to the looſneſs of our ſpirits; for how ſhou'd we be charged with unfaithfulneſs unto God, if we have not all entred into a Covenant with God.

3. What is this that the Covenant is ſaid *to be made*? This holds forth to us the freeneſs of God's entring into Covenant with us: *I will make my Covenant*

Gen.17.2. *nant between me and thee,* ſaith God: Or, *I will give my Covenant, I will diſpoſe my Covenant between me and thee,* ſo it is in the Original. And elſewhere it is plain, *Behold I give unto him my Covenant of Peace*: When God makes a Covenant, then he gives the Covenant of Grace unto all that he takes into Covenant with him: *The Lord ſet his love upon you* (ſaid Num. 25. 12. *Moſes* to *Iſrael*) *to take you into Covenant with him, not becauſe ye were more in number than other People, but be-* Deut.7.7, 8. *cauſe he loved you, and choſe your Fathers*; as noting out the freeneſs of his love towards them: He loved them: Why? He loved them becauſe he loved them. This freeneſs of his Grace in giving a Covenant, may appear in theſe Particulars.

1. In that God is the firſt that ſeeks after us, to draw us into Covenant with him; we ſeek not him; but he ſeeks us; we chuſe not him, but he chuſeth us, *he loves us firſt*; *I am found of them that ſought me not; I ſaid, behold me, behold me, unto a Nation* 1 John 4. 19. *that was not called by my name.*

1. In that there is nothing in us, to draw God in- Iſa.65.1. to a Covenant with us: Many a Man ſeeks firſt after the unmarried Virgin, but then there is Beauty, or there is Dowry, or there is ſomething or other which draws on the Man; but there is no ſuch thing in us: This made *David* ſay, when he heard of God's Covenant with him and his, *Who am I, O Lord God? And what is my Father's Houſe that thou haſt brought me hitherto*;——*and is this the manner of* 2 Sam. 7. 18, 19. *Man, O Lord God?* *q. d.* O Lord God, thou dealeſt familiarly with me as a Man dealeth with Man; or as it is elſewhere, *Thou haſt regarded me according to the eſtate of a Man of high degree.* It would make any ſoul cry out, that deeply weighs the freeneſs of 1 Chron. 17. 17. this Covenant; *Lord, what is man that thou art mindful of him, or the ſon of man, that thou viſiteſt him?*

Pſal. 8.4. 3. In that there is enough in us to keep off the Lord from ever owning us; we are as contrary to God as darkneſs is to light, or as evil is to good: *The carnal mind is enmity againſt God* (ſaith the Apoſtle) *it is not ſubject to the Law of God, neither indeed* Rom.8.7. *can it be.* We are a crooked Generation, that cannot abide the ſtraight ways of the Lord; our whole nature is ſinful and corrupt before him, and for the moſt part when we are moſt averſe and backward, and have leaſt thought of ever ſeeking after him, then it is that he ſeeks us, to take us unto himſelf; thus the Lord called *Saul* when he was perſecuting, and raging, and breathing out ſlaughter againſt the Lord, and againſt his Saints: And thus the Lord called thoſe *Jews* that *mocked* the Apoſtles when they ſpake divers Languages, *Theſe men are full of new wine*; ay, but the next word that they ſpake, is, Acts 9.4. *Men and Brethren, what ſhall we do?* O the free and Acts 2.13, 37. unexpected Grace of our God!

4. In that we are by nature no better than others that are without God, and *without Covenant*: What makes the difference betwixt us and them, but this Eph.2.12. free Grace of God? Is there any reaſon in us why one is taken into a Covenant, and another is not? Nay, I'll tell you a wonder; ſo it pleaſeth the Lord, that ſometimes God chuſeth the worſt, and leaves thoſe that are better than they; We read that Publicans and Harlots were taken in, and the righteous Generation which juſtified themſelves, and were juſtified by others, were paſſed by: Surely God reſpects none for any thing in them, his deſign is that the freeneſs of his Grace might be ſeen in thoſe whom he takes to himſelf. Hence the Apoſtle, God *chuſeth the fooliſh things of this world, and the weak* 1 Cor. 1. 27,28,29. *things of this world,* baſe and deſpiſed *things*; whileſt in the mean time he paſſeth by the *wiſe and mighty,* and things of high eſteem, that all men might ſee, it is the Grace of God, and not any thing in Man, by which we are taken into Covenant with him.

5. How is the Covenant ſaid to be ordered? The word *ordered* will help us in the Anſwer: It ſets out to us a marſhalling, and fit laying of things together, in oppoſition to diſorder and confuſion, the *Septuagint* renders it ἑτοίμασας, which ſignifies marſhalled, diſpoſed, prepared, ſet forth, as an Army in comely order: The ſame word is in *Judg.* 20. 22. *And the men of Iſrael encouraged themſelves, and ſet their Battle again in array.* As we ſee in an Ar- Judg. 20. 22. my every one is ſet in rank and file; ſo is every thing in this Covenant ranked, diſpoſed, ordered, that it ſtands at beſt advantage to receive and repel the enemy: A poor Chriſtian that hath a troubled ſpirit, he ſets himſelf againſt free Grace and this everlaſting Covenant, he raiſeth thouſands of objections againſt it; but now the Covenant is *ordered,* it ſtands like a marſhall'd Army to receive him, and repel him. Come, let us ſee how it is *ordered in all things.* I ſhall inſtance only in theſe particulars: As,——

1. It is well ordered in reſpect of the Root out of which it grew. This (ſay Divines) was the infinite Soveraignty, and Wiſdom, and Mercy of God. 1. It was founded in God's Soveraignty; he had a right to do what he would with his fallen Creatures: he might damn or ſave whom he pleaſed: *Hath not the Potter Power over the Clay, of the ſame lump to make one Veſſel unto honour, and another unto diſhonour?* Rom. 9. 21. 2. It was founded in wiſdom: The Covenant of Grace was a reſult of Council; it was no raſh act, but a deliberate act with infinite wiſdom: God being the Soveraign of all his Creatures, and ſeeing mankind in a periſhing condition, he determined within himſelf deliberately to make ſuch a Covenant of Peace, firſt with Chriſt, and then with all the Elect in Chriſt. 3. It was founded in Mercy, (*i.e.*) in the goodneſs of God flowing out freely to one in miſery: for mercy, we ſay, is made up of theſe two Acts. 1. There muſt be an Object of Miſery. 2. There muſt be a free efflux of goodneſs on that Object. Now the Covenant of Grace was founded on theſe; as, 1. There was an object of Miſery, loſt man, wretched man, undone by ſin: and, 2. There was an efflux of Gods goodneſs, his very Bowels moved within him, and they could not hold: *I have loved thee with an everlaſting love* (ſaith God) *therefore with loving kindneſs have I drawn thee.* Surely this was well ordered; a perplexed ſoul may have his Jer. 31. 3. ſpirit up in Arms againſt the Covenant of Grace, O, cries the Soul, in its ſad condition, *I am miſerable, I ſhall not live, but die, my ſins will damn me, I am loſt for ever.* Why, but ſee how the Covenant is ordered in reſpect of the root or riſe: it ſtands like a well marſhalled Army to receive, and to repel thoſe doubts: as, 1. God acted in a way of Soveraignty, and cannot God ſave thee if he will? 2. God acted in a way of Wiſdom, and though thou ſeeſt no way but one with thee, Death and Damnation; yet cannot infinite wiſdom contrive another way? 3. God acted in a way of Mercy, and, *O thou afflicted toſſed with tempeſts, and not comforted,* is not infinite Mercy above all thy Miſery? Why ſee, ſee, poor ſoul, how the Covenant repels Iſa. 54.11. all thy oppoſitions in reſpect of its riſe.

2. It is well ordered in reſpect of the perſons intereſted in it from all eternity, and they are God the Father, and in Jeſus Chriſt his Son; as for the Saints Elect, they were not then, and therefore the Covenant could not be immediately ſtruck with them; now there was great need of this order; for ſhould the Covenant have been made betwixt God the Father and the Elect from all eternity, and that immediately, a troubled ſoul would have oppo-

led it thus. 1. If it was from all eternity, how then ſhall I be capable of it? alas my being was not ſo long ſince. 2. If it were made with me immediately, then I had ſome part to perform of mine own Power and Strength; but alas I have failed, I can do nothing: O but now the Covenant is a well ordered Covenant, in theſe reſpects: For,

1. Chriſt hath been from all eternity? and thou, as an Elect Veſſel hadſt thy being in him, as he was thy Head.

2. Chriſt is able to perform the Covenant, and being contractor, it lies upon his ſcore to ſatisfie his Father; he that firſt made the bargain, muſt look to fulfil it: and for thy part, if thou doſt any thing Joh. 15. 5. it muſt be through him. *Without me ye can do nothing.* Why, ſee now, ſee how the Covenant repels all thy oppoſitions in reſpect of the Perſons intereſted in it from all eternity; God hath his place, and Chriſt his place, and Faith his place, and the Sinner his place.

3. It is well ordered in reſpect of the method of the Articles in their ſeveral workings? firſt God begins, then we come on: firſt God, on his part, gives grace and glory, and then we, on our parts, act Faith and Obedience: God hath ever the firſt work; Jer. 31. 33. as firſt, *I will be your God, and then ye ſhall be my People*: Ezek. 36. 26, 31. firſt, *I will take away the ſtony heart, and give an heart of fleſh*, and then *you ſhall loath your ſelves for your* Ezek. 36. 25. *iniquities and for your abominations*: firſt *I will ſprinkle* Ezek. 36. 27. *water upon you*, and then *ye ſhall be clean from all your filthineſs*: firſt, *I will put my Spirit into you, and cauſe* Zech. 12. 10. *you to walk in my Statutes*, and then *ye ſhall keep my judgments and do them*: firſt, *I will pour out my Spirit of Grace, and ſupplication upon you*, and then *ye ſhall mourn as a man mourning for his only Son*: firſt, I will do all, and then ye ſhall do ſomething: a perplexed troubled Spirit is apt to cry out, O! *alas I can do nothing; I can as well diſſolve a Rock, as make my heart of ſtone a heart of fleſh!* Mark now how the Covenant ſtands well ordered like an Army: I will do all, ſaith God, and then thou ſhalt do ſomething? I will ſtrengthen and quicken you, and then ye ſhall ſerve me, ſaith the Lord.

4. It is well ordered in reſpect of the end and aim, to which all the parts of the Covenant are re- Eph. 1. 6. ferred; the end of the Covenant is the *praiſe of the Glory of his Grace*: the parts of the Covenant are the Promiſe and the Stipulation; the Promiſes either Principal or Immediate, and that is God and Chriſt; or ſecondary and conſequential, and that is Pardon, Juſtification, Reconciliation, Sanctification, Glorification; and the ſtipulation on our parts are Faith and Obedience: we muſt believe in him that Juſtifies the ungodly, and walk before him in all well pleaſing. Obſerve now the main deſign and aim of the Covenant, and ſee but how all the ſtreams run towards that Ocean: God gives himſelf *to the Praiſe of the glory of his grace*, *God* gives *Chriſt to the Praiſe of the Glory of his Grace*, *God* gives Pardon, Juſtification, ſanctification, ſalvation *to the praiſe of the Glory of his Grace*; and we Believe, we Obey *to the Praiſe of the Glory of his Grace*; and good reaſon, for all is of Grace, and therefore all muſt tend *to the Praiſe of the Glory of his Grace*: it is of Grace that *God* hath given himſelf, Chriſt, Pardon, juſtification, reconciliation, ſanctification, ſalvation Eph. 2. 8. to any ſoul; it is of grace that we believe; *By grace ye are ſaved through faith, not of your ſelves, it is the gift of God.* O the ſweet and comely order of this Covenant! All is of Grace, and all tends *to the praiſe of the glory of this grace*, and therefore it is called a *Covenant of grace*: Many a ſweet ſoul is forced to cry, I cannot believe, I may as well reach heaven with a finger, as lay hold on *Chriſt* by the hand of faith; but mark how the Covenant ſtands like a well marſhalled army to repel this doubt; if thou canſt not believe, *God* will enable thee to believe; *to you it is given to believe*: Phil. 1. 29. O the Covenant of grace is a gracious Covenant: *God* will not only promiſe good things, but he helps us by his Spirit to perform the condition: He works our hearts to believe in God, and to believe in Chriſt, all is of grace, that all may tend *to the praiſe of the glory of his grace.*

5. Wherein is the Covenant ſure? I anſwer, it is ſure in the performance and accompliſhment of it. Hence Iſa. 55. 3. the promiſes of the Covenant are called *the ſure mercies of David*; not becauſe they are ſure unto *David* alone, but becauſe they are ſure, and ſhall be ſure unto all the Seed of *David*, that are in Covenant with God, as *David* was: the promiſes of Gods Covenant are not *Yea and Nay*, various and uncertain, but they are 2 Cor. 1. 20. *Yea and Amen*, ſure to be fulfilled. Hence the ſtability of Gods Covenant is compared to the firmneſs and unmoveableneſs of the mighty Mountains; nay Iſa. 54. 10. *Mountains may depart, and the Hills be removed by a miracle*, but, *my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.* Sooner ſhall the Rocks be removed, the Fire ceaſe to burn, the Sun be turned into darkneſs, and the very heavens be confounded with the earth, than the promiſe of *God* ſhall Pſ. 19. 17. fail. *The teſtimony of the Lord is ſure*, ſaith *David*: *Chriſt* made it, and writ it with his own blood; to this very end was *Chriſt* appointed, and it hath been all his work to enſure Heaven to his Saints. Some queſtion whether it be in *Gods* preſent power to blot a name out of the Book of Life? We ſay no; his deed was at firſt free, but now it is neceſſary, not abſolutely, but *ex Hypotheſi*, upon ſuppoſition of his eternal Covenant. Hence it is, that the *Apoſtle* ſays, 1 John 1. 9. *If we confeſs our Sins, he is faithful and juſt to forgive us our Sins*: It is Juſtice with *God* to pardon the *Elect's* Sins, as the caſe now ſtands. Indeed Mercy was all that ſaved us primarily; but now Truth ſaves us, and ſtands engaged with Mercy, for our Heaven: And therefore, *David* prays, *ſend forth Mercy and* Pſ. 57. 3. *Truth, and ſave me.* We find it often in the *Pſalms*, Pſ. 31. 1. 3. 24. as a Prayer of *David*; *Deliver me in thy Righteouſneſs*; 119. 40. and *Judge me according to thy Righteouſneſs*; and *Quicken* 143. 1. *me in thy Righteouſneſs*; and *in thy faithfulneſs anſwer me*; and *in thy Righteouſneſs.* Now, if it had not been for the Covenant of grace, ſurely *David* durſt not have ſaid ſuch a word. The Covenant is ſure Iſa. 55. 3. in every reſpect; *I will make an everlaſting Covenant with you* (ſaith *God*) *even the ſure Mercies of* David.

6. Whether is *Chriſt* more clearly manifeſted in this breaking forth of the Covenant, than in any of the Former? The Affirmative will appear, in that we find in this Manifeſtation, theſe Particulars—

1. That He was *God*, and Man, in One Perſon; *David's* Son, and yet *David's* Lord: *The* Lord, *ſaid* Pſ. 110. 1. *unto my* Lord, *Sit thou on My Right Hand, until I make thine enemies Thy Foot ſtool.*

2. That he ſuffered for us; and in his Sufferings, Pſ. 22. 1. How many particulars are diſcovered? As *firſt*, His Cry, *My God, My God, Why haſt Thou forſaken Me?* Mat. 27. 46. *Secondly*, The *Jews* Taunts; *He truſted on the* Lord, Pſ. 22. 8. *that He would deliver Him; let him deliver him* Mat. 27. 43. *if He delight in him. Thirdly*, The very manner of His Death; *They pierced My Hands, and My* Pſ. 22. 16, 17, 18. *Feet I may tell all my Bones, they look and ſtare upon Me: they part My Garments among them, and caſt Lots upon* Mat. 27. 35. *My Veſture.*

3. That He Roſe again for us; *Thou wilt not leave* Pſ. 16. 10. Acts 2. 31. *My Soul in Hell, neither wilt Thou ſuffer Thine Holy One to ſee Corruption.*

4. That *He* Aſcended up into Heaven; *Thou* Pſ. 68. 18. Eph. 4. 8.

haſt

Eph. 4. 8. *haſt Aſcended up on High, Thou haſt led Captivity Captive, Thou haſt received Gifts for Men.*

5. That *He* muſt be King over us, both to Rule and Govern *His* Elect, and to bridle and ſubdue *His* Enemies: *I have ſet My King upon My Holy Hill of* Pſ. 2. 7. Acts 13. 33. Sion; *I will declare the Decree, the* Lord *hath ſaid unto Me, Thou art My Son, this day have I begotten Thee.*— *The* Lord *ſaid unto* My Lord, *Sit Thou at my Right* Pſ. 110. 1, 2. *Hand, until I make Thine Enemies Thy Footſtool. The* Heb. 1. 13. Lord *ſhall ſend the Rod of Thy Strength out of* Zion, *Rule Thou in the midſt of Thine Enemies.*

6. That *He* muſt be Prieſt, as well as King; and Pſ. 110. 4. Heb. 56. Sacrifice, as well as Prieſt; *The* Lord *hath Sworn, and will not Repent; Thou art a Prieſt for ever, after the* Pſ. 45. 7. *Order of* Melchiſedech——*Thou loveſt Righteouſneſs, and hateſt Wickedneſs; therefore* God, *Thy* God, *hath anointed Thee with the Oyl of Gladneſs, above thy Fellows*: (*i. e.*) Above all Chriſtians, who are thy Fellows, Conſorts, and Partners, in the Anointing: *Sacrifice and Burnt-Offering Thou wouldſt not have; but* Pſ. 40. 6, 7. Heb. 10. 5, 7. *mine Ear haſt Thou bored; Burnt-Offering, and Sin Offering haſt thou not required. Then ſaid I, Loe I come: In the Volume of the Book it is written of me, That I ſhould do Thy Will, O God.* Mine Ears haſt Thou bored, or digged open; The *Septuagint*, to make the Sence plainer, ſay; *But a Body haſt Thou fitted me, or prepared for me*: Meaning that his Body was ordained, and fitted to be a Sacrifice for the Sins of the World, when other legal Sacrifices were refuſed as unprofitable. O ſee, how clearly *Chriſt* is revealed in the Expreſſure of the Covenant! It was never thus before.

And thus far of the Covenant of Promiſe, as it was manifeſted from *David* till the *Captivity*.

Sect. 6. *Of the Covenant of Promiſe, as manifeſted to* Iſrael, *about the time of the Captivity.*

THE great breaking-forth of this Gracious Covenant was to *Iſrael* about the time of their *Captivity*. By reaſon of that *Captivity* of *Babylon*, *Iſrael* was almoſt clean deſtroyed; and therefore, then it was high time, that the *Lord* ſhould appear like a *Sun* after a ſtormy Rain, and give them ſome clear Light of *Chriſt*, and of this Covenant of Grace than ever yet. He doth ſo, and it appears eſpecially in theſe words; *Behold, the days come,* Jer. 31. 31, 32. *ſaith the* Lord, *that I will make a new Covenant with the houſe of* Iſrael, *and with the Houſe of* Judah; *not according to the Covenant which I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of* Egypt; *which my Covenant they* 33, 34. *break, although I was an Husband unto them, ſaith the* Lord; *but this ſhall be the Covenant that I will make with the Houſe of* Iſrael: *After thoſe days, ſaith the* Lord, *I will put my Law in their inward Parts, and write it in their Hearts; and I will be their* God, *and they ſhall be My People; and they ſhall teach no more, every Man his Neighbour, and every Man his Brother, ſaying, Know the* Lord; *for they ſhall all know Me from the Leaſt of them unto the Greateſt of them, ſaith the* Lord; *for I will forgive their Iniquity, and remember their Sin no more.* In this Expreſſure of the Covenant, we ſhall examine theſe Particulars:——

1. Why it is called a *New Covenant*.
2. Wherein the Expreſſure of this Covenant doth excel the former, which *God* made with their Fathers?
3. How doth *God* put the Law into our inward Parts?
4. What is it to have the Law written in our Hearts?
5. How are we taught of *God*, ſo as not to need any other kind of Teaching comparatively?
6. What is the Univerſality of this Knowledge, in that *All ſhall know me, ſaith the Lord?*
7. How is God ſaid to forgive Iniquity, and never more to remember ſin?

1. Why is it called *a New Covenant?* I anſwer; It is called *New*, either in reſpect of the late and new Bleſſings, which God vouchſafed *Iſrael*, in bringing back their Captivity with Joy, and planting them in their own Land again; or it is called *New*, in reſpect of the Excellency of this Covenant: Thus the *Hebrews* were wont to call any thing Excellent, *O ſing unto the* Lord *a New Song*, Pſal. 96. Pſ. 96. 1. 1. that is, an Excellent Song: Or is it called *New*, in contradiction to the Covenant of Promiſe before *Chriſt* came. In this latter Sence, the very ſame words here, are repeated in the *Epiſtle* to the *Hebrews*: *Behold the Days come, ſaith the* Lord, *when I will make a New Covenant with the Houſe of* Iſrael, *and* Heb. 8. 8, 13. *the Houſe of* Judah.—— *In that He ſaith a New Covenant, He hath made the Firſt Old; now that which decayeth, and waxeth old, is ready to vaniſh away.* The *New Covenant* is uſually underſtood in the latter Sence; it is *New*, becauſe diverſe from that which *God* made with the Fathers before *Chriſt*; it hath a new Worſhip, new Adoration, a new Form of the Church, new Witneſſes, new Tables, new Sacraments and Ordinances: and theſe never to be abrogated or diſanulled, never to *wax Old*, as the Apoſtle ſpeaks: Yet in reſpect of thoſe new Bleſſings, which *God* beſtowed upon *Iſrael* immediately after the Captivity, this very Manifeſtation may be called *New*: And in reference to this; *Behold the days come, ſaith the* Lord, *that they ſhall no more ſay, The* Lord Jer. 23. 7, 8. *liveth, which brought up the Children of* Iſrael *out of the Land of* Egypt; *but the* Lord *liveth, which brought up, and which led the Seed of the Houſe of* Iſrael *out of the* North-Country, *and from all Countreys whither I had driven them, and they ſhall dwell in their own Land.*

2. Wherein doth the Expreſſure of His Covenant excel the former, which *God* made with their Fathers? I anſwer,——

1. It excels in the very Tenor, or outward Adminiſtration of the Covenant; for this Covenant, after it once began, continued without Interruption until *Chriſt*, whereas the Former was broken, or did expire. Hence *God* calls it a *New Covenant*;——*Not according to the Covenant, which I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of* Egypt, *which my Covenant they brake, altho I was an Husband unto them, ſaith the Lord.* In this reſpect it might be called *New*, or, at leaſt, it may be called an *Inchoation of the New*, becauſe it continued till *Chriſt*, which no other Expreſſure of the Covenant did before, and ſo it excelled all the former.

2. It excels in the Spiritual Benefits and Graces of the Spirit. We find, that under this Covenant they were more plentifully beſtowed upon the *Church*, than formerly. Mark the Promiſes: *I will ſet My Eye upon them for Good, and I will bring them again to this Land;* Jer. 24. 6, 7. *and I will build them, and not pull them down; and I will plant them, and not pluck them up; and I will give them a Heart to know Me, that I am the* Lord; *and they ſhall be My People, and I will be their* God; *for they ſhall return unto Me with their whole Heart.*—— Again, *I will ſhake all Nations, and the Deſire of the Nations ſhall come,* Hag. 2. 7, 8, 9. *and I will fill this Houſe with Glory, ſaith the* Lord *of Hoſts: The Silver is mine, and the Gold is mine, ſaith the* Lord *of Hoſts; the Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts, And will put my Law in their inward parts, and write it in their Hearts, and I will be their God, and* Jer. 31. 33, 34. *they ſhall be my People, and they ſhall teach no more every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt of them unto the greateſt of them,*

ſaith the Lord : for I will forgive their iniquities, and I will remember their Sins no more.

3. It excels in the diſcovery and revelation of the Mediator, in and through whom this Covenant was made : In the former expreſſion we diſcovered much, yet in none of them was ſo plainly revealed the time of his coming, the place of his birth, his name, the paſſages of his nativity, his humiliation and kingdom, as we find them in this.——

Dan.9.24. 1. Concerning the time of his Coming ; *Seventy weeks ſhall be determined upon thy people, and upon thy holy City, to finiſh the Tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy.*

Mica. 5.2. 2. Concerning the place of his Birth : *But thou Bethlehem Ephrata, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting.*

Iſa. 9. 6. 3. Concerning his Name : *Unto us a Child is*
born, unto us a Son is given, and the Government ſhall
be upon his Shoulders ; and his Name ſhall be called
Wonderful, Counſellor, the Mighty God, the Everlaſting
Jer. 23. 6. *Father, the Prince of Peace——In his days Judah ſhall*
be ſaved, and Iſrael ſhall dwell ſafely, and this his Name
whereby he ſhall be called, the Lord our Righteouſneſs——
Iſa. 7. 14. *Behold a Virgin ſhall conceive, and bear a Son, and thou*
O Virgin, ſhall call his Name Immanuel.

4. Concerning the paſſages of his Nativity, that he ſhould be born of a Virgin, *Iſa.* 7. 14. That at his Birth all the Infants round about *Bethlehem* ſhould be ſlain, *Jer.* 31. 15. That *John* the Baptiſt ſhould be his Prodromus, or forerunner, to prepare his way, *Mal.* 3. 1. That he ſhould flee into *Egypt*, and be recalled thence again, *Hoſ.* 11. 1. I might add many Particulars of this kind.

5. Concerning his humiliation : *Surely he hath*
Iſa. 53. 4. *born our griefs and carried our ſorrows, yet we did not*
eſteem him ſtricken, ſmitten of God, and afflicted ; but
he was wounded for our tranſgreſſions, he was bruiſed for
our iniquities, the chaſtiſement of our peace was upon
him, and with his ſtripe were we healed.——He was
5. *oppreſſed, and he was afflicted, yet he opened not his Mouth.*
7. *——He was taken from Priſon, and from Judgment,*
and who ſhall declare his Generation? He was cut off out
of the Land of the Living ; for the tranſgreſſion of my
8. *people was he ſtricken——It pleaſed the Lord to bruiſe*
him, he hath put him to grief.——Therefore will I divide
him a portion with the great, and he ſhall divide
the ſpoil with the ſtrong, becauſe he hath poured out his
Soul unto Death, and he was numbred with the tranſgreſſors,
and he bare the Sin of many, and made interceſſion
for the tranſgreſſors. One would think this were rather
a Hiſtory than a Prophecy of Chriſt's sufferings ;
you may if you will take the pains, ſee the
circumſtances of his ſufferings, as that he was ſold
for thirty pieces of ſilver, *Zech.* 11. 12. and that
with thoſe thirty pieces of ſilver there was bought
afterwards a Potters field, *Zech.* 11. 13. That he
muſt ride into *Jeruſalem* before his Paſſion on an Aſs,
Zech. 9.9. *Zech.* 9. 9. I might ſeem tedious if I ſhould proceed.

6. Concerning his Kingdom. *Rejoice greatly O*
Iſa.62.11. *Daughter of Zion, ſhout O Daughter of Jeruſalem, behold*
Mat.21.5. *thy King cometh unto thee ; he is juſt and having Salvation,*
lowly, and riding upon an Aſs, and upon a Colt the
Foal of an Aſs. Behold a King, behold thy King ; behold thy King cometh, and he comes unto thee. 1. He is a *King*, and therefore able. 2. He is *thy King*, and therefore willing ; wonderful Love that he would come, but more wonderful was the manner of his coming : He that before made man a Soul after the Image of God, then made himſelf a Body after the Image of Man. And thus we ſee how this Covenant excels the former in every of theſe reſpects.

3. How doth God put the Law into our inward parts? I anſwer, God puts the Law into our inward parts by enlivening or qualifying of a Man with the Graces of Gods Spirit, ſuitable to his Commandment ; firſt, there is the Law of God without us, as we ſee it or read it in Scriptures ; but when it is put within us, then God hath wrought an inward diſpoſition in our minds, that anſwers to that Law
without us ; for example, this is the Law without ;
Thou ſhalt love the Lord thy God with all thy Heart, and Deut. 6.5.
with all thy Soul, and with all thy Strength ; To An- Deut. 30.
ſwer which, there is a promiſe ; *I will circumciſe thy* 6.
Heart, and the Heart of thy Seed, to Love the Lord thy
God with all thy Heart, and with all thy Soul ; now
when this promiſe is fulfilled, when God hath put
the affections and grace of Love within our hearts,
when the habit of Love is within, anſwerable in all
things to the command without, then is the Law put
into our inward parts. Again, this is the Law with-
out, *Thou ſhalt fear the Lord, and keep his Ordinances,* Deut. 13.
and his Statutes, and his Commandments to do them : to 4.
anſwer which, there is a promiſe ; *I will make a Co-* Jer. 32.
venant with you, and I will not turn away from you to 40.
do you good, but I will put my fear into your hearts,
and you ſhall not depart from Me ; now when this
promiſe is accompliſhed, when God hath put the affection and grace of fear within our hearts, when the habit of fear is within, anſwerable to that Command without, then is the Law put into our hearts. Surely this is Mercy that God ſaith in his Covenant, *I will put my law in their inward parts* ; many a time a poor Soul cries out, he is troubled with ſuch and ſuch a luſt, and he cannot keep this and that Commandment, he cannot out-wreſtle ſuch and ſuch ſtrong inclinations to evil, O but then go to God, and preſs him with this, *Lord, it is a part of thy Covenant, thou haſt ſaid, thou wilt circumciſe my heart ; thou haſt ſaid, thou wilt put thy Law in my inward parts ; thou haſt ſaid, thou wilt diſſolve theſe luſts, Lord I beſeech thee do it for thy Covenants ſake.*——But here's another Queſtion.

How may we know this inward work of Grace, this Law in our inward parts? The beſt way to ſatiſfy our doubts in this, is to look within ; open we the door and cloſet of our hearts, and ſee what lies
neareſt and cloſeſt there ; that we ſay is intimate and
within a man, which lies next to his heart : *He that* Mat. 10.
loveth Father or Mother more than Me (ſaith Chriſt) *is* 37.
not worthy of Me : We know the love of Father or
Mother, is a moſt natural thing ; it comes not by
teaching, but it is inbred in us as ſoon as we are born ;
and yet if we love not Chriſt more than theſe, if
Chriſt lie not cloſer to our hearts than Father or Mother,
we are not worthy of Chriſt ; our natural life is
a moſt inward and deep thing in a man, it lies near the
heart ; *Skin for Skin* (ſaid the Devil once truly) *and all* Job 2. 4.
that a man hath will he give for his Life ; but *he that hates* Luke 14.
not Father and Mother yea and his own life alſo (ſaid 26.
Chriſt) *he cannot be my Diſciple.* Hence the Apoſtle, to Gal.2.20.
expreſs this intimate, inward life of grace, he ſaith, *I live, yet not I, but Chriſt liveth in me ; the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me.* What an emphatical ſtrange expreſſion is this? *I live, yet not I, but Chriſt liveth in me* ; *q. d.* I live not the life of ſenſe, I breath not bodily breath, that is, comparatively to the life of faith ; his very natural life, tho inward, is ſaid not to be lived, in reſpect of his life of grace, which is more inward. And let this ſerve for reſolution to that queſtion.

4. What is it to have the *Law written in our hearts*? This writing contains the former, and is ſomething more ; the Metaphor is expreſſed in theſe Particulars.——

1. It is ſaid to be written, that there might be ſomething within, anſwerable to the Law without; it was written without, and ſo it was written within. This Writing is the very ſame with Copying or Tranſcribing. The Writing within is every way anſwerable to the Writing without: Oh what a mercy is this, that the ſame God who writ the Law with his own Finger in the Tables of Stone, ſhould alſo write the ſame Law with the Finger of his Spirit in the Tables of our Hearts! as you ſee in a Seal, when you have put the Seal on the Wax, and you take it off again, you find in the Wax the ſame Impreſſion that was on the Seal: So it is in the Hearts of the Faithful, when the Spirit hath once ſoftned them, then he writes the Law (*i. e.*) he ſtamps an inward aptneſs, an inward diſpoſition on the Heart, anſwering to every particular of the Law; Rom. 7. 23. this is that which the Apoſtle calls *the Law of the mind, I ſee another Law in my Members warring againſt the Law of my mind.* Now what is this Law in the mind, but a diſpoſition within, to keep in ſome meaſure every Commandment of the Law without? And this is the Writing of the Law (or if you will) the Copying or Tranſcribing of the Law within us.

2. It is ſaid to be written that it might be rooted, and rivetted in the Heart, as when Letters are engraven in Marble; ſo is the manner of Gods writing: if God write, it can never be obliterated or blotted out: Letters in Marble are not eaſily worn out again; no more are the writings of God's Spirit: Some indeed would have them as writings in duſt: but if *Pilate* could ſay, *What I have written, I have written*; how much more may God? Hence are all thoſe Promiſes of Perſeverance; *My Covenant ſhall ſtand faſt with him*, Pſal. 89. 28. and, *The root of the righteous ſhall not be moved*, Prov. 12. 3. and, *Even to your old Age I am he; and even to hoary hairs will I carry you*, Iſa. 46. 4. I deny not, but men of glorious Gifts may fall away; but ſurely the pooreſt Chriſtian that hath but the ſmalleſt meaſure of Grace, he ſhall never fall away; if the Law be written in our hearts, it ſtill remains there; Grace habitual is not removable: ſooner will the Sun diſcard its own beams, than Chriſt will deſert or deſtroy the leaſt meaſure of true Grace which is a beam from the Sun of Righteouſneſs.

3. It is ſaid to be *written*, that it might be as a thing legible to God, to others, and to our ſelves. 1. To God, he writes it that he may read it, and take notice of it; he exceedingly delights himſelf in the graces of his own Spirit: and therefore the Spouſe after this *writing*, after the planting of his Grace in her, ſhe deſires him to *come into his Garden,* Cant. 4. 6. *and eat his pleaſant Fruits*; *q. d.* Come, read what thou haſt written; come, and delight thy ſelf in the Graces of thy own Spirit: the only delight that God has in the World is in his Garden, a gracious ſoul; and that he might more delight in it, he makes it fruitful: and thoſe Fruits are precious Fruits; as growing from Plants ſet by his own Hand, reliſhing of his own Spirit, and ſo fitted for his own Taſte 2. The Law is written that it might be legible to others. 2 Cor. 3. 2, 3. So *Paul* tells the *Corinthians*, *You are manifeſtly declared to be the Epiſtle of Chriſt*: How manifeſtly declared? why, *known and read of all Men.* As we are able to read Letters graven in Stone, ſo may others read and ſee the Fruits and Effects of this Law written in our Hearts. And good reaſon; for wheresoever God works the principles of Grace within, it cannot but ſhew it ſelf in the outward Life and Converſation: Ezek. 36. 27. it is God's Promiſe, firſt, *I will put my Spirit within them,* and then, *I will cauſe them to walk in my ſtatutes*; Mat. 12. 34. and it is God's Truth, *Out of the abundance of the heart the mouth ſpeaketh.* What the mind thinketh, the hand worketh. 3. The Law is written that it may be legible to our ſelves; a gracious heart is privy to its own grace and ſincerity, when it is in a right Temper: if others may read it by its Fruits, How much more we our ſelves, who both ſee the Fruits, and feel that habitual diſpoſition infuſed into us? Nor is this without its bleſſed Uſe; for by this means we come to have a comfortable evidence both of God's Love to us, and of our Love to God. You ſee now what we mean by this *writing* of the Law within us.

5. How are we taught of God, ſo as not to need any other kind of teaching comparatively? I anſwer——

1. God teacheth inwardly, *In the hidden part thou* Pſ. 51. 6. *haſt made me know wiſdom*, ſaith *David*; and again, *I thank the Lord that gave me counſel, my reins alſo inſtruct* Pſ. 16. 17. *me in the night ſeaſon.* The reins are the moſt inward part of the Body, and the night ſeaſon the moſt retired and private time; both expreſs the intimacy of divine teaching; man may teach the brains, but God only teacheth the reins: the knowledge which man teacheth, is a ſwiming knowledge; but the knowledge which God teacheth, is a ſoaking knowledge. *God who commanded light to ſhine out of darkneſs, hath ſhined into our hearts.* Mans light may ſhine into the head, but Gods light doth ſhine into the heart: *His Chair is in Heaven that teacheth hearts,* ſaith *Auſtin.* *Cathedram habet in cœlis qui corda docet.* Aug.

2. God teacheth clearly, *Elihu* offering himſelf inſtead of God to reaſon with *Job*, he tells him, *My* Job 33. 3. *words ſhall be of the uprightneſs of my heart, and my lips ſhall utter knowledge clearly.* If ever the Word come home to an heart, it comes with a convincing clearneſs. So the Apoſtle, *Our Goſpel came unto you, not in word only, but in power, and in the Holy Ghoſt, and in* 2 Theſ. 1. 5. *much full aſſurance.* The word hath a treble Emphaſis, aſſurance, full aſſurance, and much full aſſurance; here is clear work.

3. God teacheth experimentally; the ſoul that is taught of God can ſpeak experimeetally of the truth it knows. 2 Tim. 1. 12. *I know whom I have believed*, ſaith *Paul*; I have experienced his faithfulneſs and all-ſufficiency, I dare truſt *my all* with him, I am ſure he will keep it ſafe to that day. Common knowledge reſts in generals, but they that are taught of God, can ſay, *As we have heard, ſo we have ſeen*, they can go along with every truth, and ſay, *It is ſo indeed, I have experienced this and that Word upon my own Heart.* In this caſe the Scripture is the Original, and their Heart is the Copy of it, as you have heard; they can read over the Promiſes and Threatnings, and ſay *Probatum eſt.* *David* in his Pſalms, and *Paul* in his Epiſtles ſpeaks their very Hearts, and feels their very temptations, and makes their very objections: They can *ſet to their Seal that God is true*; John 3. 33. they can ſolemnly declare by their lives and converſations that God is true and faithful in his word and promiſes.

4. God teacheth ſweetly and comfortably: *Thou* Pſal. 119. 102, 103. *haſt taught me*, ſaith *David*, and then it follows, *How ſweet are thy words unto my taſte? Yea, ſweeter than the Honey to my Mouth?* He rolled the word and promiſes as Sugar under his Tongue, and ſucked from thence more ſweetneſs than *Sampſon* did from his Honeycomb: *Luther* ſaid, *he would not live in Paradiſe if he muſt live without the Word; but with the Word* (ſaid he) *I could live in Hell.* *Cum verbo in inferno facile eſt vivere.* Luth. 4. tom. oper. lat. When Chriſt put his hand in by the hole of the door to teach the heart, *her bowels were moved, and then her fingers drop upon the handles of the Lock ſweet ſmelling myrrh,* Cant. 5. 5. The teachings of Chriſt left ſuch a bleſſing upon the firſt motions of the Spouſes heart, that with the very touch of them ſhe is refreſhed, her fingers drop myrrh, and

her bowels are moved as the very monuments of his gracious teachings; So in Cant. 1. 3. Cant 1. 3. *Becauſe of the ſavour of thy Ointment, thy Name is as an Ointment poured forth, therefore do the virgins love thee.* Chriſt in Ordinances doth as *Mary* open a Box of Ointments, which diffuſeth a ſpiritual ſavour in Church-Aſſemblies, and this only the ſpiritual Chriſtian feels. Hence the Church is compared to a *Garden ſhut up*; Cant.4.12 *a Fountain ſealed*; wicked men are not able to drink of her delicacies or ſmell of her ſweetneſs; a ſpiritual Sermon is a Fountain Sealed up, the ſpiritual adminiſtration of a Sacrament is a Garden *Aug. l.* 16. *Confeſ. c.* 40. encloſed: *Sometimes, O Lord, thou giveſt me a ſtrange motion, or affection* (ſaid *Auguſtine*) *which if it were but perfected in me, I could not imagine what it ſhould be but eternal life.* Chriſtians! Theſe are the teachings of God, and in reference to this *we ſhall no more teach every man his neighbour, and every man his brother, ſaying, know the Lord.* God's teaching is another kind of teaching than we can have from the hands of men, there is no man in the world can teach thus; and therefore they whom God teacheth, need not any other kind of teaching reſpectively or comparatively.

6. What is the univerſality of this knowledg, *They ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord*; The meaning is, that all that are in the Covenant of grace, ſhall be ſo taught of God, as that in ſome meaſure or other they ſhall every one know God inwardly, clearly, experimentally, ſweetly and ſavingly. I know there are ſeveral degrees of this knowledge; God hath ſeveral Forms in his School: There are *fathers* for ex- 1 John 2. 12. perience, *young men* for ſtrength, and *babes* for the truth and being of Grace: As one Star differeth from another in glory, ſo alſo is the School of Chriſt; But here I am beſet on both ſides. 1. Many are apt to complain, *alas they know little of* God! ſweet babes conſider, 1. It is free grace, you are Stars; though you are not Stars of the firſt and ſecond magnitude: It is of the Covenant of grace, that God hath let into your ſouls a little glimmering, though not ſo much light as others poſſibly may have in point of holy emulation (as one notes well) we ſhould *Caſe Correc. inſtruct.* look at degrees of grace, but in point of thankfulneſs and comfort, we ſhould look at the truth, and being of grace. 2. If you know but a little, you may in time know more: God doth not teach all his leſſons at firſt en- Pſal. 119. 130. trance; it is true, *The entrance of thy Word giveth Light*; but this is as true, that God lets in his Light by degrees; it is not to be deſpiſed if God do but engage the heart in holy deſires and longings after knowledg, ſo that it can ſay Pſal. 19. 20. in ſincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.*

Others on the contrary, ground themſelves ſo learned from this very promiſe, that they exclude 1 John 2. 27. Jer. 31. 34. all teachings of men. *The anointing* (ſay they) *teacheth us all things, and we need not that any man teach us: And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all,* &c. I anſwer, the words either relate to the grounds of Religion, and ſo in Goſpel-times Chriſtians need not to be taught in theſe fundamental points; for now all know the Lord, from the leaſt to the greateſt; or elſe theſe words are an Hebraiſm, which deny poſitively, when they intend it only comparatively, or *ſecundum quid*, as when God and men are compared together, man is vanity, lighter than vanity, and a very nothing: Here is a compariſon of knowledge in Goſpeltimes with the knowledge of *Iſrael* in thoſe dark times, when God brought them out of the Land of *Egypt*; then all was dark, and they were fain to teach one another the very principles, the Rudiments of Religion, there was very little effuſion of God's Spirit in thoſe times; but *in Goſpel-times* (ſaith the Prophet) *the Spirit of grace and knowledge ſhall be ſo abundant, that rather God himſelf ſhall be the teacher, than one man ſhall teach another.* There ſhall be ſuch exuberancy and ſeas of knowledge under the new Covenant, above the Covenant made with his people when he brought them out of *Egypt*, that men ſhall not need to teach one another comparatively; for all ſhall know the Lord, who are taught of God from the leaſt to the greateſt; *An high way ſhall be there, and it ſhall* Iſa. 35. 8. *be called the way of holineſs* ——— *the way-faring men, though fools ſhall not err therein.*

7. How is God ſaid to *forgive iniquity, and never more to remember Sin*?

For the firſt, God is ſaid to *forgive iniquity* when guilt of ſin is taken away; and for the ſecond, God is ſaid *never more to remember Sin*, in that the Sinner, after pardon, is never more looked on as a Sinner. Is not this the Covenant? *q. d.* I will remove thy Sins, and do them away, as if they had never been; I will blot them out of the Book of my Memory; I will obliterate the Writing, that none ſhall be able to read it. But you will ſay, If Sin remain ſtill in the Regenerate, How are they ſo forgiven, as to be remembered no more? Divines tell us of two things in every Sin; there is *macula* & *reatus*; the Filth, and the Guilt: This Guilt ſome again diſtinguiſh into the Guilt of Sin, which they call the inward Dignity, and deſert of Damnation; and the Guilt of Puniſhment, which is the actual Ordination of a Sinner unto Damnation. Now in different reſpects we ſay, That Sin remains ſtill in Believers, and Sin doth not remain in Believers: *Firſt*, if we ſpeak of the Filth of Sin, or of the deſert of Damnation; ſo it remains ſtill: But if we ſpeak of the actual Obligation of a Sinner to Condemnation, ſo it remains not after Pardon; but the Sinner is as free as if he had never ſinned.

But you will ſay, Is not the filth of Sin done away, when Sin is remitted? I anſwer, The filth of Sin is not done away by Remiſſion, but by Sanctification and Renovation; and becauſe in this Life we have not a perfect inherent Holineſs, (Sanctification at beſt being but imperfect, and wrought in us by degrees) therefore during this Life there is ſomething of the filth of Sin, and eſpecially of the effects of original Sin ſticking, and ſtill cleaving to us. But here is our Comfort, and herein lies the ſweet of the promiſe, that when *God* hath pardoned Sin, he takes away the Guilt, as to Condemnation; He acquits the Sinner of that Obligation; He now looks upon him not as a Sinner, but as a juſt Man; and ſo in this Sence he will forgive, and never more remember his Sin. Ah Chriſtians! Take heed of their Doctrines, who would have Juſtification and Abolition of Sin in its real Eſſence, and Phyſical in-dwelling; let us rather ſay with Scripture, that all juſtified Saints muſt take down their Top-ſail, and go to Heaven halting, and that they carry their Bolts and Fetters of in-dwelling ſin through the Field of Free-Grace, even to the Gates of Glory: Chriſt daily waſhing, and we daily defiling, to the end that grace may be Grace.

I have run through all the manifeſtations of the Covenant of Grace, as we have them diſcovered in the *Old Teſtament*: And yet, that we may ſee the better how theſe things concern us, I ſhall only propound theſe *Two Queries* more, and then we have done.

1. Whether is the Covenant of Grace the ſame for Subſtance, in all Ages of the World? We anſwer, *Yea*: The Fathers before *Chriſt* had but one Covenant, and we another, but the ſame Covenant of Grace belongs to us both. This appears, in that *firſt*, they had the ſame promiſe, *ſecondly*, they had it upon the ſame Grounds.

Lev.26.12 Deut. 33. 20. 1. They had the ſame Promiſe; as, *I will be your God, and you ſhall be My people.* And *Happy art thou, O Iſrael, ſaved by the* Lord. And, *The* Lord *is our* Iſ. 33. 22. *King, and He will ſave us.* They had not only the hopes of an Earthly Inheritance in *Canaan*, (as ſome fondly imagin) but of an Heavenly Inheritance in the Kingdom of *God*: And to this purpoſe, our *Savi-* Mat. 8.11. *our* ſpeaks expreſly; *Many ſhall come from the* Eaſt *and* Weſt, *and ſhall ſit down with* Abraham, Iſaac, *and* Jacob, *in the Kingdom of Heaven.*

2. As they had the ſame Promiſe, ſo they had it upon the ſame ground that we have; even by Faith in *Chriſt Jeſus*: Abraham *ſaw My Day*, ſaid John 8 56. *Chriſt*; and, *Chriſt is the ſame Yeſterday, and to Day,* Heb.8.18. *and for Ever.* He is the ſame not only in regard of Eſſence, but alſo in regard of the Efficacy of His Office, from the beginning to the end of the World. Act. 15. *We believe* (ſaid *Peter*) *that through the Grace of the* 11. *Lord* Jeſus Chriſt, *we ſhall be ſaved even as they*: And, Heb. 4. 2. *Unto us was the Goſpel preached* (ſaith *Paul*) *as unto them.* Some may think they had no Goſpel, but only the Law, before *Chriſt*: But, What ſay you? Have we not obſerved a thread of the *Goſpel*, and of the Covenant of Grace, to run through all the *Old-Teſtament*, from firſt to Laſt? And, How plain 1 Pet.4.6. is the Apoſtle? *For this cauſe alſo was the Goſpel preached alſo to them that are Dead.* Dead long ſince; for he ſpeaks of them, who lived in the Days of *Noah*. Nay, the *Apoſtle* to the *Hebrews*, give us a Catalogue of *Old Teſtament* Believers: *By Faith*, Abel *offered up* Heb.11.4, *unto* God *a more excellent Sacrifice, them* Cain.—— 5,7,8,13. *By Faith*, Enoch *was tranſlated, that he ſhould not ſee Death.*—— *By Faith*, Noah *being warned by* God, *prepared an Arke.*—— *By Faith*, Abraham, *when he was called to go into a place which he ſhould after receive for an Inheritance, obeyed, and he went out, not knowing whither he went.*—— *Theſe all dyed in the Faith not having received the Promiſes, but having ſeen them afar off, and were preſwaded of them, and embraced them* Beſides theſe he reckons up the Faith of *Abraham*, *Iſaac*, and *Jacob*, and *Joſeph*, and *Moſes*, and *Rahab*, and *Gideon*, and *Barak*, and *Sampſon*, and *Jephtha*, and *David*, and *Samuel*, and of all the Prophets; who through Faith did marvellous things, as it there appears. Surely they had the ſame Doctrine of Grace as we have; it is the very ſame for Subſtance, without any difference. 2. Wherein is the difference then betwixt the *Old* and *New-Teſtament*, or betwixt the Old and New Manner of the Diſpenſation of the Covenant of Grace?

They are one for Subſtance; but in regard of the manner of Diſpenſation, and revealing in the ſeveral Times, Ages, States, and Conditions of the Church there is a difference. I ſhall reduce all to theſe Particulars: They are diſtinguiſhed,——

1. In the object: In the Old adminiſtration *Chriſt* was promiſed; but in the New-Covenant *Chriſt* is exhibited: It was meet, the promiſe ſhould go before the Goſpel, and be fulfilled in the Goſpel, that ſo great a Good might earneſtly be deſired before it was beſtowed.

2. In the federates: Under the Old Diſpenſation they are compared to an Heir under Age, needing a Guardian, Tutor, or Schoolmaſter; little differing from a Servant: But in the *New Teſtament* they are compared to an Heir come to ripe Years; ſee *Gal.* 4. 1, 2, 3, 4, 5, 6, 7.

3. In the Manner of their Worſhip: In the *Old Teſtament* they were held under the Ceremonial Law; and Oh! What an heap of Ceremonies, Rites, Figures, and Shadows did they uſe in their Worſhip? Certainly theſe declared the Infancy and Non-age of the *Jews*, who being not capable of the high Myſteries of the Goſpel, they were taught by their Eyes, as well as their Ears. Theſe Ceremonies were as Rudiments, and Introductions fitted to the groſs and weak Senſes of that Church, who were to be brought on by little and little, through ſuch Shadows and Figures, to the true Image, and thing ſignified: But in the New-Covenant or Teſtament, our Worſhip is more ſpritiual: Our *Saviour* hath told us, That as *God is a Spirit*; John 4.23 24. ſo, *They that worſhip Him, muſt worſhip Him in Spirit and Truth. The Hour cometh, and now is* (ſaith *Chriſt*) *when the true Worſhipers ſhall worſhip the Father in Spirit, and in Truth; for the Father ſeeketh ſuch to worſhip Him.*

4. In the burthen of Ceremonies: *Peter* calls the Ceremonies of old, *A Yoke, which neither our Fathers* Acts 15. *nor we* (ſaith he) *were able to bear.* And no won- 10. der, if we conſider, 1. The burthen of their coſtly Sacrifices; if any had but touched an unclean Thing, he muſt come and offer a Sacrifice; as ſometimes a Bullock, and ſometimes a Lamb: You that think every thing too much for a Miniſter of *Chriſt*, if for every Offence you were to offer ſuch Sacrifices now, you would count it an heavy burthen indeed. 2. They had long and tedious Journeys to *Jeruſalem*; the Land lay more in length than breadth, and *Jeruſalem* ſtood almoſt at one End of it; and thither *Thrice a year all the Males were to* Deut. 16. *go and appear before God.* 16. 3. They were tied to the Obſervation of many Days, the New Moons, and many Ceremonial Sabbaths; and they were reſtrained from many Liberties, as in Meats, and the like: Oh! What Burthens were upon them! But in the New-Covenant, or Teſtament, the Yoke is made more eaſie: We are bound indeed to the Duties of the Moral Law, as well as they, yet a great Yoke is taken off from us; and therefore *Chriſt*, inviting us to the Goſpel, He gives it out thus; *Take my Yoke* Mat. 11. *upon you*, (ſaith He) *for My Yoke is eaſie, and My Bur-* 29. *then light.*

5. In the Weakneſs of the Law of Old: The Law then was unable to give Life, to purge the Conſcience, to pacifie *God's* Wrath; and therefore, ſaith the Apoſtle, *There is verily a diſ-annulling of the* Heb. 7.18. *Commandment going before, for the weakneſs and unprofitableneſs thereof.* Hence they are called *weak* Gal. 4. 9 *and beggarly Rudiments*; in compariſon of the *New-Teſtament*, there was then a leſs forcible Influence of the Spirit, accompanying that Diſpenſation of the Covenant: The Spirit was not then given in that large Meaſure as now; *Becauſe* Chriſt *was not then glorified.* It appears in theſe Particulars.

1. There was leſs Power of Faith in the Saints, John 7.39. before *Chriſt*; when the Doctrin of Faith was more fully revealed, then was Faith it ſelf more fully revealed in the hearts and lives of *God's* People, *Before Faith came* (ſaith the Apoſtle) *we were kept* Gal.3. 23. *under the Law, ſhut up unto the Faith, which ſhould afterwards be revealed.* Surely this implies there was a Time, when there was leſs Faith in *God's* People; and that was the time of the Law.

2. There was leſs Power of Love in the Saints before *Chriſt*; according to the meaſure of our

Faith, ſo is our Love: The leſs they knew the Loving-kindneſs of *God* towards them in *Chriſt*, the leſs they loved. It may be, they were more drawn by the terrors of the Law, than by the promiſes of grace; and therefore they had leſs Love in them.

5. They had a leſs meaſure of Comfort to cary Luk.2.25. them on in all their Troubles. *Chriſt* exhibited, is called *the Conſolation of Iſrael*: And therefore the more Chriſt is imparted, the more means of Comfort: Hence the Primitive Saints after Chriſt, are Acts 9.31. ſaid *to walk in the fear of the Lord, and in the comfort of the Holy Ghoſt*. Certainly the Spirit was poured in leſs plenty on the faithful in the Old Teſtament, becauſe that benefit was reſerved to the times of Chriſt, who was firſt to receive the Spirit above meaſure in his humane Nature, and thence to derive Grace to his Saints.

6. In the darkneſs of that adminiſtration of Old, Chriſt was but ſhadowed out to the Fathers in Types and Figures, and dark Prophecies, but now 2 Cor. 5. 18. we ſee him *with open Face*. Obſerve the difference in reference to the Perſon of Chriſt, and to the Offices of Chriſt, and to the benefits that come by Chriſt. 1. Concerning the Perſon of Chriſt; it was revealed to them that he ſhould be God, *Iſa.* 9. Iſa. 9. 6. 6. And that he ſhould be man, *Iſa.* 9. 6. The ſame verſe ſpeaks of *a Child that is born*, and of *a mighty God*. But how he ſhould be God and man in one perſon, it was very darkly revealed. 2. Concerning the Offices of Chriſt; his Mediatorſhip was typed out by *Moſes*? his Prieſthood was typed out by *Melchiſedeck* among the *Canaanites*, and *Aaron* among the *Jews*; his Prophetical Office was typed out by *Noah, a Preacher of Righteouſneſs*; his Kingly Office was typed out by *David*: But how dark theſe things were unto them, we may gueſs by the Apoſtles who knew not he ſhould die, who dreamed of an earthly Kingdom; and till the Holy Ghoſt came, were ignorant of many things pertaining to the Kingdom of God. 3. Concerning the benefits that come by Chriſt; Juſtification was ſignified by the ſprinkling of Blood, and Sanctification by the water of Purification, Heaven and Glorification by their Land flowing with Oil, Olive, and Honey: Thus the Lord ſhewed the *Jews* theſe principal Myſteries, not in themſeves but in Types and Shadows, as they were able to ſee them from day to day: But in the new Covenant Chriſt is offered to be ſeen in a fuller view: The Truth, and Subſtance, and body of the things themſelves is now exhibited; Chriſt is clearly revealed without any Type at all to 2 Cor. 1. 30. be our *Wiſdom, Righteouſneſs, Sanctification and Redemption*.

7. In the number of them that partake of the Covenant; at firſt the Covenant was included in the Families of the *Patriarchs*, and then within the Confines of *Judæa*, but now is the partition Wall betwixt Jew and Gentile broken down, and the Covenant of grace is made with all Nations, *He is the* Rom. 3.29. *God of the Gentiles alſo, and not of the Jews only*. Chriſtians! Here comes in our happineſs; Oh! How thankful ſhould we be? That our Fathers for many Hundreds and Thouſands of years together ſhould ſit in darkneſs, and that we ſhould partake of this grace! What? we that were Dogs before, ſhould now be ſet at the Childrens Table? The very *Jews* themſelves hearing of this, are ſaid Acts 11. 18. to *glorifie God. When they heard theſe things, they held their peace and glorified God, ſaying, then hath God alſo to the Gentiles granted Repentance unto Life*. If they praiſed God for it, how much more ſhould we do it our ſelves? But of that hereafter.

I have now propounded the Object we are to *look unto*; it is *Jeſus*, as held forth in a way of Promiſe or Covenant; in that dark time from the Creation, till his firſt coming in the Fleſh: Our next Buſineſs is to direct you in the Art or Myſtery of Grace, how you are to *look to Him* in this reſpect.

CHAP. II.

Sect. 1. *Of knowing Jeſus, as carrying on the great work of our Salvation from the Creation until his firſt coming.*

LOoking comprehends *konwing, conſidering, deſiring*, &c. as you have heard; and accordingly that we may practiſe,

1. We muſt *know Jeſus* carrying on the great work of our Salvation in the beginning, and from the beginning of the World: Come let us learn what he did for us ſo early in the morning of this World: He made it for us, and he made us more eſpecially for his own Glory; but preſently after we were made, we ſinned and marred the Image wherein God made us; this was the ſaddeſt Act that ever was; it was the undoing of man, and (without the mercy of God) the damning of all Souls, both of men and women to all Eternity; and, O my Soul, *know this for thy ſelf*, thou waſt in the loins of *Adam* at that ſame time, ſo that what he did, thou did'ſt; thou waſt pertaker of his Sins, and thou waſt to partake with him in his puniſhment: But well may'ſt thou ſay, *Bleſſed be God for Jeſus Chriſt*; at the very inſtant when all ſhould have been damned, Chriſt intervened; a Covenant of Grace is made with man, and Chriſt is the Foundation, in and through whom we muſt be reconciled unto God: Come ſoul, and ſtudy this Covenant of grace in reference to thy ſelf; had not this been, where hadſt thou been? Nay, where had all the World been at this day? Surely it concerns thee to take notice of this great Tranſaction. After Man had fallen by Sin, Chriſt is promiſed; and that all the Saints might partake of Chriſt, a Covenant is entred; this at the beginning of the World, was more dim, but the nearer to Chriſt's coming in the Fleſh, the more and more clearly it appeared: Howſoever dimly or clearly, thus it pleaſed God in Chriſt to carry on the great work of our Salvation at that time, *viz.* by a Promiſe of Chriſt, and by a Covenant in Chriſt, and for thy better knowledge of it, ſtudy the Promiſe made to *Adam*, and *Abraham*, and *Moſes*, and *David*, and *Iſrael*. Come Soul, ſtudy theſe ſeveral breakings out of the Covenant of grace; it is worth thy pains, it is a *Myſtery which hath been hid from Ages*, Col. 1.26. *and from Generations, but now is made manifeſt to the Saints*. Here lies the firſt and moſt firm Foundation of a Chriſtian's comfort; if thou canſt but ſtudy this, and aſſure thy ſelf of thy part in this, thou art bleſſed for ever; O how incomparably ſweet and ſatisfying is it to a ſelf-ſtudying Chriſtian, to know the faithful engagements of the Almighty *God* through that Son of his Loves, in a Covenant of Grace!

Sect. II. *Of Conſidering* Jeſus *in that Reſpect.*

2. WE muſt *Conſider Jeſus* carrying on the great work of our Salvation in that dark time: it is not enough to ſtudy it and know it, but we muſt ſeriouſly muſe, and meditate, and ponder, and conſider of it, till we bring it to ſome profitable Iſſue: This is the *Conſideration I mean,* when we hold our thoughts to this or that ſpiritual ſubject, till we perceive ſucceſs, and the work do thrive and proſper in our hands. Now to help us in this,———

1. Conſider *Jeſus* in the firſt Promiſe made to
Gen.3.15. man; *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* When all men were under guilt of ſin, and in the power of Satan; and when thou, my Soul, wert in as bad a caſe as any other, then to hear the ſound of theſe glad tidings, then to hear of *Jeſus*, a Saviour, and Redeemer, ſure this was welcome News. Come, draw the caſe nearer to thy ſelf; thou waſt in *Adam's* Loins, ſuppoſe thou hadſt been in *Adam's* ſtead; ſuppoſe thou hadſt *heard the Voice*
Gen.3.8,9 *of the Lord walking in the Garden,* ſuppoſe thou hadſt heard him call, *Adam, where art thou? Peter, Andrew, Thomas,* where art thou? What; *Haſt thou eaten of the Tree whereof I commanded thee that thou ſhouldeſt not eat?* Why then, appear and come to judgment, the
Gen.2.17. Law is irrevocable, *In the day that thou eateth thereof thou ſhalt ſurely die*; there is nothing to be looked for but death temporal and death ſpiritual, and death eternal; O what a fearful condition is this! No ſooner to come into the world, but preſently to be turned over into Hell; for one day to be Monarch of the World, and of all Creatures in the world, and the very next day to be a ſlave of Satan, and to be bound hand and foot in a darkſome dungeon? for a few hours to live in *Eden*, to enjoy every tree in the Garden, *Pleaſant to the ſight, and good for food*, and then to enter into the confines of eternity, and ever, ever, ever, to be tormented with the Devil and his
Gen.3.8. Angels? It is no wonder if *Adam hid himſelf from the preſence of the Lord God amongſt the trees of the Garden:* O my ſoul, in that caſe thou would'ſt have cried to the Rocks and to the Mountains, *fall on me, and hide me*
Rev.6.16, 17. *from the face of him that ſitteth on the Throne.* If God be angry, who may abide it? *When the great day of his wrath is come, who ſhall be able to ſtand?* And yet deſpair not, cheer up, O my ſoul; for in the very midſt of wrath God is pleaſed to remember Mercy; even now when all the world ſhould have been damned, a *Jeſus* is proclaimed and promiſed, and he it is that muſt die according to the Commination; for he is our ſurety, and he it is that by Death muſt overcome Death and the Devil; *it ſhall bruiſe thy Head*; ſaith God to Satan, *q. d.* Come Satan, thou haſt taken Captive ten thouſands of ſouls; *Adam* and *Eve* are now enſnared, and in their Loins all the Men and Women that ever ſhall be from this beginning of the world to the end thereof; now is thy day of triumph, now thou keepeſt Holyday in Hell; but thou ſhalt not carry it thus. I foreſaw from all Eternity what thou haſt done, I knew thou wouldſt dig a hole through the comely and beautiful frame of the Creation; but I have decreed of old a Counter-work; out of the Seed of the *woman* ſhall ſpring a Branch, *and he ſhall bruiſe thy Head*, he ſhall break thy Power, he ſhall tread thy Dominion under foot, he ſhall lead thy Captivity Captive, he ſhall take away ſin, he ſhall point out to Men and Angels the *glory* of *Heaven*, and a new world of free *grace*. In this promiſe, O my Soul, is folded and wrapped up thy *hope*, thy *Heaven*, thy *Salvation*; and therefore conſider of it, turn it upſide down, look on all ſides of it, view it over and over; there is a *Jeſus* in it, it is a field that contains in the bowels of it a precious treaſure, there is in it a Saviour, a Redeemer, a Deliverer from ſin, death and hell: Are not theſe dainties to feed upon: Are not theſe rareties to dwell on in our meditations?

2. Conſider *Jeſus* in that next promiſe made to
Abraham: I will eſtabliſh thy Covenant between me Gen.17.7.
and thee, and thy Seed after thee in their generations for an everlaſting Covenant, to be a God *to thee and to thy Seed after thee*: In reſpect of this Covenant *Abra-* Rom. 4.
ham is called *the Father of the Faithful*, and they which 11.
are of the Faith are called the *Children of Abraham*: Gal.3.7.
And O my ſoul, if thou art in Covenant with God, ſurely thou doſt by Faith draw it through *Abraham*: to
whom this promiſe was made: For *if ye be Chriſt's then* Gal.3.29.
are ye Abraham's Seed, and Heirs according to the promiſe: Conſider, what a Mercy is this, that God ſhould enter into a Covenant with thee in the loins of *Abraham*? God made a promiſe of Chriſt, and incluſively a Covenant of Grace in his comforting *Adam*; but he makes a Covenant expreſly under the name of Covenant, with *Abraham* and his Seed. O Muſe, and be amazed! What? That the great and glorious God of Heaven and Earth ſhould be willing to make himſelf a Debtor to us? O my Soul think of it ſeriouſly, he is in Heaven, and thou art on Earth, he is the Creator, and thou art his Creature: *Ah what art thou! Or what is thy Fathers Houſe that thou ſhouldſt be raiſed up hitherto!* The very Covenant is a wonder; as it relates to God and us; what is it but a compact, an agreement, a tying, a binding of God and us; When *Jehoſhaphat* and *Ahab* were in Covenant, ſee how *Jehoſhaphat* expreſ-
ſeth himſelf, *I am as thou art, my People as thy Peo-* 1 King.2
ple, my Horſes as thy Horſes: So it is betwixt God and 4.
us. If once he gives us the Covenant, then his ſtrength is our ſtrength, his power is our power, his armies are our armies, his attributes are our attributes, we have intereſt in all; there is an offenſive and a defenſive Language (as I may ſay) betwixt God and us; and if we put him in mind of it in all our ſtraits, he cannot deny us. As it was with the Nations allyed to *Rome*, if they fought at any time, the *Romans* were bound in honour to defend them; and they did it with as much diligence as they defended their own City of *Rome*; ſo it is with the People allyed to God, he is bound in honour to defend his People, and he will do it if they implore his aid; how elſe, is it impoſſible God ſhould break his Covenant? will he not ſtir up himſelf to ſcatter his, and our ſpiritual enemies? Certainly he will. Thus runs the tenour of his Covenant, *I will be a* God *to thee and to thy Seed after thee.* This is the general Promiſe; I may call it the Mother-Promiſe, that carries all other Promiſes in its Womb, and we find a Jeſus in this Promiſe, conſider that it is God in Chriſt, that is held forth to us in this Phraſe, *I will be as a God to thee*: O ſweet! Here is the greateſt Promiſe that ever was made: Chriſt God is more then Grace, Pardon, Holineſs, Heaven, as the Husband is more excellent then the Marriage-Robe, Bracelets, Rings; the Well and Fountain of Life is of more excellency than the ſtreams; Chriſt Jeſus the objective happineſs, is far above a created and formal Beatitude which iſſueth from him. O my Soul is not this worthy of thy inmoſt conſideration? But of this more in the next.

3. Conſider *Jeſus* in that promiſe made to *Moſes* and the *Iſraelites, I am the* Lord *thy God, who brought thee out of the Land of* Egypt, *out of the Houſe of Bondage.* Much hath been ſaid to this Promiſe before as matter of thy conſideration; but to contract it, conſider in

the Promiſe the ſufficiency and propriety ; 1. Here is ſufficiency: It is a promiſe of infinite worth, an hid treaſure, a rich poſſeſſion, an overflowing bleſſing which none can rightly value; it is no leſs then the great, and mighty, and infinite God, if we had a promiſe of an hundred worlds, or of ten heavens, this is more than all; heaven indeed is beautiful, but God is more beautiful; for he is the God of heaven: And hence it is that the Saints in heaven are not ſatisfied without their God; it is a ſweet expreſſion of *Benard, As whatſoever we give unto thee*, Lord, *unleſs we give our ſelves, cannot ſatisfie thee; ſo whatſoever thou giveſt unto us, Lord, unleſs thou giveſt thy ſelf, it cannot ſatisfie us*: And hence it is, that as God doth make the Saints his Portion, ſo God is the Portion and inheritance of his Saints. Conſider the greatneſs, the goodneſs, the all-ſufficiency of this promiſe, *I* Exod.33. 15. *am the Lord thy God!* No queſtion but *Moſes* had many other rich promiſes from God, but he could not be ſatisfied without God himſelf: *If thy preſence be not with us, bring us not hence.* And no wonder, for without God all things are nothing; but in the want of all other things, God himſelf is inſtead of all: *It is God's alone Prerogative to be an univerſal good.* The things of this world can but help in this or that particular thing: As bread againſt hunger, Drink againſt thirſt, Cloths againſt cold and nakedneſs, Houſe againſt wind and weather, Riches againſt poverty, Phyſick againſt ſickneſs, Friends againſt ſolitarineſs: But God is an all-ſufficient good: he is all in all both to the inner and outward man. Are we guilty of Sin? There is mercy in God to pardon us. Are we full of infirmities? There is Grace in God to heal us. Are we ſtrong in Corruptions? There is power in God to ſubdue them in us. Are we diſquieted in Conſcience? There is that Spirit in God that is the Comforter, that can fill us with Joy unſpeakable and glorious: And for our outward man all our welfare is laid up in God, he is *the* God of *our Life*, Pſal. 42. 8. he is *the ſtrength of our Life, Pſal.* 27. 1. he is *a quickning Spirit*, 1 Cor. 15. 45. Which though it be in regard of the inner man, yet there it is ſpoken of the inward man, which the Lord ſhall quicken after Acts 17. 28. death, and doth now keep alive by his mighty power; for in *him we live, and move, and have our being.*

O my Soul, that thou wouldeſt but ruminate, and meditate, and conſider this promiſe in all thy wants and diſcontents: When means fail, and the ſtreams run no more, O that thou wouldeſt then go to the Fountain, where the waters Gen.41. 16. run ſweeter, and more ſure: For as *Joſeph* ſaid to *Pharaoh it is not in me, God ſhall give Pharaoh an anſwer of peace*: So may Silver and gold, and ſuch things ſay to thee, It is not in us; God ſhall give 2 Cor.6. 10. enough out of himſelf: Have God, and have all: Want God, and there is no content in the enjoyment of all: It was the Apoſtles caſe, *as having nothing, and yet poſſeſſing all things*: ſurely he lived to God and enjoyed God and he was an all-ſufficient good unto him: God may be enjoyed in any condition, in the meaneſt, as well as the greateſt, in the pooreſt as well as the richeſt: God will go into a wilderneſs, into a Priſon with his people, and there he will make up all that they are cut ſhort of. Thy diſcontents therefore ariſe not from the want of outward means, but from want of inward fellowſhip with God: And if thou doſt not find a ſufficiency, it is becauſe thou doſt not enjoy him who is thy all-ſufficient good: O ſtir up Faith, and conſider the Covenant, think ſeriouſly on this promiſe, *I am* God *all-ſufficient: I am the Lord thy God.*

2. Here is the propriety of Saints, *the Lord thy* God. O what is this that God is *thy God*? Heaven and Earth, Angels and Men may ſtand aſtoniſhed at it: What, that the great and mighty God, God Almighty, and God all-ſufficient ſhould be called *thy* God! It is obſervable what the Apoſtle ſpeaks, God *is not aſhamed to be called their* God: Would Heb.11. 16. not a Prince be aſhamed to take a Beggar, a Runagate, a baſe and adulterous Woman to be his Wife? But we are worſe than ſo, and God is better than ſo; ſin hath made us worſe than the worſt of Women, and God is better, holier, higher than the beſt of Princes: And yet God is not aſhamed to own us, nor aſhamed that we own him as our own, *I am thy* God: It is as if the Lord ſhould ſay, uſe me, and all my Power, Grace, Mercy, Kindneſs, as thine own: Go through all my attributes; conſider my Almighty Power, conſider my Wiſdom, Council, Underſtanding, conſider my Goodneſs, Truth, Faithfulneſs: Conſider my Patience, Long-ſuffering, Forbearance, all theſe are thine: As thus, My Power is thine, to work all thy works for thee, and in thee, to make paſſage for thee in all thy ſtraits, to deliver thee out of ſix troubles, and out of ſeven; my Wiſdom is thine, to counſel thee in any difficult caſes, to inſtruct thee in things that be obſcure, to reveal to thee the myſteries of Grace, and the wonderful things contained in my Law: My Juſtice is thine, to deliver thee when thou art oppreſſed, to defend thee in thy Innocency, and to vindicate thee from the injuries of men: What needs more? O my Soul, think of theſe, and all other Gods Attributes: ſay in thy ſelf *all theſe are mine*: Nay more, think of God in Chriſt (for otherwiſe what haſt thou to do with God in a Covenant of Grace?) and ſay in thy heart *Jeſus* Chriſt is mine, my Saviour, my Redeemer, my *Head*, my elder *Brother*: His doings are mine, and his ſufferings are mine, his Life and his Death; his Reſurrection and Aſcenſion, his Seſſion and Interceſſion, all are mine: Nay more, if Chriſt be mine, why then all good things are mine in Chriſt; I ſay in Chriſt, for they come not immediately, but through the hands of a ſweet Redeemer; and though he be a man who redeemed us, yet becauſe he is God as well as Man, there is more of God and Heaven, and free-love in all our good things, than if we received them immediately from God: Ravens have their food, and Devils have their being from God by creature-right; but we have all we have from God in Chriſt by Covenant-right: This ſurely, this very promiſe is the main and principal promiſe of the Covenant, it is the very Subſtance, Soul and Life of all: O then how careful ſhouldſt thou be to improve the ſtrength of thy mind, thoughts, and affections on this only ſubject?

4. Conſider *Jeſus* in that promiſe made to *David, He hath made with me an everlaſting Covenant, orde-* 1 Sam.23. 5. *red in all things, and ſure.* 1. *An everlaſting Covenant*: Conſider in this the etenarl efficacy, and not in the outward adminiſtration? It is Chriſt that hath built and prepared a Kingdom, that ſhall never fade, a ſpiritual and an heavenly Kingdom which ſhall never ceaſe: And as he hath prepared it, ſo if thou believeſt, he hath entred into a Covenant with thy ſoul to beſtow it on thee; it is an everlaſting Covenant, and he will give thee everlaſting life.

2. It is *ordered in all things*: *The* Covenant of grace is ſo marſhalled and ordered, that it ſtands at beſt advantage to receive and repel all thy objections. Many and many an objection haſt thou raiſed; how often have ſuch thoughts been in thee? *Oh! I am miſerable, I ſhall not live but die, my ſins will damn me I am loſt for ever!* And again,

If God hath made with me a Covenant, why then have I ſomething to do on my part? for this is the nature of the Covenant, to bind on both parts; but alas I have failed, I can do nothing, I can as well diſſolve a Rock as make my heart of ſtone a heart of fleſh, I can as well reach heaven with a finger as lay hold on Chriſt by the hand of Faith! Have not ſuch arguings as theſe been many and many a time in thy heart? O conſider how the Covenant is ordered and marſhalled in reſpect of the Author of it, of the Perſons intereſted in it, of the parts of which it conſiſts, of the end and aim to which it refers: And in ſome of theſe, if not in all of theſe, thou wilt find thy Objections anſwered, removed, routed. 3. *It is ſure:* God is not faſt and looſe in his Covenant? Heaven and Earth ſhall paſs away, before one jot or tittle of his Word ſhall fail: Conſider O my Soul, he both can and will perform his Word; his Power, his Love, his Faithfulneſs, his Conſtancy, all ſtand engaged. What ſweet matter is here for a Soul to dwell upon? What needs it go out to other objects, whilſt it may find enough here? But eſpecially what needs it to beſtow it ſelf upon vain things? O that ſo much precious ſand of our thoughts ſhould run out after Sin, and ſo little after grace, or after this Covenant of grace!

5. Conſider *Jeſus* in that new Covenant or Promiſe which God made with *Iſrael* and *Judah*, *I will put my Law in their inward parts, and write it in their hearts, and I will be their God and they ſhall be my People; and they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord, for I will forgive their Iniquity, and I will remember their Sins no more.* Jer. 31. 33, 34. Oh what an error is it, that there is no inherent righteouſneſs in the Saints, and there is no grace in the ſoul of a believer, but only in Chriſt! Is not this the ordinary Scripture phraſe? *I will put my Spirit within you:* Ezek. 36. 27. And *the water that I ſhall give you, ſhall be in you a Well of water ſpringing up into everlaſting Life:* John. 4. 14. *And the anointing which you have received of him, abideth in you:* 1 John. 2. 27. And *Chriſt in you the hope of glory.* Col. 1. 27. Obſerve how *the ſpirit of the living Creatures was in the Wheels,* Ezek. 1. 20. ſo that when the Spirit went, they went, and when the Spirit was lifted up, they were lifted up; even ſo is the Spirit of Chriſt, acting, and guiding, and framing and diſpoſing them to move and walk according to his Laws. *The Kingdom of Heaven is within you,* ſaith Chriſt: Luk. 17. 21. And *I delight to do thy Will,* O God, (ſaith *David*) *yea thy Law is within my heart.* Pſal. 46. 8. O my Soul, if thou art in Covenant with God, beſides the in-dwelling of the Spirit, there is a certain ſpiritual Power or Principle of Grace, which Chriſt by his Spirit hath put into thy heart, enabling thee in ſome meaſure to move thy ſelf towards God. And this Principle is ſometimes called a new Life, *Rom.* 6. 4. Sometimes a *Living with Chriſt*, *Rom.* 6. 8. Sometimes a *being alive to* God, Rom. 6. 11. Sometimes a *revealing of his ſon in man*, Gal. 1. 15. And ſometimes *a putting of the Law into our inward parts, and a writing of the Law within the heart, Jer.* 31. 33. O conſider of this inward Principle, it is an excellent ſubject, worthy of thy conſideration!

2. *I will be their* God, *and they ſhall be my people*: Conſider God eſſentially, and perſonally, God the Father, God the Son, and God the Holy Ghoſt, God in himſelf and God in his Creatures: *This* very promiſe turns over heaven, and earth, and ſea, and land, and bread, and cloths, and ſleep, and the world, and life, and death, into free grace. No wonder if God ſet this promiſe in the midſt of the *Covenant*, as the heart in the midſt of the Body, to communicate life to all the reſt; this promiſe hath an influence into all other promiſes; it is the great promiſe of the new *Covenant*, it is as great as God is, though the heavens, and heaven of heavens be not able to contain him: Yet this promiſe contains him; God ſhuts up himſelf (as it were) in it. *I will be their* God. 2. *They ſhall be my People (i. e.)* They ſhall be to me a peculiar People, *Tit.* 2. 14. The word hath this Emphaſis in it, that God looks upon all other things as accidents in compariſon, and his ſubſtance is his People; they are his very Portion: *For the Lord's Portion is his People, Jacob is the Lot of his Inheritance.* Deu. 32. 9. They are his treaſure, his peculiar treaſure: His peculiar treaſure above all People: *If ye will obey my voice indeed, and keep my Covenant, then ſhall ye be a peculiar treaſure unto me, and above all people; for all the earth is mine:* Exod. 19. 5. Obſerve O my ſoul, *all the earth is mine, q. d.* All people is my people; but I have a ſpecial intereſt in my covenanted people, they are only my portion, my peculiar treaſure. *Bleſſed be Egypt my People, Aſſyria the work of my hands, and Iſrael mine Inheritance.* I have made all People; *Egypt* and *Aſſyria*, and all the world is mine, but only *Iſrael* is my Inheritance: The Saints are thoſe that God ſatisfies himſelf in; the Saints are thoſe that God hath ſet his heart upon; they are children of the high God, they are the Spouſe that are Married to the Lamb, they are nearer God in ſome reſpects than the very Angels themſelves, for the Angels are not in a myſtical union ſo married to Chriſt as God's People are. O the happineſs of Saints! *I will be their* God *and they ſhall be my People.* Iſa. 19. 28.

3. *They ſhall teach no more every man his Neighbour, and every man his Brother, ſaying, Know the Lord; for they ſhall all know me from the leaſt of them to the greateſt of them, ſaith the Lord.* Conſider of this! O poor Soul, thou complaineſt many time of thy weakneſs, thou knoweſt little or nothing: Why, ſee here a Glorious promiſe; if thou art but in Covenant with God, thou ſhalt be taught of God, and then thou ſhalt know God far more clearly than the *Jews* of old; he will open to thee all his treaſures of wiſdom and knowledge, he will beſtow on thee a greater meaſure of his Spirit, *ſo that out of thy belly ſhall flow Rivers of Living waters.* Joh. 7. 38. We ſay a good Tutor may teach more in a day than another in a week, in a month; now the promiſe runs thus, *that all thy Children ſhall be taught of* God; Iſa. 54. 13. not that private inſtruction, or publick Miniſtry muſt be excluded, we know theſe are appointed under the New Teſtament, and are ſubordinate to the Spirit's teaching; but that the teachings of God do far ſurpaſs the teachings of men, and therefore the knowledge of God under the New Teſtament ſhall far ſurpaſs that under the old: Herein appears the excellency of Chriſt's prophetical Office, *He is ſuch a Prophet as enlightens every man within, that comes into the World:* John 19. 33. *He is ſuch a Prophet as baptizeth with the Holy* Ghoſt, *and with* Fire: He is ſuch a Prophet as makes men's hearts to *burn within them, when he ſpeaks unto them:* He is ſuch a Prophet as bids his Miniſter, Go, *teach all Nations, and I will be with you;* Luk. 24. 32. *and I will make you able Miniſters, not of the Letter, but of the Spirit:* Mat. 28. 19, 20. He is ſuch a Prophet as teacheth inwardly, clearly, experimentally, and ſweetly: No man in the world can ſay this, or do this, but Jeſus Chriſt, the great Prophet of the Church, whom God hath raiſed up like unto *Moſes*, or far above *Moſes*; Oh! my Soul conſider if thou art thus taught of God.

4. *I will forgive their Iniquity, and I will remember their Sins no more.* Conſider of this! *Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered.* Rom. 4. 7. Conſider O my ſoul, ſuppoſe thy caſe and thy condition thus: As thou liveſt under

under Laws of men, ſo for the tranſgreſſion of thoſe Laws thou art called to account; the Judge weighs, and gives an impartial and juſt judgment, he dooms thee to the Axe, or Rack, or Wheel; and becauſe of the aggravation of thy Crime, he commands thee to be tortured leiſurely, that Bones, Sinews, Lights, Joints might be pained, for twenty, thirty, forty, fifty years; that ſo much of thy fleſh ſhould be cut off every day; that ſuch and ſuch a Bone ſhould be broken, ſuch and ſuch a day; and that by art the fleſh ſhould be reſtored, and the Bone cured again; that for ſo many years as is ſaid, thou mighteſt be kept every day dying, and yet never die; that all this while thou muſt have no Sleep, nor Eaſe, nor Food, nor Cloathing convenient for thee; that Whips of Iron, Laſhes and Scourges of Scorpions, that Racks, Wheels, Cauldrons full of melted Lead, ſhould be prepared inſtruments of thy continual, horrible, terrible Torments; in this caſe; ſuppoſe a mighty Prince, by an Act of free and ſpecial Grace, ſhould deliver thee from this Pain and Torture, and not only ſo, but ſhould give thee a Life in perfect health, ſhould put thee into a Paradiſe of Pleaſures, where all the honour, acclamations, love, and ſervice, of a world of Men and Angels ſhould a-wait thee, and where thou ſhouldeſt be elevated to the top of all imaginable Happineſs, above *Solomon* in the higheſt Royalty, or *Adam* in his firſt Innocency; were not this mercy? Wouldeſt thou not think it the higheſt Act of Grace and Love, that any creature could extend to his fellow-creature? And yet O my Soul, all this is nothing but a ſhadow of grace in compariſon of the love and rich grace of God in Chriſt in the juſtification of a ſinner. If thou haſt a right to this promiſe, *I will forgive thy Iniquity, and I will remember thy ſin no more.* Thou art delivered from eternal Death, and thou art entituled to an eternal Kingdom. O know thy bleſſedneſs aright! Conſider how infinitely thou art engaged to God, and Chriſt, and mercy, and free-grace! This promiſe ſounds forth nothing but grace and bleſſing; grace from God, and bleſſing on us; it is grace, becauſe nothing but grace and mercy can forgive: It is grace, becauſe God, if he will, hath power in his hand to Revenge; he doth not paſs by ſin as men do offences, when they diſſemble forgiveneſs; they may forgive, becauſe they have not power to avenge: It is otherwiſe with God; Deut. 32. 35. *To me belongs Vengeance and Recompence*, ſaith God: He is able to deſtroy, and yet he chuſeth to forgive; this is Exod. 36. 4. his Name, *ſtrong and gracious.*

O my Soul thou art apt to complain what? *Will the Lord forgive my Sins? What reaſon hath God to look on me, to pardon me, to pluck me as a fire-brand out of the Fire of Hell? Why ſhould God forgive me?* But now conſider, (if thy heart be humbled)——the Lord will do it.——

1. *Becauſe he delighteth in Mercy*; it is a pleaſure Micah. 7. 18. to God to forgive Sins: Never did we take more pleaſure, nor ſo much pleaſure in acting and committing of ſin, as he doth in the pardoning of ſin; he is *the Father of Mercies*, 2 Cor. 1. 3. he delights in mercy as a Father in his Children, it doth him good to ſee the Fruits of his own mercy, in taking away the ſins of his own people.

2. Becauſe it is his purpoſe which he hath purpoſed within himſelf from all Eternity; this was the great deſign of God (as you have heard) to make his grace glorious in thoſe whom he intends to ſave; he will have *the praiſe of the glory of his Grace*: Eph. 1. 6. He will not loſe his glory; 2 Theſ. 1. 10. he will be *admired in his Saints*; he will make the World to wonder, when it ſhall be known what ſin hath been committed by them, and pardoned by him. And hence it is that God's people are called Veſſels of Mercy, *that he might make known the Riches of his Glory on the Veſſels of Mercy*: For, as Veſſels are or may be filled up to Rom. 9. 23. the brims, ſo the Veſſels of Mercy ſhall be filled with Mercy, up to the brim, that the Riches of his Glory in the pardon of Sin, may be ſeen and known to the wonder of all the world.

3. Becauſe it is his Nature and Inclination to pardon Sin: This appears, 1. In the proclaiming of his Name, *the Lord, the Lord, Merciful, and Gracious, Long-ſuffering, abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, and* Exod. 34. 6. *Tranſgreſſion, and Sin.*

2. In his gracious Invitations, *Come unto me*, ſaith Mat. 11. 28. Chriſt, if ſin burden you, I will eaſe you. 3. In his patience and waiting for Repentance; he waits to this very end that he *might be gracious, and that he* Iſa. 30. 18. *may have mercy: for the Lord is a God of judgment.*

4. Becauſe it is his promiſe to pardon ſin; *I, even I, am he that blots out thy tranſgreſſions for my own ſake*, Iſa. 43. 25. and will not *remember thy ſins.* This promiſe of Pardon is one of the great bleſſings of the Covenant of Grace, you hear the words in this very expreſſure of it, *I will forgive their Iniquity, and I will re-* Jer. 31. 34. *member their ſins no more.*

Now come, conſider O my ſoul, of every particular in this gracious Covenant, and O be ſerious in thy Conſideration; ſurely there is too much expence of thy ſpirit upon vain, and tranſitory, and worldly things; alas, alas, thou haſt but a ſhort time to live; and the ſtrength of thy mind, that I call for, it is the moſt precious thing thou haſt; O then let the buſineſs and activeneſs of thy mind, let thy inmoſt thoughts and deep affections be acted and exerciſed on this Subject; be careful that none of theſe waters run beſides the Mill. If God and Jeſus, and all thy good be included here, why ſhould not thy whole ſoul be intent on this? Why ſhouldeſt thou ſpend it on the Creature; why ſhouldeſt thou be ſo ſubject to carnal griefs and fears? Surely all theſe are fitter to be fixed on God in Chriſt, on *Jeſus* in a Covenant of Grace.

Sect. 3. *Of Deſiring* Jeſus *in that reſpect.*

3. WE muſt *deſire after Jeſus*, carrying on the great work of our Salvation in a way of Covenant before his coming in the fleſh. It is not enough to know and conſider, but we muſt *deſire.* Thus is the order of God's work, no ſooner hath his Spirit clearly revealed the goodneſs of the Promiſe that we come to know, but the ſoul conſiders of it, turns it upſide down, views it in all its excellencies, weighs it in the balance of its beſt and deepeſt meditation. This done, the Affections begin to ſtir, and the ſoul begins thus to reaſon; *O happy I, that I ſee the goodneſs of this gracious Promiſe; but miſerable I, if I come to ſee this, and never have a ſhare in it. O why not I Lord? Why not my Sins Pardoned? Why not my Corruptions ſubdued? Why not the Law written in my heart, and put into my inward parts? Why may not I ſay, my Lord and my God? Or I am my Beloveds, and my Beloved is mine? Why not this Covenant eſtabliſhed between God and me? Now my Soul thirſts after this as a thirſty Land, my affections hunger after Jeſus in a Covenant of Grace: Oh! I would fain be in Covenant with God; for this is all my Salvation and all my deſire*, 2 Sam. 23. 5.——————But here is an Objection.——

Object. The Object of this deſire is apprehended as abſent and diſtant; we do not covet thoſe things that we do enjoy; if they are preſent, we rather reſt in them, than move toward them, or deſire after them; how then ſhould *David* or any ſoul already in a Covenant of grace deſire after the Covenant; what is this? 2 Sam. 23. 5. *He hath made with me an everlaſting Covenant, ordered in all things, and ſure, for this is all my Salvation and all my Deſire.*

Anſw. It is true, the Object of *deſire, qua tale,* is ſomething abſent, yet not always abſent in the whole, but in the parts and degrees of it; the very preſence of a good thing, doth in ſome ſort quicken the deſires toward the ſame thing, ſo far forth as it is capable of improvements or augmentation: As we ſee in external Riches of the Body, none deſire them more eagerly than thoſe that poſſeſs them; and the more gracious the Soul is, the more is the heart enlarged in the appetition of a greater meaſure of Grace; as the putting in of ſome water into a Pump, doth draw forth more: No man is ſo importunate in praying, *Lord help my unbelief*, as he that can ſay, *Lord, I believe*: Things may be deſired in order to improvement and further degrees of them. Again, things preſent may be the Object of our *deſires* unto continuance; as he that delighteth in a good thing that he hath, he deſireth the continuance of that delight; ſo the ſoul of a man having a reach as far as immortality, it may juſtly deſire as well the perpetuity, as the preſence of thoſe good things it enjoyeth.——

Come then, O my ſoul, and whet on thy *deſires* in every of theſe reſpects; as, 1. Deſire after thy intereſt in the Covenant. 2. Deſire after thy improvement of the Covenant. 3. Deſire after the continuance of thy Covenant ſtate. 4. Deſire after *Jeſus* the great buſineſs, or the *all in all* in a Covenant of Grace.

1. Deſire after thy intereſt in the Covenant; O ſay in thy ſelf, *it is thus? Is the Lord willing to re-* Prov. 1. 22, 23. *ceive me to his Grace? Was that his voice in the ſtreets, how long ye ſimple ones, will ye love ſimplicity? Turn ye at my reproof, behold I will pour out my Spirit upon you?* Iſa. 55. 1, 3. *Was that his Proclamation, Ho, every one that thirſteth, come ye to the waters, encline your ear and come unto me,* ——*and I will make an everlaſting Covenant with you, even the ſure mercies of* David; *And are theſe the pro-* Jer. 31. 33. *miſes offered in the Covenant, I will put my Law into their inward parts, and I will write it in your hearts, and* Deut. 33. 29. *I will be your God, and ye ſhall be my People. Oh! The bleſſed condition of thoſe people that are in Covenant with* God! Pſal. 144. 15. *Bleſſed art thou O Iſrael, who is like unto thee a People ſaved by the Lord; Oh! Happy is the People that be in ſuch a caſe, yea, happy is that People whoſe* God *is the Lord. But ah! what can I ſay; no ſin like unto my ſin, no miſery like unto my miſery; alas, I am an alien unto* God, *I am ſeparated from his People, I am out of the Covenant; like a poor Prodigal, I die for hunger, whileſt thoſe that are in my Father's houſe have bread enough: Oh! that I were in their condition! Never did* David *long more for the waters of the Well of* Bethlehem, *than my Soul now touched with the ſenſe of Sin, doth deſire to be at peace with* God, *and in Covenant with* God; *O I thirſt, I pant, I gaſp after him, I long for communion, and Peace* Iſa. 26. 9. *with him; with my ſoul do I deſire thee in the night, yea, with my Spirit within me do I ſeek thee early.*

2. Deſire after the Improvement of the Covenant; it may be God hath given thee an intereſt in it, but alas thy hold is ſo weak that thou ſcarce knoweſt the meaning of it; the Lord may anſwer, but yet he ſpeaks darkly, as ſometimes he ſpake to John 8. 11. the woman, *go thy way and ſin no more*; it is a middle kind of expreſſion, neither aſſuring that her Sin was pardoned, nor yet putting her out of hope but it might be pardoned; ſo it may be God hath given thee ſome little eaſe, but he hath not ſpoken full peace; go on then and deſire more and more after confirmation: Say in thine heart, *O Lord thou haſt begun to ſhew grace unto thy Servant, but oh! Manifeſt to me all thy goodneſs, thou haſt given me a drop, and I feel it ſo ſweet, that now I thirſt, and long to enjoy the Fountain; thou haſt given me a kiſs of thy mouth, and now I pant to be united to thee in a more perfect and* Rom. 8. 23. *conſummate marriage; thou haſt given me a taſte, but my appetite and deſire is not thereby diminiſhed, but enlarged; and good reaſon, for what are theſe drops, and* Epheſ. 1. 14. *taſts, but only the firſt fruits of the Spirit? and earneſts of the ſpirit. Oh! Then what are thoſe harveſts, of Joy? What are thoſe treaſures of wiſdom, and free grace hid in* God? *I have indeed beheld a feaſt of fat things, of fat things full of marrow, of wines on the lees, of wines on the lees well refined; but O what a Famine is yet in my Spirit! O Lord I have longed for thy Salvation, I am ready to ſwoon for further union, and clearer manifeſtation of my ſhare and intereſt in this Covenant of grace, come Lord Jeſus, come quickly.*

3. Deſire after continuance of the Covenant-ſtate, Many a ſweet ſoul cannot deny but that the Lord hath ſhewed mercy on him, but he fears that he ſhall not hold out: He feels within ſuch a Power of corruption, ſuch ſtrong temptations, ſo many luſts, that now he doubts, *O what will become of my poor Soul? What will be the iſſue of this woful work?* Why come now and deſire after perſeverance: When *Peter* was raviſhed on the mount, *it is good be-* Mat. 17. 4. *ing here* (ſays he) *let us build three Tabernacles*; his deſire was to have continued there for ever; and it Luk. 22. 3 was the Prayer of Chriſt in *Peter*'s behalf, *I have prayed for thee that thy faith fail not*; what was this Prayer but Chriſt's vehement deſire of *Peter*'s continuing in the Faith? Shall Chriſt deſire, and wilt not thou deſire after thy own perfection? O come with theſe Pantings, and Breathings after God; put forth thy deſires in theſe or the like expreſſions, Hoſea 2. 19. *O Lord thou haſt ſaid I will betroth thee unto me for ever; and what means this but that the conjugal love of Chriſt with a gracious ſoul ſhall never be broken? What means this but that the bond of union in a believer to Chriſt is faſtened upon* God, *and the ſpirit of* God *holds the other end of it, and ſo it can never be broken? 2. O Lord thou haſt diſcovered in thy Word, that this union is in* 2 Tim. 2. 19. *the Father, who hath laid a ſure foundation, the foundation of* God *ſtandeth ſure, having this ſeal, the Lord knoweth them that are his: And that this union is in the Son, who loves his to the end: And that this union is in* John 13. 1. *the ſpirit who abides in the elect for ever. 3. Thou haſt diſcovered, that the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee,* Iſa. 54. 10. *neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. 4. Thou haſt ſaid that the Saints ſhall be kept by the Power of* God. *q. d.* 1 Pet. 1. 5. *The ſpecial Power I mean to put forth in this world, it is to uphold the ſpirits of my Saints; the ſpecial work I have in the world, to exerciſe my power about, it is to keep* Chriſt *and the Saints together; it is through the power of* God *that heaven and earth is kept up, but if* God *muſt withdraw his Power from the one of theſe, ſooner ſhould heaven and earth fall in pieces, than* God *would not uphold one gracious ſoul that hath Union with his Son Jeſus Chriſt. And if theſe be thy ſayings, why then Lord I deſire the accompliſhment; O fulfil what thou haſt ſaid; it would break my heart if ever the Covenant ſhould be broken betwixt me and thee: My deſire is towards thee, and the more I enjoy thee, the more and more I deſire and pant after thee; my deſires are like thy ſelf, infinite, eternal, everlaſting deſires.*

4. Deſire after *Jeſus*, the great buſineſs, or *the all in all* in a Covenant of Grace: The moſt proper object of deſire, eſpecially to man fallen, is Jeſus Chriſt: Hence it is that a poor ſinner under the ſenſe of ſin, cries out with the vehemency of deſire,

Ruther's trial of Faith. *Chriſt, and none but Chriſt ; give me Chriſt or I die, I am undone, I am loſt for ever.* But what is Chriſt or Jeſus to a Covenant of grace? I anſwer, he is the great buſineſs, he is *the all in all.* Chriſt hath at leaſt a Six-fold relation to the Covenant of grace. 1. As he is more than a creature, he is the Covenant himſelf. 2. As he deals betwixt parties, he is the meſſenger of the Covenant. 3. As he ſaw, and heard, and teſtifieth all, he is the witneſs of the Covenant. 4. As he undertaketh for the parties at variance, he is the ſurety of the Covenant. 5. As he ſtandeth between the contrary parties, he is the Mediator of the Covenant. 6. As he ſignifieth the Covenant, and cloſeth all the Articles, he is the Teſtator of the Covenant. Oh! Here is the abundance of fuel for thy deſire to work upon. 1. Conſider the fuel, and then ſet on the flame thy deſire.

1. *Chriſt* is the Covenant it ſelf. *I gave thee for a* Iſa. 42. 6. *Covenant of the People, for a light of the gentiles.* And Iſa. 41. 9. *I will preſerve thee, and give thee for a Covenant of the People.* Chriſt, God and Man, is all the Covenant: 1. Fundamentally, he is the original of the Covenant; the Covenant of grace takes its being and beginning from Chriſt; he is the Covenant-maker, Undertaker, Manager, Diſpatcher, he doth every thing in the Covenant; 2. Materially, the very ſubſtance of the Covenant ſtands in this, *I will be their* God, *and they ſhall be my People*; now Chriſt he is both theſe in himſelf; he is God unto his People and he is the people repreſentatively unto God, and before God. 3. Equivalently; many branches or fruits of the Covenant are to be fulfilled to believers in their ſeaſon, but as ſoon as ever they are Juſtified, Chriſt is ſaid to be the Covenant, as a preſent pawn or earneſt delivered into the hands of a man at the very inſtant of his juſtification; and this pawn is of equal value and worth with the whole Covenant when it is fulfilled to the uttermoſt. Thus Chriſt in every one of theſe reſpects is the Covenant it ſelf; he is very peace, and reconciliation it ſelf, *and this man* Mic. 5.5. *ſhall be the Peace when the Aſſyrian ſhall come into our Land.* As fire is hot for it ſelf, and all other things hot for it, as they participate of it; ſo Chriſt is the Covenant it ſelf, and all we are ſo far in Covenant to Chriſt, as we have any thing of Chriſt; want Chriſt, and want peace, and want the Covenant of grace.

2. Chriſt is the meſſenger of this Covenant. *The* Mal. 3. 1. *Lord whom ye ſeek ſhall ſuddenly come to his Temple, even* John 15.1. *the meſſenger of the Covenant whom ye delight in.* Chriſt John 6.29. travels with tydings between parties of the Covenant. John 6.48. John 8.12. 1. He reports of God to us, he commends his Father John 19.9, 11. unto us, *My Father is the Husband-man; and this is the* Prov. 1.20. *Father's will which hath ſent me, that of all which he* Prov. 9.5. *hath given me, I ſhall loſe nothing*; and he commends himſelf to us, it became the Lord Jeſus to commend himſelf, *I am the bread of Life, I am the Light of the world, I am the Door, I am the good Shepherd.* It is a wonderful thing how Chriſt is a broker (as I may ſay) for Chriſt, wiſdom cryeth out, ſhe uttereth her voice in the ſtreets; come, eat of my bread, and drink of my wine which I have mingled: Miniſters cannot ſpeak of Chriſt, and of his Father, as he can do himſelf. O my Soul to excite thy deſires, come, and hear Chriſt ſpeak of Chriſt, and of his Father, and of Heaven, for he ſaw all. 2. He reports of us to God; he commends us to his Joh. 17.25. Father; *O righteous Father, the world hath not known thee, but I have know thee, and theſe have known that thou haſt ſent me.* *Chriſt* gives a good report of the Saints in Heaven, the Father and the Son are ſpeaking of him (as I may ſay) behind back, and ſurely a good report in heaven is of high eſteem; Chriſt tells over *Ephraim's* prayers behind his back, *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt* Jer. 31.18, 20. *chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the yoke, turn thou me and I ſhall be turned, thou art the Lord my God*: and thereupon God reſolves, *Is* Ephraim *my dear Son? Is he a pleaſant Child? For ſince I ſpeak againſt him I do earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.* Happy ſouls of whom Chriſt is telling good Tidings in Heaven; for he is the Angel of the Covenant.

3. He is the witneſs of the Covenant; he ſaw, and heard all, *Behold I have given him for a witneſs to* Iſa. 55. 4. *the people* And he is called *the faithful witneſs.* Rev. 1. 5. *The Amen: The faithful and true witneſs.* Rev. 3.14. The Covenant ſaith, *The Son of man came to ſeek, and to ſave that* Luke 19. 10. *which was loſt*; Amen ſaith Chriſt, I can witneſs that to be true; the Covenant ſaith, Chriſt dyed, and roſe again for ſinners; Amen ſaith Chriſt, *I was* Rev. 1.18. *dead, and behold I live for evermore; Amen.* There's not any thing ſaid in the Covenant, But Chriſt is a witneſs to it; and therefore we read in the very end of the Bible, this Subſcription (as I may call it) in relation to Chriſt: *He which teſtifieth theſe things* Rev. 22. 20. *ſaith ſurely I come quickly. Amen.*

4. Chriſt is the Surety of the Covenant. *In as* Heb. 7. 20, 22. *much as not without an oath he was made a Prieſt, by ſo much was Jeſus made a ſurety of a better Teſtament.* The Covenant of works had a promiſe, but becauſe it was to be broken, and done away, it had no oath of God, as this hath; O doubting Soul, thou ſayeſt thy ſalvation is not ſure, think on this Scripture, thou haſt the oath of God for it; it is a ſworn article of the Covenant, *Believe in the Lord Jeſus and thou ſhalt be ſaved*; and to this end is Chriſt a Surety. 1. Surety for God, he undertakes that God ſhall fulfil his part of the Covenant, *Fear not little flock,* Luke 12. 32. *for it is your Fathers good pleaſure to give you the Kingdom.* And *all that the Father giveth me, ſhall come to* John 6.37. *me, and him that cometh unto me, I will in no wiſe caſt out.* 2. Surety for us; and to this purpoſe he hath paid a ranſom for us; and giveth a new heart to us; and he is ingaged to loſe none of us. *Thoſe that* John 17. 12. *thou gaveſt me I have kept, and none of them is loſt.*

5. Chriſt is the Mediator of the Covenant: The Apoſtle calls him *Jeſus, the Mediator of the new Covenant,* Heb. 12. 24. He hath ſomething of God, as being true God, and ſomething of man, as ſharing with us of the nature of man; hence he is Mediator by office, and layeth his hands on both parties, as *a days-man* Job. 9. 33. *doth*; and in this reſpect he is a friend, a reconciler, and a ſervant. 1. A friend to both parties, he hath God's heart for man, to be gracious, and he hath Man's heart for God to ſatisfie juſtice. 2. A reconciler of both parties; he brings down God to a treaty of peace, and he brings up man by a ranſom paid, ſo that he may ſay unto both, *Father come down* Iſa. 24. 1. *to my brethren, my kindred and fleſh; and thou my Siſter* Iſa. 53.11. *and Spouſe come up to my Father, and thy Father, to my* Mat. 20. 28. *God, and thy God.* 3. He is a ſervant to both parties, *Behold my ſervant,* ſaith God, *my righteous ſervant.* Yea, and our ſervant, *He came not to be ſerved, but to ſerve, and to give his life a ranſom for many.*

6. Chriſt is the Teſtator of the Covenant: He died to this very end, that he might confirm the Covenant, *Where a Teſtament is, there muſt alſo of neceſſity* Heb. 9. 16, 17. *be the death of the Teſtator, for a Teſtament is of force, after men are dead, otherwiſe it is of no ſtrength at all, whiles the Teſtator liveth.* Chriſt then muſt die, and Chriſt's blood muſt be ſhed, to ſeal the Covenant of grace; it is not every blood, but Chriſt's blood that muſt ſeal the everlaſting Covenant, *Heb.* 13. 20. And his blood being ſhed, he is then rightly called the Teſtator of the Covenant.

O What fewel is here to ſet our deſires on flame?

Come ſoul, and bend thy *deſires* towards Chriſt, as the Sun-flower towards the Sun, the Iron to the Load-ſtone, and the Load-ſtone to the Pole-ſtar; yea, the nearer thou draweſt towards Chriſt, the more and more do thou deſire after Chriſt; true deſires never determine or expire: *He that thirſts let him thirſt* Bern. de leƈt. evang. ſerm. *more* (ſaith *Bernard*) *and he that deſires let him deſire yet more abundantly*, Is there not cauſe? O what excellencies haſt thou found in Chriſt? Poor ſoul thou haſt undone thy ſelf by ſin, there's but a ſtep betwixt thee and damnation; but to ſave thy ſoul, Chriſt *comes leaping on the Mountains, and skipping on the Hills*; he enters into a Covenant with God; he is the Covenant, the Meſſenger of the Covenant, the Witneſs of the Covenant, the Surety of the Covenant, the Mediator of the Covenant, the Teſtator of the Covenant, the great buſineſs, *the all in all* Pſ.119.20. in a Covenant of grace; If *David* could ſay, *My ſoul breaks for the longing that it hath to thy judgments at all times*, how mayeſt thou ſay, *My ſoul breaks for the longings that it hath to thy Mercies, and my Jeſus at all times.* Oh! I gaſp for grace, as the thirſty land for drops of rain; I thirſt, I faint, I languiſh, I long for an hearty draught of the *Fountain opened to the houſe of* David, *and to the Inhabitants of* Jeruſalem. Oh! That I could ſee Jeſus flying through the midſt of Heaven, with the Covenant in his hand! Oh! I long for that Angel of the Covenant; I long to ſee ſuch another viſion as *John* did, when he ſaid, *And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell upon the Earth.* What? Is that Covenant in the hand of Chriſt? And is my name written in that Roll? Say, Lord, Is my name written on the Heart of Chriſt? Oh! If I had the glory and poſſeſſion of all the world, If I had ten thouſand worlds, and ten thouſand lives, I would lay them all down, to have this poor trembling ſoul of mine aſſured of this: Oh! My thirſt is inſatiable, my bowels are hot within me, my deſire after *Jeſus* in reference to the Covenant is greedy as the grave, the coals thereof are as coals of fire, which hath a moſt vehement flame.

Sect. IV. *Of hoping in Jeſus in that reſpect.*

WE muſt *hope in Jeſus* carrying on the great work of our ſalvation in a way of Covenant; now what is hope but a good opinion of enjoying it's object; indeed a good opinion is ſo neceſſary for *hope*, that it makes almoſt all its kinds and differences; as it is greater or leſſer, ſo it cauſeth the ſtrength or weakneſs, the exceſs or defect of this paſſion, *hope*: This good opinion is that which renders *hope* either doubtful, or certain; if certain, it produceth confidence or preſumption; preſumption is nothing but an immoderate hope without a ground: But confidence is that aſſurance of the thing hop'd for in ſome meaſure, as if we had it already in hand. Hence it is that we uſually ſay we have great, and ſtrong, and good hopes, when we would ſpeak them aſſured; which hath occaſioned ſome to define it thus: *Hope is a certain grounded confidence that the deſired good will come*; not to inſiſt on this; all the queſtion is, Whether thoſe promiſes contained in the Covenant of grace belong unto me? And what are the grounds and foundations on which my *hope* is built? If the grounds be weak, then *hope* is doubtful, or preſumptuous; but if the grounds be right, then hope is right, and I may caſt Anchor, and build upon it.

In the diſquiſition of theſe grounds, we ſhall only ſearch into thoſe qualifications which the Scripture tells us they are qualified with, with whom the Lord enters into a Covenant of grace; and theſe we ſhall reduce, 1. To the condition of the Covenant. 2. to the promiſe of the Covenant. As——

1. If thou art in a Covenant with God, then hath God wrought in thee that condition of the Covenant, a true, and lively, and ſoul-ſaving, and juſtifying faith. *Believe on the Lord Jeſus, and thou* Acts 16. 31. *ſhalt be ſaved.* *If thou Believeſt, thou ſhalt be ſaved.* Rom. 10. 9. The promiſe of life contained in the Covenant is made only to believers; This is ſo ſure a way of trial, that the Apoſtle himſelf directs us thereunto: *Examine your ſelves whether ye be in the Faith*; 1 Cor. 13. 5. Ay, But how ſhall I examine, for there are many pretenders to faith in theſe days? Why thus,

1. True faith will carry thee out of thy ſelf into Chriſt, *I live yet not I, but Chriſt liveth in me*; Gal. 2.20. a faithful man hath not his life in himſelf, but in Chriſt Jeſus: he hath his ſpiritual being in the Father, and in his Son Jeſus Chriſt; he is joyned to the Lord, and is one Spirit; he ſeeth the Father in the Son, and the Son within himſelf, and alſo the Father within himſelf through the Son; *Know* 2 Cor. 13. 5. *ye not that Chriſt Jeſus is in you, except ye be reprobates? Ye ſhall know me* (ſaith Chriſt) *that I am in* John 14. 20. *the Father, and you in me, and I in you.* By faith we enjoy the glory of union. *The Glory which thou haſt* Joh. 17. 22,23. *given me, I have given them that they may be one even as we are one, I in them, and thou in me*; though we have not the glory of equality, yet we have the glory of likeneſs; we are one with Chriſt, and one with the Father by Faith in Chiriſt.——2. True faith will carry thee beyond the world; a believer looks on Chriſt over coming the world for him, and ſo by that faith he overcomes the world through him; *This is the Victory that overcometh the world,* 1 John 5,4. *even your faith*: Hence it is that the Saints are ſaid *To* Rev. 1. 12. *be cloathed with the Sun, and to have the moon under their feet*, when through faith they are cloathed with *the Son of Righteouſneſs*, the Lord Jeſus; then they trample upon all ſublunary things, as nothing worth in compariſon of Chriſt. 3. True faith is ever accompanied with true love: if once by faith thou apprehendeſt Gods love, and Chriſts love to thee, thou canſt not but love that God, and love that Chriſt who loved thee, and gave himſelf for thee; *We love him, because he firſt loved us*; 1 John 4. 19. he that loveth not God, hath not apprehended Gods love to him; if ever God in Chriſt be preſented to thee for thy juſtification, it is ſuch a lovely object, that thou canſt not but love him; *He that loveth not, knoweth* 1 John 4. 8. *not God, for God is love.* 4. True faith purifies the heart, and purgeth out ſin; *when* God *diſcovers this, that he will heal back-ſliding, and love freely, and turn away his anger, then* Ephraim *ſhall ſay, What* Hoſ. 14.8 *have I any more to do with Idols?* If ever Chriſt reveal himſelf as the object of our Juſtification, he will be ſure to preſent himſelf as the pattern of our Sanctification: the knowledge of Gods Goodneſs will make us in love with holineſs; *they ſhall fear and tremble,* Jer. 33.9. *for all the goodneſs, and for all the proſperity that I procure unto them, ſaith the Lord*: The golden chain of Mercy let down from Heaven, doth bind us faſter to the ſervice of our God. 5. Above all, obſerve the riſe: true faith, if it be true, it is ever bottomed upon the ſence and pain of a loſt condition, ſpiritual poverty is the neareſt capacity of believing: this is faiths method, *be condemned to be ſaved: be ſick and be healed.* Faith is a flower of Chriſt's own planting, but it grows in no Soul but only on the margin and bank of the Lake of fire and brimſtone; in regard there's none ſo fit for Chriſt and Heaven, as thoſe who are ſelf-ſick, and ſelf condemned to Hell. *They that be whole, need not a Phyſician* (ſaith Mat. 9.13. Chriſt) *but they that are not ſick.* This is a Foundation of Chriſt, that becauſe the man is broken and

hath not bread, therefore he muſt be ſold and Chriſt muſt buy him, and take him home to his fire-ſide, and cloath him, and feed him there. I know Satan argues thus, *Thou art not worthy of Chriſt, and therefore what haſt thou to do with Chriſt? but Faith concludes otherwiſe, I am not worthy of Chriſt, I am out of meaſure ſinful, I tremble at it, and I am ſenſible of it, and therefore ought I, and therefore muſt I come to Chriſt?* this arguing is Goſpel-Logick, and the right method of a true and ſaving-faith; for what is faith, but the act of a ſinner humbled, weary, leaden, poor and ſelf-condemned? Oh take heed of their doctrin who make faith the act of ſome vile perſon never humbled, but applying with an immediate touch, his hot boiling, and ſmoaking Luſts, to the bleeding bleſſed Wounds, and Death of Jeſus Chriſt.

2. If thou art in Covenant with God, than hath God fulfilled in ſome part the promiſes of this Covenant to thy Soul: As——

1. Then hath God put the Law into thy inward parts, and writ it in thy heart: Look as Indenture anſwers to Indenture, or as a face in the glaſs anſwers to a face, ſo the conformity of thy heart, and inwards to the Law of God; thou obeyeſt Pſal. 40. 8. God's will. and delighteſt in that obedience; *Thou ſayeſt with David, I delight to do thy will O God; yea thy Law is within my Heart.*

2. Thou haſt a Covenant-relation to God, and a Covenant-Intereſt in God; and thou art by Covenant as one of the people of God. Chriſt hath thy ſoul, thy body, thy affections, thy Love to the very uttermoſt; God hath a propriety and a peculiarity in thee; thou art Chriſt's by Marriage; thou haſt paſt over thy ſelf unto him to be his Jewel, his Spouſe, his Diadem, his Crown, his Servant, his Child for ever.

3. Then art thou clearly taught to know the Ezek. 16. 60, 61. Lord thou knoweſt him in another manner than thou didſt before; *I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord.* There is a double knowledge. 1. A ſpeculative knowledge, and thus men may know, much but they are not affected according to the things they know. 2. A practical knowledge; and thus if we know the Lord we ſhall ſee in him that excellency and beauty, that our Hearts will be affectioned towards him, and we ſhall be able to ſay, that we love him with all our Heart, and with all our Soul, and with all our Strength.

4. Then hath God pardoned thy ſins, and He will remember thy ſins no more? But how ſhould I be aſſured of that? Why thus,—— 1. If thou haſt ſincerely confeſſed, bewailed, and for- Iſa. 1. 16, 18. ſaken thy ſins; *Waſh ye, make ye clean, put away the evil of your doings from before mine Eys, ceaſe to do evil:——And preſently it follows, come now and let us reaſon together, ſaith the Lord; though your ſins be* Iſa. 55. 7. *as Scarlet, they ſhall be as white as Snow, though they be red like crimſon, they ſhall be as wool.* To the ſame purpoſe, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have Mercy upon him; and to our* God, *for He will abundantly pardon.* 2. If thy heart, after many ſtorms and troubles be calmed, Rom. 5. 1. and quieted through faith in Chriſt *Being juſtified by faith, we have peace with* God? What? Haſt thou peace with God? And hath God ſtill'd thy Soul with peace? This is an argument of thy ſins Pardon Luke 7. 47. —— 3. If thine Heart be ſingularly inflamed with the love of Chriſt; the Woman that *had many ſins forgiven her by Chriſt, ſhe loved him much.* Upon that account ſhe wept, and waſhed his feet with her tears, and ſo wiped them with the hairs of her head; ſhe kiſſed his feet, and anointed them with Ointment nothing was too good for Chriſt, who had forgiven all her ſins——

4. If thy heart, and ſoul, and all that is within be ſingularly enlarged to praiſe God for his pardons; *Bleſs* Pſ. 103. 1, 2, 3. *the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities.* If thine heart feel his pardons thy mouth will ſing his praiſes; and hereby thou may'ſt be aſſured that God hath pardoned all thy ſins.

Come now; are theſe, O my Soul, the grounds of thy Hopes? a lively faith in Jeſus? an accompliſhment in ſome meaſure of the promiſes of the Covenant? why, theſe are the Fewel of Hope; if this be thy caſe, act thy hope ſtrongly on Chriſt, and on the Covenant of Grace; ſay not, Hope is only of things future, and therefore if I be already in Covenant, What need I hope? For whether thou art in Covenant or no, it is the main Queſtion here; nay, though it be granted that thou art in Covenant, and that hope is ſwallowed up in the compleat preſence of its object; yet it is not at all diminiſhed, but rather increaſed by a partial preſence. As in maſſy bodies, though violent motion be weakeſt in the end, yet natural motions are ever ſwifteſt towards the center: ſo in the hopes of men, though ſuch as are violent and groundleſs, prove weaker and weaker, yet thoſe that are ſtayed and natural (or rather gracious) are evermore ſtronger and ſtronger, till they procure the utmoſt preſence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it. O then *hope in Jeſus* .draw on thy hope yet more and more in this Covenant of grace! be not content only with an hope of expectation, but bring it on to an hope of confidence, or aſſurance; thou canſt not fail if thou hangeſt thy hope on Jeſus: Chriſt is not faſtned as a looſe nail, or as a broken rotten hedge in the Covenant of grace; he is there *as a nail in a ſure* Iſa. 22. 23, 24. *place; and they ſhall hang on him all the glory of his Fathers houſe; the off ſpring and the Iſſue; all veſſels of ſmall quantity, from the veſſels of cups, even to all the veſſels of flaggons,* Come ſoul, thou art a veſſel of ſmall quantity, hang all thy weight on Chriſt, he is a nail that cannot break.

Sect. 5. *Of believing in Jeſus in that Reſpect.*

5. WE muſt *believe on Jeſus* carrying on this great work of our ſalvation in a way of Covenant. Many a time Satan comes and hurles in a Temptation, *What? Is it likely that God ſhould enter into a Covenant with thee?* Yea, ſometimes he ſo rivets in this Temptation, that he darkens all within, and there's no ſight of comfort in the Soul: O but now believe! now if ever is the ſeaſon for Faith to act; little evidence and much adherence ſpeaks faith to purpoſe. We read of ſome who could ſtay themſelves upon the Lord, whiles they walked in darkneſs, upon the margin and borders of an hundred deaths. David *fears no evil,* Pſ. 23. 4. *though he walked through the valley of the ſhadow of* Pſ. 88. 7. *death*; for his faith told him, that *God was with him,* *Heman* could ſay, *thy wrath lieth hard upon me, thou haſt afflicted me with all thy waves*; ſure he thought, God could do no more to drown him; not only a wave or two, but all God's waves were on him, and over him; and yet he believes, *Lord I* ver. 9. *have called daily upon thee. Hezekiah's* Comforts were at an hard pinch, *mine eyes fail with looking upwards: O Lord I am oppreſſed*; yet praying argues believing, Iſa. 39. 14 *Lord undertake for me.* Chriſt's ſence of comforts was ebb and low, when he wept, and cried, that he was forſaken of God; yet then his Faith is doubled, as the Cable of an Anchor is doubled when the ſtorm is more than ordinary, *my God, my* Mat. 27. 46. *God*

Poor Soul! thou ſtandeſt wondering at this great Condeſcenſion of God; *What? That God ſhould enter into Covenant with me? What? that ſhould make ſuch great and precious promiſes with me? Surely theſe comforts, and theſe priviledges, are too high for me, or for my Soul breathing.*——It may be ſo; and yet be not diſcouraged, for God will magnifie his grace, and therefore he will do this great thing; all that thou haſt to do, and all that God requires of thee, in this caſe is only to believe; indeed thou haſt no part in Chriſt, no part in the Covenant of grace, if thou wilt not believe; faith is the condition of the Covenant of grace; and therefore either believe, or no Covenant.

I know it is not eaſie to believe; nay it is one of the hardeſt things under heaven to perſwade a Soul into faith: *What? Will the great God of Heaven make a Covenant with ſuch a wretch as I am? I cannot believe it.* Why, What's the matter? *Ah my ſins, my ſins, my ſins! God is a conſuming fire againſt ſuch, he cannot endure to behold iniquity; little hopes that ever God ſhould enter into a Covenant with me. But* to help on, or to allure a ſoul in, conſider, O thou ſoul, of theſe following paſſages.

1. Conſider of the ſweet and gracious nature of God: that which undoes broken hearts, and trembling ſouls, it is miſconceivings of God: we have many times low, diminiſhing, extenuating thoughts of God's goodneſs; but we have large thoughts of his power and wrath: now to rectifie theſe miſapprehenſions, conſider his name, and therein his nature *the Lord, the Lord, Merciful, and Gracious, Long ſuffering, and abundant in Goodneſs, and Truth,* Exod.34. 6,7. *keeping mercy for Thouſands forgiving Iniquity, Tranſgreſſions, and Sins; and will by no means clear the guilty, viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the Third and Fourth Generation.* O terrible Text! ſays the Soul, alas I am guilty of thouſands of ſins; and if this be his Name I am undone, woe to me and mine, unto the Third and fourth Generation. But conſider again, and in this deſcription of God we ſhall find an Ocean of Mercy to a Drop of Wrath; a Sea of Oil to an half drop of ſcalding Lead. For——

1. God doth not begin, *the Lord, the Lord, that will by no means clear the guilty*; but, *the Lord, the Lord, Merciful, and Gracious, Long-ſuffering*; this is the firſt, and greateſt part of his Name; God is loath to ſpeak in juſtice, and wrath; he keeps it to the laſt; mercy lies uppermoſt in Gods heart; if the ſentence muſt come, it ſhall be the laſt day of the Aſſize.

2. Many words are uſed to ſpeak his goodneſs: *Merciful, Gracious, Long-ſuffering and abundant in goodneſs, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion and Sin*; here be ſix ſeveral phraſes, to ſhew the Riches of his Goodneſs, but when he ſpeaks his wrath, what haſte makes he over it? there's only two expreſſions of that; it was a Theme he took no delight in; Judgment *is his Work, his* Iſa.28. 21. *ſtrange Work; for he doth not afflict willingly nor grieve the Children of Men.*

Lam.3.33. 3. There's a difference in the expreſſion; when God ſpeaks of mercy, he expreſſeth it thus, *abundant in Mercy, keeping Mercy for Thouſands.* But in viſiting ſins, it is not to thouſands, but only to the Third or Fourth Generation. Surely *Mercy rejoiceth a-* Jam.2.13. *gainſt Judgment.* God would ſhew Mercy to Thouſands, rather than he would deſtroy three or four.

4. What if by no means God will clear the guilty? ſtubbornly guilty? yet never will he deſtroy humble ſouls that lie at his feet, and are willing to have mercy on his eaſie terms. Hoſ.11. 8,9. *How ſhall I give thee up* Ephraim, *how ſhall I deliver thee O* Iſrael, *how ſhall I make thee as* Admah; *How ſhall I ſet thee as* Zeboim; *My heart is turned within me, my repentings are kindled together I will not execute the fierceneſs of Mine anger,* I *will not deſtroy* Ephraim, *for I am God and not Man the holy one in the midſt of thee*; O my ſoul! Why ſtandeſt thou at a diſtance with God, why doſt thou fancy a Lion in the way; O believe in God, believe in Jeſus! and believe thy portion in this Covenant of grace! have ſweet and delightful thoughts of Gods nature, and thou wilt not, thou canſt not fly from him! ſome are of opinion that a *ſoul may fetch more encouragements to believe, from the conſideration of God's gracious and merciful nature, than from the promiſe it ſelf.*

2. Conſider of the ſweet and gracious nature of Jeſus Chriſt: our thoughts of God are neceſſarily more ſtrange than of Jeſus Chriſt, becauſe of our infinite diſtance from the God head; but in Chriſt, God is come down into our nature, and ſo infinite godneſs, and mercy is incarnate: art thou afraid, O my ſoul, at his name *Jah*, and *Jehovah*? O remember his name is *Emanuel*; the Lyon is here diſrobed of his garment of terrour; his rough Hair is turned into a ſoft wooll; ſee thy God diſrobed of his terrible Majeſty, ſee thy God is a man, and thy Judge is a Brother; mince *Jehovah* with *Jeſus*; and the Serpent will be a rod; O that Balſomy name, *Jeſus*; that name that ſounds healing for every wound, ſettlement for every diſtraction, comfort for every ſorrow: but here's the miſery; ſouls in diſtreſs had rather be poring on hell than heaven; rather frighting themſelves with the terrours of juſtice, than ſtaying themſelves with the flaggons of Mercy. O my ſoul, how canſt thou more contradict the nature of Chriſt, and the Goſpel-deſcription of Chriſt than to think him a deſtroyer of men? but wherein appears the gracious nature of Chriſt? I anſwer, in his being incarnate, O how could Jeſus have manifeſted more willingneſs to ſave, than that the God-head ſhould condeſcend to aſſume our nature? ſurely this is ten thouſand times more condeſcention, than for the greateſt King to become a fly, or a toad, to ſave ſuch creatures as toads and flies. 2. In his tender dealing with all ſorts of ſinners, he profeſſed that he *came into the world, not to condemn the world, but* Mat.23.37 *that the world through him might be ſaved.* He wept over *Jeruſalem*, ſaying, O *Jeruſalem, Jeruſalem, how oft would I have gathered thee as an Hen gathereth her chickens under her wings? but ye would not.* I would, but ye wou'd not, And when his Diſciples would have had *fire come down from Heaven to conſume thoſe that refuſe him, he reproves them,* and tells them, *they knew not of what ſpirits they were.* 3. In his care of his own; not caring what he ſuffered, ſo they might be ſaved. Alas, alas, that the Lord Jeſus ſhould paſs through a life of miſery, to a death more miſerable, to manifeſt openly to the world the abundance of his love: and yet that any ſoul ſhould ſuſpect him of cruelty, or unwillingneſs to ſhew mercy! Ah my ſoul, believe; never cry out *my ſins, my ſins, my ſins*; there is a gracious nature and inclination in Jeſus Chriſt to pardon all.

3. Conſider of that office of ſaving, and ſhewing mercy, which Chriſt hath ſet up; this is more than meerly a gracious inclination; Chriſt hath undertaken and ſet up an office to ſeek, and to ſave that which was loſt; to bring home ſtraying Souls to his Father, to be the great Peace-maker between God and Man, to reconcile God to man, and man to God, and ſo to be the Head and Husband of his People. Is not here a world of encouragement to believe in Jeſus? what? to conſider him as one who hath made it his office to heal, and relieve, and to re-

ſtore

hath not bread, therefore he muſt be ſold and Chriſt muſt buy him, and take him home to his fire-ſide, and cloath him, and feed him there. I know Satan argues thus, *Thou art not worthy of Chriſt, and therefore what haſt thou to do with Chriſt? but Faith concludes otherwiſe, I am not worthy of Chriſt, I am out of meaſure ſinful, I tremble at it, and I am ſenſible of it, and therefore ought I, and therefore muſt I come to Chriſt?* this arguing is Goſpel-Logick, and the right method of a true and ſaving-faith; for what is faith, but the act of a ſinner humbled, weary, leaden, poor and ſelf-condemned? Oh take heed of their doctrin who make faith the act of ſome vile perſon never humbled, but applying with an immediate touch, his hot boiling, and ſmoaking Luſts, to the bleeding bleſſed Wounds, and Death of Jeſus Chriſt.

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4. Then hath God pardoned thy ſins, and He will remember thy ſins no more? But how ſhould I be aſſured of that? Why thus,—— 1. If thou haſt ſincerely confeſſed, bewailed, and for- Iſa. 1. 16, 18. ſaken thy ſins; *Waſh ye, make ye clean, put away the evil of your doings from before mine Eys, ceaſe to do evil:——And preſently it follows, come now and let us reaſon together, ſaith the Lord; though your ſins be* Iſa. 55. 7. *as Scarlet, they ſhall be as white as Snow, though they be red like crimſon, they ſhall be as wool.* To the ſame purpoſe, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have Mercy upon him; and to our* God, *for He will abundantly pardon.* 2. If thy heart, after many ſtorms and troubles be calmed, Rom. 5.1. and quieted through faith in Chriſt *Being juſtified by faith, we have peace with* God? What? Haſt thou peace with God? And hath God ſtill'd thy Soul with peace? This is an argument of thy ſins Pardon Luke 7. 47. —— 3. If thine Heart be ſingularly inflamed with the love of Chriſt; the Woman that *had many ſins forgiven her by Chriſt, ſhe loved him much.* Upon that account ſhe wept, and waſhed his feet with her tears, and ſo wiped them with the hairs of her head; ſhe kiſſed his feet, and anointed them with Ointment nothing was too good for Chriſt, who had forgiven all her ſins——

4. If thy heart, and ſoul, and all that is within be ſingularly enlarged to praiſe God for his pardons; *Bleſs* Pſ. 103. 1, 2, 3. *the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities.* If thine heart feel his pardons thy mouth will ſing his praiſes; and hereby thou may'ſt be aſſured that God hath pardoned all thy ſins.

Come now; are theſe, O my Soul, the grounds of thy Hopes? a lively faith in Jeſus? an accompliſhment in ſome meaſure of the promiſes of the Covenant? why, theſe are the Fewel of Hope; if this be thy caſe, act thy hope ſtrongly on Chriſt, and on the Covenant of Grace; ſay not, Hope is only of things future, and therefore if I be already in Covenant, What need I hope? For whether thou art in Covenant or no, it is the main Queſtion here; nay, though it be granted that thou art in Covenant, and that hope is ſwallowed up in the compleat preſence of its object; yet it is not at all diminiſhed, but rather increaſed by a partial preſence. As in maſſy bodies, though violent motion be weakeſt in the end, yet natural motions are ever ſwifteſt towards the center: ſo in the hopes of men, though ſuch as are violent and groundleſs, prove weaker and weaker, yet thoſe that are ſtayed and natural (or rather gracious) are evermore ſtronger and ſtronger, till they procure the utmoſt preſence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it. O then *hope in Jeſus* .draw on thy hope yet more and more in this Covenant of grace! be not content only with an hope of expectation, but bring it on to an hope of confidence, or aſſurance; thou canſt not fail if thou hangeſt thy hope on Jeſus: Chriſt is not faſtned as a looſe nail, or as a broken rotten hedge in the Covenant of grace; he is there *as a nail in a ſure* Iſa. 22.23, 24. *place; and they ſhall hang on him all the glory of his Fathers houſe; the off ſpring and the Iſſue; all veſſels of ſmall quantity, from the veſſels of cups, even to all the veſſels of flaggons,* Come ſoul, thou art a veſſel of ſmall quantity, hang all thy weight on Chriſt, he is a nail that cannot break.

Sect. 5. *Of believing in Jeſus in that Reſpect.*

5. WE muſt *believe on Jeſus* carrying on this great work of our ſalvation in a way of Covenant. Many a time Satan comes and hurles in a Temptation, *What? Is it likely that God ſhould enter into a Covenant with thee?* Yea, ſometimes he ſo rivets in this Temptation, that he darkens all within, and there's no ſight of comfort in the Soul: O but now believe! now if ever is the ſeaſon for Faith to act; little evidence and much adherence ſpeaks faith to purpoſe. We read of ſome who could ſtay themſelves upon the Lord, whiles they walked in darkneſs, upon the margin and borders of an hundred deaths. David *fears no evil,* Pſ. 23. 4 *though he walked through the valley of the ſhadow of* Pſ. 88. 7. *death*; for his faith told him, that *God was with him,* *Heman* could ſay, *thy wrath lieth hard upon me, thou haſt afflicted me with all thy waves*; ſure he thought, God could do no more to drown him; not only a wave or two, but all God's waves were on him, and over him; and yet he believes, *Lord I* ver. 9. *have called daily upon thee. Hezekiah's* Comforts were at an hard pinch, *mine eyes fail with looking upwards: O Lord I am oppreſſed*; yet praying argues believing, Iſa. 39.14 *Lord undertake for me.* Chriſt's ſence of comforts was ebb and low, when he wept, and cried, that he was forſaken of God; yet then his Faith is doubled, as the Cable of an Anchor is doubled when the ſtorm is more than ordinary, *my God, my* Mat.27.46. *God*

Poor Soul! thou ſtandeſt wondering at this great Condeſcenſion of God; *What? That God ſhould enter into Covenant with me? What? that ſhould make ſuch great and precious promiſes with me? Surely theſe comforts, and theſe priviledges, are too high for me, or for my Soul breathing.*——It may be ſo; and yet be not diſcouraged, for God will magnifie his grace, and therefore he will do this great thing; all that thou haſt to do, and all that God requires of thee, in this caſe is only to believe; indeed thou haſt no part in Chriſt, no part in the Covenant of grace, if thou wilt not believe; faith is the condition of the Covenant of grace; and therefore either believe, or no Covenant.

I know it is not eaſie to believe; nay it is one of the hardeſt things under heaven to perſwade a Soul into faith: *What? Will the great God of Heaven make a Covenant with ſuch a wretch as I am? I cannot believe it.* Why, What's the matter? *Ah my ſins, my ſins, my ſins! God is a conſuming fire againſt ſuch, he cannot endure to behold iniquity; little hopes that ever God ſhould enter into a Covenant with me. But* to help on, or to allure a ſoul in, conſider, O thou ſoul, of theſe following paſſages.

1. Conſider of the ſweet and gracious nature of God: that which undoes broken hearts, and trembling ſouls, it is miſconceivings of God: we have many times low, diminiſhing, extenuating thoughts of God's goodneſs; but we have large thoughts of his power and wrath: now to rectifie theſe miſapprehenſions, conſider his name, and therein his nature *the Lord, the Lord, Merciful, and Gracious, Long ſuffering, and abundant in Goodneſs, and Truth,* Exod.34. 6,7. *keeping mercy for Thouſands forgiving Iniquity, Tranſgreſſions, and Sins; and will by no means clear the guilty, viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the Third and Fourth Generation.* O terrible Text! ſays the Soul, alas I am guilty of thouſands of ſins; and if this be his Name I am undone, woe to me and mine, unto the Third and fourth Generation. But conſider again, and in this deſcription of God we ſhall find an Ocean of Mercy to a Drop of Wrath; a Sea of Oil to an half drop of ſcalding Lead. For——

1. God doth not begin, *the Lord, the Lord, that will by no means clear the guilty*; but, *the Lord, the Lord, Merciful, and Gracious, Long-ſuffering*; this is the firſt, and greateſt part of his Name; God is loath to ſpeak in juſtice, and wrath; he keeps it to the laſt; mercy lies uppermoſt in Gods heart; if the ſentence muſt come, it ſhall be the laſt day of the Aſſize.

2. Many words are uſed to ſpeak his goodneſs: *Merciful, Gracious, Long-ſuffering and abundant in goodneſs, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion and Sin*; here be ſix ſeveral phraſes, to ſhew the Riches of his Goodneſs, but when he ſpeaks his wrath, what haſte makes he over it? there's only two expreſſions of that; it was a Theme he took no delight in; Judgment *is his Work, his* Iſa.28. 21. *ſtrange Work; for he doth not afflict willingly nor grieve the Children of Men.*

3. There's a difference in the expreſſion; when Lam.3.33. God ſpeaks of mercy, he expreſſeth it thus, *abundant in Mercy, keeping Mercy for Thouſands.* But in viſiting ſins, it is not to thouſands, but only to the Third or Fourth Generation. Surely *Mercy rejoiceth a-* Jam.2.13. *gainſt Judgment.* God would ſhew Mercy to Thouſands, rather than he would deſtroy three or four.

4. What if by no means God will clear the guilty? ſtubbornly guilty? yet never will he deſtroy humble ſouls that lie at his feet, and are willing to have mercy on his eaſie terms. *How ſhall* Hoſ.11. 8,9. *I give thee up* Ephraim, *how ſhall I deliver thee O* Iſrael, *how ſhall I make thee as* Admah; *How ſhall I ſet thee as* Zeboim; *My heart is turned within me, my repentings are kindled together I will not execute the fierceneſs of Mine anger, I will not deſtroy* Ephraim, *for I am God and not Man the holy one in the midſt of thee*; O my ſoul! Why ſtandeſt thou at a diſtance with God, why doſt thou fancy a Lion in the way; O believe in God, believe in Jeſus! and believe thy portion in this Covenant of grace! have ſweet and delightful thoughts of Gods nature, and thou wilt not, thou canſt not fly from him! ſome are of opinion that a *ſoul may fetch more encouragements to believe, from the conſideration of God's gracious and merciful nature, than from the promiſe it ſelf.*

2. Conſider of the ſweet and gracious nature of Jeſus Chriſt: our thoughts of God are neceſſarily more ſtrange than of Jeſus Chriſt, becauſe of our infinite diſtance from the God-head; but in Chriſt, God is come down into our nature, and ſo infinite godneſs, and mercy is incarnate; art thou afraid, O my ſoul, at his name *Jah*, and *Jehovah*? O remember his name is *Emanuel*; the Lyon is here diſrobed of his garment of terrour; his rough Hair is turned into a ſoft wooll; ſee thy God diſrobed of his terrible Majeſty, ſee thy God is a man, and thy Judge is a Brother; mince *Jehovah* with *Jeſus*; and the Serpent will be a rod; O that Balſomy name, *Jeſus*; that name that ſounds healing for every wound, ſettlement for every diſtraction, comfort for every ſorrow: but here's the miſery; ſouls in diſtreſs had rather be poring on hell than heaven; rather frighting themſelves with the terrours of juſtice, than ſtaying themſelves with the flaggons of Mercy. O my ſoul, how canſt thou more contradict the nature of Chriſt, and the Goſpel-deſcription of Chriſt than to think him a deſtroyer of men? but wherein appears the gracious nature of Chriſt? I anſwer, in his being incarnate, O how could Jeſus have manifeſted more willingneſs to ſave, than that the God-head ſhould condeſcend to aſſume our nature? ſurely this is ten thouſand times more condeſcention, than for the greateſt King to become a fly, or a toad, to ſave ſuch creatures as toads and flies. 2. In his tender dealing with all ſorts of ſinners, he profeſſed that he *came into the world, not to condemn the world, but* Mat.23.37 *that the world through him might be ſaved.* He wept over *Jeruſalem*, ſaying, O *Jeruſalem, Jeruſalem, how oft would I have gathered thee as an Hen gathereth her chickens under her wings? but ye would not.* I would, but ye wou'd not, And when his Diſciples would have had *fire come down from Heaven to conſume thoſe that refuſe him, he reproves them*, and tells them, *they knew not of what ſpirits they were.* 3. In his care of his own; not caring what he ſuffered, ſo they might be ſaved. Alas, alas, that the Lord Jeſus ſhould paſs through a life of miſery, to a death more miſerable, to manifeſt openly to the world the abundance of his love: and yet that any ſoul ſhould ſuſpect him of cruelty, or unwillingneſs to ſhew mercy! Ah my ſoul, believe; never cry out *my ſins, my ſins, my ſins*; there is a gracious nature and inclination in Jeſus Chriſt to pardon all.

3. Conſider of that office of ſaving, and ſhewing mercy, which Chriſt hath ſet up; this is more than meerly a gracious inclination; Chriſt hath undertaken and ſet up an office to ſeek, and to ſave that which was loſt; to bring home ſtraying Souls to his Father, to be the great Peace-maker between God and Man, to reconcile God to man, and man to God, and ſo to be the Head and Husband of his People. Is not here a world of encouragement to believe in Jeſus? what? to conſider him as one who hath made it his office to heal, and relieve, and to reſtore

ſtore, and to reconcile? Among Merchants I remember they have an office of ſecurity, that if you dare not adventure on Seas, yet there you may be enſured, if you will but put in at that office: in this manner Chriſt hath conſtituted and aſſumed the office of being a Mediator, the Redeemer, and Saviour of men; he hath erected, and ſet up on purpoſe an office of meer love, and tender compaſſion, for the relief of all poor diſtreſſed ſinners: if they dare not venture otherwiſe, yet let them put in at this office. O what jealous hearts have we that will not truſt Chriſt, that will not take the word of Chriſt without an office of ſecurity? ſurely Chriſt never ſo carried himſelf to any ſoul, that it need be jealous of his love and faithfulneſs, yet this dear husband meets with many a jealous ſpouſe: O my ſoul take heed of this: Satan hath no greater deſign upon thee than to perſwade thee to entertain hard thoughts of Chriſt: believe! never ſay God will not take thee into Covenant, for to this purpoſe he hath erected an office to ſave and have mercy.

Conſider of thoſe tenders and offers of Chriſt, thoſe intreaties and beſeechings to accept of Chriſt, which are made in the Goſpel. What is the Goſple? or what is the ſum of all the Goſpel, but this; *O take Chriſt, and life in Chriſt, that thou may'ſt be ſaved:* what mean theſe free offers, *Ho every one that thirſteth come to the waters, and whoſoever will, let him take of the Waters of Life freely:* and *God ſo loved the World that he gave his only begotten Son*, &c. God is the firſt ſuitor and ſollicitor, he firſt prays the ſoul to take Chriſt. Hark at the door! who is it that knocks there? who is it that calls now, even now? Cant. 5,2. *Open unto me my Siſter, my Love, my Dove, my Undefiled, for my head is filled with dew. and my locks with the drops of the night?* See him through the windows, this can be none but Chriſt: his ſweet language of *Siſter, Love, and Dove*, beſpeaks him Chriſt; his ſuffering language, that *his head is filled with dew, and his locks with the drops of the Night*, beſpeaks him Chriſt; But hearken the motion he makes to thy Soul; *Soul! conſider what price I have given to ſave thee; this my body was crucified, my hands and feet nailed, my heart pierced, and through anguiſh I was forced to cry, My ſoul is heavy, heavy unto death, and now what remains for thee but only to believe? See all things ready on my part, remiſſion, juſtification, ſanctification, ſalvation; I will be thy* God *and thou ſhalt be of the number of my People; I offer now my ſelf and merits, and benefits flowing therefrom, and I intreat thee accept of this offer. O take Chriſt, and Life, and Salvation in Chriſt.* What, is this the voice of my beloved? are theſe the intreaties of Jeſus, and O my ſoul, wilt thou not believe? Wilt thou not accept of this Gracious offer of Chriſt? O conſider who is this that proclaimeth, inviteth, beſeecheth? if a poor man ſhould offer thee mountains of gold thou mighteſt doubt of performance, becauſe he is not of that Power; if a covetous rich man ſhould offer thee thouſands of ſilver, thou mighteſt doubt of performance, becauſe it is contrary to his nature; but Chriſt is neither poor, nor coveteous; as he is able, ſo his name is gracious, and his nature is to be faithful in performance, his Covenant is ſealed with his blood, and confirmed by his oath, that all ſhall have pardon that will but come in, and believe: O then let theſe words of Chriſt (*whoſe lips like lilies are dropping down pure myrrhe*) prevail with thy ſoul, ſay *Amen* to his offer, *I believe, Lord help my unbelief.*

5. Conſider of thoſe Commands of Chriſt; which notwithſtanding all thy excuſes and pretences, he faſtens on thee to believe: *And this is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* Surely this Command ſhould infinitely out-weigh and prevail againſt all other Countermands of Fleſh and Blood, of Satan, Nature, Reaſon, Senſe, and all the World. Why this Command is thy very ground and warrant, againſt which the very Gates of Hell can never poſſibly prevail: when *Abraham* had a command to kill his own only dear Son, with his own hand, though it was matter of as great grief as could poſſibly pierce his heart; yet he would readily and willingly ſubmit to it; how much more ſhouldſt thou obey, when *God* commands no more, but that thou ſhouldeſt *believe on the name of his Son Jeſus Chriſt*? There's no evil in this Command; no, no, it comprehends in it all good Imaginable; have Chriſt, & thou haſt with him the excellency and variety of all bleſſings both of heaven and earth; have Chriſt, and thou haſt with him a diſcharge of all thoſe endleſs and eaſeleſs torments of Hell; have Chriſt, and thou haſt with him the glorious Deity it ſelf, to be enjoyed through him to all Eternity. O then believe in Jeſus! ſuffer not the Devils cavils, and the groundleſs exceptions of thine own heart to prevail with thee againſt the direct Commandment of Almighty God.

6. Conſider of the Meſſages of Chriſt, which he daily ſends by the hands of his Goſpel-Miniſters. 2 Cor. 5. 20. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye Reconciled unto God* What a wonder is here! Would not an earthly Prince diſdain and hold it in foul ſcorn to ſend unto his inferior rebellious ſlaves for reconcilement? It is otherwiſe with Chriſt; he is content to put up at our hands all indignities and affronts; he is glad to ſue to us firſt, and to ſend his Ambaſſadors day after day, beſeeching us to be reconciled unto him, O incomprehenſible depth of unſpeakable Mercy, and Incouragement to come to Chriſt! That I may digreſs a little, ſay thou that readeſt, wilt thou take Chriſt to thy Bridegroom, and forſake all others? This is the Meſſage which God hath bid me (unworthy Ambaſſadour) to deliver to thee: the Lord Jeſus expects an anſwer from thee; and I ſhould be glad at heart to return a fit anſwer to him that ſent me; ſay then, doſt thou like well of the Match; wilt thou have Chriſt for thy Husband? wilt thou enter into Covenant with him? wilt thou ſurrender up thy Soul to thy God? wilt thou rely on Chriſt, and apply Chriſt's merits particularly to thy ſelf? wilt thou believe? for that is it I mean by *taking, and receiving, and marrying of Chriſt*: O happy if I could but join Chriſt and thy Soul together this day! Oh happy thou, if thou wouldeſt this day be preſwaded by a poor Ambaſſador of Chriſt! Blame me not if I am an importunate Meſſenger; If ever I hear from thee, let me hear ſome good News, that I may return it to Heaven, and give God the Glory. Come, ſay on; art thou willing to have Chriſt? wouldſt thou have thy name enrolled in the Covenant of Grace? ſhall God be thy God, and Chriſt thy Chriſt? wilt thou have the Perſon of Chriſt, and all thoſe privileges flowing from the Blood of Chriſt? ſure thou art willing, art thou not? ſtay then; thou muſt take Chriſt on theſe terms; thou muſt believe on him (*i. e.*) Thou muſt take him as thy Saviour and Lord, thou muſt take him, and forſake all others for him. This is the true Faith, the condition of the Covenant: O believe in Jeſus, and the Match is made, the hands are ſtruck, the Covenant eſtabliſhed, and all doubts removed.

Sect. 6. *Of loving Jeſus in reſpect.*

6. WE muſt *love Jeſus*, as carrying on this great work of our Salvation in a way of Covenant. I know Love is reckoned as the firſt and fundamental Paſſion of all the reſt; ſome call it the firſt ſpringing and out-going affection of the Soul; and therefore I might have put it in the firſt place, before Hope or Deſire; but I chuſe rather to place it in this Method, as (methinks) moſt agreeing (if not to the order of Nature, yet) to the ſpiritual workings, as they appear in my Soul. When a Good is propounded, firſt I *deſire*, and then I *hope*, and then I *believe*, and then I *love*. And ſome deſcribing this *ſpiritual love*, they tell me, Dr. Preſton of Love. *it is an holy diſpoſition of the heart, ariſing from Faith*. But to let theſe niceties paſs for a Spiders web (curious, but thin) certain it is that I cannot believe all theſe tranſactions of God, by Chriſt in a Covenant-way for me, but I muſt needs love that God, and love that Chriſt who hath thus firſtly and freely loved my ſoul; go on then, O my Soul, put fire to the hearth, blow on thy little ſpark, ſet before thee *God's* Love and thou canſt not but love; and therein Conſider, 1. The Time. 2. The Properties. 3. The Effects of Gods love. 1. For The time; He loved thee before the World was made: haſt thou not heard? And wilt thou ever forget it? Were not thoſe antient Loves from all eternity admirable, aſtoniſhing, raviſhing Loves? 2. He Loved thee in the very beginning of the world: was not the promiſe expreſſed to *Adam* intended for thee? As thou ſinnedſt in his loins, ſo didſt thou in his loins receive the Promiſe, *It ſhall bruiſe thy head*: And not long after, when God eſtabliſhed his Covenant with *Abraham* and his Seed, waſt thou not one Gal. 3.29. of that Seed of *Abraham? If ye are Chriſts, than are ye Abrahams Seed, and heirs according to the Promiſe.* 3. He loves thee now more eſpecially, not only with a Love of benevolence, as before; but with a love of complacency: not only hath he ſtruck Covenant with Chriſt, with *Adam*, with *Abraham* in thy behalf, but particularly and perſonally with thy ſelf; and O what Love is this? If a woman lately conceiving, love her future fruit; how much more doth ſhe love it when it is born and embraced in her Arms? So if God loved thee before thou hadſt a being, yea before the world or any Creature in it had a being, how much more now? O the heighth, and depth, and length and breadth of this immeaſurable Love! O my Soul, I cannot expreſs the Loves of God in *Chriſt* to thee; I do but draw the Picture of the Son with a coal, when I endeavour to expreſs Gods love in *Chriſt*.

2. For the properties of this Love: 1. Gods Love to thee is an eternal Love. He was thinking in his eternity of thee in this manner, *At ſuch a time there ſhall be ſuch a Man and ſuch a Woman living on the earth: in the laſt times ſuch a one (I mean thou that readeſt, if thou believeſt) and to that Soul I will reveal my ſelf, and communicate my loves; to that Soul I will offer Chriſt, and give it the hand of Chriſt to lay hold on Chriſt; and to that purpoſe now I write down the Name in the Book of Life, and none ſhall be able to blot it out again.* O eternal Love! Oh the bleſſed tranſactions between the Father and the Son, from all eternity to manifeſt his Love to thy very Soul!

2. Gods love to thee is a choice Love; it is an Mal. 1.2,3. elective, ſeparating Love: when he paſſed by and left many thouſands, then, even then he ſets his heart on thee: *Was not Eſau Jacobs brother? Saith God, yet I loved Jacob, and hated Eſau.* So, wert not thou ſuch an ones Brother, or ſuch an ones Siſter that remained wicked and ungodly? Wert not thou of ſuch a Family; whereas many, or ſome are paſſed by, yet *God* hath loved thee, and pitched his Love on thee: ſurely this is choice Love.

3. Gods Love to thee is a free Love, *I will love them freely*, ſaith God, *And the Lord did not ſet his* Hoſ. 14.4. Deut. 7.7, 8. *Love upon you, and chuſe you, becauſe ye were more in number than any people,——but becauſe the Lord loved you*; there can be no other reaſon why the Lord loved thee, but becauſe he loved thee. We uſe to ſay, this is a Womans reaſon, *I will do it, becauſe I will do it*; but here we find it is Gods reaſon, tho it may ſeem ſtrange arguing; yet *Moſes* can go no higher, he loved thee, why? Becauſe he loved thee.

Gods love to thee is the Love of all relations: look what a friends Love is to a friend, or what a Fathers Love is towards a Child, or what an Husbands Love is towards a Wife; ſuch is Gods Love to thee; thou art his Friend, his Son, his Daughter, his Spouſe; and God is thy All in All.

3. For the Effects of his Love: 1. God ſo Loves thee, as that he hath entered into a Covenant with thee. O what a Love is this? Tell me, O my ſoul, is there not an infinite diſparity betwixt God and thee? He is God above, and thou art a Worm below: *He is the High and Lofty one that inhabiteth eternity, whoſe Name is Holy*: and thou art leſs than the leaſt of all the Mercies of God: O wonder at ſuch a condeſcention! that ſuch a Potter, and ſuch a Former of things ſhould come on terms of bargaining with ſuch clay as is guilty before him! Had we the tongues of Men and Angels, we could never expreſs it!

God ſo loves thee, as that in the Covenant he gives thee all his Promiſes? Indeed what is the Covenant but an accumulation, or heap of Promiſes? As a cluſter of ſtars makes a Conſtellation; ſo as a maſs of promiſes concureth in the Covenant of Grace; where ever *Chriſt* is, cluſters of divine promiſes grow out of him; as the motes, rayes and beams are from the Sun. I ſhall inſtance in ſome few. As,——

1. God in the Covenant gives the World. *All is yours, whether Paul, or Apollo, or Cephas or the World,* Mat. 6.33. 1 Cor. 3.22. *Firſt ſeek the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* Theſe temporary bleſſings are a part of the Covenant which God hath made to his People; *It is he that giveth thee Power to get wealth, that he may eſtabliſh* Deut. 8. 18. *his Covenant which he ſware unto thy Fathers.* Others, I know, may have the World, but they have it not by a Covenant-right; it may be thou haſt but a little, a very little of the world; well, but thou haſt it by a Covenant-right, and ſo it is an earneſt of all the reſt.

2. As God in the Covenant gives thee the World, ſo in compariſon of thee and his other Saints, he cares not what becomes of the World. *I loved thee*, ſaith God, *therefore will I give men for thee, and People for* Iſa. 43. 4. *thy Life*: If the caſe be ſo that it cannot be well with thee, but great evils muſt come upon others, kindred, people and nations, *I do not ſo much care for them*, ſaith God, *my heart is on thee, ſo as in compariſon of thee, I care not what becomes of all the World.* O the Love of God to his Saints!

3. God in the Covenant pardons thy ſins; this is another fruit of Gods love: *Unto him that loved us, and* Rev. 1. 5. *waſhed us from our ſins by his own blood*; it coſt him dear to pardon our ſins; even the heart-blood of *Chriſt*: ſuch were the tranſactions betwixt God and Chriſt: if thou wilt take upon thee to deliver ſouls from ſin (ſaith God to his Son) thou muſt come thy ſelf, and be made a Curſe for their Sin: Well (ſaith Chriſt) thy will be done in it; tho I loſe my Life, tho it coſt me the beſt blood in my heart, yet let me deliver them from ſin: This exceedingly heightens *Chriſts* love, that he ſhould foreſee thy ſin, and that yet he ſhould love. Many times we ſet our Love on ſome outward unthankful Creatures, and we ſay, could I but have foreſeen

this untowardneſs, they ſhould never have had my Love: but now the Lord did foreſee all thy ſins, and all thy ill requitals for love, and yet it did not once his love towards thee, but he puts this in the Covenant, Ezek. 36. 25. *I will forgive their Iniquities, and remember their ſins no more.*

4. God in the Covenant gives thee Holineſs and Sanctification. *I will ſprinkle clean water upon you, and ye ſhall be clean from all filthineſs, and from all your Idols will I cleanſe you:* This Holineſs is our excellency in the eyes of Men and Angels: this is the Crown and Diadem upon the heads of Saints: Pſal. 16. 3. Whence *David* calls them by the name of *excellent ones.* Holineſs is a *Spirit of glory,* 1 Pet. 4. 14. 1 *Pet.* 4. 14. it is the delight of God: As a Father delights himſelf in ſeeing his own Image in his Children, ſo God delights himſelf in the Holineſs of his Saints: God loved them before with a love of benevolence and good-will, but now he loves them with a Pſal. 47. 11. Pſal. 149. 4. love of complacency. *The Lord takes pleaſure in thoſe that fear him, the Lord takes pleaſure in his People.* Holineſs is the very Eſſence of God, the Divine Nature of God: O what is this, that God ſhould put his own Nature into thee; *You are partakers of the Divine Nature.* O what a love is this that God ſhould put his own Life into thee? That he ſhould enable thee to live the very ſame life that he himſelf lives? Remember that piece of the Covenant, *I will put my Law into their inward parts, and write it in their hearts.*

5. God in the Covenant gives thee the knowledge of himſelf: It may be thou kneweſt him before: But 'tis another kind of knowledge that *God* now gives thee than thou hadſt before. When God teaches the Soul to know him, it looks on God with another eye: It ſees now another beauty in God than ever it ſaw before: For all that knowledge that it had before, bred not love: Only Covenant-knowledge of God works in the Soul a true love of God. But how doth this Covenant-knowledge work this love? I ſhall tell you my own experiences: I go through all the Virtues, Graces and Excellencies that are moſt amiable: And I look in the Scriptures, and there I find them in God alone: If ever I ſaw any excellency in any Man, or in any Creature, I think with my ſelf, there is more in God that made that Creature: *He that made the Eye ſhall he not ſee?* And ſo, he that made that lovelineſs, is not he lovely? Now when by theſe Mediums I have preſented God thus lovely to my Soul, then I begin to feel my heart to warm. As when I conceive ſuch an *Idea* of a man, that he is of ſuch a carriage, behaviour, diſpoſition, that he hath a mind thus, and thus framed, qualified and beautified, why then I love him; ſo when I apprehend the Lord aright, when I obſerve him as he is deſcribed in his Word, when I obſerve his doings, and conſider his workings, and learn from all theſe together a right *Idea,* opinion or apprehenſion of him, then my will follows my underſtanding, and my affections follow them both; and I come to love *God,* and to delight in *God.* O here's a ſweet knowledge! Surely it was *God's* love in Chriſt to put this bleſſed Article into the Covenant of *grace*; *They ſhall all know me from the leaſt of them unto the greateſt of them, ſaith the Lord.*

6. *God* in the Covenant of *grace* gives thee his Son. John 13. 6 God *ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Nay more, as God hath given thee his Son, ſo he hath given thee himſelf. O my Soul, wouldſt thou not think it a marvellous love, if God ſhould ſay to thee, *Come Soul I will give thee all the world for thy Portion; or that I may give thee a teſtimony that I love thee, I will make another World for thy ſake, and I will make thee Emperor of that World alſo.* Surely thou wouldſt ſay, God loves me dearly; ay, but in that God hath given thee his Son, and given thee himſelf, this is a greater degree of Love. Chriſtians! Stand amazed; Oh! What love is this to the Children of Men! Oh! That we ſhould live to have our ears filled with this ſound from Heaven! *I will be a God to thee and to thy Seed after thee, I am the Lord thy God; I will be their God, and they ſhall be my People.* O my Soul, where haſt thou been? Rouſe up, and recollect, and ſet before thee all theſe paſſages of God's Love in *Chriſt*; are not theſe ſtrong attractives to gain thy love; What wilt thou do? Canſt thou chuſe to love the Lord thy *God*? Shall not all this love of God in *Chriſt* to thee conſtrain thy love? It is the expreſſion of the Apoſtle, *The Love of* God *conſtrains us:* God in *Chriſt* is the 1 Cor. 5. 14. very Element of Love, and whither ſhould love go but to the Element? Air goes to Air, and Earth to Earth, and all the Rivers to the Sea: Every Element will to its proper place: 1 John 4. 16. Now God *is Love,* and whither ſhould thy Love be carried, but to this Ocean, or Sea of Love? *Come my Beloved* (ſaid the Spouſe Cant. 2. 12 to *Chriſt*) *let us get up early to the Vineyards, let us ſee if the Vines flouriſh, whether the tender Grapes appear; there I will give thee my Loves:* The flouriſhing of the Vine, and the appearing of the tender *grapes* are the fruits of the *graces* of God in the Aſſemblies of his Saints; now whereſoever theſe things appear whether in Aſſemblies, or in ſecret Ordinances, then and there (ſaith the Bride) *will I give thee my Loves*; when thou comeſt to the Word Prayer, Meditation, be ſure of this, to give *Chriſt* thy love: What? Doth Chriſt manifeſt his preſence there? Is there any abounding of his *graces* there? O let thy love abound: By how much more thou feeleſt Gods Love towards thee, by ſo much more do thou love thy God again: Many ſins being forgiven, how ſhouldſt thou but love much.

Sect. VII. *Of joying in Jeſus in that reſpect.*

WE muſt *joy in Jeſus* as carrying on the great work of our Salvation in a way of Covenant. I know our *joy* here is but in part; ſuch is the excellency of ſpiritual *joy,* that it is reſerved for Heaven; God will not permit it to be pure and perfect here below: And yet ſuch as it is (though mingled with cares and pains) it is a bleſſed duty; it is the light of our ſouls: and were it quite taken away, our lives would be nothing but Horror and Confuſion: O my Soul, if thou didſt not hope to encounter joy in all thy acts, thou wouldeſt remain languiſhing and immoveable, thou wouldeſt be without action and vigour, thou wouldeſt ſpeak no more of *Jeſus,* or of a Covenant of *grace,* or of God, or *Chriſt,* or Life or *glory.* ——Well then go on, O my Soul, and joy in *Jeſus*; if thou loveſt him, what ſhould hinder thy rejoycing in him? It is a Maxim, that as Love *proceeds, ſo if there be nothing that retains appetite it always goes from Love to Joy.* Eph. 5. 2. One motion of Appetite towards good is to enjoy it: Now Love conſiſts in union, and joy in fruition; for what is fruition, but a *joy* that we find in the poſſeſſion of that thing we Love? Much ado there is amongſt Philoſophers concerning the difference of Love and Joy. Some give it thus; as in the motion of fluid Bodies which run towards their Center, and think to find their reſt there; but being there, they ſtop not, and therefore they return, and ſcatter themſelves on themſelves, they ſwell and overflow: ſo in the paſſion of Love, the Appetite runs to the beloved Object, and unites it ſelf to it, and yet its motion ends not there? for by this paſſion of joy it returns the ſame way; again it ſcatters ſelf on it ſelf, and overflows thoſe Powers which are neareſt to it; by this effuſion the ſoul doubles on the Image of the good it hath received, and ſo it thinks to poſſeſs it more; it diſtills it ſelf into that faculty, which firſt acquainted it with the knowledge of the Object, and by that means it makes all the parts of the Soul concur to the poſſeſſion of it. Hence they ſay, *That joy is an effuſſion of the Appetite, whereby the Soul ſpreads it ſelf on what is good, to poſſeſs it the more perfectly.*

But not to ſtay in the inquiry of its Nature, O my Soul, be thou in the exerciſe of this *Joy*; Is there not cauſe? Come ſee, and own thy Bleſſedneſs; take notice of the great things the Lord hath done for thee, As,———1. He hath made a Covenant with thee of temporal mercies; thou haſt all thou haſt by freeholding of Covenant-Grace: Thy Bread is by Covenant, thy ſleep is by Covenant, thy ſafety from Sword is by the Covenant, the very tilling of thy Land is by a Covenant of Grace, *Ezek.* 36. 34. O how ſweet is this? Every Crum is from Chriſt, and by virtue of a Covenant of Grace.

2 He hath made a Covenant with thee, of ſpiritual mercies; even a Covenant of Peace, and Grace, and Bleſſing, and Life for evermore; God is become thy God, he is all things to thee; he hath forgiven thy ſins, he hath given thee his Spirit, to lead thee, to ſanctifie thee, to uphold thee in that ſtate wherein thou ſtandeſt; and at laſt he will bring thee to a full enjoyment of himſelf in Glory, where thou ſhalt bleſs him and rejoice before him with joy unſpeakable and full of Glory. O pluck up thy heart, lift up thy head, ſtrengthen the weak hands and the feeble knees; ſerve the Lord with gladneſs and joyfulneſs of Spirit, conſidering the day of thy Salvation draweth nigh. Write it in Letters of Gold, that *thy God is in Covenant with thee, to love thee, to bleſs thee, and to ſave thee.* yet a little while, and he that ſhall come will come, and receive thee to himſelf, and then thou ſhalt fully know what it is to have God to be thy God, or to be in Covenant with God. I know theſe Objects rejoice not every heart; a Man out of Covenant, if he look on God, he is a conſuming fire: If on the Law, it is a Sentence of Condemnation; if on the Earth, it brings forth Thorns by reaſon of ſins; if on Heaven, the Gate is ſhut; if on the Signs in Heaven, Fire, Meteors, Thunder, ſtrike in him a terror. But O my Soul, this is not thy caſe: A man in Covenant with God looks on theſe things with another eye; if he looks on God, he ſaith, This is my Father; if on Chriſt, This is my elder Brother; if on Angels, Theſe are my Keepers; if on Heaven, This is my Houſe; If on the Signs of Heaven, Fire, Meteors, Thunder, Theſe are but the effects of my Father's Power; if on the Law, The Son of God hath fulfilled it for me; if on Proſperity, God hath yet better things for me in ſtore; if on adverſity, Jeſus Chriſt hath ſuffered much more for me than this; if on the Devil, Death, and Hell, he ſaith with the Apoſtle, *O Death! Where is thy Sting? O Grave! Where is thy Victory?* Come poor ſoul, it is not thus with thee? What? Art thou in Covenant with God, or art thou not? If yet thou doubteſt, review thy grounds of hope, and leave not there, till thou comeſt up to ſome meaſure of aſſurance: But if thou art perſwaded of thy Intereſt, O then rejoyce, therein; it is not a Goſpel-duty to *rejoice in the Lord and again to rejoyce?* The Lord is delighted in thy delights: he would fain have it thy conſtant frame and daily buſineſs to live in joy, and to be always delighting thy ſelf in him.

1 Cor. 15. 55.

Phil. 4.4.

This one promiſe, *I am the Lord thy God*, is enough to cauſe thy appetite to run to it, and to unite it ſelf to it, by Love; and to ſcatter it ſelf on it, and to overflow thoſe powers of the Soul that are neareſt to it, that every part of the Soul may concur to the poſſeſſion of it. *Bleſs the Lord, O my Soul* (ſaith *David*) *and all that is within me bleſs his holy Name.* So rejoice in the Lord, O my Soul, and all that is within me, rejoice in the name of God. This is true joy, when the ſoul unites it ſelf to the good poſſeſſed in all its parts: And was there ever ſuch an object of true joy as this; Heark, as if Heaven opened, and the voice came from God in Heaven; *I will be a God to thee and to thy ſeed after thee: I am the Lord thy God; and I will be thy God.* What? Doth not thy heart leap in thy boſom at this ſound? *John* the Baptiſt leaped in his Mothers womb for joy, at the ſound of *Maries* Voice; and doth not thy ſoul ſpring within thee at this voice of God? O wonder! Some can delight themſelves in ſin; and is not God better than ſin? Others more refined, and indeed ſanctified, can delight themſelves in remiſſion of Sin, in Grace, Pardon, Holineſs, Fore-thoughts of Heaven; how exceedingly have ſome gracious hearts been raviſhed with ſuch thoughts? But is not God, the objective happineſs, the fountain bleſſedneſs, more rejoicing than all theſe? why? Dear ſoul if there be in thee any rejoicing faculty, now awake, and ſtir it up; it is *the Lord thy God* whom thou art to rejoice in: It is he whom the glorious ſpirits joy in: It is he who is the top of heaven's joy, their exceeding joy: And it is he who is thy God as well as their God. Enough! Enough! Or if this be not enough, hear thy Duty as the Lord commands thee: *Rejoice in the Lord,* Phil. 3. 1. *Be glad ye Children of Zion, and rejoice in the Lord your* God, Joel 2. 23. *Rejoice in the Lord all ye Righteous, for praiſe is comely for the upright,* Pſal. 33. 1. *Rejoice in the Lord ye Righteous. and give thanks at the remembrance of his holyneſs,* Pſal. 97. 12. *Let all thoſe that put their truſt in thee rejoyce, let them ever ſhout for joy, becauſe thou defendeſt them; let them alſo that love thy Name be joyful in thee,* Pſal. 5. 11. *Let the Righteous be glad, let them rejoice before God, yea let them exceedingly rejoice,* Pſal. 68. 3. *Glory ye in his holy Name, let the heart of them rejoice that ſeek the Lord,* Pſal. 105. 3. *Let Iſrael rejoice in him that made him, Let the Children of Zion be joyful in their King,* Pſal. 149. 3. *Be glad in the Lord, and rejoice O ye Righteous, and ſhout for joy all ye that are upright in heart,* Pſal. 23. 11. O what preſſing Commands are theſe?

Phi. 3. 1.
Joel 2. 23.
Pſal. 33. 1.
Pſal. 97. 12.
Pſal. 5. 11.
Pſal. 68. 3.
Pſal. 105. 3.
Pſal. 149. 3.
Pſ. 23. 11.

Sect. 8. *Of calling on Jeſus in that reſpect.*

1. WE muſt *call on Jeſus*, or on God the Father in and through *Jeſus* in reference to this gracious Covenant: Now this calling on God contains Prayer and Praiſe.

1. We muſt pray: We muſt uſe Arguments of Faith challenging God, *Turn thou me, and I ſhall be turned:* Why; *For thou art the Lord my God.* This Covenant is the ground on which all prayers muſt be bottomed; The Covenant we know contains all the Promiſes, and what is Prayer but Promiſes turned into Petitions? Thus prayed the Prophet *Jeremy*, *Do not abhor us for thy Names ſake, do not diſgrace the Throne of thy Glory, remember, break not thy Covenant with us.*——Why? *Art not thou he the Lord our God?* And thus prayed the Prophet *Iſaiah*, *Be not wrath very ſore, neither remember iniquity for ever, behold we beſeech thee*; and why ſo, *We are all thy people:* q. d. Every one doth for its own: The Prince for his People, the Father for his Children, and the Shepherd for his Sheep: And will not God do for his own in Covenant with him? Be thy ſoul in the ſaddeſt deſertion, yet come and ſpread the Covenant before God: A ſoul in the greateſt depth, ſwiming on this Covenant of Grace, it keeps it from ſinking; whence Chriſt in his blackeſt, ſad-

Jer. 3.16.
Jer. 14.21, 22.
Iſa. 64. 9.

deſt hour, prayed thus, *My God, my God, why haſt thou forſaken me*? Be thy Soul in trouble for ſin and prevailing corruption: Yet go to God, and plead his promiſe and Covenant: Say as *Jehoſhaphat*, *Lord, I am ſo born down by the power of my ſin, that I know not what to do, only mine eyes are unto thee; O do thou ſubdue mine iniquities.* Be thy ſoul troubled for want of ſtrength to do this or that duty; yet go to God and Chriſt in the Covenant of Grace, and ſay, *Lord thou konweſt I have no ſtrength of my ſelf, I am a barren Wilderneſs, but thou haſt entred into a Covenant of* Ezek. 36. 27. *Grace with me, that thou wilt put thy Law into my inward parts, thou wilt cauſe me to keep thy judgments, and do them*, Ezek. 36. 27. As ſometimes Judg. 6. 16. thou ſaidſt to *Gideon*; *I have ſent thee, therefore I will be with thee*, Judg. 6. 16. Many are apt to ſet upon their duties in their own ſtrength; but Oh! My ſoul, look thou to the promiſe of Grace, and of the Spirit, and put them in ſuit, and alledge them unto Chriſt. Many are apt to work out their Sanctifications by their Watchfulneſs, Reſolutions, Vows, Promiſes made unto God, but alas, were there not more help in God's Promiſes which he makes to us, than in our promiſes which we make to him, we might lie in our pollutions for ever. O here's the way; in every want, or ſtrait, or neceſſity, fly to God and Chriſt, ſaying, *Thou art our Father and we are thy People, O break not thy Covenant with us.* I confeſs ſtrong expreſſions and affections are good in Prayer, but ſurely ſtrength of faith in the Covenant of God is the greateſt ſtrength of our Prayer.

Object. Here it may be ſome Soul will object, O if I were aſſured that I were in Covenant with God, thus would I pray: But alas, I am a ſtranger, an Alien, and ſo have been to this very day, I have no part in the Covenant.

Anſw. I anſwer, If thou art not actually in Covenant, yet thou may'ſt be in Covenant in reſpect of God's purpoſe and gracious intention. Howſoever, to encourage all to ſeek unto God, Conſider theſe Particulars.

1. The Freeneſs of the promiſe in this Covenant Iſa. 55. 2. Rev. 22. 17. of Grace: *Come and buy Wine without Money or Money-worth, come, and drink of the Waters of Life freely.*

2. The extent of the Promiſe in this Covenant of Grace: *I will pour out my Spirit upon all fleſh*; hence the Goſpel is compared to a Feaſt, and God in- Mat. 22. 9. vites univerſally: *As many as you find, bid to the marriage.* As perſons are in eſtate, ſo they invite, and ſo they feaſt, Now Chriſt is a great King over all the Earth; he hath one Houſe that will hold all; he hath one Table that will hold all; Yea, he hath one Diſh that will ſerve all; and anſwerably he invites all: *Ho every one that thirſteth.*

3. The forwardneſs of Chriſt, that gives to every one that asketh, according to his promiſe. *Hadſt* John 4. 10. *thou but asked* (ſaid Chriſt to the *Samaritan* Woman) *I would have given thee living water.* Mark here the occaſion of Chriſt's words; Chriſt being weary and thirſty by reaſon of his Journey, he asked of the Woman a Cup of water to drink; no great matter; he asks but a Cup of water, and the Woman ſtands at the well-ſide where was water enough; yet ſhe gives not, but ſtands wondering that he being a *Jew* ſhould ask water of her that was a *Samaritan*; well, ſaith Chriſt, thou denieſt me a Cup of cold water, being weary and thirſty, but hadſt thou asked of me, I would have given thee water of Life. Wonderful! Chriſt is more ready to give water of Life, the very Spirit of God, to a poor ſinner, than we are to give a cup of common water to a thirſty Soul. Go then thou that haſt denied the leaſt mercy and kindneſs to Chriſt in any of his Members, yet ſeek Grace from him, *O look up unto Jeſus!* Ask his Spirit, intreat him to make thy heart new within thee; plead the promiſe of his Covenant, and wait in hope.

2. We muſt praiſe: 1. If we would have the bleſſing, let us ſeek it with the ſame mind that God offers it (*i. e.*) with a purpoſe and deſire to have Grace exalted; thus *Moſes* ſought pardon to this very end, that his mercy might appear; *If thou wilt* Exod. 32. 32. *pardon their Sin, thy mercy ſhall appear, and we ſhall be thankful unto thee for it*; ſo the words are made out by Expoſitors, which in the Text are either paſſionately or modeſtly ſuſpended. Theſe are prevailing requeſts with God, when we plead for the glorifying of his own Grace. *Father glorifie thy Name*, ſaid John 12. 28. Chriſt; and preſently there comes a voice out of the Cloud, *I have glorified it, and I will glorifie it again.*

2. If we have the bleſſing already, then be ſure to aſcribe glory unto him, that hath made good his promiſe unto us, *Who is a God like unto thee, who* Micah 7. 18. *paſſeſt by the tranſgreſſions of the remnant of thy Heritage?* We ſhould make the praiſe of his Grace to ring through the world, that Heaven and Earth might take notice of it, and wonder at the grace that hath been ſhewed us. *I will mention the loving kindneſs of the Lord, and the praiſes of the Lord, according to all* Iſa. 63. 7. *that the Lord hath beſtowed on us, and the great goodneſs towards the Houſe of Iſrael, which he hath beſtowed on them, according to his Mercies, and according to the Multitude of his loving kindneſſes.* See how the Prophet mentions the kindneſſes, the loving kindneſſes, the multitude of his loving kindneſſes, the goodneſs, and the great goodneſs of God; he could hardly get off it? he would have God and Grace to have all the Glory: O my Soul, hath God entred thee into a Covenant of Grace? Why then *bleſs the Lord O my* Pſal. 103. 1. *ſoul, and all that is within me, bleſs his holy Name*; But *of this more anon.*

Sect. 9. *Of conforming to Jeſus in that reſpect.*

9 WE muſt conform to Jeſus in reference to this Covenant of Grace: *We are changed by beholding, into the ſame Image*, 2 Cor. 3. 18. If we look unto Jeſus in this reſpect, this Look will have ſuch an influence upon us, that we ſhall conform to *Jeſus*. But wherein conſiſts this Conformity? I anſwer, in theſe ſeveral particulars:

1. God in Chriſt offers his Covenant to us; ſo we through Chriſt ſhould embrace his offer.

2. God in Chriſt keeps Covenant with us; ſo we through *Chriſt* ſhould be careful to keep Covenant with him.

3. God in Chriſt hath highly honoured us as we are his People, So we through *Chriſt* ſhould highly honour him as he is our God.

1. God in Chriſt offers a Covenant of Grace to us; So we through Chriſt ſhould embrace this gracious offer. His offers have appeared from firſt to laſt: As, 1. *To Adam*. 2. To *Abraham*. 3. To *Moſes*. 4. To *David*. 5. To *Iſrael*, and to *Judah*. Take notice of it in that great promiſe of the Covenant, *I will be thy* God: q. d. *Come Soul, if thou wilt but have me, I am thine, here I offer my ſelf, my ſon, my ſpirit, Juſtification, Sanctification, Adoption, Salvation: whatſoever I am, or whatſoever I have, all is thine, if thou wilt but accept of me: Look over all this wide, wide world, and if there be any thing in it that can pleaſe thy ſoul; and when thou haſt gone through all the world, then come and take a view of me, and ſee me in my glory, Beauty and excellency; view me in my attributes, and ſee if thou findeſt not enough in me worthy of thy acceptance: All this, and more than this, nay more than eye can ſee, or ear can hear, or heart can conceive I offer to thee, if thou wilt but have me; Loe, I will be thy* God. So Chriſtians! God is firſt with us, he is the firſt mover, he begins with us before we begin with him: *I will bring them* (ſaith God) *into the bond of the Covenant.* Now in this let us conform; doth he offer?

fer? O let us embrace the offer! doth he lead the way? O let us follow him ſtep by ſtep in that very way as he goes before us! Let us not preſcribe unto God, let not us preſume to appoint the Conditions of the Covenant; let us not ſeek to wind about the Promiſe of Grace to our own Mind and Will: Let us not ſay, *We will have it thus, thus and thus it ſhall be, or elſe we will admit of no Conditions of Peace*: But, O come, take God and Chriſt upon his own Terms; ſubmit to that way of the Covenant, and to thoſe Conditions of Peace which the Lord preſcribeth; why? This is to comform to his gracious Offers. There is much of this Offer of Chriſt and conforming to Chriſt, and therefore give me leave to enlarge. As in the Offer God uſually ſcatters ſome little Seeds of Faith in the hearts of thoſe that he will bring to himſelf; ſo it is worth the while to obſerve the work of Faith in receiving and accepting of this gracious Offer; only I ſhall not herein limit the Lord; but I will ſhew what ſome conceive the moſt uſual and ordinary courſe of Faith's working, and of the ſouls conforming to Jeſus Chriſt in its cloſing with Chriſt. As thus—— 1. Faith hearing the great things propoſed in the Covenant of Grace, it ſtirs up in the heart a ſerious conſideration of their bleſſed condition, that are in Covenant with *God*;
Deut. 33. 29. *bleſſed art thou O Iſrael, a People ſaved by the Lord*——
What Nation in the Earth is like thy People, even like
2 Sam. 7. 2, 3. *Iſrael, whom God went to redeem for a People unto himſelf*? Time was, (ſaith the Soul) that I counted the proud bleſſed, and the rich bleſſed, and the honourable bleſſed; time was when I placed my bleſſedneſs in other things, as in Riches, Preferments, Favour, Credit with men; but now theſe are become vile, and things of no value; Faith makes us change
Pſal. 144. 15. our voice, and to ſpeak as the Pſalmiſt, *Bleſſed are the People whoſe* God *is the* Lord.

2. Faith ſtirs in the heart a longing deſire after this condition; good being believed, cannot but be deſired and longed for; Deſire naturally ſprings from the apprehenſion of any good being made known; hence Faith (we ſay) is both in the underſtanding and in the will as it is in the Underſtanding, it opens the eye to ſee, and clearly to diſcern the Bleſſing of the Covenant; at it is in the will, it purſues and deſires the attaining of the Grace revealed; nor are theſe deſires faint deſires, but very earneſt, eager, violent; ſometimes it is called *a thriſting after* God; and ſometimes *a panting after* God; and ſometimes *a gaſping after* God: It is ſuch a deſire as cannot be ſatisfied by any thing without God himſelf.

3. Faith ſtirs in the heart ſome hope to enjoy this condition; I ſay *ſome hope*; for Faith being as yet in the Bud, or in the Seed, though its deſire be ſtrong, yet hope of obtaining is but feeble and weak; hence Faith is taken up with many thoughts: fain would the Soul be joined to Chriſt, but being as yet diſmayed with the ſenſe of Sin, it ſtands like the Publican, a far off; as yet Faith can ſcarce ſpeak a word to God, only with *Jonah*, it can *look towards, his holy Temple.* As a poor weak babe who lies in the Cradle ſick, and weak, and ſpeechleſs, only it can look towards the Mother for help; the caſt of the eye expreſſeth in ſome ſort what it would ſay; thus Faith being weak, it would ſpeak to God, but it cannot, or dares not; only it hath its eye towards
2 Chr. 20. 12. Heaven; as *Jehoſhaphat* ſometimes ſaid, *Our eyes are towards thee.* It feels a need, and fain would have; but ſenſe of unworthyneſs, and the ſenſe of the Law ſtrikes ſuch a fear into the heart, that it dares not come near. Conſider *Iſraels* Caſe, and we ſhall find it parallel to this: God proclaims on the Mount, *I am the Lord thy God*: what was this but Gods offer to be in Covenant with *Iſrael*? and yet the terrour of the Thunder was ſo great, that *Iſrael* durſt not come near: a poor Soul hearing the Lord to offer himſelf to be in Covenant in him, *Come ſoul, I am the* Lord *thy* God. Why alas it dear not come near: *What am I the Lord? or what is my Fathers Houſe, that I ſhould enter into a Covenant with the moſt high* God? The Soul is unquiet within it ſelf, it is hurried to and fro, and finds no reſt; it hears of Peace with God, but feels it not; there is much ado with the Soul to ſuſtain its hope; only Faith ſets the mind again and again to conſider the promiſes, invitations, and all other encouragements, which God hath given in his Word.

4. Faith ſtirs in the heart ſome reſolves to go to
Jonah 3. 9. Gods Throne, and to ſue for Grace; Faith ſpeaks
Amos 5. 15. within as they did, *Who can tell whether the Lord will return?* And *it may be the Lord* God *of Hoſts will be gracious to the remnant of Joſeph.* So, *Who can tell?* ſaith the Soul; *It may be the Lord will*, ſaith the Soul: and this begets ſome reſolves as thoſe Lepers in *Samaria* knew they were ſure to periſh, if they ſate ſtill; therefore they reſolved to try whether the *Aramites* would ſave them: Or as *Eſther*, knowing all was undone if ſhe would not ſtir, ſhe would try whether the King would hold out his Golden Scepter: So the poor Soul, knowing there is no way but periſhing, if it continue in its Natural State, therefore it reſolves to go to *God*: *Doth the* Lord *ſay, Seek my Face? Why, thy Face* Lord *will I ſeek*, —— *Doth the* Lord *ſay, Come unto Me? Why, Behold* Lord, *I*
Jer. 3. 22. *come unto Thee; for Thou art the* Lord *our* God. And now, the Soul betakes it ſelf unto *God*, it ſends up Complaints of it ſelf, it laments its own ſinful Rebellions, it puts out a whole Volley of Sighs, Groans, and ſtrong Cries towards Heaven, it confeſſeth with Grief and bitter Mourning, all its former iniquities, it ſmites with Repenting *Ephraim*, upon its Thigh; it lies down at *God*'s Foot-ſtool, it puts its Mouth in the Duſt, it acknowledgeth *God*'s Righteouſneſs if He ſhould condemn, and caſt off for ever; and yet withal, it pleads for Grace, that it may be accepted as one of His: It ſays unto *God*; Lord, *I have nothing to plead, why Thou may'ſt not Condemn me; but if Thou wilt receive me, Thy Mercy ſhall appear in me: O let Thy Mercy appear, take away all iniquity, and receive me graciouſly.* Thus the Soul lies at *God*'s Throne, and pleads for Grace.

5. As Faith is thus earneſt in ſuing to *God* for Grace, ſo it is no leſs vigilant and watchful in obſerving what anſwer comes from the *Lord*; even as the Priſoner at the Bar, not only cries for Mercy, but he marks every word which falls from the Judges Mouth, if any thing may give him hope; or as *Benhadad*'s Servants lay at catch with the King of *Iſrael*, to ſee if they could take occaſion by any thing which fell from him, to plead for the Life of *Benhadad*: So the poor Soul that is now pleading for Life and Grace, it watcheth narrowly, to ſee if any thing may come from *God*, any intimation of Favour, any word of Comfort, that may tend to Peace. *O let me hear Joy and Gladneſs.*——*I will hear what the* Lord *will ſay; for He will ſpeak Peace unto his People.*

6. As Faith waits for an anſwer, ſo accordingly it demeans it ſelf.

1. Sometimes *God* anſwers not, and Faith takes on, and follows *God* ſtill, and cries after Him with more Strength; as reſolving never to give over, till the *Lord* either ſave or deſtroy: Nay, if the *Lord* will diſtroy, Faith chuſeth to die at God's Feet; as when *Joab* was bidden to come forth from the Horns of the Altar, and to take his death in another Place; *Nay*, (ſaith *Joab*) *but I will die here*:
Luke 22. 44. Or, as when *Chriſt* ſaw no deliverance come in his A-

gony, *He prayed more earneſtly*: So a poor Soul in the time of its Agony, when it is ſtriving as for Life and Death, if help come not at firſt call, it prays again, and that more earneſtly. Faith is very urgent with God; and the more ſlack the *Lord* ſeems in anſwering, the more earneſt is Faith in plying God with its prayers: It will wreſtle with God, as *Jacob* with the *Angel*; it will take no Denial, but will crave ſtill: *Bleſs me, even me alſo*; *O ſend me not away without a Bleſſing.*

2. Sometimes God anſwers in part; He ſpeaks as it were out of a Dark Cloud; He gives ſome little Eaſe, but he ſpeaks not full Peace: In this manner He ſpeaks to the Woman; *Go thy way, and ſin no more.* John 8. 11. He doth not ſay; *Go in Peace, thy Sin is forgiven thee*; No, no; but, *Go thy way, and ſin no more.* Hereby Faith uſually gets a little Strength, and looks after the *Lord* with more Hope; It begins to plead with God, as *Moſes* did; O Lord, *Thou haſt begun to ſhew Grace unto Thy Servant*; *go on*, Lord, *to manifeſt unto me all Thy Goodneſs.* Here Faith takes a little hold on the Covenant of Grace: It may be the Hand of Faith is feeble, ſhaking and trembling; yet it takes a little hold, it receives ſome encouragement, it finds that its former ſeeking is not in vain.

3. Sometimes God anſwers more fully and ſatisfactorily; He applies ſome Promiſe of Grace to the Conſcience by His Spirit; He lets the Soul feel and taſte the Comfort of *himſelf*, or of ſuch and ſuch a Promiſe, more effectually than ever before: *Fear not*, (ſaith *God*) *for I am thy God.* Iſa. 41. 10. Here Faith waxeth bold, and with a glad Heart entertains the Promiſe brought home unto it. The Apoſtle calls this the *Embracing of the Promiſes*: Heb. 11. 13. Now, *Embracing* implies an Affectionate Receiving with both Arms opened: So the Soul embraceth the Promiſe, and the Lord *Jeſus* in the Promiſe; and having Him, like *Simeon*, in his Arms, it lays Him in the Boſom, it brings Him into the Chamber of the Heart, there to reſt and abide for ever. And now is the Covenant ſtruck betwixt God, and the Soul: Now the Soul poſſeſſeth God in Chriſt, as her own; it reſts in Him, and is ſatisfied with Him, it praiſeth God for *his* Mercy, as *Simeon* did, when he had Chriſt in his Arms; it commits it ſelf wholly, and for ever to that Goodneſs and Mercy, which hath been revealed to it.

O my Soul, Haſt thou come thus by little and little, to touch the Top of *Chriſt*'s Golden Scepter? Why then, Is thy Hand given to *God*? Then art thou entred into a Covenant of Peace? *Chriſt*'s Offering, and thy Receiving the Covenant of Grace, bears a ſweet Agreement, an harmonious Conformity.

2. *God* in *Chriſt* keeps Covenant with us; ſo we through *Chriſt* ſhould be careful and diligent to keep Covenant with *God*: In the Things of this Life, a ſtrict Eye is had to the Covenants we make. Now, it is not enough for us to enter into Covenant with *God*; but we muſt keep it: The *Lord* never will, never hath broken Covenants on His Part; but Alas, we on our Parts have broken the *firſt* Covenant of Works: Take heed we break not the *ſecond*; for then there remains not any more place for any more Covenants. As the *Lord* keeps Covenant with us; ſo let us keep Covenant with Him: and therein is the Bleſſing; *The Mercy of the* Lord *is from Everlaſting to Everlaſting,—to ſuch as keep his Covenant,* Pſal. 103. 17, 18.

There is much alſo in this keeping of the Covenant; and therefore give me leave a little to enlarge. Sundry Acts of Faith are required to this keeping of the Covenant: As thus,———

1. Faith in keeping the Covenant, hath always an Eye to the Rule and Command of *God*: As in Things to be believed, Faith looks on the Promiſe; ſo in Things to be practiſed, Faith looks upon the Command. Faith will preſent no ſtrange Fire before the *Lord*, it knows that God will accept of nothing, but what is according to his own Will.

2. As Faith takes direction from the Rule; ſo in keeping of the Covenant, it directs us to the right End, that is, to the Glory of *God*. We are of Him, and live in Him; and by Faith we muſt live to Him, and for Him: *For none of us liveth to himſelf, and no Man dieth to himſelf; for whether we live, we live unto the* Lord; *and whether we die, we die unto the* Lord: *whether we live therefore or die, we are the* Lord's. Rom. 14. 7, 8. Again, *He died for all, that they which live ſhould not henceforth live unto themſelves, but unto Him which died for them.* 2 Cor. 5. 15. This God claims as His right and due: *Thou ſhalt glorifie Me*, ſaith God: Pſal. 50. 15. *Yes*, ſaith Faith, *I will glorifie thee for ever.* Pſal. 86. 12.

3. Faith in keeping the Covenant, ſhields the Soul againſt all Hinderances that it meets withal: As for inſtance, Sometimes we are tempted on the Right Hand by the Baits and Allurements of the World; *All theſe will I give thee*, ſaith the World, *if thou wilt be mine*, but then *Faith overcomes the World*, by ſetting afore us better Things than theſe; Sometimes we are tempted on the Left Hand, by Croſſes, Afflictions, Perſecutions, and Sufferings for the Name of *Chriſt*; but then Faith helps us to overcome, and makes us *Conquerours through Chriſt that loved us*, by ſetting before us the End of our Faith and Patience. It is ſaid of *Jeſus*, That *for the Joy that was ſet before Him, He endured the Croſs and deſpiſed the Shame.* Heb. 12. 2.

4. Faith encourageth the Soul, that the *Lord* will have a Gracious Reſpect unto its keeping Covenant: *In every Nation he that feareth Him, and worketh Righteouſneſs, is accepted with Him.* Acts 10. 33. Surely this is no ſmall encouragement to well-doing: What would not a Servant do, if he knew his Lord would take it in good part? Now, Faith aſſures the Soul, there is not one Prayer, one Holy Deſire, or one good Thought, or Word which is ſpoken or done to the Glory of *God*, but *God* takes notice of it, and accepts it in good part. *Then they that feared the* Lord, Mal. 3. 16. *ſpake often one to another; and the* Lord *hearkned, and heard it; and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name.*

5. Faith furniſheth the Soul with Strength and Ability to keep the Covenant: By Faith we get a Power and Strength of Grace. As thus:———

1. By Faith we look at *Chriſt*, as having all Fulneſs of Grace in Himſelf; *It pleaſed the Father, that in Him ſhould all Fulneſs dwell*: Col. 1. 19. All others have but their Meaſures, ſome more, ſome leſs, according to the Meaſure of the Gift of *Chriſt*; but *Chriſt* hath received the *Spirit, not by Meaſure*, but in the Fulneſs of it. John 3. 34.

2. By Faith we know, that whatever Fulneſs of Grace is in *Chriſt*, He had it not for Himſelf only, but for us: *He received Gifts for Men*, ſaid the *Pſalmiſt*; Pſal. 68. 18. not for Himſelf meerly, but for Men: *Of His Fulneſs we receive Grace for Grace*, ſaith *John*: John 1. 16. His Wiſdom to make us wiſe, His Meekneſs to make us meek, and His Patience to make us patient.

3. By Faith we look at *Chriſt*, as Faithful to diſtribute ſuch Grace unto us, as He received for us: *He is faithful in all the Houſe of God*; Heb. 4. 2. He is Faithful in diſpenſing all the Treaſures of Grace committed unto Him, for His Churches Good: He keeps nothing back: His Faithfulneſs will not ſuffer Him to keep that to Himſelf, which he hath received for us. Hence as the *Pſalmiſt* ſaith, *He received Gifts for Men*; Pſal. 68. 18. ſo the Apoſtle renders it, *He gave Gifts unto Men*: Epheſ. 4. 8.

Men: As he receives, ſo he gives; being faithful in all that is committed to him.

4. By Faith we ſeek *God*, and beg Performance of his Promiſes according to our need. Do we want Wiſdom, Meekneſs, Patience, or any other Grace? Faith carries us by Prayer unto the Fountain, and in this way waits and reſpects to receive the Grace we want. As the Child by ſucking the Breaſt, draws forth Milk for its own Nouriſhment, and thereby it grows in ſtrength; ſo do we by the Prayer of *Faith*, ſuck from *Chriſt*, and from the promiſe of Grace, and by that means derive Strength to our inner man, to fulfil the Covenant which we have made with *God*.

6. As *Faith* Strengthens us; ſo if at any times, by occaſion or temptation, we fail in our Covenant-keeping, *Faith* recovers us, and reſtores us again to our former eſtate: I do not ſay, the Covenant can be broken betwixt *God* and Us; we may offend God, and fail in the ſervice of God; but till we refuſe God, and leave God, and chuſe another Maſter Lord and Husband beſides *God*, there is no Diſſolution of the Covenant of Grace. Now, this, a true Believer cannot do: He may fall, and fall often; yet he doth not fall, but he riſes again: He may turn aſide, but yet he returns again into the way of the Covenant. What a ſweet Point is this? Chriſtians, We may, and ſometimes we do walk weakly, in keeping of Covenants; our feet ſlip, and we ſtep aſide out of *God's* Path; yet *Faith brings us* back again to *God*: It caſts Shame on our Faces, that after all the Grace ſhewed us, we ſhould ſo ill requite *God*: It reminds us of thoſe Promiſes,
Zech. 1. 3. *Return unto Me, and I will return unto you.*
1 Sam. 12. 20,22. *Ye have done all this Wickedneſs, yet turn not aſide from following the Lord*: ——— *For the Lord will not forſake his People, for his great Names ſake; becauſe it hath pleaſeth the* Lord *to make you his people.* In the minding of theſe, and ſuch other Promiſes, *Faith* doth Encourage us to turn unto *God*, to take Words unto our ſelves, and to plead the Covenant of his Grace towards us: This Work of *Faith* brought *Peter* back to *Chriſt*; whereas *Judas* wanting this *Faith*, lies down in deſperate Sorrow, never able to riſe up, or recover himſelf.

O my Soul! Art thou acquainted with theſe Acts of *Faith*, enabling thee in ſome good meaſure to keep Covenant with God? Then is there a ſweet Conformity betwixt Thee, and *Jeſus*.

3. *God* in *Chriſt* hath highly honoured us, as we are his people; ſo we through *Chriſt* ſhould honour *Him* highly, as *He* is our God: This is the main End of the Covenant; and I ſhall end with this: O my Soul, be like to God, bear the Image and Reſemblance of God thy Father, in this reſpect: He hath humbled *Himſelf* to advance *Thee*; O then humble thy ſelf to advance *Him*; endeavour every way to exalt *his* Name.

We are willing to be in Covenant with God, that we may ſet up our ſelves, that we may ſit upon Thrones, and poſſeſs a Kingdom: But we muſt think eſpecially of ſetting up the *Lord* upon his Throne: *Aſcribe Greatneſs to our God*, ſaith *Moſes*; make it a Name, and a Praiſe unto *Him*, that he hath vouchſafed to make us his People, and to take us into Covenant with *Himſelf*: Honour *Him* as *he* is *God*: but honour *Him* more abundantly, as *he* is our *God*; Who ſhould Honour *Him*, if *his* People will not? The World knows *Him* not; *The Wicked will not ſeek after God*, ——— *God is not in all his thoughts.* Pſal. 10.4. And, ſhall *God* have no honour? Shall *He* that ſtretched out the Heavens, and laid the Foundations of the Earth, and formed Man upon it, have no Glory? O yes! *The Lord* Himſelf anſwers; *This People have I formed for My Self; they ſhall ſhew forth My Praiſe*: Iſa. 43.21. Surely, God will have Praiſe from *his* own People, whom *he* hath taken unto *Himſelf*: *He will be glorified in all thoſe that come near him.* Lev. 10.3.

But, How ſhould we honour *God*? I anſwer: ——

1. We muſt ſet *Him* up as chief and higheſt in our eſteem: Kings account not themſelves honoured, if they be not ſet above other Men: And hence God's People have uſed ſuch Expreſſions concerning God, as do ſingle Him forth beyond the Compariſon of all Creatures. Thus *Moſes*; *Who is like unto thee, glorious in Holineſs, fearful in Praiſes, doing Wonders*? Exod. 15. 11. Thus *David*; *Thou art great, O Lord God, for there is none like Thee, neither is there any* God *beſides Thee, according to all that we have heard with our Ears.* 2 Sam. 7. 22. Thus *Solomon*, *Lord* God *of* Iſrael, *there is no God, like unto Thee in Heaven above, or in the Earth beneath; who keepeſt Covenant and Mercy with Thy Servants*? 1 King. 18. 22. Thus *Micah*; *Who is a* God *like unto Thee, which paſſeſt by the Tranſgreſſions of the Remnant of thine Heritage*? Mich. 7. 18. And thus ſhould we riſe up in our Thoughts and Apprehenſions of *God*, until we come to an Holy Ecſtaſie and Admiration of *God*.

2. We muſt count it our Bleſſedneſs, and higheſt Dignity, to be a People in Covenant with *God*. Are we Honourable? yet eſteem this as our greateſt Honour, that God is our God: Are we low and deſpiſed in the World? Yet count this Honour enough, that God hath lifted us up to be his People. Chriſtians, if when we are counted as things of nought, we can quiet our ſelves in this, that *God is our God*; if when we are perſecuted, impriſoned, diſtreſſed, we can ſay with *Jacob*, *I have enough, becauſe the* Lord *hath Mercy on me, and hath taken me into Covenant with him*; Surely then we do bear Witneſs of God before Heaven and Earth, that he is better to us than Corn, or Wine, or Oil, or whatſoever this World affords.

3. We muſt lie under the Authority of every Word of God, and we muſt conform our ſelves to the Examples of God; that is, we muſt labour to become Followers of God, and imitate *his* Vertues. It is a part of that Honour, which Children owe to their Parents to obey their Commands, and to imitate their Godly Example: We cannot honour God more, than when we are *Humbed at his Feet to receive his word*, Deut. 31.3 than when we renounce the Manners of the *World*, to become his *Followers as dear Children.* Eph. 5. 1. O think of this; For when we conform indeed, then are we *Holy as he is Holy, and Pure as he is Pure*; and then, How ſhould this but tend to the Honour and Glory of our Good *God*?

Thus far we have *looked on Jeſus*, as our *Jeſus*, in that dark *Time*, before his Coming in the Fleſh: Our next Work is to *Look on Jeſus*, carrying on the Great Work of Man's Salvation, in *His* Firſt Coming or Incarnation.

LOOKING UNTO JESUS,

In His Birth.

The Fourth Book.

LUKE 2. 25.

Let us now go even to Bethlehem, *and ſee this Thing.*

CHAP. I. SECT. I.

Of the Tidings of Chriſt.

IN this Period, as in the former, we ſhall *firſt* lay down the Object; and *ſecondly*, direct you how to *Look unto it*.

The Object is *Jeſus*, carrying on the Work of Man's Salvation, in His firſt Coming in the Fleſh, until His Coming again. But becauſe in this long Period we have many Tranſactions, which we cannot with Conveniency diſpatch together; we ſhall therefore break it into ſmaller pieces, and preſent this Object, *Jeſus Chriſt*: 1. In his Birth. 2. In his Life. 3. In his Death. 4. In his Reſurrection. 5. In his Aſcenſion, Seſſion at *God's* Right Hand, and Miſſion of his Holy Spirit. 6. In his Interceſſion for his Saints; in which Buſineſs he now is, and will be employed till his Second Coming to Judgment.

1. *Firſt*, For the Tranſactions of *Jeſus in his Birth*: Some things we muſt propound before, and ſome things after his Birth; ſo that we ſhall continue this Period till the Time of *John's* Baptiſm, or the Exerciſe of his Miniſtry upon Earth. Now in all the Tranſactions of this Time, we ſhall eſpecially handle theſe: 1. The Tidings of *Chriſt*. 2. The Conception of *Chriſt*. 3. The Duplicity of Natures in *Chriſt*. 4. The real Diſtinction in that Duty. 5. The wonderful Union, notwithſtanding that Diſtinction. 6. The Birth of *Chriſt*. 7. Some Conſequents after his Birth, whil'ſt yet a Child of Twelve Years old.

The *Firſt* Paſſage in Relation to his Birth, is, *The Tidings of Chriſt*: This appears, *Luke* 1. 26, 27, 28, &c. *And in the Sixth Month, the Angel* Gabriel *was ſent from* God, &c. I ſhall a little inſiſt on ſome of theſe Words. Luke 1. 26, 31.

1. The Meſſenger is an *Angel*. Man was too mean to carry the News of the Conception of *God*: Never any buſineſs was conceived in Heaven, that did ſo much concern the Earth, as the Conception of the *God* of Heaven in a Womb of Earth; no leſs therefore than an Angel was worthy to bear theſe *Tidings*; and never Angel received a greater Honour, than of this Embaſſage. Angels have been ſent to divers; as to *Gideon*, *Manoah*, *David*, *Daniel*, *Eliah*, *Zechariah*, &c. And then the Angel honoured the Meſſage; but here's a Meſſage that doth honour the *Angel*, he was highly glorious before; but this added to his glory. Indeed, the Incarnation of God could have no leſs a Reporter than the *Angel* of God: When God intended to begin his Goſpel, he would firſt viſit the World with his *Angel*, before he would viſit the World with his *Son*; His *Angel* muſt come in the Form of Man, before his *Son* muſt come in the Nature of Man.

This Angel ſalutes the Virgin; *Hail, thou that art highly favoured, the* Lord *is with thee; bleſſed art thou among Women.* Luke 1. 28. Many Men and Women have been, and are the Spiritual Temples of *God*; but never was any the material Temple of *God*, but only *Mary*; and therefore, *Bleſſed art thou amongſt Women*: And yet we cannot ſay that ſhe was ſo Bleſſed in Bearing *Chriſt*, as ſhe was in believing in *Chriſt*; her Bearing indeed was more miraculous, but her Believing was more Beneficial to her Soul: That was her Privilege, but this was her Happineſs. Chriſtians, if we believe in *Chriſt*, and if we obey the Word of *Chriſt*, we are the Mothers of *Chriſt*: *Whoſoever doth the Will of My Father which is in Heaven, he is my Brother, and Siſter, and Mother.* Mat. 12. 50. Every renewed heart is another *Mary*, a ſpiritual Sanctuary of the Lord *Jeſus*. It was the Woman's Acclamation, *Bleſſed is the Womb that bare thee, and the Paps that gave thee ſuck.* Luke 11. 27. True, ſaid *Chriſt*; but that Bleſſing extends only to one: I will tell you how many are Bleſſed, and rather Bleſſed; *Yea, rather Bleſſed are they that hear* God's *Word, and keep it*: Ver. 28. Bleſſed are they that ſo incarnate the written Word by doing it, as the Bleſſed *Virgin* gave Fleſh to the Eternal Word by bearing it; thoſe that hear and keep God's Word, are they that *Travel in Birth again, until* Chriſt *be formed in them.* Gal. 4. 9. Hearing, they Receive the Immortal Seed of the Word, by a firm Purpoſe of doing they conceive, by a longing deſire they quicken, by an earneſt Endeavour they travel, and when the Work is wrought, then have they incarnate the *Word*, and *Chriſt* is formed in them. In this Reſpect was *Mary* Bleſſed; and I make no queſtion, but in this Reſpect alſo the Angel calls her Bleſſed, and *Elizabeth* calls her Bleſſed, and *Simeon* calls her Bleſſed, and *She* calls her ſelf Bleſſed, and all Generations call her Bleſſed, and *God* Himſelf calls and makes her Bleſſed; yea, as *Paul* ſaith, Rom. 4. 9. *Cometh this Bleſſedneſs on the Circumciſion only?* So, cometh this Bleſſedneſs on the Virgin only? No, Mat. 5. 3, 4, 5. even *Bleſſed are the Poor in Spirit, Bleſſed are they that mourn*, and *Bleſſed are the Meek*; and *Bleſſed are they, whoſe Sins are not imputed.* Pſal. 32. 2. Even theſe hath *God* bleſſed with *ſpiritual Bleſſings in Heavenly Places*; and theſe ſhall *Chriſt* entertain with a *Come ye Bleſſed of my Father*.

Luke 1. 29. 3. This Virgin is *Troubled at this Salute*. She might well be troubled; For, 1. If it had been but a Man that had come in ſo ſuddenly, when ſhe expected none; or ſo ſecretly, when ſhe had no other Company; or ſo ſtrangely, the Doors being probably ſhut; ſhe had cauſe to be troubled: How much more, when the ſhining Glory of the *Angel* ſo heightned the Aſtoniſhment? 2. Her Sex was more ſubject to fear, if *Zachary* were amazed with the ſight of this *Angel*, how much more the *Virgin*? We flatter our ſelves how well we could endure ſuch Viſions; but there is a difference betwixt our Faith, and our Senſes; to apprehend here the preſence of God by Faith, this goes down ſweetly: But ſhould a Glorious *Angel* appear among us, it would amaze us all. But for this, the *Angel* com-

Ver. 30. forts her; *Fear not* Mary, *for thou haſt found Favour with* God. The Troubles of Holy Minds ever end in Peace or Comfort; Joy was the Errand of the *Angel*, and not Terror; and therefore, ſuddenly he revives her Spirit with a chearful Excitation; *Fear not*; q. d. *Let thoſe fear who know they are in Diſpleaſure, or know not they are gracious: Thine happy Eſtate calls for Confidence, and that Confidence calls for Joy: What ſhould they fear, that are favoured of Him at whom the Devils Tremble? O* Mary? *How ſhould Joy but enter into thy Heart, out of whoſe Womb ſhall come Salvation?* I queſtion, not but theſe very words revived the *Virgin*: What remote Corner of her Soul was there, into which theſe Beams of Conſolation did not ſhine?

Luke 1. 31, 33. 4. Here is the Foundation of her Comfort, and our Happineſs; *Behold, thou ſhalt Conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* Jeſus. Never was Mortal Creature thus honoured, that her Womb ſhould yield that Fleſh, which was perſonally united to the God head; that ſhe ſhould bear *Him* that upholds the World. There's one Wonder in the Conception, another in the Fruit; both are marvellous: But the latter, I take it, is more Myſterious; and fuller of Admiration; the Fruit of the Womb is *Jeſus*, a Saviour, *the Son of the higheſt*; a King, God *ſhall give Him a Throne*, and He ſhall reign for ever; for *of His Kingdom there ſhall be no end.* Here was a Son, and ſuch a Son as the World never had before; and here was the Ground of *Mary*'s Joy: How could ſhe but rejoice, to hear what her Son ſhould be before He was? Surely, never was any Mother ſo glad of her Son Born, as this Virgin was of her Son before He was Conceived.

The Ground of this Joy lay more eſpecially in that Name *Jeſus*. Here Chriſtians! Here is the Object that you are to *Look unto*. The *firſt* Title that the Angel gives our Saviour, it is *Jeſus*, a Saviour. O come! Let us dwell a little here. Without *Jeſus* we had never known *God* our Friend; and without *Jeſus*, *God* had never known us for any other than his Enemies. This Name *Jeſus* is better to us, than all the Titles of *God*; Indeed there is Goodneſs and Greatneſs enough in the Name *Jehovah*; but we merited ſo little Good, and demerited ſo much Evil, that in it alone there had been ſmall Comfort for us; but in the Name *Jeſus* there is Comfort, and with the Name *Jeſus* there is Comfort in the Name of *God*. In old times, God was known by His Names of *Power*, and of *Majeſty*, and of His *Nature*; but His Name of *Mercy* was reſerved till now, when God did purpoſe to pour out the whole Treaſure of his Mercy, by the Meditation of his Son. And as this Name is exalted above all Names; ſo are we to exalt his Mercy above all his Works. O it is an uſeful Name! In all Depths. Diſtreſſes, Miſeries, Perplexities, we beſeech God by the Name of *Jeſus*, to make good his own Name, not to bear it for nought; but as He is a Saviour, ſo to ſave us: And this is our Comfort, that God will never ſo remember our wretched Sins, as to forget His own Bleſſed Name; and eſpecially this Name *Jeſus*. O it is the Higheſt, the Deareſt, the Sweeteſt Name to us of all the Names of *God*.

The reaſon of this Name was given by the Angel to *Joſeph*: *Thou ſhalt call his Name* Jeſus, *for He ſhall ſave His People from their Sins.* But why from their Sins? We ſeem rather willing to be ſaved from Poverty, Ignominy, Plague, Priſon, Death, Hell, the *Devil*. Sin is a thing that troubles but a few: O how few! How very few be there, that break their ſleep for their Sins? Alas, alas! *Sin* (if we underſtand) is the very worſt of Evils: There is no Poverty but Sin, there is no Shame but Sin, there is no Plague to that of Sin; there is no Priſon but that Priſon is a Paradiſe without Sin; there is no Death that hath any Sting in it, but for Sin; the *Sting of Death is Sin*, ſaith the Apoſtle, take out the *Sting*, and you may put the *Serpent* in your Boſom: Nay, I'll ſay more, there is no Hell, but for Sin; Sin firſt kindled the Fire of Hell, Sin fuels it; take away Sin, and that tormenting Flame goes out. And for the *Devil*; *Sin* is his Inſtrument, whereby he works all miſchief: How comes a Man to be a ſlave to *Satan*, but by *Sin*? But for *Sin*, the *Devil* had no Buſineſs in the World; but for *Sin* he could never hurt a ſoul.

Matth. 1. 21.

1 Cor. 15. 56.

What abundance of Benefits are here in one Word; *He ſhall ſave His People from their Sins*? There is no Evil incident to Man, but it ceaſeth to be Evil when Sin is gone. If *Jeſus* take away *Sin*, he doth bleſs our very Bleſſings, and ſanctifie our very Afflictions: He fetcheth Peace out of Trouble, Riches out of Poverty, Honour out of Contempt; Liberty out of Bondage; He pulls out the Sting of Death, puts out the Fire of Hell: As all Evils are wrap'd up in Sin; ſo he that ſaves us from Sin, he ſaves us from all Evils whatſoever.

But, Is not *Chriſt* as precious a Name as *Jeſus* is? I anſwer, No: For, 1. *Chriſt* is not the Name of *God*: *God* as he is *God*, cannot be anointed; but *Jeſus* is the Name of *God*, and that wherein He more eſpecially delights. 2. *Chriſt* is Communicated to others; Princes are called *Chriſt*'s; but *Jeſus* is proper to *Himſelf*: There is no Saviour but He. 3. *Chriſt* is anointed; To what End, but to be a Saviour? *Jeſus* is therefore the End, and the End is always above the Means —— Why? This is that *Jeſus*, the Son of *God*'s Love, the Author of our Salvation, *In whom alone* God *is well pleaſed*; and whom the Angel publiſhed afore He was Conceived: *Thou ſhalt conceive, and bring forth a Son, and ſhalt call His Name* Jeſus.

Sect. 2. *Of the Conception of* Chriſt.

2. THE Conception of *Chriſt*, was the Concluſion of the *Angel*'s Meſſage. No ſooner had the *Virgin* ſaid, *Be it to me according to Thy Word*; but according to that *Word* it was: Immediately the Holy Ghoſt over-ſhadowed her, and forms our *Saviour* in her Womb. Now Chriſtians! Now was the time of Love; eſpecially, if we relate to His Conception and Birth: Well may we ſay, Now was it that the Day brake up, that the Sun aroſe, that Darkneſs vaniſhed, that Wrath and Anger gave place to Favour and Salvation: Now was it, that *Free Grace* came down from Heaven, Thouſands of Angels waiting on her; the very Clouds part (as it were) to give her way; the Earth ſprings to welcome her;

the Flouds clap their Hands for Joy; the Heavenly Hoſts ſing as ſhe goes along, *Glory to* God *in the Higheſt, Peace upon Earth, Good Will towards Men*: Truth and Righteouſneſs go before her, Peace and Proſperity follow after her, Pity and Mercy wait on either Hand; and when ſhe firſt ſets Foot on the Earth, ſhe cries a *Jeſus, a Saviour*! *Hear ye Sons of Men! The* Lord *hath ſent me down to bring you News of a* Jeſus! *Grace and Peace be unto you: I will live with you in this World, and you ſhall live with me in the World to come.* O here was Bleſſed News! Why, this is Goſpel, pure Goſpel; this is the Glad Tidings: *Free Grace* proclaims a *Jeſus*; and a *Jeſus* is made up (as it were) all of *Free-Grace*. O what Eternal Thanks do we owe to the Eternal *God*! If there had not been a *Jeſus* (to borrow that Expreſſion) made all of *Grace*, of *Grace it ſelf*, we could never have had Dealing with *God*. O how may we ſay with the Angels; *Glory to God: Bleſſed be God, for* Jeſus *Chriſt*!

But in this Conception of *Chriſt* are ſo many Wonders, that e'er we begin to ſpeak them, we may ſtand amazed: *Without Controverſie, great is the Myſtery of Godlineſs? God manifeſted in the Fleſh.* 1 Tim. 3. 16. Say, Is it not a Wonder, a Myſtery, a great Myſtery, a great Myſtery without all Controverſie, that the Son of God ſhould be made of a Woman, even made of that Woman which was made by Himſelf? Is it not a Wonder, that her Womb *then*, and that the Heavens *now*, ſhould contain Him, whom the Heaven of Heavens cannot contain? Concerning this Conception of *Chriſt*, I ſhall ſpeak a little, and but a little: What Man can conceive much of this Conception, which was a Conception without Help of Man? Our greateſt Light we borrow from the *Angel*, who deſcribes it thus; Luke 1. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee.*

Out of theſe Words, obſerve, 1. The Agent or Efficient. 2. The Fruit or Effect.

1. The Agent or Efficient Cauſe of *Chriſt*'s Conception, is the Holy Ghoſt. This agrees with that Speech of the *Angel* to *Joſeph*; *That which is Conceived in her, is of the Holy Ghoſt.* Matth. 1. 20. Here it may be demanded, why the Conception of *Chriſt* ſhould be aſcribed to the Holy Ghoſt, which is common to all the Actions in the *Trinity*! I anſwer, Not to exclude the reſt; but firſt, to ſhew it was the free Grace of *God*, which is often termed *the Holy Ghoſt*. 2. Becauſe the Father and the Son effected it by the Holy Ghoſt, ſo was it his Work immediately, and in a ſpecial manner: Good reaſon have we to be thankful to all the Three Perſons; to the Father, for ordaining this Garment; to the Holy Ghoſt, for weaving it; to the Son, for wearing it; to the whole Deity, for cloathing us with it, and making us Righteous by it.——Neither yet is the Holy Ghoſt *Chriſt*'s Father; he did not beget Him, he did not form Him, he did not miniſter Matter from his own Subſtance whereof *Chriſt* was made; but took a part of Humane Nature from the Virgin, and of that he made the Body of *Chriſt* within her. Away with all groſs Opinions and old Hereſies! This Conception of *Chriſt* was not by any Carnal Effuſion of Seminal Humour; but by way of Manufacture, (*i. e.*) by Handy-work, or Operation, or Virtue of the Holy Ghoſt; or elſe by the Energetical Command and Ordination of the Holy Ghoſt, whereby that part of the *Virgin*'s Blood, or Seed, whereof the Body of *Chriſt* was to be framed, was ſo cleanſed and ſanctified, that in it there ſhould be neither Spot nor Stain of Original Pollution.

2. The Fruit or Effect was the framing of *Chriſt*'s Manhood, in which we may obſerve the Matter and Manner. 1. For the Matter: Obſerve we the Matter of the Body, and of the Soul of *Chriſt*. 1. The Matter of the Body of *Chriſt*, it was the very Fleſh and Blood of the *Virgin*: *He was made of Woman*, ſaith the Apoſtle, (*i. e.*) of the Gal. 4. 4. Fleſh and Blood, and Subſtance of the Woman: *And He was made of the Seed of* David (ſaith the Apoſtle) Rom. 1. 6. *according to the Fleſh*, otherwiſe He could not have been the Son of *David*, according to the Fleſh: And, if it be true which the *Philoſophers* ſay, That *the Seed of the Man doth not fall into the Subſtance of the Child, but only doth diſpoſe the Seed of the Woman, (as a Work-man frameth and diſpoſeth his Work) to make the ſame into the Form of a Man*: Why then, I know not wherein the Conception of *Chriſt* ſhould differ in the Matter at all from our Conception; ſave only the Agent, or Worker of his Subſtance, who was the *Holy Ghoſt*. 2. The Matter or Subſtance of the Soul of *Chriſt*, was not derived from the Soul of the Virgin, as a part thereof; but it was made as the Souls of other Men be, (*i. e.*) of nothing, by the Power of *God*; and ſo infuſed into the Body by the Hand of *God*: But of theſe Things (of His Body and Soul, and Humane Nature) we ſhall ſpeak more largely in the next *Section*.

2. For the manner of forming Chriſt's humane Nature, it was miraculous. The Angel aſcribes two actions to the Holy Ghoſt in this great work; the one to *come upon* the Virgin, the other to *overſhadow* her; by the firſt is ſignified the extraordinary work of the Holy Ghoſt in faſhioning the humane Nature of Chriſt; as it was ſaid of *Sampſon*, *The Spirit of the Lord came upon him* (*i. e.*) the Holy Ghoſt inſpired him with an extraordinary ſtrength; Judg. 14. 6. ſo the Spirit of the Lord came upon her (*i. e.*) the Holy Ghoſt wrought in her in an extraordinary way. As for inſtance; in ordinary Generation our Subſtance and Parts are framed ſucceſſively by Degrees, as firſt, the seminal humour becomes an Embryo, then a Body inorganical; then are faſhioned the Liver, Heart, and Brain, and then the reſt one after another? And it is at leaſt forty days before the Body of a Child be fully formed: Now it was otherwiſe with the Body of Chriſt; for in the very inſtant of his Conception, he was made perfect in Body and Soul, void of Sin, and full of Grace; in the very inſtant of his Conception he was perfectly framed, and inſtantly united unto the eternal Word, perfect God and perfect Man. Surely this was extraordinary, and this is the property of the Holy Ghoſt *ſubito operari*, to work inſtantly and perfectly; *as ſoon as ever the Fleſh was conceived, it was preſently united, and made the fleſh of the Son of* God; Aug. De fide ad Pet. c. 18. it was ſuddenly made, perfectly made, holily made.

The ſecond action aſcribed to the Holy Ghoſt, is adumbration, or *overſhadowing* of the Virgin; this teacheth us that we ſhould not ſearch overmuch into this great Myſtery. Alas it is too high for us; if the courſe of ordinary Generation be a ſecret, how paſt all comprehenſion, is this extraordinary operation? The Holy Ghoſt did caſt a ſhadow over the Virgin, and withal a ſhadow over this Myſtery? Why ſhould we ſeek a clear light where God himſelf will have a ſhadow? *I know the Word was made fleſh* (ſaith *Chryſoſtome*) *but how he was made I know not.* Chryſoſt. 5.

Uſe 1. 1. In way of confutation, this word *Conception* is the bane of divers Hereſies. 1. That of the *Manichee*, who held he had no true body; If ſo, as one ſays well, that had been of *virgo decipiet*, not *concipiet*, rather a deceiving of us, than a conceiving of him. 2. That of the *Valentinian*, revived lately in the *Anabaptiſts*, who hold, that he had a true body, but made in Heaven, and ſent into the Virgin here on earth;

and if ſo, that had been *virgo recipiet*, not *concipiet*, rather a receiving than conceiving; yet I cannot but wonder how confidently the *Anabaptiſts* tell us, that the Fleſh of Chriſt came down from Heaven, and paſſed through the Virgin *Mary*, as water through a Conduit pipe, without taking any ſubſtance from her: Their objections are raiſed out of theſe Texts:——.

John 3. 13. 1. *No man aſcendeth into heaven, but he that came down from heaven, even the ſon of man which is in heaven.* I anſwer, firſt, this ſpeech muſt be underſtood, firſt in reſpect of the God-Head; which may be ſaid in ſome ſort to deſcend, in that it was made manifeſt in the Manhood here on Earth. 2. This ſpeech may be underſtood truly of the whole perſon of Chriſt, to whom the properties of each Nature (in reſpect of the communication of properties) may be fitly aſcribed: But this doth no way prove that this fleſh which he aſſumed on earth, deſcended from Heaven.

1 Cor. 15. 47, 48. 2. *The firſt man is of the earth, earthly: The ſecond man is the Lord from heaven——heavenly.* I anſwer, 1. This holds forth that Chriſt was heavenly-minded, as ſometimes he told the *Jews*, John 8. 23. John 15. 9. *you are from below, I am from above: You are of the World, I am not of this World*: Chriſt was not worldly-minded, or ſwayed with the luſts of the Fleſh, or any way earthly affected: As ſometimes he could tell his Apoſtles, *ye are not of the world*: So much more might he ſay of himſelf, that he was not of this World, but his Converſation was in heaven. Or, 2. This holds forth that Chriſt was *heavenly* or *from heaven*, in reſpect of the glorious qualities which he received after his Reſurrection: And not in reſpect of the Subſtance of his Body: Many glorious qualities was Chriſt endowed with after he was raiſed (I ſhall not now diſpute them) which he had not before: And in reſpect of theſe he might be called Heavenly, or from Heaven. 3. This holds forth that Chriſt alſo was in ſome ſort Heavenly, or from Heaven in his humane Nature, in that the humane Nature was united to the divine, and withal in that the humane Nature was formed by the Holy Ghoſt; ſo *John*'s Baptiſm is ſaid to be from Heaven: Tho neither he, nor the water wherewith he baptized, deſcended from Heaven: But becauſe he received it from God who is in Heaven. Chriſt was conceived (as you heard) by the Holy Ghoſt, and in that regard his Generation was divine and *heavenly*, or from *heaven*.

Uſe 2. 2. In way of Comfort and Encouragement, Chriſt was thus conceived that he might ſanctifie our Conceptions; as the firſt *Adam* was the root of all Corruption; ſo is the ſecond *Adam* the root of all ſanctification: Chriſt went as far to cleanſe us, as ever *Adam* did to defile us; what? Were our very Conceptions defiled by *Adam*? In the firſt place Chriſt takes courſe for this; you ſee he is conceived by the Holy Ghoſt: And he was not idle whilſt he was in the Womb, for even then and there he eat out the Core of Corruption, that cleaved cloſe to our defiled Natures; ſo that now God will not account evil of that Nature, that is become the nature of his own dear Son. O the Condeſcentions of our Jeſus! O that ever he would be conceived in the Womb of a Virgin! O that he would run through the Contumelies of our ſordid Nature; that he would not refuſe that which we our ſelves in ſome ſort are aſhamed of! Some think it a reaſon why the *Anabaptiſts* and ſome others run into ſuch Fancies, and deny this Conception of Chriſt, only to decline thoſe foul indignities (as they take them) for the great God of Heaven to undergo: But certainly this was for us, and for our ſakes; and therefore far be it from us to honour him the leſs, becauſe he laid down his honour for our ſakes; no, no, let us honour him more, and love him more; the lower he came for us, the dearer and dearer let him be unto us: Conſider in all theſe Tranſactions Chriſt was carrying on the great work of our Salvation, otherwiſe he had never been conceived, never had aſſumed to his Perſon humane Nature, never had been Man.

Sect. 3. *Of the Duplicity of Natures in Chriſt.*

THe Duplicity of Natures in Chriſt appears, in that he was truly God and truly Man. *To us a Child is born*, ſaith the Prophet; Iſa. 9. 6. there is a Nature humane; and *he ſhall be called the Mighty* God; there is a Nature divine; God *ſent his Son*, ſaith the Gal. 4. 4. Apoſtle, therefore truly God: And the Son *made of a Woman*, therefore truly Man: One would have thought this truth would never have come into 2 Tim. 3. 1. controverſie in our days; but theſe are the laſt days, and that may take off the wonder; *In the laſt days ſhall come perillous times.——Men ſhall reſiſt the Truth*, &c. In the laſt days I know there will be abundance of Truth revealed. *The Knowledge of* Zech. 12. 8. *the Lord ſhall be as the waters that cover the Sea, and every Child ſhall be as* David. And the Book that was Dan. 12. 4. ſealed, muſt be opened, *and knowledge ſhall be increaſed*; but Satan even then will be buſie to ſow his Tares, as God is ſowing of his Wheat; then is Satan active to communicate errors, when he ſees God begin to diſcover *truths*; he hopes in the heat of the Market to vent his own wares; and I believe this is one reaſon why now the Devil ſets on foot ſo many dangerous Errors, that ſo he may prejudice the hearts of God's People in the receiving and entertaining of many Glorious *truths*. But that we may not paſs over ſuch a Fundamental Error as this; ſome ſaying with *Martian*, that he is God, but not man; and others with *Arrius*, that he is man, but not God; I ſhall therefore confirm this *truth* of the two Natures of Chriſt againſt the Adverſaries of both ſides.

And, 1. That Chriſt is true God, both apparent *ſcriptures*, and unanſwerable Reaſons drawn from *ſcriptures*, do plainly evince.

1. The *ſcriptures* call him God. *In the beginning* Dan. 12. 4. John 1. 1. Heb. 1. 8. John 20. 28. Acts 20. 8. 1 John 3. 16. 1 John 5. 20. 1 Tim. 3. 16. *was the word, and the word was with God, and the word was* God.——And *unto the ſon he ſaith, Thy Throne, O God, is for ever.* And *Thomas anſwered and ſaid unto him, My* Lord, *and* my God; *and take heed to your ſelves, and to all the flock——To feed the Church of* God *which he hath purchaſed with his own Blood.* And *hereby perceive we the Love of God, becauſe he laid down his life for us.* And *we know that the Son of God is come. This is the true* God, *and eternal Life.* And *without Controverſie great is the Myſtery of* Godlineſs, God *was manifeſted in the Fleſh.*

2. Unanſwerable Reaſons drawn from Scriptures, prove him God: Thus it appears.——

1. From thoſe incommunicable properties of the Deity which are properly aſcribed unto him: He is eternal as God, *Rev.* 1. 17. He is infinite as God. *Mat.* 28. 20. He is omniſcient as God, *Mat.* 9. 4. He is omnipotent as God, *He that cometh from above is above all——He is able to ſubdue all things unto himſelf——He hath the Keys of hell and death.* John 3. 41. Phil. 3. 21. Rev. 1. 18.

2. From theſe Relations he hath with God, as to be the only begotten Son of God, *John* 1. 18. The Image of the Father, 2 *Cor.* 44. *Col.* 1. 15.

3. From thoſe Acts aſcribed to him which are only agreeable to the divine Nature, as, to be the Author of our Election, *John* 13. 18. To know the Secrets of our Hearts, *Mat.* 9. 4. To hear the Prayers of his People, *John* 14. 14. To judge the quick and the dead, *John* 5. 22. And thus he creates as God, *John* 1. 4. He commands as God, *Mat.* 8. 26.

He forgives as God, *Mat.* 9. 6. He ſanctifies as God, *John* 1 12. He glorifies as God, *John* 10. 28.

4. From all thoſe acknowledgements given to him by the Saints, which are only proper unto God; and thus he is believed on as God, *John* 3. 18. He is loved as God, 1 *Cor.* 16. 22. He is obeyed as God, *Mat.* 17. 5. He is prayed to as God, *Acts* 7. 59. He is praiſed as God, *Rev.* 5. 13. He is adored as God, *Heb.* 1. 6. *Phil.* 2. 10. Surely all theſe are ſtrong demonſtrations, and prove clearly enough, that Chriſt Jeſus is God. But why was it requiſite that our Saviour ſhould be God? I anſwer,

1. Becauſe none can ſave Souls, nor ſatisfie for Pſal. 49. 7, 15. ſin, but God alone; *There is none* (ſaith the Pſalmiſt) *that can by any means redeem his Brother, or give a ranſom for him.——But God will redeem my ſoul from the power of Hell.* 2. Becauſe the ſatisfaction which is made for ſin, muſt be infinitely meritorious: An infinite wrath cannot be appeaſed, but by an infinite merit; and hence our Saviour muſt needs be God, to the end that his obedience and ſufferings might be of infinite price and worth——3. Becauſe the burden of God's wrath cannot be endured, and run through by a finite Creature: Chriſt therefore muſt be God, that he might abide the burden, and ſuſtain the Manhood by his divine Power. 4. Becauſe the Enemies of our Salvation were too ſtrong for us: How could any Creature overcome Satan, Death, Hell, Damnation? Ah! This required the Power of God, there's none but God that could deſtroy *him that had the power of death, that is the Devil.*

2. As Chriſt is God, ſo he is true man; he was born as Man, and bred as Man, and fed as Man, and ſlept as Man, and wept as Man, and ſorrowed as Man, and ſuffered as Man, and died as Man; and therefore he is man.——

But more particularly. 1. Chriſt had a humane Heb. 10. 5. body; *Wherefore when he came into the world, he ſaid, Sacrifice an Offering thou wouldeſt not, but a body haſt thou prepared me.* And when the Apoſtles thought they Luke 24. 39. had ſeen a Phantaſm, or a Spirit, he ſaid unto them, *Handle me, and ſee, becauſe a Spirit hath no fleſh and bones, as you ſee me have.* Here's a truth clear as the Sun; and yet, O wonder! Some in our times (as *Cochlæus* witneſſeth) do now avouch, that he had but an imaginary body, an aerial body, a phantaſm, only in ſhew, and no true body.

Mat. 26. 38. 2. Chriſt had an humane reaſonable Soul, *My Soul is heavy unto Death,* ſaith Chriſt; and again, Luke 23. 46. *Father, into thy hands I commend my Spirit.* Surely (ſaith *Nazianzen*) *either he had a Soul, or he will not ſave a Soul.* The *Arrians* oppoſed this ſaying, *Chriſt had no humane Soul, but only a living fleſh;* becauſe the John 1. 14. Evangeliſt ſaith that the *Word was made fleſh;* but this is a *Synecdoche,* very uſual in Scripture, to put the part for the whole; and ſignifieth as much as that he had ſaid, *The Word was made man.* I know ſome reaſons are rendred why the Evangeliſt ſaith, *he was made fleſh,* rather than *he was made man;* as, 1. To ſhew what part of Chriſt was made of his Mother, not his Deity, nor his Soul, but only his fleſh. 2. To expreſs the greatneſs of Iſa. 40. 6. God's Love, who for our ſakes would be contented to be made the vileſt thing, *fleſh,* which is compared to graſs, *All fleſh is graſs.* 3. To ſhew the greatneſs of Chriſt's Humility, in that he would be named by the meaneſt name, and baſeſt part of Man; the ſoul is excellent, but the fleſh is baſe. 4. To give us ſome Confidence of his Love and Favour towards us, becauſe our fleſh, which was the part moſt corrupted, is now united to the Son of God.

3. Chriſt had all the Properties that belong either to the Soul or Body of a Man: Nay more than ſo, Chriſt had all the infirmities of our Nature, Sin only excepted: I ſay the infirmities of our Nature, as cold, and heat, and hunger, and thirſt, and wearineſs, and weakneſs, and pain, and the like; but I cannot ſay that Chriſt took upon him all our Perſonal Infirmities; infirmities are either natural, common to all Men, or perſonal, and proper to ſome Men; as to be born lame, blind, diſeaſed; as to be effected with Melancholy, Infirmity, Deformity: How many deformed Creatures have we amongſt us; Chriſt was not thus; his Body was framed by the Holy Ghoſt of the pureſt Virgins Blood; and therefore I queſtion not, it was proportioned in a moſt equal Symetry, and Correſpondency of parts; *He was fairer than the ſons of men;* his Countenance carried in it *an hidden veiled Star——like brightneſs* (ſaith *Jerome*) *which being but a little revealed, it ſo raviſhed his Diſciples hearts, that at the firſt ſight thereof they left all and followed him: And it ſo aſtoniſhed his Enemies, that they ſtumbled and fell to the ground.* So then he had not our perſonal Infirmities, but only our natural; and good reaſon, for indeed he took not upon him an humane Perſon, but only an humane Nature united to the Perſon of his God-head.

But why was it requiſite that our Saviour ſhould be Man? I anſwer, 1. Becauſe our Saviour muſt ſuffer and die for our Sins, which the God-head could not do. 2. Becauſe our Saviour muſt perform Obedience to the Law, which was not agreeable to the Law-giver; the God-head certainly is free from all manner of Subjection. 3. Becauſe our Saviour muſt ſatisfie the Juſtice of God in the ſame Nature wherein it was offended; *For ſince by man came* 1 Cor. 5 21. *death, by man came alſo the Reſurrection of the dead.* 4. Becauſe *by this means we might have free acceſs to the Throne of Grace, and might find help in our neceſſities, having ſuch an High-Prieſt as was in all things tempted like unto us, and was acquainted with our infirmities in his own perſon.* Heb. 4. 15, 52.

Sect. 4. *Of the Diſtinction of the two Natures of* Chriſt.

1. A Real diſtinction of theſe two Natures is evident. 1. In regard of eſſence, the God-head cannot be Man-hood, nor can the Man-hood be the God-head. 2. In regard of proprieties, the God-head is moſt wiſe, juſt, omnipotent, yea Wiſdome, Juſtice, Omnipotency it ſelf, and ſo is not the Man-hood, neither can it be. 3. They have diſtinct wills; *not my Will, but thy Will be done, O* Luke 22. 42. *Father!* Plainly differencing the Will of a Creature, from the Will of a Creator. 4. The very actions in the work of Redemption are indeed inſeparable, and yet diſtinguiſhable; *I lay down my life, and take* John 10. 18. *it up again:* To lay it down was the action of Man, not of God; and to take it up, was the action of God, not of Man; in theſe reſpects we ſay each Nature remains in it ſelf entire, without any Converſion, Compoſition, Commixion, or Confuſion: There is no Converſion of one into the other, as when he changed water into wine; no Compoſition of both, no abolition of either, no confuſion at all. It is eaſie to obſerve this real diſtinction of his two Natures from firſt to laſt; as firſt, He was conceived as others, and ſo he was Man; but he was conceived by the Holy Ghoſt, as never man was; and ſo he is God.

2. He was born as others, and ſo he was man; but he was born of a Virgin, as never man was; and this ſpeaks him a God. 3. He was crucified, died, and was buried, and ſo he was man; but he roſe again from the dead, aſcended into Heaven, and from thence ſhall come at laſt to judge the quick and the dead, and ſo he is God.——Or if from the Apoſtles Symbol we go to the Goſpel, which ſpeaks both natures at large; we find there, 1. He was born of his Mother, and wrapped in Swad-

dling clouts, as being a Man; but the Star ſhines over him, and the wiſe Men adore him, as being a God. 2. He was baptiſed in *Jordan*, as being a Man; but the holy Ghoſt from Heaven deſcended upon him, as being a God. 3. He is tempted of Satan, as being a Man; but he overcame Satan, and diſpoſſeſſed Devils, as being a God. 4. He travelled, and was thirſty, and hungry, and weary, as being a Man; but he refreſhed the weary, and fed the hungry, and gave drink, even water of life to the thirſty, as being a God. 5. He ſlept in the Ship, and his diſciples awoke him, as being a Man; but he rebuked the winds, and ſtilled the raging of the tumultuous Seas, as being a God. 6. He was poor and needy, had not an houſe to put his head in, as being a man; but he was, and is rich and mighty, and cannot be contained in the Heaven of Heavens, as being a God. 7. He was ſorrowful and ſad, he wept and he prayed, as being a Man; but he comforts the ſorrowful, and heareth the prayers of all his Saints, as being a God. 8. He was whipped, and rent, and torn, and crucified, as being a man: But he rent the vail of the Temple, and cauſed the Sun to hide his face for ſhame, when he was crucified, as being a God. 9. He cried out on the Croſs, *Eloi, Eloi, lamaſabacthani*, as being a Man; but he could ſay to the Theif, *To day ſhalt thou be with me in Paradiſe*, as being a God. 10. He died and was buried, and lay in the grave, as being a man; but he overcame death, and deſtroyed the Devil, and raiſed up himſelf to life again, as being a God. 11. After his Reſurrection he appeared to his Diſciples, and eat with them, and talked with them, as being a man; but he provided meat, and vaniſhed out of their ſight, as being a God. 12. He aſcended into Heaven, and the Heavens now contain him, as he is Man; but he ſuſtains the Heavens and commands all therein, and rides on the ſame, as being a God. Thus we ſee all along two real diſtinct Natures ſtill continuing in Chriſt; God being become Man, the Deity being aboliſhed, but the humane Nature was adjoined; according to the old Diſtich; *Sum quod eram, nec eram quod Sum, &c.* I am that I was, but I was not that I am. You will ſay, How then is it ſaid, *the word was made fleſh*, or God became Man? I anſwer, one thing may become another either by way of change, as when the water was turned into wine; but thus was not Chriſt: The God-head was for a time concealed, but it was never cancelled: Or one thing may become another either by way of union, as when one Subſtance is adjoined unto another, and yet is not transferred or changed into the nature of the other; thus a Souldier putting on his Armour, is an armed man; or a Man wearing on his Garments, is no more a naked, but a cloathed man; and yet the Armour and the Souldier, the Man and his appearel are diſtinct things: And thus it was with Chriſt; the fleſh is ſaid to be deifyed, and the Deity is ſaid to be incarnate; not by the converſion of either into the nature of the other, but by aſſuming, and adjoining the humane Nature to the Divine; and yet ſtill the humane nature, and the divine are diſtinct things; both the Natures in Chriſt do remain entire, and inconfuſed; indeed the Humanity is much magnified by the Divinity; but the Divinity is nothing altered by the Humanity. Thus much for the diſtinction of his two Natures.

Sect. 5. *of the union of the two Natures of Chriſt in one and the ſame Perſon.*

5. THE Union of two Natures of Chriſt, in one and the ſelf-ſame perſon, is that great wonder which now we muſt ſpeak of as we are able; but alas! How ſhould we ſpeak this union, and not be confounded in our ſelves? It is a great myſtery, a Secret, a Wonder; many Wonders have been ſince the beginning of the World; but all the Wonders that ever were, muſt give place to this, and in reſpect thereof, ceaſe to be wonderful: Neither the Creation of all things out of nothing, nor the Reſtauration of all things into their perfect being; I mean neither the firſt work, nor the laſt work of God in this world (though moſt admirable pieces) may be compared with this. This Union of the two Natures of Chriſt into one Perſon, is the higheſt pitch (if any thing may be ſaid higheſt in that which is infinite) of God's Wiſdom, Goodneſs, Power, and Glory; well therefore, ſaid the Angel to *Mary*, *The power of the higheſt ſhall overſhadow thee*: And if God did overſhadow this Myſtery with his own veil, How ſhould we preſume with the Men of *Bethſhemeſh*, to look into it? Chriſtians! if you will needs put it to the queſtion, *How that wonderful connection of two ſo infinitely differing natures, in the unity of one perſon ſhould be effected?* I muſt anſwer you with the Apoſtle, *Who is* 1 Pet. 1. 12. *ſufficient for theſe things*; Certainly theſe are the things which *the Angels deſire to ſtoop and look into*: It is an Inquiſition fitter for an Angelical intelligence, than for our ſhallow capacity; and yet as *Moſes* could not chuſe but wonder, though he muſt not draw nigh to the Buſh burning with fire, and not conſumed: ſo though we dare not draw too nigh to ſee this great ſight, *How poor duſt and aſhes ſhould be aſſumed into the unity of God's own perſon, and that in the midſt of thoſe everlaſting burnings* Iſa. 33. 14 *the Buſh ſhould remain unconſumed, and continue freſh and green for evermore*; yet what doth hinder, but we may ſtand aloof off, and wonder at it? this is one peice of our duty, to recite all the long-forepaſſed acts, and benefits of God (as well as we may; Scripture ſtill going along) that thereby we may admire and adore, and expreſs our Love, and Thankfulneſs unto God.

For the untying of this Knot, I cannot but wonder, what a world of queſtions have been toſſed in Schools. As,

1. Whether the union of the Word incarnate was in the Nature?———2. Whether the union of the Word incarnate was in the Perſon?——3. Whether the humane Nature was united to the Word by way of accident?———4. Whether the union of the divine Nature be ſomething created?——5. Whether the union of the Word incarnate be the ſame with aſſumption?———6. Whether the union of the two Natures of Chriſt be the chief of of all unions?———7. Whether the union of the two Natures of Chriſt was made by Grace?——8. Whether it was convenient for the divine perſon to aſſume a created Nature?——9. Whether a divine Perſon could aſſume the Nature humane?——10. Whether more perſons divine could aſſume one Nature humane?—— 11. Whether it was more convenient that the perſon of the Son ſhould aſſume humane nature, than any other of the perſons in the God-head?———12. Whether the humane nature, was more aſſumptible by the Son of God than any other nature?——— 13. Whether the Son of God did not aſſume the perſon of man;———14. Whether the Son of God aſſumed the humane nature in all its individuals, or as abſtracted from all Individuals?——15. Whether the Son of God aſſumed a true Body, Soul and all its Intellects?———16. Whether the Son of God in reſpect of nature, though not of time, did firſt aſſume the Soul, and then the Body of man?———17. Whether the Son of God in humane nature aſſumed all the defects of the

Body ?——18. Whether the Son of God aſſumed all the defects of the Soul of man?——19. Whether by Virtue of this union thoſe things which are agreeable to the Son of Man, may be predicated of the Son of God: and *e converſo?*——20. Whether Chriſt be one or two? and whether in Chriſt be one or two Wills? one or more Operations? Theſe and many other like Queſtions are raiſed, that in their diſcuſſions make up large Volumes; but I ſhall leave them all to the Schools.

In the explication of this union, that which I ſhall inſiſt on (as the moſt neceſſary for our underſtanding) is, 1. The Union it ſelf. 2. The Effects, or Benefits of it.

1. For the Union it ſelf we ſhall diſcuſs, 1. Of the ſorts of Union, and of what ſort this is. 2. Of the very thing it ſelf; wherein this union conſiſts. 3. Of the Scriptural Texts that confirm this union. 4. Of the ſimilitudes that hold forth this union. 5. Of the perſon aſſuming; and of the nature aſſumed: and of the reaſon of this way. And of theſe, as briefly as I may: I would rather ſay much in a little, than a little in much.

1. Union is of divers ſorts, as natural and myſtical, accidental and ſubſtantial, eſſential and integral. But I ſhall paſs theſe by; and ſpeak only of theſe ſorts. 1. When one of the things united is turned into the other, as when a drop of water is poured into a veſſel of Wine. 2. When both the things united are changed in nature and eſſence; as when the Elements are united, to make mixt or compounded bodies. 3. When there is no change of things united, but the conſtitution of a third nature out of them both, as is the union of the ſoul and body. 4. When there is neither a change of natures united, nor conſtitution of a third out of them both; but only the founding, ſetling, and ſtaying of the one of the things united in the other, and the drawing of it into the unity of the perſonal being, or ſubſtance of the other: ſo the Branch of a Tree being put upon the ſtock of another Tree, it is drawn into the unity of the ſubſiſtence of that Tree into which it is put: and whereas if it had been ſet in the Ground, it would have grown as a ſeparate Tree in it ſelf: now it groweth in the Tree into which it is grafted, and pertaineth to the unity of it: and this kind of union doth of all others, moſt perfectly reſemble the perſonal union of the two Natures of God, and man in Chriſt; wherein the nature of man that would have been a perſon in it ſelf, if it had been left to it ſelf is drawn into the unity of the divine perſon, and ſubſiſteth in it, being, prevented from ſubſiſting in it ſelf, by this perſonal union and aſſumption.

2. For the thing wherein this union of two natures conſiſts; we ſay that this union conſiſts in that dependence of the humane nature on the perſon *of the Word*, and in that communicating of the perſon or ſubſtance of *the Word*, with the humane nature that is aſſumed; ſo that it is an hypoſtatical or perſonal union; that is, ſuch an union as that both natures do make but one perſon of Chriſt: for the better underſtanding of this, we muſt conſider what the difference is betwixt *Nature and Perſon*, and what makes an individual *Nature* to be a *Perſon*; briefly thus; *To be this or that, we ſay, is an individual nature; to be this or that, in or for it ſelf, is a perſon or ſubſiſtance; to be this or that, in or for another, is to pertain to the perſon or ſubſiſtence of another.* Now amongſt thoſe created things which are naturally apt to make a perſonal being, or to ſubſiſt in and for themſelves, there is a very great difference: for,—— 1. Some things of this kind may become parts of another more entire thing of the ſame kind: As we ſee in all thoſe things wherein every part hath the ſame Nature that the whole hath; as every drop of water is water, and being left to it ſelf, it is a ſubſiſtence in it ſelf, and hath its Quality, Nature, and being in, and for it ſelf; but if it be joined to a greater quantity of water, it hath now no Being, Quantity, nor Operation, but in and for that greater quantity of water, into which it is poured.

2. Other things of this kind cannot naturally put themſelves into the unity of any other thing; and yet by the help of ſome foreign cauſe they may be united; as the branch of a Tree of one kind (which put into the ground, would be an intire, diſtinct Tree in it ſelf) may by the hand of a man be put into the unity of a Tree of another kind; and ſo grow, move, and bear fruit, not diſtinctly in and for it ſelf, but jointly in and for that Tree into which it is planted.

3. Other things of this kind cannot by force of natural Cauſes, nor by the help of any foreign thing, ever become parts of any other created thing, or pertain to the unity of the Subſiſtence of any ſuch thing; as the nature of Man, and the nature of all living things; and yet by divine and ſupernatural working, it may be drawn into the unity of the ſubſiſtence of any of the Perſons of the bleſſed Trinity, wherein the fulneſs of all Being, and the Perfection of all created things, is in a more eminent ſort than in themſelves; for though all created things have their own Being, yet ſeeing God is nearer to them than they are to themſelves, and they are in a better ſort in him than they are in themſelves, there is no queſtion but that they may be prevented and ſtaid from being in and for themſelves, and cauſed to be, in, and for one of the divine Perſons of the bleſſed Trinity.

So that as one drop of water, that formerly ſubſiſted in it ſelf, if it be poured into a Veſſel containing a greater quantity, it becomes one in ſubſiſtence with the greater quantity of water; and as a branch of a Tree, that being ſet in the ground, and left to it ſelf, would be an intire and independant *Tree*, becomes one in ſubſiſtence with that *Tree* into which it is grafted, ſo the individual Nature of Man aſſumed into the unity of one of the Perſons of the bleſſed *Trinity*, it loſeth that kind of being, that naturally left to it ſelf, it would have had, and it becomes one with the Perſon; for now it is not in, and for it ſelf, but hath got a new Relation of dependance and being in another.

But you will ſay, all the Creatures in the World have their being in God, and dependance on God; and therefore all Creatures, as well as Man, may pertain to the Perſon, or Subſiſtence of God.

I Anſwer, it is not a general being in, and dependance on God, but a ſtrict dependance on Man's part, and a communicating of the ſubſiſtence on God's part that makes up this union. Hence we ſay that there are four degrees of the preſence of God in his Creatures; the firſt is his general preſence, whereby he preſerves the ſubſtances of all Creatures, and gives unto them *to live, and to move, and to have* Acts 7. 28.
their being; and this extends it ſelf to all Creatures good and bad.

The Second Degree is the preſence of Grace, whereby he doth not only preſerve the Subſtance of his Creature, but alſo gives Grace unto it; and this agrees to the Saints and God's People on Earth. The third degree is the preſence of Glory peculiar to the Saints and Angels in Heaven, and hereby God doth not only preſerve their Subſtances, and give them plenty of his Grace, but he alſo admits them into his glorious preſence, ſo as they may behold him face to face. The fourth and laſt degree is that whereby the God-Head of the Son is preſent with, and dwells in, the

Manhood, giving unto it in ſome part his own ſubſiſtence, whereby it comes to paſs that this Manhood aſſumed is proper to the Son, and cannot be the Manhood of the Father, or of the Holy Ghoſt, or of any Creature whatſoever. And this is a thing ſo admirable and unſpeakable, that though we may find ſome ſimilitudes, yet there cannot be found another Example thereof in all the World.

Hence it follows that in the Man-hood of Chriſt, conſiſting of Body and Soul, there is a nature only, and not a perſon; becauſe it doth not ſubſiſt alone as other men, *Peter*, *Paul*, and *John* do, but it wholy depends on the perſon of *the Word* into the unity whereof it is received; and this dependance of the humane Nature on the Perſon of *the Word*, and the communicating of the Perſon or Subſiſtence of *the Word* with the humane Nature, is the very thing it ſelf wherein this union conſiſts.

3. For the Scriptural Texts that confirm this Union, you ſee the Well is very deep; but where is the Bucket? What Texts of Scripture have we to confirm this wonderful Union of two Natures in one Perſon? Amongſt many I ſhall only cite theſe; ——

Mat. 16. 13, 16. When Chriſt asked his Apoſtles, *Whom do men ſay that I the Son of man am?* ——— *Simon Peter anſwered, Thou art the Chriſt the Son of the living God:* Now, if but one Chriſt, then ſurely but one Perſon: and it the Son of man be the Son of the Living God, then ſurely there are two Natures in that one Perſon; Obſerve how the Son of Man, and the Son of God, very man and very God, concenter in Chriſt: As the Soul and the Body make but one Man, ſo the Son of Man and the Son of God made Rom. 1. 3, 4. but one Chriſt: *Thou art Chriſt*, ſaith *Peter*, *the Son of the living God*.

So *Paul* ſpeaking of *Jeſus the Son of God*, he tells us, *that he was made of the ſeed of* David *according to the Fleſh, and declared to be the Son of* God, *with power, according to the Spirit.* 1. *Made of the Seed of* David; of the ſubſtance of the Virgin, who was *David*'s Poſterity. 2. *Declared to be the Son of* God: Not made the Son of God, as he was made the Son of Man; but *declared to be the Son of* God: The word in the Original ſignifies a Declaration by Psal. 2. 7. a ſolemn ſentence or definitive Judgment. *I will declare the Decree; The Lord hath ſaid unto me, Thou art my Son.* That which I point at, he is the Son of *David*, *κατὰ σάρκα*, in reſpect of his Manhood; and he is the Son of God *κατὰ πνεῦμα*, in reſpect of his God-head; here be the two Natures; but in the words before, theſe two Natures make but one Son, Jeſus Chriſt our Lord: And in the very words themſelves he is declared to be the Son of God; he doth not ſay, *Sons*, as of two; but *his Son Jeſus Chriſt*, firſt before, and then after; to ſhew unto us, that as before his *making*, ſo after his *making*, he is ſtill but one Son, or of one Perſon of the two diſtinct Natures ſubſiſting.

To the ſame purpoſe is that ſame Text, *In him* Col. 2. 9. *dwelleth all the fullneſs of the God-head bodily*; by the union of the divine Nature with the humane in the unity of his Perſon, the God-head dwelleth in Chriſt as the Soul in the Body: *It dwelleth in him bodily*; not ſeemingly, but really, truly and indeed; not figuratively, and in a ſhadow, as he dwelleth in the Temple; not by power and efficacy, as he dwells in all the Creatures; not by Grace, as in his People; nor by glory, as in the Saints above; but eſſentially, ſubſtantially, perſonally, the humane Nature being aſſumed into Union with the Perſon of the Word. Obſerve the Paſſages; he in whom that fulneſs dwells, is the Perſon; that *fulneſs*, which doth ſo dwell in him, is the Nature; now there dwells in him not only the fulneſs of the God-head, but the fulneſs of the Manhood alſo; for we believe him to be both perfect God, begotten of the Subſtance of his Father before all Worlds, and perfect Man, made of the ſubſtance of his Mother in this World; only he in whom the fulneſs of the God-head dwelleth, is one; and he in whom the fulneſs of the Manhood dwelleth, is another; but he in whom the fulneſs of both theſe natures dwelleth, is one and the ſame *Immanuel*, and conſequently one and the ſame perſon; in him, (*i. e.*) in his perſon dwelleth all the fulneſs of the Godhead, and all the fulneſs of the Man hood: *In him dwelleth all the fulneſs of the God-head bodily.*

4. For the ſimilitudes that reſemble or ſet forth this miſtery, many are given: but for our better underſtanding, let us conſider theſe few.

The firſt is of the ſoul and body, that make but one man: as the ſoul and body are two diſtinct things, and of ſeveral natures: yet being united by the hand of God, they make one Perſon: ſo the God-head and Man-hood are two diſtinct things and of ſeveral Natures: yet being united by the hand of God, they make but one Perſon. Indeed herein is the ſimilitude defective: firſt in that the Soul and Body being imperfect natures, they concur to make one full and perfect nature of a man: Secondly, in that the one of them is not drawn into the unity of the ſubſtance of the other, but doth depend on a third ſubſtance, which is that of the whole.

The ſecond is Light and Sun: as after the Collection of, and Union of the Light with the Body of the Sun, no man can pluck them aſunder: nor doth any man call one part the Sun, and another part the light: but both of them jointly together, we call the Sun: even ſo after the Union of the *fleſh* with that true Light the *Word*, no man doth call the *Word* apart to be one Son of God, and the Son of Man another Son of God: but both of them jointly together, we call one and the ſelf-ſame Chriſt. I know in this ſimilitude are many defectives: yet if hereby we be not altogether able to attain the truth of this great Myſtery, certainly *we have herein a moſt excellent ſimilitude, which will greatly help, and contentedly ſuffice the godly and Moderate ſearchers of this divine truth.*

Juſtin Martyr de recta confeſ. de Coeſſent. Trinit.

The third is of a fiery and flaming Sword: as the ſubſiſtences of the Fire and Sword are ſo nearly conjoined, that the operations of them for the moſt part concur: for a fiery ſword in cutting, burneth, and in burning, cutteth: and we may ſay of the whole, that this fiery thing is a ſharp piercing Sword, and that this ſharp piercing Sword is a fiery thing: even ſo in the union of the two natures of Chriſt, there is a communication of properties from one of them to the other, as ſhall be declared, if the Lord permit; only this ſimilitude is defective in this, in that the nature of the Iron is not drawn into the unity of the ſubſiſtence of fire, nor is the nature of the fire drawn into the Unity of the ſubſiſtence of Iron: ſo that we cannot ſay, this fire is Iron, or this Iron is fire.

The fourth is of one man having two qualities, or accidental natures: as a man that is both a Phyſician and a Divine; he is but one perſon, and yet there are two natures concurring and meeting in that ſame one Perſon; ſo we may rightly ſay of ſuch a one, this Phyſician is a Divine, and this Divine is a Phyſician; this Phyſician is happy in ſaving ſouls, and this Divine is careful in curing bodies: even ſo is Chriſt both God and Man, and yet but one Chriſt; and in that one Chriſt, according to the ſeveral natures, are denominations of either part; as that this man is God, and this God is man; or that this man made the world: and this God died upon the Croſs: but in this ſimilitude is this defect, in that the different natures are accidental, and not eſſential or ſubſtantial.

The fifth and laſt, is of the Branch and Tree into which it is engraffed; as ſuppoſe a Vinebranch and an Olive-tree: now as this Olive-tree is but one, but hath different natures in it, and ſo it beareth two kinds of fruit: and yet between the Tree and the Branch there is a compoſition, not *hujus ex his*, but *hujus ad hoc* (*i. e.*) not of a third thing out of the two things united, but one of the two things united or adjoined to the other: even ſo Chriſt is one but he hath two different natures, and in them he performs the different actions pertaining to either of them: and yet between the different natures (the Divine and Humane nature) there is a compoſition, not *hujus ex his*, but *hujus ad hoc*, not of a third nature ariſing out of theſe, but of the humane nature added or united to the Divine, in unity of the ſame perſon: ſo that now we may ſay, as this line is an Olivetree, and this Olive-tree is a Vine: or as this Vine bears Olives, and this Olive-tree bears Grapes, ſo the Son of man is the Son of God, and the Son of God is the Son of Man: or this Son of Man laid the Foundation of the earth, and this Son of God was born of *Mary*, and crucified by the *Jews*. This ſimilitude (I take it) is the apteſt and fulleſt of all the other, though in ſome things alſo it doth fail; for the branch hath firſt a ſeperate ſubſiſtence in it ſelf, and loſing it after, then it is drawn into the unity of the ſubſiſtence of that Tree into which it is implanted; but it is otherwiſe with the humane nature of Chriſt; it never had any ſubſiſtence of its own, until it was united to the perſon or ſubſiſtence of the Son of God.

5. For the perſon aſſuming, and the nature aſſumed, and for the reaſon of this way; we ſay, 1. That the perſon aſſuming was a Divine perſon? it was not the Divine nature that aſſumed an humane perſon, but the Divine perſon that aſſumed an humane nature; and that of the three Divine perſons, it was neither firſt, nor the third; neither the Father nor the Holy Ghoſt that did aſſume this nature; but it was the Son, the middle perſon, who was to be the middle one, that thereby, 1. He might undertake the mediation between God and us. 2. He might better preſerve the integrity of the bleſſed Trinity in the God-head. 3. He might higher advance man-kind by means of that relation which the ſecond perſon, the Mediator did bear unto his Father: for this very end, ſaith the Apoſtle, Gal. 4. 4. 5. *God ſent his own Son made of a woman, that we might receive the Adoption of Sons; wherefore thou art no more a ſervant but a Son; and if a Son, than an heir of God through Chriſt?* intimating thereby, that what relation Chriſt hath unto God by Nature, we being found in him, have the very ſame by Grace, he Exod. 4. 22, 23. was God's Son by Nature, and we are his Sons by Grace; he was in a peculiar manner Rom. 8. 29 *the firſt born among many Brethren*; and in him, and for him the reſt of the Brethren by grace of Adoption are accounted Heb. 12. 3. as *Firſt born, Heb.* 12. 23.

2. The nature aſſumed was the ſeed of *Abraham*: *For verily he took not on him the nature of Angels, but he took on him the ſeed of* Abraham: Elſewhere the Apoſtle calls it the ſeed of *David*: *He is made the ſeed of* David Rom. 1. 3. *according to the Fleſh*: And, elſewhere he is called the ſeed of the Woman: Gen. 3. 15. *I will put enmity between thee and the Woman, and between thy ſeed and her ſeed*: Gal. 4. 4. And *when the fulneſs of time was come, God ſent forth his ſon made of a woman*: No queſtion ſhe was the paſſive and material Principle of which that precious fleſh was made, and the Holy Ghoſt the agent and efficient: That bleſſed Womb of her was the Bride-Chamber, wherein the Holy Ghoſt did knit that indiſſoluble knot betwixt our humane Nature and his Deity: The Son of God aſſuming into the unity of his Perſon, that which before he was not, even our humane Nature. O with what aſtoniſhment may we behold, our Duſt and Aſhes aſſumed into the unity of God's own Perſon!

3. For the reaſon of this way: Why did the Perſon aſſume a Nature? Or rather, Why did not the Perſon of the Son of God join it ſelf to a perfect Perſon of the Son of Man? I anſwer.

1. Becauſe then there could not have been a Perſonal union of both Natures, and ſo Chriſt had not been a perfect Mediator.

2. Becauſe then the work of each of the Natures of Chriſt could not have been counted the works of the whole perſon; whereas now by this union of both Natures in one perſon, the obedience of Chriſt performed in the Manhood, is become of infinite Merit, as being the Obedience of God; and thereupon God is ſaid *to have purchaſed the Church with* Acts 20. 28. *his own Blood.*

3. Becauſe if the Perſon of the Son of God had been joyned to the Perſon of Man, there ſhould have been four Perſons in the Trinity. It is very obſervable, how for the better preſervation of the Integrity of the Bleſſed Trinity in the God-head, the humane Nature was aſſumed into the unity of the ſecond Perſon; for if the fulneſs of the Godhead ſhould have dwelt in any humane Perſon; there ſhould then have been a fourth Perſon neceſſarily added unto the God head; and if any of the three Perſons beſides the ſecond, had been born of a Woman, there ſhould then have been two Sons in the Trinity; whereas now the Son of God, and the Son of Man, being but one Perſon, he is conſequently but one Son; and ſo no alteration at all made in the Relations of the Perſons of the Trinity, but they are ſtill one Father, one Son, and one Holy Ghoſt.

Theſe are the deep things of *God*, and indeed ſo exceedingly myſtical, that they can never be perfectly declared by any Man. *Bernard* compares this ineffable Myſtery of the union of two Natures, with that incomprehenſible Myſtery of the Trinity in *unity*. In the Trinity are three Perſons and one Nature; in Chriſt are two Natures and one Perſon; that of the Trinity is indeed the greateſt, and this of the Incarnation is like unto it; they both far exceed Man's capacity; *for his way is in the Sea, and* Pſal. 77. 19 *his path in the great waters, and his footſteps are not known.*

2. For the Effects and Benefits of this Hypoſtatical Union; they are either in reſpect of Chriſt, or in reſpect of Chriſtians.

1. Thoſe in reſpect of Chriſt, are, 1. An exemption of all Sin. 2. A Collation of all Graces. 3. A Communication of all the Properties.

1. We find that although Chriſt appeared as a Sinner, and that he was *numbred among the Wicked* or *with the Tranſgreſſors.* Iſa. 53. 12. Yet in very Iſa. 53. 12. deed and truth *he did no ſin, neither was any guile found in his Mouth*, 1 Pet. 2. 22. The Apoſtle tells 1 Pet. 2. 22 us, he was *holy, harmleſs, undefiled, and ſeparate from Sin-* Heb. 7. 36. *ners*: He aſſumed the Nature of Man, yet by reaſon of his pure Conception, and of this Hypoſtatical Union he was conceived, and born, and lived without Sin; he took upon him the ſeed of Man, but not the Sin of Man, ſave only by imputation: But on this point I ſhall not ſtay.

2. The Graces collated unto the Humanity of Chriſt by reaſon of his Union, are very many: I ſhall inſtance in ſome: As——

1. That the Manhood hath its ſubſiſtence in the

ſecond Perſon of the Trinity, whereof it ſelf (as of it ſelf) is deſtitute.

2. That the Manhood is a peculiar Temple for the Deity of Chriſt to dwell in: It is the place, wherein the Godhead ſhews it ſelf more manifeſtly and more glorioſly than in any other Creature whatſoever: It is true, that by his Providence he ſhews himſelf in all his Creatures, and by his Grace in his Saints: But he is only moſt glorioſly, eternally, according to the fulneſs of his Deity, and by an Hypoſtatical Union in the Humanity of Jeſus Col. 2. 9. Chriſt, *in him dwelleth all the fulneſs of the God-head bodily*: Some are of opinion that as now in this Life, *No man cometh unto God but by Chriſt*; ſo hereafter in the next life, no Man ſhall ſee God, but in the Face of Jeſus Chriſt.

3. That in the Manhood is a nearer familiarity with the God-head than any other Creature, whether Men or Angels: As ſometimes he ſaid, *My Father and I are one* (*i. e.*) one Eſſence; ſo he may as truly ſay, the Manhood and I are one (*i. e.*) one Perſon for ever.

4. That the Manhood of Chriſt, according to its meaſure, is a partner with the *God-head* in the work of Redemption and Mediation: As he is *Immanuel* in reſpect of his Perſon, ſo he is *Immanuel* in reſpect of his Office. He muſt needs be Man as well as God, that he might be able to ſend this comfortable Meſſage to the Sons of Men; *Go to my Brethren, and ſay unto them,* John 20. 17. *I aſcend unto my Father and your Father, and to my* God *and your* God. I, as Man, am in the work of Redemption, and in the work of mediation, as well as God: *my fleſh is indeed the bread of Life.*

3. That the Manhood of Chriſt, together with the Godhead, is adored and worſhipped with Divine honour: as in like caſe, the honour done to the King, redounds to the Crown upon his head; not that we worſhip the Manhood alone, as meerly a Creature; but that we adore the perſon of Chriſt which conſiſteth of the Manhood and of the God-head.

6. That the Manhood hath an extraordinary meaſure, without meaſure, of habitual Graces, poured into it; in this he excels the very Angels, for to them was given Grace only by meaſure; but to the humanity of Chriſt was given Grace without meaſure; even ſo much as a Creature is any ways capable of. I know it is ſaid that *Jeſus in*- Luke 2. 52. *creaſed in Wiſdom, and Stature, and in favour with God and Man*; but this increaſe or growth in *Wiſdom*, is not to be underſtood in reſpect of the eſſence or extention of the habit (for that he had from the beginning, even from the firſt moment of his incarnation; and he brought it with him out of the womb) but in reſpect of the act and uſe of it, or in reſpect of his experimental knowlege; ſo he increaſed, and not otherwiſe. Never was there any but Chriſt, whoſe Graces were no way ſtinted, and that was abſolutely full of Grace. Divines tell us of a double Grace in Chriſt; the one of union, and that is infinite; the other of unction (which is all one with Grace habitual) and that is in a ſort infinite; for howſoever it be but a finite and created thing, yet in the nature of Grace, it hath no limitation, no bounds, no ſtint, but includeth in it ſelf whatſoever any way pertains to Grace, or that cometh within the compaſs of it. The reaſon of this illimited donation of Grace beſtowed on the Nature of man in Chriſt, was, for that Grace was given to it as to the univerſal cauſe, whence it was to be derived unto all others; he is the Fountain John 1. 16. of Grace, *and of his fulneſs we receive* Grace *for* Grace.

3. For the Communication of the properties, It is a kind, or phraſe of ſpeech peculiar to the Scriptures, when the properties of either Nature of Chriſt conſidered ſingly and apart, are attributed to the perſon of Chriſt, from which ſoever of the natures they be denominated. For the underſtanding of this, obſerve, 1. That words are either abſtractive or concretive; the former ſpeaks the Nature of things, the latter ſpeaks the perſon that hath that nature; as the God-head and God; the Manhood and Man; Holineſs and Holy. 2. Obſerve that abſtractive Words noting preciſely the diſtinct Natures, cannot be affirmed one of the other; we cannot ſay, the God-head ſuffered, or the Manhood created; but we may truly ſay, that God ſuffered, and man created; becauſe the perſon which theſe concretive words imply, is one: and all actions, paſſions, and qualities agree really to the perſon, though in reſpect ſometimes of one nature, and ſometimes of another: thus *God purchaſed the* Act. 20. 28. *Church with his own blood*: not that the God-head ſhed blood, but the perſon which was God: and thus the John 3. 13. *Son of man* talking with *Nicodemus*, is ſaid to be in Heaven; not that the Manhood was in Heaven while he was on Earth, but the perſon of the Son ſo Man. Thus we may ſay that God was born of a Virgin, and that God ſuffered, and God was crucified; not ſimply in reſpect of his God-head, but in reſpect of his perſon, or in reſpect of the human nature which God united to himſelf: becauſe God here is a concrete word, and not an abſtract; and ſignifieth the perſon of Chriſt, and not the divine nature of Chriſt. And thus we may ſay, that the Man-Chriſt is Almighty, Omniſcient, Omnipreſent, yet not ſimply in reſpect of his Manhood, but in reſpect of the perſon which is the ſame God and Man: or in reſpect of the divine nature of the Man Chriſt Jeſus: for that here alſo Man is a concrete word, and not an abſtract; and ſignifieth the whole perſon of Chriſt, and not the humane nature: but on the contrary, we may not ſay, that the God-head of Chriſt was born of a Virgin, or ſuffered, or was crucified: nor may we ſay, that the Manhood of Chriſt is Almighty, Omniſcient, Omnipreſent; becauſe the God-head and Manhood are abſtract words (*i. e*) ſuch words as note to us the two natures of Chriſt, the one divine, the other humane, and not the perſon of Chriſt.

And this I think is the mind of *Luther* and his Followers, and yet (O wonder) what a deal of objections are made to the multiplying of needleſs and fruitleſs contentions? The *Lutherans* confeſs (however they hold the ubiquitary preſence of the humanity of *Chriſt*) that his Body is only in one place locally: *If we ask them*, (ſaith *Zanchius**) *whether Chriſts body be every where? They anſwer, that locally it is but in one place, but that perſonally it is every where: now if they mean* (ſaith he) *that in reſpect of Eſſence, his Body is finite, and confined to one certain place: but in reſpect of the being of ſubſiſtence, or of his perſon, it is infinite, and every where: they ſay the truth, and there is no difference amongſt us.* Happy are the Reconcilers of diſſenting Brethren: *Unto their Aſſembly mine honour be thou united.*

* Zanchius *in judicio de diſſidio cænæ Dominicæ.*

2. The Effects or Benefits of this hypoſtatical union in reſpect of Chriſtians, are their ſpiritual union and communion with God and Chriſt.

1. There is a ſpiritual union of Chriſtians with God in Chriſt; O the wonder of theſe two bleſſed unions; firſt of the perſonal or hypoſtatical union; ſecondly of this ſpiritual or myſtical union; in the perſonal union, it pleaſed God to aſſume and unite our humane Nature to the Deity; in this ſpiritual union, it pleaſed God to unite the perſon of every believer to the perſon of the Son of God. This union is myſtical, and yet our very Perſons, natures, bodies,

ſouls are in a ſpiritual way conjoined to the Body and Soul of Chriſt; ſo that *we are members of the Body of Chriſt, and of the Fleſh of Chriſt, and of the Bones of Chriſt*; Eph.5.30. 2 Pet.1.4. and as this conjunction is immediately made with his humane nature, ſo thereby we are alſo united to *the divine nature*; yea, the perſon of the Believer is indiſſolvably united to the Glorious perſon of the Son of God.

Now concerning this union, for our better underſtanding, obſerve theſe four things.

1. It is a moſt real union; it is not a meer notional and intellectual union, that conſiſts only in the underſtanding, and without the underſtanding is nothing; it is not an imaginary thing, that hath no other being but only in the Brain; no, no, it is a true, real, eſſential, ſubſtantial union; In natural unions, I confeſs, there may be more evidence, but there cannot be more *truth*; ſpiritual Agents neither have, nor put forth leſs virtue, becauſe ſenſe cannot diſcern their manner of Working, even the Load-ſtone, though an earthen ſubſtance, yet when it is out of ſight, whether under the *table*, or behind a ſolid partition, it ſtirreth the needle as effectually as if it were within view. Shall not he contradict his ſenſes, that will ſay, *It cannot work, becauſe I ſee it not?* O my Saviour! thou art more mine, than my Body is mine: my ſenſe feels that preſent, but ſo as that I muſt loſe it: but my faith ſo feels, and ſees thee preſent with me, as that I ſhall never be parted from thee.

2. It is a very near union: You will ſay, how near? If an Angel were to ſpeak to you, he cannot ſatisfie you in this: only as far as our underſtanding can reach it, and the Creatures can ſerve to illuſtrate theſe things: take it thus: Whatſoever by way of compariſon can be alledged concerning the combination of any one thing with another: that, and much more may be ſaid of our union with Jeſus Chriſt. To give inſtance out of the Scripture: ſee what one ſtick is to another being *glewed together*: 1 Cor. 6. 17. ſee what one friend is to another, as *Jonathan and David*, who were ſaid to be *woven and knit* each one to other: 1 Sam.18. 1. ſee how near the father and the child are: how near the husband and the wife are: Iſa. 62. 5. ſee what union is between the Branches and the Vine, the members and the head: John 15. 5. nay, one thing more: ſee what the ſoul is to the body: ſuch is Chriſt, and ſo near is Chriſt, and nearer to the perſon of every true believer: 1 Cor. 12. 12. *I live, yet not I* (ſaith *Paul*) *but Chriſt liveth in me: q. d.* Gal. 2.20. as the ſoul is to the body of a natural man, that acts and enlivens it naturally, ſo is Jeſus Chriſt to my ſoul and body. O there is a marvellous nearneſs in this myſtical union.

3. It is a total union; (*i. e.*) whole Chriſt is united to the whole believer, ſoul and body. If thou art united to Chriſt, thou haſt all Chriſt: thou art one with him in his nature, in his name: thou haſt the ſame Image, Grace, and Spirit in thee, as he hath; the ſame precious promiſes, the ſame acceſs to God by prayer as he; thou haſt the ſame love of the Father; all that he did or ſuffered, thou haſt a ſhare in it: thou haſt his life and death: all is thine: ſo on thy part, he hath thee wholly, thy nature, thy ſins, the puniſhment of thy ſins, thy wrath, thy curſe, thy ſhame: yea, thy wit, and wealth, and ſtrength, all that thou art, or haſt, or canſt do poſſibly for him. It is a total union: *My beloved is mine, and I am his*: whole Chriſt from top to toe is mine, and all that I am, have, or can do, for evermore is his.

4. It is an inſeparable union, it can never be broken. *I will make* (ſaith God) *an everlaſting Covenant with them, and I will not turn away from them to do them good, I will put my fear in their hearts, that they* Jer. 32. 40. *ſhall not depart from me.* This is a glorious promiſe; ſome poor ſouls may ſay. *True Lord, thou wilt not turn away from me: I know thou wilt not: Oh, but I fear I ſhall turn away from thee: Oh alas, I turn every day towards Sin and Satan! Nay, ſaith* God, *I will put my fear in thy heart, that thou ſhalt not turn away from me*, q. d. We ſhall be kept together for evermore, and never be ſeparated. Hence *Paul* triumphantly challenges all enemies on earth, (or rather in Hell) to do their worſt to break this knot: *Who ſhall ſeparate us from the love of* God *in Chriſt? Shall Tribulation,* Rom. 8.35. *Diſtreſs, Famine, Nakedneſs, Peril or Sword?* Come all that can come, and ſee if that bleſſed union betwixt me and Chriſt, ſhall ever be broken, by all that you can do. Thus for this union.

2. There is a ſpiritual communion with God in Chriſt. Both theſe are the effects of Chriſts perſonal or hypoſtatical union: firſt, union to his perſon, and then communion with his benefits: union in proper ſpeaking is not unto any of the benefits flowing to us from Chriſt: we are not united to forgiveneſs of Sin, Holineſs, Peace of Conſcience, but unto the Perſon of the Son of God himſelf: and then ſecondly, comes this communication of all the benefits ariſing immediately from this union to the Lord Jeſus: that as Chriſt was Prieſt, Prophet, and King; ſo we alſo by him, are after a ſort Prieſts, Prophets and Kings: for being made one with him, we are thereby poſſeſſed of all things that are his, as the Wife is of the wealth of her Husband; *now all things are yours,* (ſaith the Apoſtle) *whether Paul, or Apollo, or Cephas, or the World*, &c.——— 1 Cor. 3. 21, 23.

Hitherto have we took a view of Chriſt in his Mothers Womb; and O what marvels there! Did ever womb carry ſuch a fruit? Well might the Angel ſay, *Bleſſed art thou amongſt Women*! and well might *Elizabeth* ſay, *Bleſſed is the Fruit of thy Womb*! but the bleſſing is not only in conceiving, but in bearing; and therefore we proceed.

Sect. 6. *Of the Birth of Chriſt.*

6. THE birth of Chriſt now follows. Now was it that the Son of Righteouſneſs ſhould break forth from his bed, where nine months he had hid himſelf, as behind a fruitful cloud: this was the worlds wonder; a thing ſo wonderful, that it was given for a ſign unto believers ſeven hundred and forty years before it was accompliſhed: *therefore* Iſa. 7. 14 *the Lord himſelf ſhall give you a ſign; behold a Virgin ſhall conceive and bear a Son.* A wonder indeed! and great, beyond all compariſon: that the Son of God ſhould be born of a Woman: that he who is the true *Melchizedech, without Father, and without Mother*, muſt yet have a mother-Virgin: that he that is before *Abraham* was, ſhould yet be born after *Abraham* a matter of two thouſand years: that he who was *David*'s Son, and therefore born in *Bethlehem*, ſhould yet be *David*'s Lord, *wonderful things are ſpoken of thee,* Heb. 7. 3. *O thou Son of God*: before he was born, the Prophets ſing, the *Sybils* propheſie, the Patriarchs typifie, the Types foretel, God promiſeth, and the Son of God performeth; when he was born, Angels run errands, *Gabriel* brings tidings, the glory of Heaven ſhines, a Star diſplays, and wiſe men are the Heralds, that proclaim his Birth. But come yet a little nearer, *Let us go to Bethlehem* (as the Shepherds ſaid) *and ſee this thing which is come to paſs*! Luk.2.15. if we ſtep but one ſtep into his lodging, Heavens wonder is before our eyes; now *Look upon Jeſus*! look on him as in fulneſs of time he carried on the great work of our Salvation: here now you may read the meaning of *Adam*'s Covenant, *Abraham*'s promiſe, *Moſe*'s revelation, *David*'s ſucceſſion; theſe were but veils,

but now ſhall we draw aſide the Curtains? Come, take a view of the truth it ſelf; O wonder of wonders! whom find we in this lodging? A Babe in a Cratch, a Mother-maid, a Father-virgin: is this the Babe whom we *look unto* as our Jeſus? Is this a Mother (as *Auſtin*) ſcarce fourteen years of Age? Mat. 1.25. Is this the Father that *knew her not, until ſhe had brought forth her firſt born Son?* What a ſtrange birth is this? Look on the Babe, there is no Cradle to rock him, no Nurſe to Lull him, no Linens to ſwaddle him, ſcarce a little food to nouriſh him; look on the Mother, there's no Mid-wives help, no downy pillows, no linen hangings, ſcarce a little ſtraw where ſhe is brought a-bed: look on *Joſeph* the reputed Father: he rather begs, than gives a bleſſing: poor Carpenter! that makes them a Chamber of an Ox-ſtall, and carves him a Cratch to be his Cradle: *Mary* that ſees with her eyes, and ponders all in her heart, how doth modeſt ſhamefac'dneſs change her colours ſo often as her imagination works? *She muſt bear a Son:* an Angel tells her, the Holy Ghoſt over ſhadows her, the days are accompliſhed, and ſhe is delivered; each Circumſtance is enough to abaſh a modeſt Virgin: But who will not wonder? A Maid believes, a Maid conceives, a Maid brings forth, and a Maid ſtill remains: How might we deſcant on this Subject? But I ſhall contract my ſelf, and reduce all wonders to this word, John 15. 5. *I am the Vine.*

It is a bleſſed Parable: in which, under the ſhadow of a Vine, Chriſt elegantly ſets forth himſelf. Chriſt in many reſemblances is a precious Vine; but why a Vine, rather than a Cedar, Oak, or ſome of the ſtrongeſt, talleſt trees? Many reaſons are given: as, 1. Becauſe of all Trees the Vine is the loweſt: it grovels, as it were, on the ground. 2. Becauſe of all Trees the Vine is weakeſt; hence they that have Vines, have alſo their Elms to ſupport them, and hold them up. 3. Becauſe of all Trees, the Vine hath the meaneſt Bark and outſide: it is of little worth or reputation. 4. Becauſe of all Trees, the Vine is fruitfulleſt: and therefore it is called *the* Pſal. 128. 3. *Fruitful Vine.* In every of theſe reſpects, Chriſt is called *a Vine*, who by his Incarnation took upon him the loweſt condition, and *made himſelf*, by emptying Phil. 2. 7. himſelf, *of no Reputation*: but he was the fruitfulleſt Vine that ever the earth bore: and in this reſpect no Vine, nor all the Vines on the Earth were worthy to be compared with him, or to be ſo much as reſemblances of him. I ſhall not proſecute the reſemblances throughout; for ſo might paſs from his Birth, to his Life: and from his Liſe to his Death; when the blood of the Grapes was preſſed out: only for the preſent we'll take a view of this Vine. 1. In its Plant. 2. In its Bud. 3. In its Bloſſom. 4. In its Fruit; and ſo an end.

1. For the Plant: the way of Vines is not to be ſowed, but planted; that thus tranſlated, they might better fructifie: ſo our Jeſus, firſt ſprung from his Father, is planted in a Virgins womb; God from God, coeternal with God; but by his Incarnation made that he was not, and yet remaining that he was; God of his Father, and Man of his Mother: before all time, yet ſince the beginning. Ber. de Paſſione Dom. *Bernard* tells us, *that this Vine ſprung of the Vine, is God begotten of God, the Son of the Father, both coeternal and conſubſtantial with the Father; but that he might better fructifie, he was planted in the Earth*; (i. e.) *he was conceived in a Virgins Womb.* There is indeed a reſemblance in this; in this reſemblance we muſt be careful to obſerve that communication of properties; of which I told you, we may truly ſay, that God was planted, or conceived, but not the God-head; God is a concrete word, and ſignifies the Perſon of Chriſt: and his Perſon was planted or conceived, not ſimply as God: but in reſpect of the Man-hood united to it: and thus he that is infinite, was conceived; and he that is eternal, even he was born: the very fulneſs of all perfection, and all the properties of the Divine Eſſence are by this *communication* given to the nature of man in the Perſon of the Son of God: no wonder therefore, that we ſay, that this Vine (the Son of God) is planted in *Mary*; I know ſome would have the Plant more early: and therefore they ſay, that Chriſt was *a Vine planted in* Adam, *budded in* David, *and flouriſhed in* Mary: but I take this but for a flouriſh: all before *Mary* were but Types, now was the Truth: now in *Mary* was Chriſt planted, and not before: as in the beginning, *there was not a Man to Till the Ground——but out of the ground the Lord made to grow every Tree:—— and a River went out of Eden to water the Garden*: ſo there was no Man that tilled this Ground: but out of this Ground (the Virgin) the Lord made to grow this Plant, watering it by his Spirit: *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee*: Of this conception, and of the Holy Luk. 1.35. Ghoſt's efficiency, I believe, ſpake the Prophet, when there was ſuch longing after Chriſt's coming in the fleſh: *Drop down ye Heavens from above, and let the Sky pour down Righteouſneſs, let the Earth open, and bring* Iſa. 45. 8. *forth Salvation.* But of this Conception before.

2. For the Bud: the nature of Vines is to Bud, before it Bloſſom or bring forth its fruit; ſo was it ſaid of Chriſt before he came, *Truth ſhall Bud out of* Pſ. 85. 11. *the Earth*; now what was this budding of Truth out of the Earth, but Chriſt born of a Woman? *What was the Truth* (ſaith *Irenæus* and *Auguſtine*) *but* Iræn. l. 3. c. 5. *Chriſt? And what the Earth, but our fleſh? And what Truth budding, but Chriſt being born?* Here let us ſtay a while: ſurely it is worth the while (as the Spouſe ſaid in another place) to *get up early to the Vineyards,* Cant. 7. 12. *and to ſee how the Vine did flouriſh, and how the tender Grape did open.*

In Chriſts carrying on the great Work of our Salvation before all Worlds, we told you of Gods *Councils*, as if he had been reduced to ſome ſtraits and difficulties by the croſs demands of his ſeveral Attributes; but *Wiſdom* found out a way, how to reconcile theſe differences by propounding *a Jeſus*, and in him *Mercy and Truth* Pſ. 85. 10. *met together, Righteouſneſs and Peace kiſſed each other.* That reconciliation was in the Council of God from all Eternity: but for the execution of this Counſel, it was now in the fulneſs of time, even at this time when Chriſt was born: Now indeed and in truth, in execution and performance, was the reconciliation of all differences: and of this time was the Pſalmiſts Pſal. 85. 10, 12. Prophecy more eſpecially meant: *Mercy and Truth ſhall meet together, Righteouſneſs and Peace ſhall kiſs each other, and Truth ſhall bud out of the Earth, and Righteouſneſs ſhall look down from Heaven.*

In theſe words we find, firſt a meeting of Gods bleſſed Attributes; and ſecondly, this meeting at a birth, the birth of Truth: at which meeting, thirdly was that glorious effect, *that Righteouſneſs looked down*, and indeed came down *from Heaven*; I deſire a little to invert the words, and ſhall firſt ſpeak to Chriſts Birth; ſecondly, to the effects of his Birth, of *Righteouſneſs looking down from Heaven*; thirdly, to the meeting and agreement of all Gods Attributes as the iſſue and effects of all, *When Mercy and Truth met together, and Righteouſneſs and Peace kiſſed each other.*

1. For his Birth; our Vine doth Bud *Truth ſhall Bud out of the Earth*, (*i. e.*) Chriſt ſhall be born upon the Earth, or Chriſt ſhall be born of a Woman; for *Truth* is Chriſt, Bud is *born*, and *the Earth* is a John 1. 4, 6.

Woman. 1. *Truth*] is Chriſt: *I am the Way and Truth,* ſaid Chriſt; he is the truth of all Types, and the truth of all Prophecies, and the truth of all promiſes; *for in him are all the Promiſes, Yea, and Amen.* 2. *Bud*] is born: the Vine budding is the firſt putting forth of the Grape; ſo Chriſt being born, was Truth budding out of the Earth he then firſt ſhewed himſelf to the World, and was firſt ſeen (like the Vine ſpringing forth) above ground. 3. The *Earth*] is the Woman; thus ſome render that Text, Iſa. 45. 8. *Let the Earth bring forth a Saviour*; look how the Field-flowers ſpring forth of themſelves without any Seed caſt in by the hand of Man; ſo the Virgin brings forth Chriſt. It is obſervable that in the Creation of *Adam* was laid the Prognoſticks of this future birth; begin with the firſt Man *Adam,* and you may ſee him parallell'd in this ſecond *Adam,* Chriſt. *Adam* was created of the Virgin-Earth, Chriſt was born of a Virgin-Mother; the Earth had no Husband-man, yet brought forth without Seed: *Mary* had no Husband, yet brought forth without Seed of Man: in Gen. 1. 26. the Creation God ſaid, *Let us make Man*; and now John 1. 14. ſaith the Holy Ghoſt, *the Word is made fleſh,* or the Word is Man indeed; thoſe were but Types, but Chriſt is the Truth: he is the Vine that Buds, the Meſſias born; the Angels own him, the Star deſigns him, the Prophets foreſhew him, the Devils confeſs him, his Miracles declear him, the Sages ſeek him, and Heaven and Earth rings with the News, that *Truth is budded out of the Earth.*

2. For the effect of this Birth, *Righteouſneſs ſhall look down from Heaven.* No ſooner Chriſt born, but Righteouſneſs looked down from Heaven; ſhe caſt her eye upon Earth, and ſeeing Truth freſhly ſprung there, ſhe looked and looked again; certainly it was a ſight to draw all the eyes of Heaven to it. It 1 Pet. 1. 12. is ſaid of the Angels that *they deſired to look into theſe things:* they looked wiſhly at them, as if they would look through them: no queſtion but *Righteouſneſs* looked as narrowly and piercingly as the Angels. Some obſerve that the Hebrew word, *ſhe looked down,* ſignifies that *ſhe beat out a window*; ſo deſirous was *Righteouſneſs* to behold the ſight of the *Vine Budding,* of Chriſt being born, that ſhe beats out a Window in Heaven: before this time, ſhe would not ſo much as *look down* towards the Earth: *Righteouſneſs* had no proſpect, no Window open this way: ſhe turned away her Eyes, and clapt to the Caſement, and would not abide ſo much as to look on ſuch ſinful wretches, forlorn ſinners as we are, her eye was purer than to behold Iniquity, ſhe abhorred it, and us for it: and therefore would not vouchſafe us once a caſt off her eye. O but now the caſe is altered: no ſooner doth our *Vine Bud upon the Earth,* but ſhe is willing to condeſcend, and ſo willing, that ſhe breaks a Window through the Walls of Heaven to look down upon this Bud: and no marvail: for, what could *Righteouſneſs* deſire to ſee, and ſatisfie her ſelf in, that was not to be ſeen in Jeſus Chriſt? He was all righteous, there was not the leaſt ſpot of ſin to be found in him: his Birth was clean, and his Life was holy, and his Death was innocent; both his Soul and Body were without all ſin; both his Spirit and his Mouth were without all guile; whatſoever ſatisfaction *Righteouſneſs* would have, ſhe might have it in him, *lay Judgment to the Line, and Righteouſneſs to the Balance,* and there is nothing in *Jeſus* but Streight for the Line, and full Weight for the Balance.

3. For the meeting and agreement of all Gods Attributes, as the iſſue and the leaſt effect of this budding Vine, the Verſe before tells us; that *Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed each other:* This meeting preſuppoſeth a diſtance before they met: for they that meet come from divers coaſts. Here then are two things conſiderable; firſt the diſtance, and ſecondly, the meeting. But you will ſay, how came this diſtance? Are they not all the Attributes of Gods undivided eſſence? are they not all four in the boſom of God from all eternity; I anſwer, Yes, they are undivided in themſelves, but they were divided about us; it was *Adam*'s ſin, and ours in him, that firſt divided Heaven, yea, the very Attributes of God, and in a ſort, God himſelf: I ſhall ſpeak to both theſe, that you may firſt ſee the Differences, and then the Agreement and bleſſed *Harmony* of theſe glorious Attributes.

1. The Difference; immediately after the Fall, the great queſtion (which before you heard of in the Decree and Councils of God) was Actually propounded; *What ſhould be done with ſinful Man?* In this caſe we muſt ſpeak of God after the manner of Men; and I hope you will give me the liberty that others (I ſuppoſe warrantably) take. *Come,* ſaith God, *What ſhall be done with ſinful Man?* He hath violated my Law, broken my Command, and as much as lies in him, unpinn'd the Fabrick of the World, ſpoiled my glorious Work of Heaven, and Earth, and Sea, and all therein: Undone himſelf for ever and ever, and ever. *O what ſhall be done with this ſinful, rebellious forlorn, unhappy Creature, Man?* Silence being a while in *Heaven,* and all ſtruck into amaze, to ſee the great God of *Heaven* ſtirred up in wrath, at laſt *Mercy and Peace* ſtand up, and they ſeek with ſweet, gentle Entreaties to pacifie God's Anger: But *Righteouſneſs and Truth* are on the contrary ſide: And they provoke God Almighty to go on, and to manifeſt himſelf (as he is indeed) *a conſuming Fire,* a Sin-revenging God. The Plea is drawn up, and reported at large by *Bernard, Andrews,* and others.

1. Mercy began; for out of her readineſs to do good, ſhe is ever foremoſt: Her Inclination is to pity, or rather ſhe her ſelf is an inclination to pity thoſe that are in miſery: And if ſhe can but relieve them, let them deſerve what they will, be ſure ſhe will relieve them: For ſhe looks not to the Party what he is, nor what he hath done, nor what he deſerved: but (which is the comfort of us miſerable Sinners) ſhe looks at what he ſuffers, and in how woful and wretched a caſe he is. Her Plea was thus; *What Lord haſt thou made all Men in vain? Wilt thou now deſtroy him for whom thou madeſt the World? Shall the Houſholder be caſt out, and thrown into Priſon, and there remain till he hath paid the utmoſt Farthing? Shall all the Men and Women in the World, from firſt to laſt be damned for ever and ever? Alas! What profit is in their Blood? What will it avail to croud Men and Devils together in Hell flames? Will not thoſe Devils, the grand Enemies of* God, *rejoice at this? And what then will become of thy great* Name *on Earth? Is not this thy* Name? *The Lord, the Lord, Merciful, and Gracious, Long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſions and Sins? What, will the* Lord *undo his Name? Will the Lord caſt off for ever? And will he be favourable no more? Is his Mercy clear gone for ever? Will he be no more entreated? Hath* God *forgotten to be gracious? Hath he in Anger ſhut up his tender Bowels?* With theſe, and ſuch like holy whiſperings or mutterings did *Mercy* enter into God's bowels, and make them yern, and melt again into Compaſſions.

But 2. *Truth* muſt be heard as well as *Mercy*; and ſhe lays in matter of exception, and her Plea was thus; *What is* God *but his Word? Now this was thy word to* Adam *in the day that thou eateſt thereof, thou* Gen. 2. 17 *ſhalt die the death; and this was thy word to all the Sons of* Adam, *the Soul that ſinneth, that Soul ſhall die. And* Ezek. 18. 10. God *may not falſifie his word: His word is truth; falſifie truth?*

Ezra.9.15. *truth? That may not be: All men are lyars*: *But God* Pſal. 119. 13. *is true, even truth it ſelf*, —— This Plea of *Truth* is ſeconded by *Righteouſneſs*; and thus ſhe beſpeaks God; *ſhall not the judge of all the world do right? Thou haſt declared thy ſelf over and over to be juſt and righteous*; *O Lord God of Iſrael, thou art righteous*: —— *Righteous art thou, O Lord, and upright are thy Judgments.*—— Rev.16.5, 7. *Thou art Righteous O Lord, which art, and waſt, and ſhall be*: —— *Even ſo, Lord God Almighty, true and* Pſal. 145. 17. *righteous are thy Judgments*, —— *Yea, the Lord is righteous in all his ways, and holy in all his works*: *And wherein conſiſts this Righteouſneſs, but in rendring to every one according to his due?* Rom.6.23 *And what is the ſinners due, but death? the wages of ſin is Death*: *What ſhall not theſe ſinners die the Death? That were (as before) to make Truth Falſe, ſo here to do Right, Wrong.*

Theſe were the Controverſies at that time: So that *Peace* could not tell how to ſpeak a prevailing word amongſt them: Nay the Controverſie grew ſo high, that they made it their own caſes? *What ſhall become of me* (ſaid *Mercy*) *if* God *ſpare not ſinners?* And *what ſhall become of me* (ſaid *Juſtice*) *if* God *do ſpare Sinners? What ſhall become of me* (ſaid *Mercy if* God *will ſhew no Mercy?* And *what ſhall become of me* (ſaid *Juſtice*) *if* God *will do no Juſtice? Woe, alas periſh* (ſaid *Mercy*) *if thou wilt not pity: If Man die, I die alſo*: And *I periſh* (ſaid *Juſtice*) *if thou wilt have* Mercy. *Surely I die, if Man die not.* To this it came, and in theſe terms brake up the Aſſembly, and away they went one from another. *Truth* went to *Heaven*, and was a Stranger upon Earth, *Righteouſneſs* went with her, and would not ſo much as look down from *Heaven*. *Mercy*, ſhe ſtaid below ſtill; for where ſhould *Mercy* be, if not with the miſerable? As for *Peace*, ſhe went between both, to ſee if ſhe could make them meet again in better terms: In the mean while our Salvation lies a bleeding; the Plea hangs, and we ſtand as Priſoners at the Bar, and know not what ſhall become of us; for though two be for us, yet two are againſt us, as ſtrong, and more ſtiff then they: So that much depends upon this meeting; Heb 10.5. for either they muſt be at Peace between themſelves, or they cannot be at Peace with us, nor can we be at Peace with God.

Many means were made before Chriſt's time for a bleſſed meeting, but it would not be: *Sacrifice and Burnt-Offering thou wouldſt not have*: Theſe means were not prevalent enough to cauſe a meeting. Where ſtuck it? You will ſay: Surely it was not long of *Mercy*, ſhe was eaſie to be intreated: She looked up to Heaven, but Righteouſneſs would not look down; and indeed here was the buſineſs: *Righteouſneſs* muſt and will have ſatisfaction, or elſe *Righteouſneſs* ſhould not be Righteous; either ſome ſatisfaction for ſin muſt be given to God, or ſhe will never meet more; better all Men in the World were damned, than that the Righteouſneſs of God ſhould be Unrighteous. And this now puts on the great Tranſaction of our Saviours Birth.

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of

Woman. 1. *Truth*] is Chriſt: *I am the Way and Truth*, ſaid Chriſt; he is the truth of all Types, and the truth of all Prophecies, and the truth of all promiſes; *for in him are all the Promiſes, Yea, and Amen.* 2. *Bud*] is born: the Vine budding is the firſt putting forth of the Grape; ſo Chriſt being born, was Truth budding out of the Earth he then firſt ſhewed himſelf to the World, and was firſt ſeen (like the Vine ſpringing forth) above ground. 3. The *Earth*] is the Woman; thus ſome render that Text, Iſa. 45. 8. *Let the Earth bring forth a Saviour*; look how the Field-flowers ſpring forth of themſelves without any Seed caſt in by the hand of Man; ſo the Virgin brings forth Chriſt. It is obſervable that in the Creation of *Adam* was laid the Prognoſticks of this future birth; begin with the firſt Man *Adam*, and you may ſee him parallell'd in this ſecond *Adam*, Chriſt. *Adam* was created of the Virgin-Earth, Chriſt was born of a Virgin-Mother; the Earth had no Husband-man, yet brought forth without Seed: *Mary* had no Husband, yet brought forth without Seed of Man: in Gen. 1. 26. the Creation God ſaid, *Let us make Man*; and now John 1. 14. ſaith the Holy Ghoſt, *the Word is made fleſh*, or the Word is Man indeed; thoſe were but Types, but Chriſt is the Truth: he is the Vine that Buds, the Meſſias born; the Angels own him, the Star deſigns him, the Prophets foreſhew him, the Devils confeſs him, his Miracles declear him, the Sages ſeek him, and Heaven and Earth rings with the News, that *Truth is budded out of the Earth.*

2. For the effect of this Birth, *Righteouſneſs ſhall look down from Heaven.* No ſooner Chriſt born, but Righteouſneſs looked down from Heaven; ſhe caſt her eye upon Earth, and ſeeing Truth freſhly ſprung there, ſhe looked and looked again; certainly it was a ſight to draw all the eyes of Heaven to it. It 1 Pet. 1. 12. is ſaid of the Angels that *they deſired to look into theſe things:* they looked wiſhly at them, as if they would look through them: no queſtion but *Righteouſneſs* looked as narrowly and piercingly as the Angels. Some obſerve that the Hebrew word, *ſhe looked down*, ſignifies that *ſhe beat out a window*; ſo deſirous was *Righteouſneſs* to behold the ſight of the *Vine Budding*, of Chriſt being born, that ſhe beats out a Window in Heaven: before this time, ſhe would not ſo much as *look down* towards the Earth: *Righteouſneſs* had no proſpect, no Window open this way: ſhe turned away her Eyes, and clapt to the Caſement, and would not abide ſo much as to look on ſuch ſinful wretches, forlorn ſinners as we are, her eye was purer than to behold Iniquity, ſhe abhorred it, and us for it: and therefore would not vouchſafe us once a caſt off her eye. O but now the caſe is altered: no ſooner doth our *Vine Bud upon the Earth*, but ſhe is willing to condeſcend, and ſo willing, that ſhe breaks a Window through the Walls of Heaven to look down upon this Bud: and no marvail: for, what could *Righteouſneſs* deſire to ſee, and ſatisfie her ſelf in, that was not to be ſeen in Jeſus Chriſt? He was all righteous, there was not the leaſt ſpot of ſin to be found in him: his Birth was clean, and his Life was holy, and his Death was innocent; both his Soul and Body were without all ſin; both his Spirit and his Mouth were without all guile; whatſoever ſatisfaction *Righteouſneſs* would have, ſhe might have it in him, *lay Judgment to the Line, and Righteouſneſs to the Balance*, and there is nothing in *Jeſus* but Streight for the Line, and full Weight for the Balance.

3. For the meeting and agreement of all Gods Attributes, as the iſſue and the leaſt effect of this budding Vine, the Verſe before tells us; that *Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed each other:* This meeting preſuppoſeth a diſtance before they met: for they that meet come from divers coaſts. Here then are two things conſiderable; firſt the diſtance, and ſecondly, the meeting. But you will ſay, how came this diſtance? Are they not all the Attributes of Gods undivided eſſence? are they not all four in the boſom of God from all eternity; I anſwer, Yes, they are undivided in themſelves, but they were divided about us; it was *Adam's* ſin, and ours in him, that firſt divided Heaven, yea, the very Attributes of God, and in a ſort, God himſelf: I ſhall ſpeak to both theſe, that you may firſt ſee the Differences, and then the Agreement and bleſſed *Harmony* of theſe glorious Attributes.

1. The Difference; immediately after the Fall, the great queſtion (which before you heard of in the Decree and Councils of God) was Actually propounded; *What ſhould be done with ſinful Man?* In this caſe we muſt ſpeak of God after the manner of Men; and I hope you will give me the liberty that others (I ſuppoſe warrantably) take. *Come*, ſaith God, *What ſhall be done with ſinful Man?* He hath violated my Law, broken my Command, and as much as lies in him, unpinn'd the Fabrick of the World, ſpoiled my glorious Work of Heaven, and Earth, and Sea, and all therein: Undone himſelf for ever and ever, and ever. *O what ſhall be done with this ſinful, rebellious forlorn, unhappy Creature, Man?* Silence being a while in *Heaven*, and all ſtruck into amaze, to ſee the great God of *Heaven* ſtirred up in wrath, at laſt *Mercy and Peace* ſtand up, and they ſeek with ſweet, gentle Entreaties to pacifie God's Anger: But *Righteouſneſs and Truth* are on the contrary ſide; And they provoke God Almighty to go on, and to manifeſt himſelf (as he is indeed) *a conſuming Fire*, a Sin-revenging God. The Plea is drawn up, and reported at large by *Bernard, Andrews*, and others.

1. Mercy began; for out of her readineſs to do good, ſhe is ever foremoſt: Her Inclination is to pity, or rather ſhe her ſelf is an inclination to pity thoſe that are in miſery: And if ſhe can but relieve them, let them deſerve what they will, be ſure ſhe will relieve them: For ſhe looks not to the Party what he is, nor what he hath done, nor what he deſerved: but (which is the comfort of us miſerable Sinners) ſhe looks at what he ſuffers, and in how woful and wretched a caſe he is. Her Plea was thus; *What Lord haſt thou made all Men in vain? Wilt thou now deſtroy him for whom thou madeſt the World? Shall the Houſholder be caſt out, and thrown into Priſon, and there remain till he hath paid the utmoſt Farthing? Shall all the Men and Women in the World, from firſt to laſt be damned for ever and ever? Alas! What profit is in their Blood? What will it avail to croud Men and Devils together in Hell flames? Will not thoſe Devils, the grand Enemies of* God, *rejoice at this? And what then will become of thy great* Name *on Earth? Is not this thy* Name? *The Lord, the Lord, Merciful, and Gracious, Long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſions and Sins? What, will the Lord undo his Name? Will the Lord caſt off for ever? And will he be favourable no more? Is his Mercy clear gone for ever? Will he be no more entreated? Hath* God *forgotten to be gracious? Hath he in Anger ſhut up his tender Bowels?* With theſe, and ſuch like holy whiſperings or mutterings did *Mercy* enter into God's bowels, and make them yern, and melt again into Compaſſions.

But 2. *Truth* muſt be heard as well as *Mercy*; and ſhe lays in matter of exception, and her Plea was thus; *What is* God *but his Word? Now this was thy word to* Adam *in the day that thou eateſt thereof, thou* Gen. 2. 17 *ſhalt die the death; and this was thy word to all the Sons of* Adam, *the Soul that ſinneth, that Soul ſhall die.* Ezek. 18. 10. *And* God *may not falſifie his word: His word is truth; falſifie truth?*

Ezra.9.15. *truth? That may not be: All men are lyars.: But* God Psal. 119. 13. *is true, even truth it ſelf*, ——— This Plea of *Truth* is ſeconded by *Righteouſneſs*; and thus ſhe beſpeaks God; *ſhall not the judge of all the world do right? Thou haſt declared thy ſelf over and over to be juſt and righteous; O Lord God of Iſrael, thou art righteous*: ——— *Righteous art thou, O Lord, and upright are thy Judgments.*— Rev.16.5, 7. *Thou art Righteous O Lord, which art, and waſt, and ſhall be*: ——— *Even ſo, Lord God Almighty, true and* Psal. 145. 17. *righteous are thy Judgments*, ——— *Yea, the Lord is righteous in all his ways, and holy in all his works: And wherein conſiſts this Righteouſneſs, but in rendring to eve-* Rom.6.23 *ry one according to his due? And what is the ſinners due, but death? the wages of ſin is Death: What ſhall not theſe ſinners die the Death? That were* (*as before*) *to make Truth Falſe, ſo here to do Right, Wrong.*

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Surely there they meet, and at the meeting, they all ran firſt and kiſſed the Son? and that done, *Truth* ran to *Mercy*, and embraced her, and *Righteouſneſs* to *Peace*, and kiſſed her; they that ſo long had been parted, and ſtood out in difference, now they meet, and are made Friends again, O the bleſſed effects of this Birth of Chriſt! It is Chriſt that reconciled them, and that reconciled us and them; *He reconciled all things* (ſaith the Col. 1. 20 Apoſtle) *whether they be things in Earth, or things in Heaven.* Now is Heaven at peace with it ſelf, and Heaven and Earth at peace one with another; and that which glues all, and makes the Peace, is this Birth of Chriſt; the budding of this Vine. *Truth ſhall Bud out of the Earth, and then Mercy and Truth ſhall meet together*, &c. 3. For the Bloſſom, The Nature of Vines is, in its ſeaſon to bloſſom, or to bear ſweet flowers. *Pharaoh*'s Butler, you know, dreamed of a Vine, that not only budded, but bloſſomed; *Her Bloſſoms ſhot forth*: And thus Chriſt our Gen.40. 10. Vine, both budded and bloſſomed; he was full of the ſweeteſt Flowers; now what were theſe Flowers and Bloſſoms of Chriſt, but his Vertues and bleſſed Graces? In this only Chriſt differs from the Vine, in that in him was ſeen not only one ſort or kind of Flowers, but every kind. *Bernard* reckons up *the* Bern. de paſſione Dom. *violet of Humility, the lilly of Chaſtity, the roſe of Patience the ſaffron of Abſtinence*; I may not ſo far enlarge my ſelf; but in reference to his Birth, I cannot but admire at his Humility, Patience, and infinite Condeſcentions; that the Creator ſhould become a Creature, though an *Angel*, it were a great Gulf, which no created underſtanding could meaſure; but that he ſhould reject *Angels*, and take the Seed of *Abraham*: That he ſhould be made lower than the *Angels*, who is God over all; that he would be conceived, who is the uncreated Wiſdom: In the dark Priſon of the Womb, who is the Light of the World: And that of a Woman, the weaker, firſt ſinning ſex, who is the holy one and Power of God; that he would be born, who beareth all things: The Lord of all, of a lowly Hand-maid: In fulneſs of time, who is Eternity; In the Night-time, who is the *Son of Righteouſneſs*: In the Winter, who gives life and heat: In a time of publick taxation, who is Lord of Lords: And that not at *Rome*, the Lady of Nations; nor at *Jeruſalem*, the Glory of the Eaſt, but at *Bethlehem* the leaſt of the Thouſands of *Judah*; not in a Palace prepared, nor in his Mother's Houſe, but in an Inn; not in the beſt room, nor in any Room of the Houſe, but in a Stable of Beaſts; not attended there with a royal Guard, but with *Joſeph* and *Mary*; not adorned in Robes, but ſwadled in Clouts; not ſtately Enthronized but laid in a manger; nor laſtly, his Birth proclaimed by the Kings at Arms, but by poor ſhepherds.

That *the Word* ſhould be an infant not able to ſpeak a word; that life ſhould be mortal; that power ſhould be ſubject to a poor *Carpenter*; that the Lord of the Covenant ſhould be circumciſed; that the God of the Temple ſhould be preſented in the Temple; that Wiſdom ſhould be inſtructed; infiniteneſs ſhould grow in ſtature; that the feeder of all things ſhould be fed; that all theſe are preludes, and but beginnings of his Sufferings; O wonderful Condeſcention! O admirable Patience! O rare Humility! How ſtrange are the bloſſoming Bloſſoms of this Vine.

4. For the Fruit, the Nature of Vines is to caſt ſweet ſavours but to bear ſour Grapes: Chriſt that was blameleſs before God and Man, yet bore the heavy burden of our ſin. O the ſweetneſs of his Cant. 1.3. ſavours! *Becauſe of the ſavour of thy good Ointments, thy Name is an Ointment poured fourth*; whether by *ſavours*, we mean his Words, the very Officers of the John 7.45 *Jews* can ſay, *Never Man ſpeak like this Man*: O whether by *ſavours*, we mean his deeds, his very Matth.27. 19. Enemies confeſs him a juſt Man; ſo *Pilat's* Wife could ſend her Husband Word, *Have thou nothing* Mat.2.11. *to do with that juſt Man*: The wiſe Men that brought their Offerings *gave him Gold, Frankincenſe, and Myrrh*; Gold is given him as to a potent King, Frankincenſe as to a gracious God, and Myrrh as to an holy Prieſt: He is a King to rule, a God to ſave, and a Prieſt to mediate: Thus far he caſts ſweet ſavours, but digeſt them better, and they prove ſowre Grapes; a King he was, but mock'd with the Mat.27.29 Title, *Hail King of the Jews*: a God he was, but Phil 2. 7. he emptied himſelf; *He made himſelf of no Reputation*: an holy Prieſt he was, but ſuch a Prieſt as muſt offer up himſelf for a Sacrifice: The wiſe men that came from the Eaſt, they ſaw his Infirmity, and yet adore his power; they ſaw his Infancy, yet adore his wiſdom; they ſaw his poverty, yet adore the riches of his Mercy; they ſaw him whom they enquired Mat. 2. 2. after, *Where is he that is born King of the* Jews? The very Title caſt ſweet ſavours, but it bears ſowre Grapes; he is a *King*, that's a Title of Honour; but he is *King of the* Jews? that's a word of reproach.

All along his life you may ſee theſe two, *ſweet ſavours, but ſowre Grapes*: *vidiſti vilia, audi mirifica*, ſaith *Ambroſe*; the things you ſee are mean, but the things you ſee and hear are wonderful; mean it was to ſee a ſort of Shepherds, wonderful it is to ſee a Troop of Angels; mean it was to hear one ſay, *laid in the cratch below*; wonderful it is to hear many ſing *Glory to God on high*; mean it was to ſee him man; wonderful it is to know him God. Here's a little Child fainting and groaning, yet a powerful God ruling and commanding; hungry himſelf, to ſhew our Nature; yet feeding five thouſand, to ſhew his power: dying on the Croſs, as the Son of *Adam*; diſpoſing of Paradiſe, as the Son of God. As it was ſaid of *Bethlehem, Minima & non Minima*; *the leaſt of the thouſands*, Micah 5. 2. *Not the leaſt of thouſands*, Mat. 2. 6. So we ſay of this *Bethlemite, Minimus & non Minimus*' *he ſhall ſit upon the Throne of David*, Iſa. 9. 7. Yet *he hath born our griefs, and carried our ſorrows*, Iſa. 53. 4. *His Kingdom is an everlaſting Kingdom*, Dan. 7. 27. — *Yet his end ſhall be, and he ſhall have nothing*, Dan. 9. 26. Thus all along from his Cratch to his Croſs, *ſweet ſavours, but ſowre Grapes*; at laſt indeed the Grapes grew to a ripeneſs, and then he was preſſed, and his deareſt heart blood run out in abundant ſtreams; this was the ſweet juice of our Garden-Vine; God planted it, the Heavens water it, the Jews prune it; what remains now, but that we abide in it? but of that when we come to the directions how we are to look.

Sect. 7. *Of ſome Conſequents after Chriſts Birth.*

SOme Conſequents after the Birth of Chriſt may be touched, whilſt yet he was but a Child of twelve years old; as——

1. When he was but eight days old, he was Circumciſed, and named *Jeſus*. As there was ſhame in his Birth, ſo there was pain in his Circumciſion; a ſharp Razor paſſeth through his skin preſently after he is born; not that he needed this Ceremony, but that for us he was content to be legally impure. In this early humiliation he plainly diſcovers the Riches of his Grace; now he ſheds his Blood in drops, and thereby gives an earneſt of thoſe Rivers which he afterwards poured out for the cleanſing of our Nature, and extinguiſhing the wrath of God; and for a further diſcovery of his Grace, at this time his Name is given him, which was *Jeſus*. This is the name which we ſhould engrave in our hearts; reſt our Faith on, and place our help in, and love with the overflowings of Charity, and Joy, and Adoration; above all things we had need of a *Jeſus*, a Saviour for our Souls, and from our Sins, and from the everlaſting deſtruction which Sin will otherwiſe bring upon our Souls; hence this Name *Jeſus* and this Sign *Circumciſion* are joyned together; for by the effuſion of his blood he was to be our *Jeſus*, our Saviour: *Without ſhedding of Blood is no remiſſion of Sins*, no Salvation of Souls. *Circumciſion* Heb.9.22. *was the Seal*, and now was it that our Jeſus was un- Rom. 4. 11. der God's great Seal to take his Office: We have heard how he carried on the great Work of our Salvation from Eternity; this very Name and Office of Jeſus, *a Saviour*, was reſolved on in God's fore-council, and given forth from the beginning, and we have heard of late how it was promiſed and foretold by an Angel; but now it is Signed and Sealed with an abſolute Commiſſion and fulneſs of Power; *Him hath God the Father Sealed*, John 6. 27. It is his John 6.27 Office and his very Profeſſion to ſave, that all may repair unto him to that end: *Come unto me all ye that* Mat. 11. 28. *are weary*; and *him that cometh unto me I will in no* John.6.37 *wiſe caſt out*; in which reſpect he is called *the Saviour of the World* (*i. e.*) of Samaritans, Jews, Gen- John 4.42 tiles, Kings, Shepherds, and of all ſorts of Men.

2. When he was forty days old, *he was brought* Luk.2.22, 23. *to Jeruſalem, and preſented to the Lord*; *as it is written in the Law of the Lord, every Male that openeth the Womb ſhall be called Holy to the Lord.* O wonder! there was no impurity in the Son of God, and yet he is firſt circumciſed, and then he is brought and offered to the Lord; he that came to be ſin for us, would in our Perſons be legally unclean, that by ſatisfying the Law, he might take away our uncleanneſs; he that was above the Law, would come under the Law, that he might free us from the Law; we are all born ſinners, but O the unſpeakable Mercy of our Jeſus, that provides a remedy as early as our ſin: firſt, he is conceived, and then he is born, to ſanctifie our Conceptions and our Births; and after his Birth, he is firſt Circumciſed, and then he is preſented to the Lord; that by two

holy acts, that which was naturally unholy might be hallowed unto God: Chriſt hath not left our very Infancy without redreſs, but by himſelf, thus offered, he cleanſeth us preſently from our filthineſs. ——— Now is Chriſt brought in his Mothers Arms, to his own Houſe, the Temple; and as Man, he is preſented to himſelf, as God. O how Glorious did that Temple ſeem, now the Owner was within the Walls of it! Now was the Hour, and Gueſt come, in regard whereof the ſecond Temple ſhould ſurpaſs the firſt; this was the Houſe built for him, and dedicated to him; there had he dwelt long in his Typical preſence, nothing was done there whereby he was not reſembled; and now the body of theſe ſhadows is come, and preſents himſelf, where he had ever been repreſented. You will ſay, what is this to me or to my Soul? O yes! *Jeruſalem* is now every where; there is no Church aſſembly, no Chriſtian heart which is not a Temple of the Living God; and there is no Temple of God wherein Chriſt is not preſented to his Father: Thus we have the benefit of Chriſt's fulfilling the Law of Righteouſ- Gal. 3.4,5 neſs; *God ſent his Son, made of a Woman, made under the Law, that he might redeem them that were under the Law, that we might receive the adoption of Sons.* It is, as if the Father ſhould have ſaid to Chriſt, *Come, my dear Son, here are certain Malefactors under the Law, to ſuffer and to be executed; what ſay you to them? Why, I will become under the Law* (ſaith Chriſt) *I will take upon me their Execution, and ſuffer for them*; and to this purpoſe he is firſt circumciſed; and then he is preſented to the Lord.

3. When he was yet under one year old, as ſome, or about two, as others, he fled into *Egypt*. As there was no room for him in *Bethlehem*, ſo now there is no room for him in all *Judea*; no ſooner he came to his own, but he muſt fly from them; what a wonder is this? Could not Chriſt have quit himſelf from *Herod* a thouſand ways! what could an Arm of fleſh have done againſt the God of Spirits; had Jeſus been of the ſpirit of ſome of his Diſciples, he might have commanded fire from Heaven on thoſe that ſhould have come to have apprehended him; but hereby he taught us to bear the yoke even in our youth; thus would he ſuffer, that he might ſanctifie to us our earthly afflictions he flies into *Egypt*, the ſlaughter-houſe of Gods People, the link of the World, the furnace of *Iſrael's* ancient afflictions. What a change is here? *Iſrael*, the firſt-born of God flies out of *Egypt* into *Judea*; and Chriſt the firſt-born of all Creatures flies out of *Judea* into *Egypt*, *Euſeb. de. demonſt. l.* 6. c. 26. *Euſebius* reports that the Child Jeſus arriving in *Egypt*, and being by deſign carried into a Temple, all the Statues of the Idol Gods fell down like *Dagon* at the preſence of the Ark; and to this purpoſe he cites Iſa. 19.1. *Iſaiah's* propheſie, *Behold, the Lord ſhall come into Egypt, and the Idols of Egypt ſhall be moved at his preſence.* Now is *Egypt* become the Sanctuary, and *Judea* the inquiſition-houſe of the Son of God; ſurely he that is every where the ſame, knows how to make all places alike to his; he knows how to preſerve *Daniel* in the Lions Den; the three Children in the fiery furnace; *Jonah* in a Whales belly, and Chriſt in the midſt of *Egypt*. 4. When he was now ſome five years old, ſay ſome, or but two years and a quarter old, ſay others; an Angel appears again in a Dream Mat. 2.19, 20. to *Joſeph*, ſaying, *Ariſe and take the young Child and his Mother, and return again into the land of Iſrael, for they are dead which ſought the young Childs Life. Herod*, that took away the lives of all the Infants in or about *Bethlehem*, is now himſelf dead, and gone to his own place, and by this means the Coaſt is clear for the return of that holy Family. O the wonderful diſpenſation of Chriſt in concealing of himſelf from men! all this while he carries himſelf as an Infant, and though he know all things, yet he neither takes nor gives any notice of his removal or diſpoſing, but appoints that to be done by his Angel, which the Angel could not have done but by him. As Chriſt was pleaſed to take upon him our Nature ſo in our Name he was peaſed to be a perfect Child; for that is the word; *take the young Child and his Mother*; he ſuppreſt the manifeſtation and exerciſe of that God-head, whereto the Infant-nature was conjoined; as the Birth of Chriſt, ſo the Infancy of Chriſt was exceeding humble: O how ſhould we magnifie him, or deject our ſelves for him, who himſelf became thus humble for our ſakes!

5. When he was twelve years old, *he with his* Luk. 2.42. *Parents go up to Jeruſalem, after the cuſtom of the Feaſt.* This pious act of his younger years intends to lead our firſt years into timely devotion; but I ſhall not inſiſt on that; I would rather obſerve him *ſitting in the midſt of the Doctors, both hearing them and asking* V. 46. *them Queſtions*; whileſt the Children of his age were a playing in the ſtreets, he is found of his Parents ſitting in the Temple; not to gaze on the outward glory of that houſe, of the golden Candleſticks, or Tables, or Cherubims, or the Pillars, or the Molten Sea, or the Altar of Gold, or the Veſſels of pure Gold, no, no, but to hear and oppoſe the Doctors. He, who as God, gave them all the Wiſdom they had, doth now, as the Son of man, hearken to the Wiſdom he had given them; and when he had heard, then he asks; and after that, no doubt he anſwers; his very queſtions were inſtructions; for I cannot think that he meant ſo much to learn, as to teach thoſe Doctors of *Iſrael*. Surely theſe Rabbins had never heard the voice of ſuch a Tutor; they could not but ſee the very Wiſdom of God in this Child; and therefore, ſaith the Text, *they all wonder*; or they were all aſtoniſhed Ver. 47. *at his underſtanding and anſwers*; their eyes ſaw nothing but a Child, but their Ears heard the wonderful things of Gods Law; betwixt what they ſaw, and what they heard, they could not but be diſtracted and amazed. But why did ye not (O ye Jewiſh teachers) remember now the Star and the Sages, and the Angels, and the Shepherds; why did ye not now bethink your ſelves of *Herod*, and of his enquiry, and of your anſwer, that in *Bethlehem of Judea Chriſt ſhould be born*? You cited the Prophets, and why did you not mind that Prophecy now, that *unto us a Child is born, and unto us a Son is given, and his Name ſhall be called Wonderful, Councellor, the* Iſa. 96. *Mighty* God, *the everlaſting Father, the Prince of Peace*? Fruitleſs is the wonder that endeth not in Faith; no Light is ſufficient, where the eyes were held through unbelief and prejudice.

6. After this, from twelve to the thirtieth year of his Age, we read nothing of the Acts of Chriſt, but that *he went down with his Parents unto Nazareth,* Luk. 2.51. *and was ſubject to them*; as he went up to *Jeruſalem* to Worſhip God, and in ſome ſort to ſhew himſelf God; ſo now he goes down to *Nazareth* to attend his particular Calling. This is the meaning of thoſe words, *and he was ſubject to them*: Chriſts ſubjection to his Parents extends to the profeſſion and exerciſe of his life; certainly Chriſt was not all that time from twelve to thirty years idle; as he was educated by his Parents, ſo of his reputed Father he learnt to be a Carpenter; this, I take it, is plain in theſe words, *Is not this the Carpenter, the Son of Mary*; Mark 6.3. *It appears* (ſay our Engliſh Annotations) *that Chriſt exerciſed that Trade in his younger years.* I know *Matthew* renders it thus, *Is not this the Carpenters Son, is* Mat. 13.55 *not his Mother called Mary*? But *Mark* thus, *is not this the Carpenter*? &c. Some comment thus, that while

Joſeph was alive, Chriſt wrought with him in the Trade of a Carpenter, and *when Joſeph died*, which happened before the manifeſtation of Jeſus unto *Iſrael*, he wrought alone, and was no more called the Carpenters Son, but the Carpenter himſelf: here's comfort for men of the meaneſt Callings: as Husbandry was honoured in the Perſon and Condition of the firſt *Adam* before his Fall, ſo now the Handicraft. O the Poverty, Humility, Severity of *Jeſus*! it appears at this time eſpecially, in his Labouring, Working, Hewing of Wood, or the like; here's a ſharp reproof to all thoſe that ſpend their time in idleneſs, or without a particular Calling, that take no pains at all unleſs in purſuit after Vain, Fooliſh, Superfluous, Sinful things; what! are they wiſer than Chriſt? Our Jeſus would not by any means thus ſpend his time. Indeed for the while he did nothing famous, or of publick note; but neither was this without a Myſtery: *In doing nothing Publick*, ſaith one, *He atchieved great, ſumptuous, and praiſe-worthy acts:* There is a ſeaſon and time to every purpoſe under heaven: as *there is a time of ſilence, and a time to ſpeak*, ſo there is a time for publick, and a time for private Negotiations? as yet Chriſt conceals his virtues, and conforms himſelf to the converſation of men, that the Myſtery of his Incarnation might not be thought a Phantaſm; then he would have his Virtues and Graces to ſhine out, when men uſually come to their vigour and ſtrength both of body and mind. And beſides, as it was ſaid of a Divine, that he *would never Preach a Sermon, but he would firſt endeavour to practiſe it himſelf*; ſo I am ſure did Chriſt; he would not teach the World, ſaying, *Learn of me, for I am meek and lowly in heart*, but firſt he would practiſe; firſt *do*, then *teach*; as *Luke* tells *Theophilus, he had writ all that Jeſus began both to do and teach.*

Nihil faciendo fecit magnifica.

Mr. *Bolton.*
Mat. 11. 29
Acts 1. 1.

But concerning this time of his youth, becauſe in Scripture there is ſo deep a ſilence, I ſhall therefore paſs it by.

Thus far have I propounded the Object we are to *look unto*; it is *Jeſus* in his firſt coming, or incarnation, whiles yet a Child of twelve years old: Our next Work is to direct you in the Art or Myſtery, how we are to look unto him in this reſpect.

CHAP. II.

Sect. 1. *Of knowing Jeſus as carrying on the great VVork of our Salvation in his Birth.*

WHat *Looking*] comprehends, you have heard before: And that we may have an inward experimental *look on him* whom our Souls pant after, let us practiſe all theſe Particulars: As ——

1. Let us *know Jeſus*, carrying on the great work of our Salvation in his Coming or Incarnation. Come let us learn what he did for us when he came amongſt us. There is not one Paſſage in his firſt appearing, but it is of mighty concernment unto us, Is it poſſible that the great God of Heaven and Earth ſhould ſo infinitely condeſcend (as we have heard) but on ſome great Deſign? and what Deſign could there be, but only his Glory, and the Creatures good; O my Soul! if thou haſt any intereſt in Chriſt; all this concerns thee, the Lord Jeſus in theſe very tranſactions had an Eye to thee; he was Incarnate for thee, he was conceived, and born for thee; look not on theſe things as Notionals, or Generals; look not on the bare Hiſtory of things; for that is but unprofitable; the main duty is in eying the end, the meaning, and intent of Chriſt; and eſpecially as it relates to thee, not to others, but to thy ſelf. Alas! what comfort were it to a poor priſoner, if he ſhould hear that the King or Prince of his meer Grace and Love, viſited all the Priſoners in this and that Dungeon, and that he made a Gaol delivery, and ſet all free, but he never came near the Place where he poor wretch lies bound in Fetters and cold Irons? Or ſuppoſe he gives a viſit to that very man, and offers him the tenders of Grace and Freedom, if he will but accept of it; and (becauſe of his waywardneſs) Perſwades, Intreats, Commands him to come out, and take his Liberty; and yet he will not regard, or apply it to himſelf, what comfort can he have? what fruit? what benefit ſhall he receive? Dear Soul, this is thy caſe, if thou art not in Chriſt, if thou hadſt not heard the Offer, and embraced and cloſed with it, then what is Chriſt's Incarnation, Conception, Nativity unto thee? Come! Learn! not meerly as a Scholar, to gain ſome notional knowledge; but as a Chriſtian, as one that feels virtue coming out of Chriſt in every of theſe reſpects: Study cloſe this great tranſaction in reference to thy ſelf. I know not how it happens, whether out of the generality of ſome Preachers handling this Subject, or whether out of the Superſtition of the time wherein it uſually hath been handled, it either ſavours not with ſome Chriſtians, or it is ſeldom thought of by the moſt; O God forbid we throw out of doors, ſuch a bleſſed neceſſary truth! If rightly applied, it is a Chriſtians joy; *Behold I bring you glad tidings of great joy that ſhall be to all People; for unto you is born in the City of David, a Saviour, which is Chriſt the Lord.* Sure the Birth of Chriſt is of mighty concernment unto thee; *unto us a Child is born, unto us a Son is given*; there is not any piece of this tranſaction, but it is of ſpecial uſe, and worth thy pains. How many break their Brains, and waſte their Spirits in ſtudying Arts and Sciences, things in compariſon of no value; whereas *Paul* otherwiſe *determined not to know any thing among you but Jeſus Chriſt?* To know Jeſus Chriſt in every piece and point, whether in Birth, or Life, or Death, it is ſaving knowledge. O ſtand not upon Coſt, whether Pains or Study, Tears or Prayers, Peace or Wealth, Goods or Name, Life or Liberty; ſell all for this Pearl. Chriſt is of that Worth and Uſe, that thou can'ſt never over-buy him, though thou gaveſt thy ſelf and all the World for him; the Study of Chriſt is the Study of Studies; the knowledge of Chriſt is the knowledge of every thing that is neceſſary, either for this World, or for the World to come. O ſtudy Chriſt in every of the foreſaid reſpects.

Luk. 2. 10, 11.
Iſa. 9. 6
1 Cor. 2. 2.

Sect. 2. *Conſidering Jeſus in that reſpect.*

2. LET us *conſider Jeſus*, carrying on this great work of our Salvation at his firſt coming or Incarnation. It is not enough to Study and know theſe great Myſteries; but according to the Meaſure of Knowledge we have, we muſt Muſe, Meditate, Ponder, and Conſider of them. Now this Conſideration brings Chriſt nearer and cloſer to the Soul. *Conſideration* gathers up all the long fore-paſſed Acts and Monuments of Chriſt, and finds a deal of Sweetneſs and Power to come flowing from them. Conſideration faſtens Chriſt more ſtrongly to the Soul, and, as it were, rivets the Soul to Jeſus Chriſt, and faſtens him in the Heart. A Soul that truely conſiders and meditates of Chriſt, thinks and talkes of nothing elſe but Chriſt; it takes hold, and will not let him go. *I will keep to thee* (ſaith the Soul in

meditation) *for thou art my life.* Why thus, O my Soul, *conſider* thou of Chriſt, and of what he did for thee when he was Incarnate! and that thou may'ſt not confound thy ſelf in thy meditations, conſider a-part of theſe particulars.——As,——

1. Conſider Jeſus in his fore-runner, and the bleſſed tidings of his coming in the fleſh; now the long-looked for time drew near, a glorious Angel is ſent from Heaven, and he comes with an Olive-branch of peace; firſt he preſents hmſelf to *Zachary*, and then to *Mary*; to her he imparts the Meſſage on which God ſent him into this nether World; Luk. 1.31 *Behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his name Jeſus.* Till now Human Nature was leſs than that of Angels; but by the Incarnation of the Word, it was to be exalted above the Cherubims. What ſweet News! What bleſſed Tidings was this Meſſage? The Decree of old muſt now be accompliſhed, and an *Angel* proclaims it upon Earth; hear O ye Sons of *Adam*, this concerns you as much as the Virgin: Were ye not all undone in the Loins of your firſt Father? Was not my Soul, and thy Soul in danger of Hell fire; was not this our caſe and condition, that after a little life upon Earth, we ſhould have been thrown into eternal torments, where had been nothing but Weeping, Wailing, and Gnaſhing of Teeth; And now that God and Chriſt ſhould bid an *Angel* tell the News, *Ye ſhall not die; lo here a Virgin ſhall conceive and bear a Son, and he ſhall be your Jeſus: he ſhall ſave you from this Hell, and Death, and Sin: He ſhall deliver your Soul, he ſhall ſave you to the utmoſt; His Name is Jeſus, and he ſhall not bear his Name for nought; Believe in him, and ye ſhall live with him in Glory.* O bleſſed News! Men may talk what they will of this and that News, every one gapes after it: but there is no News ſo welcome to one even now ready to periſh, as to hear of a Saviour; tell a Man in his ſickneſs of one that will make him well again: tell a Man in Captivity of one that will reſcue him, and ſet him free again; tell a Man in Priſon, condemned to die, of one with a Pardon that will ſave his life; and every one of theſe will ſay, this is the beſt News that ever was heard: O then, if it be good tidings to hear of a Saviour, where is only a matter of loſs of life, or of this Earth; how much more when it comes to the loſs of Heaven, to the danger of Hell, when our Souls are at ſtake, and likely to be damned for evermore; what glad tidings would that be, to hear of one that could ſave our Souls from that deſtroyer? Is not ſuch a Saviour worth the hearkning after? were not the Birth of ſuch a one good news? O my Soul, ponder on theſe words, as if an *Angel*, ſeeing thee ſtand on the Brim of Hell, ſhould ſpeak to thee, even to thy Soul.

2. Conſider *Jeſus* in his Conception; no ſooner the news heard, but Chriſt is conceived by the Holy Ghoſt in the Virgins Womb; this Conception is worthy our conſideration: What, that the great God of Heaven ſhould condeſcend ſo far as to take our nature upon him, and to take it in the ſame way, and after the ſame manner as we do? the Womb of the Virgin ſurely was no ſuch place, but he might well have abhorred it; true, but he meant by this to ſatisfie our very conceptions; and to that purpoſe, he is conceived in an holy manner, even by the Holy Ghoſt; we muſt not be too curious to enquire after the manner of the Holy Ghoſts operation, who therefore overſhadowed the Virgin; this is work for our Hearts, and not meerly for our Heads; humble Faith, and not curious inquiſition ſhall find the ſweetneſs of this Myſtery. It was *David*'s Com- Pſal. 51.5. plaint, *Behold I was ſhapen in Iniquity, and in ſin did my Mother conceive me.* O my Soul, this was thy caſe in thy very firſt being or beginning, and hadſt thou died in that condition, the word is expreſs, that *nothing defiled nor unclean ſhould enter into the City of Glory* Pſal. 51.5.; but here's the remedy, thy ſinful Conception is ſanctified by Chriſts holy Conception: the holineſs of thy *Jeſus* ſerves as a Cover to hide thy Original pollutions from the Eyes of God. O conſider this! Jeſus Chriſt was not conceived in vain; he was not idle, doing nothing whiles he was in his Mothers Womb; he that from all eternity began, he was then carrying on the great work of our Salvation for us: O conſider this conception thus, till thou bringeſt it near and cloſe to thy Soul; till thou feeleſt ſome ſweetneſs and power coming, and flowing from Jeſus in the Womb.

3. Conſider the duplicity of Natures in Jeſus Chriſt: *The Word was made Fleſh*; no ſooner was he conceived, but he was God-Man, Man-God; he was perfectly framed, and inſtantly united to the eternal Word: *God ſent his Son*, there's the Nature John 1.14. Divine; *made of a Woman*, there's the Nature Human. Certainly great is this Myſtery, that the Word is made Fleſh; that the Son of God is made of a Woman; that a Star gives light to the Sun; that a Branch doth bear the Vine; that a Creature Gal. 4.4. gives being to the Creator; that a Mother was younger than what ſhe bare, and a great deal leſſer then what ſhe contained. Admire O my Soul at this! but withal conſider, that all this was for us and our Salvation; he was Man, that he might die for us: and he was God, that his Death might be ſufficient to ſave us: had he been Man alone, not God, he might have ſuffered, but he could never have ſatisfied for ſin; he could not have been *Jeſus*, a Saviour of Souls; had he been God alone, not Man, he had not been akin to our Nature offending; and ſo he could not have ſatisfied the Juſtice of God in the ſame Nature wherein it was offended; neither could he, as God alone, have died for Sin; and the Decree was out, that our Redeemer muſt die for Sin: *for* Heb. 9.22. *without ſhedding of Blood there is no Remiſſion:* and no ſhedding of Blood, no Paſſion could poſſibly befal the God-Head of Jeſus Chriſt. I ſhall not diſpute the power of God whether he was able to lay down another kind of way of Man's Redemption, than by the Incarnation of the Son of God: without controverſie this was the Will of God, and he appointed no other way, becauſe he would not. O my Soul, conſider of this in relation to thy ſelf, he is God-Man, that he might ſuffer and ſatisfie for thy ſins: he is God-Man, that he might be able and fit, moſt fully to finiſh the work of thy Salvation; as God he is able, and as Man he is fit to diſcharge the office of Mediator; as God, he is able to bear the puniſhment of ſin; and as Man, he is fit to ſuffer for ſin: O the wiſdom of God in this very way! Mans Nature can ſuffer Death, but not overcome it; the Divine Nature can overcome Death and all things; but he cannot ſuffer it: and hence there is a duplicity of Natures in Jeſus Chriſt: O muſe on this; it is a matter worthy of thy ſerious conſideration.

4. Conſider the real diſtinction of theſe two Natures in Chriſt. As the unapproachable Light of the God-head was put into the dim and dark Lanthorn of human Fleſh, ſo theſe two Natures remained entire, without any converſion, commixion, or confuſion; they were not as Wine and Water, that become one by mixing; there is no ſuch blending the Divine and Human Nature; they were not as Snow and Water, that become one by diſſolving of the Snow into the Water; there is no ſuch changing of the Human Nature into the Divine, or of the Divine Nature into the Human: Some ſay indeed, that the God-head was more plentifully communicated

with the Manhood after his Reſurrection, than now at his Conception; but howſoever, it did not then ſwallow up the Truth of his Manhood, as a whole Sea would ſwallow up one drop of Oil; look as at firſt moment of his Conception, he was God and Man, ſo theſe two Natures continued ſtill, diſtinct in ſubſtance, properties, and actions. Why conſider this, O my ſoul, in reference to thy ſelf; O there's comfort in this! by this means thou haſt now free acceſs unto the Throne of Grace, that thou mayeſt find help in thy neceſſities; and as thou haſt free acceſs, ſo thou mayeſt boldly draw near? His Deity indeed confounds, but his Humanity comforts faint and feeble Souls; his Divine Nature amazeth, but his Humane Nature incourageth us to come unto him; even after his Reſurrection he was pleaſed to Joh. 20. 17. ſend his comfortable meſſage to the Sons of Men, *Go to my Brethren, and ſay unto them, I aſcend to my Father and your Father, and to my God and your* God; now as long as he is not aſhamed to call us Brethren, God Heb. 11. 16. *is not aſhamed to be called our* God. O the ſweet fruit, that we may gather of this Tree, *the real diſtinction of two Natures in Chriſt*. As long as Chriſt is Man as well as God, we have a motive ſtrong enough to appeaſe his Father, and to turn his favourable countenance towards us; here is our happineſs, that *there is* 1 Tim. 1. 5. *one Mediator between* God *and Man, the Man Chriſt Jeſus.*

5. Conſider the Union of the two natures of Chriſt in one and the ſame Perſon; as he was the branch of the Lord, and the fruit of the Earth, ſo theſe two natures were tied with ſuch a Gordian knot, as ſin, hell, and the grave were never able to untie; yea, though in the death of Chriſt there was a ſeparation of the ſoul from the body; yet in that ſeparation, the hypoſtatical Union remained firm, unſhaken and indiſſoluble: in this Meditation thou haſt great cauſe, O my Soul, to admire and adore; wonderful things are ſpoken of thee. O Chriſt! he is God in a Perſon of a God-head, ſo as neither the Father, nor the Holy Ghoſt were made fleſh; and he is man in the nature of man, not properly the Perſon, the humane nature of Chriſt never having any Perſonal ſubſiſtence out of the God-head; this is a myſtery, that no Angel, much leſs man is able to comprehend: we have not another example of ſuch an Union (as you have heard) only the neareſt ſimilitude, or reſemblance we can find, is that of the Branch and Tree into which it is ingraffed; we ſee one Tree may be ſet into another, and it groweth in the Stock thereof, and becometh one and the ſame Tree, though there be two natures or kinds of fruit ſtill remaining therein; ſo in the Son of God made man, though there be two natures, yet both being united into one Perſon, there is but one Son of God, and one Jeſus Chriſt. If thou wilt conſider this *great myſtery of* Godlineſs any further, review what hath been ſaid in the object propounded, where this union is ſet forth more largely and particularly; but eſpecially conſider the bleſſed effects of this union in reference to thy ſelf; as our nature in the perſon of Chriſt, is united to the God-head, ſo our perſons in and by this Union of Chriſt, are brought nigh to God. Hence it is that God doth ſet his Sanctuary and Tabernacle among us, and that he dwells with us; and which is more, that he makes us houſes and habitations, wherein he himſelf is pleaſed to dwell John 17. 20. by his holy Spirit. *Ye are the Temple of the Living God, as God hath ſaid, I will dwell in them, and I will be their God, and they ſhall be my People,* 2 Cor. 6. 16. Was not this Chriſts Prayer in our behalf? *I* 21, 22, 23. *pray not for theſe alone, but for them alſo which ſhall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee; that they alſo may be one in us, that the world may believe that thou haſt ſent me; I in them, and thou in me, that they may be perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* Gal. 4. 6. By reaſon of this hypoſtatical union of Chriſt, the Spirit of Chriſt is given to us in the very moment of our regeneration. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba Father; and hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* As the members of the Body, howſoever diſtinct amongſt themſelves, and all differing from the head, yet by reaſon of one ſoul informing both the head and members, they all make one *compoſitum*, or man; ſo all believers in Chriſt, howſoever diſtinct Perſons amongſt themſelves, and all diſtinct from the Perſon of Chriſt, and eſpecially from the God-head which is incommunicable, yet by one and the ſame ſpirit abiding in Chriſt, and all his Members, they become one, *there is one body, and one* ſpirit: *he that is joyned to the Lord is one Spirit.* Eph. 4. 4. 1 Cor. 6. 17. O my Soul, conſider of this; and in conſidering, believe thy part in this; and the rather, becauſe the means of this union on thy part is a true and lively faith; faith is the firſt effect and inſtrument of the Spirit of Chriſt, diſpoſing and enabling thy ſoul to cleave unto Chriſt, and *for this* Eph. 3. 14, 17. *cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt —— that Chriſt may dwell in your hearts by Faith.*

6. Conſider the Birth of Chriſt, this Man-God, God-Man, who in his divine generation was the Son of God in his humane generation was born in a ſtable, for the ſaving of the Children of men, who were as the ox and mule, having no underſtanding. It were a fruitful meditation to conſider over and over that ſweet reſemblance of Chriſt being *a Vine*, methinks I hear a Voice of my beloved, *Riſe up my love* Cant. 2. 10, 13. *——the fig-tree putteth forth her green figs, and the vine with the tender grapes gives a good ſmell; ariſe, my love, my fair one, and come away,* if Chriſt knocks at the door, who will not awake, and riſe? If Chriſt comes in view, who will not *look unto Jeſus*? If Chriſt the Vine calls us to come ſee the vine, the tender grape, who will not taſte the goodneſs, ſmell the ſweetneſs? And after a little taſte of that goodneſs, and ſweetneſs that is in him, who would not long after more, till we come from the firſt fruits to the laſt fruits of the *Spirit*, even to thoſe viſions and fruitions of Chriſt in Glory? Conſider, O my ſoul, of this Vine, till thou haſt brought Chriſt near and cloſe unto thy ſelf. Suppoſe thy heart, the Garden wherein this Vine was planted, wherein it budded, bloſſomed, and bare fruit; ſuppoſe the Holy Ghoſt came upon thee, and to form and faſhion in thee Jeſus Chriſt; (thus *Paul* beſpeaks the *Galathians, My little Children, of whom I travel in Birth again until Chriſt be formed in you*) would not this affect? Would not the whole ſoul be taken with this? Come, receive Chriſt into thy ſoul: or if that work be done, if Chriſt be formed in thee, O cheriſh him! (I ſpeak of the Spiritual birth) O keep him in thy heart! let him there bud, and bloſſom, and bear fruit; let him fill thy ſoul, with his Divine Graces; O that thou couldſt ſay it Gal. 2. 20. feelingly, *I live; yet not I, but Chriſt liveth in me*: O that this were the Iſſue of thy meditation on Chriſt's Birth! even whiles thou art going with the ſhepherds to *Bethlehem*, and there findeſt thy Saviour lying in a Cratch, that thou wouldſt bring him thence, and make thy heart to be his Cradle! I would not give a farthing for a meditation meerly on the Hiſtory of Chriſt's Birth; either draw virtue from him within, or thy meditation will be fruitleſs.——

7. Conſider thoſe few conſequents after *Chriſts* Birth; every action of *Chriſt* is our inſtruction; here are many particulars, but none in vain; *Chriſt* is conſidered under much variety of notion,

but he is ſtill ſweet under all. Is it poſſible, O my ſoul, that thou ſhouldſt tire thy ſelf in the contemplation of Jeſus Chriſt? If one flower yield thee not pleaſure, or delight, go to a ſecond, a third: Obſerve how the Bees gather honey, after a while that they have ſucked one flower, they go to another; ſo for a while obſerve the circumciſion of *Jeſus Chriſt*, and ſuck there, and gather ſome honey out of that flower; *Chriſt* had never been circumciſed but that the ſame might be done to our ſouls, that was done to his Body: O that the ſame *Chriſt* would do that in us, that was done to him for us. Again, obſerve *Chriſts* preſentation in the Temple, this was the Law of thoſe that firſt opened the Womb; now *Chriſt* was the firſt-born of *Mary*, and indeed *the firſt born of all Creatures*; and he was conſecrated unto God, that by him we might be conſecrate, and made holy; and that by him we might be accepted, when we are offered unto the Lord. Again, obſerve Chriſts flight into *Egypt*; though the infancy is uſually moſt quiet, and devoyd of trouble, yet here life and toyl began together; and ſee how ſpeedily this comes after Chriſts dedication unto God: Alas! Alas! We are no ſooner born again, than we are perſecuted; if the Church travel, and bring forth a Male, ſhe is in danger of the Dragons ſtreams. Again obſerve Mat. 15. 25. Chriſt's return into *Judea*, he *was not ſent, but to the loſt Sheep of the Houſe of Iſrael*; with them alone he was perſonally to converſe in his Miniſtry, in which Rom. 15. 8. reſpect he was called a *Miniſter of Circumciſion*. And where ſhould he be trained, and ſhew himſelf, but amongſt them to whom God had ſent him? The Goſpel firſt began there, and as a preparation to it, Chriſt now in his Childhood returns thither. Again, obſerve Chriſt Diſputing with the Doctors in the Temple; in his very non-age Chriſt gives a taſte of his future proof: ſee how early his divine graces put forth themſelves, *In him were hid* (ſaith the Apoſtle) Col. 2. 3. *all the Treaſures of Wiſdom and Knowledge*; all the treaſures were hid in him, and yet ſome of thoſe treaſures appeared very early betimes: his wiſdom in his very infancy is admired at, nor is it without our pro-1 Cor. 1. 38. fit, for *of God he is made wiſdom unto us.* Again, obſerve how he ſpent the remainder of his Youth, in all his examples he meant our Inſtructions, *He went down with his Parents, and was ſubject to them*; he was not idly bred, but ſerves his Generation in the poor Lam. 3. 27. way of a Carpenter; *It is every way good for a Man to bear God's Yoke even from his Infancy.* Chriſt is enured betimes to the hardſhip of life, and the ſtrict obſervation of the Law, both of God and Nature.

See, O my Soul, what a World of matter is before thee to conſider of: here is *Jeſus* under many a Nation, here's the annunciation of *Jeſus*, the conception of *Jeſus*, the duplicity of natures in *Jeſus*, the real diſtinction, the wonderful union, the nativity of *Jeſus*, together with ſome conſequents after it. Go over theſe with often and frequent thoughts, give not over till thou feeleſt thy Heart begin to warm; true Meditation is as the Bellows of the Soul, that doth kindle and enflame holy affections, and by renewed, and more forceable thoughts, as by renewed, and ſtronger blaſts, it doth renew, and encreaſe the flame.

Sect. 3. *Of deſiring after* Jeſus *in that reſpect.*

3. LET us *deſire after Jeſus*, carrying on the great work of our Salvation at his firſt coming, or incarnation. It is not enough to know, and conſider, but we muſt *deſire*. Now, what is *deſire, but a certain Motion of the Appetite, by which the Soul darts it ſelf towards the abſent good, purpoſely to draw near, and to unite it ſelf thereunto?* The incarnation of Chriſt according to the Letter, was *the deſire of Nations*; ſo the Prophet, *I will ſhake all Nations,* Hag. 2. 7. *and the Deſire of all Nations ſhall come.* O how they that lived before Chriſt, Deſired after this coming of Chriſt! *Abraham* Deſired to ſee that day, Two Thouſand Years and more before it came: it was the expectation of all the Patriarchs. *O when will that day come?* And ſurely the incarnation of Chriſt in the fruit, or efficacy, or application is, or ſhould be, the Deſire of all Chriſtians. There is merit, and vertue in Jeſus Chriſt, in every paſſage of Chriſt, in his conception, incarnation; in his Birth, and in thoſe conſequents after his Birth; now to make theſe ours, that we may have our ſhare, and part, and intereſt in them, we muſt here begin; O my ſoul, do thou *deſire*, do thou ſeek to poſſeſs thy ſelf of Chriſt; ſet thy *deſire* (as the Needle-point) aright, and all the reſt will follow: never will union be with the abſent good, but the Soul by Deſire, muſt firſt dart it ſelf towards it. True it is, and pity it is, Millions of Souls ſtand at a diſtance from Jeſus Chriſt, and why? they have no deſire towards him: but, O that my Soul, and thy Soul (whoſoever thou art that readeſt) would Deſire! O that we could Deſire, and long after him until we languiſh, and be compelled to cry out with the Spouſe; *Stay me with flaggons, and com-* Cant. 2. 5. *fort me with Apples, for I am ſick of Love.*

Is there not good reaſon for it? What is there in Chriſt that is not Deſirable? View over all thoſe excellencies of his conception; of his two natures, really diſtinguiſhed, and yet wonderfully united; of his Birth; of thoſe few conſequents after his Birth: but above all, ſee the fruit of all; he was conceived that our conceptions might be ſanctified: he was the Son of Man, that he might ſuffer for us; and the Son of God, that he might ſatisfie divine juſtice: he was God and Man in one perſon, that we might be one with him, *Members of his Body, and of his Fleſh,* Eph. 5. 30. *and of his Bones*; he was born of the Virgin, that there might be a ſpiritual conception and birth of Chriſt in our Virgin hearts; or he was conceived and born, that we might conceive the grace of Chriſt in our hearts, and bring it forth in our lives; What? Are not theſe deſirable things? Never tell me of thy preſent enjoyments, for never was Chriſt ſo enjoyed in this life, but thou haſt cauſe to deſire yet more of Chriſt: It is worth thy obſervation, that Exod. 33. 18. *Spiritual deſires after Chriſt, do neither load, nor cloy the heart, but rather open, and enlarge it for more and more*; Who was better acquainted with God than *Moſes*? and yet, Who was more importunate to know him better? *I beſeech thee ſhew me thy glory*: And, Who Phil. 1. 23. was more acquainted with Chriſt than *Paul*? and yet who was more importunate to be with him nearer? *I deſire to be diſſolved, and to be with Chriſt.* Further and further union with Chriſt, and communion with Chriſt, are moſt deſirable things, and are not theſe the fruits of his incarnation? The effects of his hypoſtatical, perſonal union? More and more peace, and love, and reconciliation betwixt God and us are deſirable things; and are theſe the fruits of Chriſts birth, the effects of his budding out of the Earth? Was it not then, *That Righteouſneſs looked down from Heaven? That Mercy and Truth met together, and Righteouſneſs and Peace kiſſed each other?* An higher degree of holineſs, ſanctification, likeneſs to God and Chriſt are deſirable things; and are not theſe the fruits of circumciſion, and Preſentation to the Lord, the effects of all thoſe conſequents that follow after his Birth? Come, Soul, and ſtir up thy deſires; true deſires are not wavering and full, but reſolute and full of quickneſs; obſerve how the nature of true deſires in Scripture is ſet forth by the moſt pathetical and ſtrong ſimilitudes of *Hunger and Thirſt*, and thoſe not common neither, but by *The panting of a tyred Hart after the Rivers of waters*, and by *the gaping of dry ground after ſome ſeaſonable ſhowers*. O then! how is it that the paſſages of thy deſires are ſo narrow, and almoſt ſhut up? Nay, How is it that thy Veſſels are ſo full of contrary qualities, that there is ſcarce any room in thy Soul for Chriſt, and all his Train? Will not the deſires of the Patriarchs witneſs againſt thee? How cryed they after Chriſt's coming in the Fleſh? Pſal. 144. 5 *Bow the Heavens, O Lord, and come down*, Pſal. 144. 5. *Oh that thou wouldeſt rent the Heavens, that thou wouldſt* Iſa. 64. 1. *come down*, Iſa. 64. 1. *Drop down ye Heavens from above, and let the Skies pour down Righteouſneſs, let the* Iſa. 45. 8. *Earth open, and bring forth Salvation*, Iſa. 45. 8. Is it poſſible that their deſires ſhould be more vehement after Chriſt than ours? They lived on the dark-ſide of the Cloud, but we on the bright-ſide; the veil was upon their hearts, which veil is done away in Chriſt; they ſaw Chriſt afar off, and their ſight 2 Cor. 3. 18. was very dim, and dark; *But we all with open face, as in a Glaſs, behold the glory of the Lord.* One would think, the leſs any thing is known, the leſs it ſhould be deſired: O my Soul, either thou art more ignorant of Chriſt, than the Patriarchs of old, or thy heart is more out of frame than theirs; ſuſpect the latter, and blame thy heart, it may be thy turpid and ſluggiſh nature hath laid thy deſires aſleep, if an hungry man will ſleep, his hunger will ſleep with him: But, O ſtir up, and awake thy deſires! Preſent before them that glorious object, *the incarnation of Jeſus Chriſt*; it is an object which the very *Angels deſire to look into*, and Art not thou more concern'd in it than the Angels? is not the fruit of the incarnation thine, more eſpecially thine? Come then, ſtir up thoſe motions of thy appetite, by which the Soul darts it ſelf towards the abſent good; draw nearer and nearer till thou comeſt to union and enjoyment, cry after Chriſt, *Why is his Chariot* Judg. 5. 28 *ſo long in coming? Why tarry the Wheels of his Chariots?*

Sect. 4. *Of hoping in Jeſus in that reſpect.*

4. LET us *Hope in Jeſus*, carrying on the great work of our Salvation at his firſt coming, or incarnation. Only here remember, I ſpeak not of every *hope*, but only of ſuch an hope as is grounded on ſome certainty and knowledge. This is the main queſtion, whether Chriſt's incarnation belongs unto me? The Prophet tells us, that Iſa. 9. 6. *Unto us a Child is born, and unto us a Son is given.* But how may I hope that this Child is born to me? and that this Son is given to me? what ground for that? Out of theſe words of the Prophet, I ſhall draw a double Evidence, which may be inſtead of all: our firſt Evidence from the former words, *Unto us a Child is born*; our ſecond Evidence from the latter words, *unto us a Son is given.* 1. From the former words I lay down this poſition, *unto us a Child is born, if we are new born*; the ſureſt way to know our intereſt in the Birth of Chriſt, is to know Chriſt born in us, Gal. 4. 19. or *formed in us*, as the Apoſtle ſpeaks. The new Birth is the effect of Chriſts Birth, and a ſure ſign that Chriſt is born to us. Say then, O my Soul, Art thou born anew? is there in thee a new nature, a new Principle? Is the Image of God and of Chriſt in thy Soul? ſo the Apoſtle ſtiles it *the bearing of* 1 Cor. 15. 19. *the Image of the heavenly*; why then was Chriſt incarnate for thee; if thy new Birth be not clear enough, thou may'ſt try it further by theſe following rules.

1. Where this new Birth is, there are new deſires, new comforts, new contentments. Sometimes with the Prodigal thou waſt content with husks, but now nothing will ſatisfie thee, but thy Fathers manſion, and thy Fathers feaſts; ſometimes thou mindeſt only earthly things, but now the favour of God, the light of his countenance, ſociety with him, and enjoying of him, are thy chief deſires; this is a good ſign! *David's* heart and fleſh, and all breathed after God; *My Soul longeth; ye even* Pſal. 84. 2. *fainteth for the Courts of the Lord, my heart and fleſh cryeth out for the living God.* Men truly regenerate, do not judge it ſo happy to be wealthy, great, and honoured in the World, as to have the light of God's favour ſhine upon them; O my Soul, doſt thou ſee the glory of the World, and thou falleſt down to worſhip it? doſt thou ſay in the increaſe of worldly comfort, it is good to be here? Then fear thy ſelf; but if theſe things compared with Chriſt, are vain, and light, and of poor and mean eſteem, then hope well, and be aſſured that thou art born again, and that Chriſt is formed in thee.

2. Where this new birth is, there is new words, new works, new affections, a new converſation, *Old* 2 Cor. 5. 17. *things are paſſed away, behold, all things are become new. Paul* once a Perſecutor, but, *Behold now he prayeth.* Acts 9. 11. *And ſuch were ſome of you, but now ye are waſhed, now* 1 Cor. 6. 11. *ye are ſanctified, now ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*; As every man is, ſo is he affected, ſo he ſpeaks, and ſo he lives; if thy life be ſupernatural, ſo is thy affections, ſo is thy words, ſo is thy converſation; *Paul* lived a Life once of a bloody Perſecutor, he breathed out threatnings againſt all the Profeſſors of the Lord Jeſus, but now it is otherwiſe; *The life which I* Gal. 2. 20. *now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* O my Soul, haſt thou the old converſation, the old affections, the old diſcourſe, the old paſſions, thou uſedſt to have? What? Is thy heart a den of luſts, a cage of unclean imaginations? Then fear thy ſelf, there cannot from a ſweet Fountain come forth bitter ſtreams; there cannot from a refined Spirit, as refined, come forth corrupted actions, or imaginations; *a Thorn cannot ſend forth Grapes*, ſaith Chriſt; ſo neither can a Vine ſend forth Thorns, ſay we. I know there is the beſt, ſomething of fleſh, as well as of the Spirit; but if thou art new born, then thou canſt not but ſtrive againſt it, and wilt endeavour to conquer it.

3. Where this new birth is, there is a new nature, a new principle; *Peter* calls it *the hidden man of the heart*, 1 Pet. 3. 4. *the divine nature.* 2 Pet. 1. 4 *Paul* calls it *the inward man*; Rom. 7. 22. *the new creature*, 2 Cor. 5. 17. it is compared to a *Root*, to a *Fountain*, to a *Foundation*, and for want of this Foundation, we ſee now in theſe ſad times ſo much inconſtancy, and unſetledneſs in ſome profeſſors themſelves, many have gotten new and ſtrange notions, but they have not new natures, new Principles of grace; if grace were but rooted in their hearts, though the winds did blow, and ſtorms ariſe, they would continue firm and ſtable, as being founded upon a rock. Never tell me of profeſſion, ſhew outward action, outward converſation, outward duties of Religion; all this may be, and yet no new Creature; you have ſome brutes that can act many things like men, but becauſe they have not an humane nature, they are ſtill brutiſh; ſo many things may be done in a way of holineſs, which yet come not from this inward principle of renovation, and therefore it is but copper, and not gold; miſtake not O my Soul in this, which is thy beſt and ſureſt evidence: though I call the new Birth *a new Creature*, my meaning is not as if a new faculty were infuſed into him that is new born; a man when he is regenerate, hath no more faculties in his Soul than he had before his regeneration; only in the work of regeneration; thoſe abilities which the man had before, are now improved, and made ſpiritual; and ſo they

work now ſpiritually, which before wrought naturally. As in the reſurrection from the dead, our bodies ſhall have no more, nor other parts and members then they had before, only thoſe parts and members which now are natural, ſhall then by the power of God be made ſpiritual. *It is ſown a natural Body,* 1 Cor. 15. 44. *it is raiſed a ſpiritual Body; there is a natural Body, and there is a ſpiritual Body*; ſo the ſame faculties, and the ſame abilities which before regeneration were but natural, are now ſpiritual, and work ſpiritually, they are all brought under the government of the Spirit of Chriſt; a lively reſemblance of this change in the faculties of the Soul, we may diſcern in thoſe natural and ſenſitive faculties, which we have common with beaſts; as to live, to move, to deſire, to feel, the beaſts having no higher principle then ſenſe, uſe them ſenſually; but a man enjoying the ſame faculties under the command of a reaſonable Soul, he uſeth them rationally: ſo is it in a regenerate man; his underſtanding, will, and affections, when they had no other command but reaſon, he only uſed them rationally, but now being under the guiding of the Spirit of Chriſt, they work ſpiritually, and he uſeth them ſpiritually; and hence it is that a regenerate Rom. 8.1. Gal. 5. 18, 26. man is every where in Scripture, ſaid to *walk after the Spirit*; to *be led by the Spirit*, to *walk in the Spirit*; the Spirit (by way of infuſing or ſhedding) gives power, an ability, a ſeed, a principle of ſpiritual life, which the Soul had not before; and from this principle of ſpiritual life planted in the Soul, flows or ſprings thoſe ſpiritual motions and operations (as the Spirit leads them out) according to the habit, or principle of the new Creature, the divine nature, the ſpiritual life infuſed. Come then, look to it O my Soul, What is thy principle within? Conſider not ſo much the outward actions, the outward duties of Religion, as that root from whence they grow, that Principle from whence they come: they are fixed ones, ſettled ones by way of life in thee? Clocks have their motions, but they are not motions of life, becauſe they have no principles of life within. Is there life within? then art thou born again, yea, even *unto thee a Child is born.* This is one evidence.

2. From the latter words, I lay down this poſition *unto us a Son is given, if we are God's Sons.* The beſt way to know our Intereſt in the Son of God, it is to know our ſelves to be God's Sons by grace, as Chriſt was God's Son by nature: Chriſtians to whom Chriſt is given, are co-heirs with Chriſt, only Chriſt is the firſt-born, and hath the preheminence in all things; our ſonſhip is an effect of Chriſts ſonſhip, and a ſure ſign that *unto us a Son is given.* Say then, O my *Soul*, Art thou a Son of God? Doſt thou reſemble God (according to thy capacity) being holy, even as he is holy? Why then? Chriſt was incarnate for thee, he was given to thee. If thy ſonſhip be not clear enough, thou by theſe following Rules may'ſt try it further.

Mal. 1. 6. 1. The Sons of God, Fear God, *If I be a Father, Where is my honour?* (ſaith God) *If I be a Maſter, Where is my Fear?* If I be a Son of God, there will be an holy Fear and Trembling upon me in all my approaches unto God. I know there is a ſervile mercenary Fear, and that is unworthy, and unbeſeeming the Son of God; but there is a filial Fear, and that is an excellent check, and bridle to all our wantonneſs: What Son will not fear the frowns and anger of his loving Father? *I dare not do this* (will 1 Pet. 1. 17 he ſay) *my Father will be offended; and I, Whether ſhall I go?* Agreeable to this is the Apoſtles advice. *If ye call on the Father, paſs your ſojourning here with Fear.*

2. The Sons of God Love God, and Obey God out of a principle of Love. Suppoſe there were no Heaven, or Glory to beſtow upon a regenerate perſon, yet would he Obey God out of a principle of Love? Heb. 11. 26. not that it is unlawful for the Child of God to have an Eye unto the recompence of reward; *Moſes's* reaſon of *eſteeming the reproach of Chriſt greater riches than the treaſure of* Egypt was, *for that he had reſpect unto the recompence of reward*: he had reſpect, in the original, *he had a fixed intent Eye*; there was in him a Love of the reward, and yet withal a Love of God, and therefore his Love of the reward was not mercenary: but this, I ſay, though there were no reward at all, a Child of God hath ſuch a principle of Love within him, that for Loves ſake he would Obey his God; he is led by the Spirit, and and therefore he Obeys; now the Spirit that leads him, is a Spirit of Love; and *as many as are led by* Rom. 8. 14 *the Spirit of God, are the Sons of God.*

3. The Sons of God imitate God in his Love and Goodneſs to all Men. Our Saviour amplifies this excellent property of God: *He cauſeth his Sun to ſhine upon good and bad?* and thence he concludeth, Mat. 5. 41. *Be ye perfect, as your heavenly Father is perfect.* Goodneſs to bad men is the higeſt degree of Grace, and as it were the perfection of all: O my Soul, Can'ſt thou imitate God in this? Conſider how thy Father bears it; though the wicked provoke him day by day, yet for all that he doth not quickly revenge; vengeance indeed is only his, and he may in juſtice do what he will that way; and 'its the opinion of ſome, that if the moſt patient man in the World ſhould but ſit in God's Throne one day, and ſee, and obſerve the doings, and miſcarriages of the Sons of Men, he would quickly ſet all the World on Fire; yet God ſeeth all, and for all that He doth not make the Earth preſently to gape, and devour us; He puts not out the glorious Light of the Sun, He doth not diſſolve the Work of Creation, he doth not for Man's Sin preſently blaſt every thing into Duſt: What an excellent pattern is this for thee to Write after? Can'ſt thou but forgive thy Enemies? Do well to them that do evil to thee? O this is a ſure ſign of Grace and Sonſhip! It is ſtoried of ſome Heathens, who beating a Chriſtian almoſt to Death, asked him, Mat. 5. 44. *What great matter did Chriſt ever do for him?* Even this (ſaid the Chriſtian) *That I can forgive you, though you uſe me thus cruelly*; here was a Child of God indeed: It is a ſweet reſemblance of our Father, and of our Saviour Jeſus Chriſt, to *Love our Enemies, to Bleſs them that Curſe us, to do good unto them that hate us, to pray for them that deſpitefully uſe us, and Perſecute us.* O my Soul look to this, conſult this ground of Hope; if this Law be written in thy Heart, write it down amongſt thy evidences, that thou art God's Son, yea, that even unto thee a Son is given.

To review the grounds: What? Is a Child born to me? and a Son given to me? What? Am I indeed new Born? Am I indeed God's Son, or Daughter? Do I upon the ſearch find in my Soul new deſires, new comforts, new contentments? What? are my words, my works, and affections, and converſation new? Is there in me a new nature, a new principle? Hath the Spirit by way of infuſing or ſhedding, given me a new Power, a new Ability, a Seed of Spiritual Life, which I had not before? Do I upon the ſearch find that I fear God, and love God, and imitate God in ſome good meaſure in his love and goodneſs towards all Men? Can I indeed, and really forgive an Enemy, and according to opportunity and my ability do good unto them that do evil unto me? Why ſhould I not then confidently and comfortably *hope*, that I have my ſhare and intereſt in the Birth of Chriſt, in the bleſſed Incarnation and Conception of Jeſus Chriſt? Away, away, all deſpair, and dejections, and diſpondencies of Spirit! If theſe be my grounds of Hope, it is time to hold up head, and heart, and hands, and all with cheerfulneſs and confidence, and to ſay with the Spouſe, *I am my beloveds, and my beloved is mine.*

Sect. 5. *Of Believing in Jeſus in that reſpect.*

5. LET us *Believe on Jeſus*, carrying on the great work of our Salvation at his firſt coming or Incarnation. I know many ſtaggerings are oft in Chriſtians, *What, is it likely that Chriſt ſhould be Incarnate for me? That ſuch a God ſhould do ſuch a thing, for ſuch a ſinful, woful, abominable wretch as I am?* Ah my Soul, put thy propriety in Chriſt's Incarnation out of diſpute, that thou may'ſt be able to ſay, *As God was manifeſt in the Fleſh, and I may not doubt it; ſo God is manifeſt in me, and I dare not deny it.*

But to help the Soul in this choice Duty, I ſhall firſt propoſe the hindrances of Faith. 2. The helps of Faith in this reſpect. 3. The manner how to act our Faith. 4. The encouragements to bring on the Soul to believe its part in this bleſſed Incarnation of Jeſus Chriſt.

For the firſt, there are but three things that can hinder Faith; As——

1. The exceeding unworthineſs of the Soul; and to this purpoſe are thoſe complaints, *What? Chriſt Incarnate for me? for ſuch a dead Dog as I am? What King would dethrone himſelf, and become a Toad to ſave Toads? And am not I at a greater diſtance from God, than a Toad is from me? Hath not Sin made my Soul more ugly in God's Eye, than any loathſome Toad can be in my Eye? O I am leſs than the leaſt of all God's Mercies, I am fitter for Hell and Devils, than for Union and Communion with God and Chriſt; I dare not, I cannot Believe.*

2. The infinite exactneſs of divine juſtice which muſt be ſatisfied; a Soul deeply and ſeriouſly conſidering of this, it ſtartles thereat, and cries, O what will become of my Soul? One of the leaſt Sins that I ſtand guilty of, deſerves Death, and eternal wrath, *The wages of Sin is Death*: and I cannot ſatisfie; though I have treſpaſſed to many millions of Talents, I have not one mite of mine own to pay; O then how ſhould I believe? What thoughts can I entertain of Gods Mercy and Love to me-ward? God's Law condemns me, my own Conſcience accuſeth me, and Juſtice will have its due.

3. The want of a Mediator, or ſome ſuitable Perſon, which may ſtand between the Sinner and God. If on my part there be unworthineſs, and on God's part exact and ſtrict, and ſevere Juſtice; and withal I ſee no Mediator, which I may go unto, and firſt cloſe withal, before I deal with the infinite glory of God himſelf, how ſhould I but deſpair, and cry out? *O wretched man that I am! O that I had never been! or if I muſt needs have a being; Oh that I had been a Toad, or Serpent, or any venemous Creature rather than a Man; for when they die they periſh, and there's an end of them; but the end of a reprobate Sinner is torment without end: O wo and alas! I cannot believe there's no room for faith in this caſe!* theſe are the hindrances.

2. The helps of Faith in this ſad condition, are theſe.

1. A conſideration that God is pleaſed to paſs by, and to overlook the unworthineſs of his poor Creatures; this we ſee plain in the very act of his Incarnation; himſelf diſdains not to be as his poor Creatures to wear their own Fleſh, to take upon him humane nature; and in all things to become like unto man, Sin only excepted.

2. A conſideration that God ſatisfies Juſtice, by ſetting up Chriſt, who is Juſtice it ſelf; now was it that *Mercy and Truth met together, and Righteouſneſs and Peace kiſſed each other*; now was it that free grace and merit, that fulneſs and nothingneſs were made one; now was it that all things became nothing, and nothing all things; our nature which lay in rags, was enriched with the unſearchable treaſures of glory; now was it that God was made fleſh; and ſo that fleſh which was ſo weak, as not able to ſave its own life, was now enabled to ſave millions of ſouls, and to bring forth the greateſt deſigns of God; now was it that truth ran to mercy, and embraced her, and righteouſneſs to peace, and kiſſed her, in Chriſt they meet, yea in him was the infinite exactneſs of God's Juſtice ſatisfied.

3. A conſideration that God hath ſet up Chriſt as a Mediator: that he was incarnate in order to reconciliation, and ſalvation of ſouls, but for the accompliſhment of this deſign Chriſt had never been incarnate; the very end of his uniting fleſh unto him, was in order to the reconciliation of us poor ſouls; alas we had ſinned, and by ſin deſerved everlaſting damnation, but to ſave us, and to ſatisfie himſelf, God takes our nature and joins it to his Son, and calls that *Chriſt a Saviour*: This is the Goſpel-notion of Chriſt, for what is Chriſt, but *God himſelf in our nature, tranſacting our peace?* In this Chriſt is that fulneſs, and righteouſneſs, and love, and bowels to receive the firſt acts of our faith; and to have immediate union and communion with us; indeed we pitch not our faith firſt or immediately on God himſelf; yet at laſt we come to him, and our faith lives in God (as one ſaith ſweetly) before it is aware, through the ſweet intervention of that perſon which is God himſelf, only called by another name, *the Lord Jeſus Chriſt*; and theſe are the helps of faith in reference to our unworthineſs, Gods juſtice, and the want of a Mediator betwixt God and us.

3. The manner how to act our faith on Chriſt incarnate, is this——

1. Faith muſt directly go to Chriſt: we find indeed in the Bible ſome particular promiſes of this and that grace: and in proper ſpeaking the way to live by faith, it is to live upon the promiſes in the want of the thing, or to apprehend the thing it ſelf contained in the promiſe: but the promiſes are not given to the elect immediately without Chriſt; no, no, firſt Chriſt, and then all other things, *Encline your ears, and come unto me*; 1. Come unto Chriſt, and then *I will make an everlaſting Covenant*, (which contains all the promiſes) *even the ſure Mercies of* Iſa. 55. 3.
David. As in marriage, the Woman firſt conſents to have the man, and then all the benefits that neceſſarily follow; ſo the ſoul by faith, firſt pitcheth upon Chriſt himſelf, and then on the privileges that flow from Chriſt. Say ſoul, doſt thou want any temporal Bleſſing; ſuppoſe it be the payment of Debts, thy dayly Bread, Health, &c. Why? look now through the Scripture for promiſes of theſe things, and let thy faith act thus, *If God hath given me Chriſt, the* Pſal. 23. 1.
greateſt bleſſing, then certainly he will give me all theſe things ſo far as they may be for my good: in the twenty third Pſalm, we find a bundle of promiſes, but he begins thus, *The Lord is my Shepherd*, ſaid *David* and what then? *Therefore I ſhall not want*; the believing Patriarchs through faith, *ſubdued Kingdoms,* Heb. 11.
wrought righteouſneſs, obtained promiſes, ſtopped the 33.
Mouths of Lions, did wonders in the world; but what did they chiefly look to in this their Faith; Surely to *the promiſe to come*, and to that *better thing,* v 39. 40.
Chriſt himſelf; and therefore the Apoſtle concludes, *having ſuch a cloud of witneſſes*, that thus lived and died by faith, *let us look unto Jeſus, the Author and fini-* Heb. 12. 2.
ſher of our Faith.

2. Faith muſt directly go to Chriſt as God in our fleſh; ſome think it a carnal apprehenſion of Jeſus Chriſt, to know him as in fleſh; I confeſs to know him only ſo, and abſolutely ſo; to conſider Jeſus no other way but as having fleſh, and going up and down in weakneſs; it is no better than a carnal apprehenſion; but to conſider Chriſt as God in fleſh, and to conſider that fleſh as acted by God, and filled with God, it is not a carnal, but a true and ſpiritual apprehenſion of Jeſus Chriſt; and hither is faith to be directed immediately; and in the firſt place; ſuppoſe a caſe of danger by ſome enemies; and I find a promiſe of protection from my enemies, I look on that; but in the firſt place thus I argue, if the Lord hath given me Chriſt (God in the fleſh) to ſave me from Hell, then much more will he ſave me from theſe fleſhly enemies. Thus *Judah* had a promiſe, that *Syria* ſhould not prevail againſt *Judah*, they doubted of this, but how doth the Lord ſeek to
Iſa. 7. 14. aſſure them? why thus, *a Virgin ſhall conceive and bear a Son, and his name ſhall be Immanuel*: this ſeems a ſtrong reaſon to fleſh and blood; I knew one turn infidel, and to deny Jeſus Chriſt upon this very argument. *Ah (thought he) what a grand impoſture is this, that Chriſt's conception, and Chriſt's birth many years after, ſhould be a preſent ſign of ruin of* Razin *King of* Aram, *and of the preſervation of* Ahaz *King of* Judah? alas poor ſoul, he was not acquainted with this art of *living by faith*; he might have ſeen the very ſame
Iſa. 94. 6. reaſon elſewhere; *the yoke of their burthen, and the ſtaff of their ſhoulder, and the rod of their oppreſſor ſhould be broken——for unto us a Child is born, and unto us a Son is given*; if their faith had not firſt reſpected Chriſt incarnate, they could never have expected any temporal deliverance by that promiſe of deliverance, firſt laid down; But in this way they might, and ſo may we.——You will ſay what's this to us? they looked for Chriſt to come in the fleſh, but now he is come, and that time and deſign is gone and paſt many a year ſince; I anſwer no, the time is gone, but the deſign is not, Chriſt remains God in the fleſh to this very day; he came not as once to manifeſt himſelf in fleſh, to ſatisfie Gods juſtice in the fleſh for ſin, and ſo to lay it down again; that fleſh remains, and ſhall remain; nor is it without uſe, for all the ſpirit and life which the Saints now have, or which the Saints ſhall have unto the end of the World it is to be conveyed through that fleſh, yea the Spirit it ſelf dwells in it, & is conveyed through it, & therefore if they had ſo much Goſpel ſpirit in the time of the Old Teſtament (which indeed was rare) how much more ſhould we go to Chriſt as God in the fleſh, and look upon it as a ſtanding Ordinance, and believe perfectly on it;

3. Faith muſt go and lie at the feet of Chriſt; Faith muſt fix and faſten it ſelf on this God in our fleſh: ſome go to Chriſt, and *look on Jeſus* with looſe and tranſient glances, they bring in but flaſhy, ſecondary, ordinary actings of faith, they have but courſe and common apprehenſions of Jeſus Chriſt. Oh! But we ſhould come to Chriſt with ſoleman ſerious ſpirits; we ſhould *look on Jeſus* piercingly, till we ſee him as God is in him, and as ſuch a Perſon thus and thus qualified from Heaven; we ſhould labour to apprehend what is the riches of this glorious Myſtery of Chriſt's *Incarnation*; we ſhould dive into the depths of his glorious actings; we ſhould ſtudy this Myſtery above all other ſtudies; nothing is ſo pleaſant, and nothing is more deep; that one Perſon ſhould be God and Man, that God ſhould be Man in our Nature, and yet not aſſume the Perſon of a Man; that Bleſſedneſs ſhould be made a Curſe, that Heaven ſhould be let down into Hell, that the God of the World would ſhut himſelf up (as it were) in a body; that the inviſible God ſhould be made viſible to ſenſe; that all things ſhould become nothing, and make it ſelf of no Reputation; that God ſhould make our Nature, which had ſinned againſt him, to be the great Ordinance of reconciling us unto himſelf; that God ſhould take our fleſh, and dwell in it with all his fulneſs, and make that fleſh more Glorious than the Angels and advance that fleſh into oneneſs with himſelf, and through that fleſh open all his Councils and rich diſcoveries of love and free-grace unto the Sons of men; that this Man-God, God-Man ſhould be our Saviour, Redeemer, Reconciler, Father, Friend; Oh what myſteries are theſe! no wonder if when Chriſt was born, the Apoſtle cries, *we ſaw his glory*, John 1. 14.
as of the only begotten Son of God; noting out, that at firſt ſight of him, ſo much glory ſparkled from him as could appear from none, but a God walking up and down the World. O my ſoul, let not ſuch a Treaſury be unlookt into; ſet Faith on work with a redoubled ſtrength; ſurely we live not like men under this great deſign, if our eye of Faith be not firmly and ſtedfaſtly ſet on this. O that we were but inſighted into theſe glories! that we were but acquainted with theſe lively diſcoveries? how bleſ-
ſedly might we *live by the Faith of the Son of God, who* Gal. 2. 20.
loved us, and gave himſelf for us. 4. Faith muſt look principally to the end and meaning of Chriſt as God coming in the Fleſh. Now what was the deſign and meaning of Chriſt in this? The Apoſtle anſwers, *Rom.* 8. 3. *God ſent his Son in the likeneſs* Rom. 8. 3.
of ſinful Fleſh, to Condemn ſin in the fleſh, (*i. e.*) God the Father ſent into the World his eternal and only begotten Son, whom in his eternal counſel he had deſigned to the Office of a Mediator, to take away or aboliſh in the firſt place Original Sin. Mark theſe two words, *he condemned Sin in the Fleſh*; the firſt word *condemned*] is by a *Metonymy* put for that which follows Condemnation, namely for the aboliſhing of Sin; as condemned perſons uſed to be cut off, and to be taken out of the World, that they may be no more; ſo Chriſt hath condemned or aboliſhed this Sin. For the ſecond word, *in the Fleſh*] is meant that Human Nature which Chriſt aſſumed: he aboliſhed Sin altogether in his own nature; and that Fleſh of his being perfectly holy, and the holineſs of it being imputed unto us, it takes away our guilt in reſpect of the impureneſs of our Nature alſo. Some may object, if this were ſo, then were we without Original Sin; I anſwer, the Fleſh or the Nature which Chriſt took upon him, was altogether without ſin; and by imputation of it we are in proportion freed from ſin; Chriſt had not the leaſt ſpot of Original Sin; and if we are Chriſt's, then is this ſin in ſome meaſure aboliſhed and taken out of our Hearts. But howſoever the filth of this ſin may remain in part, yet the guilt is removed: in this reſpect the purity of Chriſt's Humane Nature is no leſs reckoned to us for the curing of our defiled Nature, than the ſufferings of Chriſt are reckoned to us, for the remiſſion of our actual Sins. O my ſoul, look to this end of Chriſt as God in the Fleſh; if thou conſider him as made Fleſh and Blood, and laid in a Manger, think withal, that his meaning was to condemn ſin in our Fleſh; there flows from the Holineſs of Chriſt's Nature ſuch a power, as countermands the power of our Original Sin, and acquits and diſcharges from the condemnation of the ſame ſin: not only the Death, and Life, but alſo the Conception and Birth of Chriſt hath its influence into our Juſtification. Oh the ſweet that a lively Faith may draw from this Head!

4. The Encouragements to bring on Souls to

believe on Chriſt Incarnate, we may draw——

1. From the excellency of this Object. This very Incarnation of Chriſt is the Foundation of all other actings of God for us; it is the very Hinge or Pole on which all turn; it is the Cabinet wherein all the Deſigns of God do lie; Election, Redemption, Juſtification, Adoption, Glorification, are all wrapt up in it; it is the higheſt pitch of the Declaration of Gods Wiſdom, Goodneſs, Power and Glory; Oh what a ſweet Object of Faith is this! I know there are ſome other things in Chriſt which are moſt proper for ſome Acts of Faith; as Chriſt dying is moſt proper for the pardon of actual Sin; and Chriſt riſing from the Dead is moſt proper for the evidencing of our Juſtification; but the ſtrongeſt, pureſt Acts of Faith are thoſe which take in Chriſt as ſuch a perſon, laid out in all this Glory, Chriſt's Incarnation is more general than Chriſt's Paſſion, or Chriſt's Reſurrection, and (as ſome would have it) includes all Chriſt's Incarnation holds forth in ſome ſort Chriſt in his fulneſs, and ſo it is the full and compleat ſubject of our Faith; or if it be only more comprehenſive, Why, then it requires more comprehenſive Acts of Faith, and by conſequence we have more enjoyments of Chriſt this way, than any other way: Come poor Soul, I feel, I feel thy eyes are running to and fro the World, to find comforts and happineſs on Earth: O come, caſt thy eyes back, and ſee Heaven and Earth in one Object! look fixedly on Chriſt Incarnate! there is more in this, than in all the variety of this World, or of that World to come. Here is an Object of Faith, and Love, and Joy, and Delight; here is a *Compendium* of all Glories; here is one for a heart to be taken with to all Eternity. O lay thy mouth to this Iſa. 66.11. Fountain? *ſuck and be ſatisfied with the Breaſts of his Conſolation; Milk out and be delighted with the brightneſs of his Glory.*

2. From the ſuitableneſs of this Object. Chriſt Incarnate is moſt ſuitable for our Faith to act upon. We are indeed to believe on God; but God eſſentially is the utmoſt Object of Faith; we cannot come to God, but in and through Chriſt; alas, God is offended, and therefore we cannot find ground immediately to go to God; Hence you heard that *Faith muſt directly go to Chriſt as God in our Fleſh.* O the infinite condeſcentions of God in Chriſt! God takes up our Nature and joyns it to himſelf as one perſon, and lays out that before our Faith, ſo that here is God, and God ſuited to the particular ſtate and condition of the Sinner. Oh now with what boldneſs may our Souls draw nigh to God; Why art thou ſtrange poor Soul; Why ſtandeſt thou afar off, as if it were death to draw nigh? Of whom art thou afraid? Is God come down amongſt men, and can'ſt thou not ſee him, leſt thou die and periſh? Oh look once more, and be not diſcouraged! See, God is not come down in Fire, God is not deſcended in the Armour of Juſtice and everlaſting burnings; No, no, he is clothed with the Garments of Fleſh, he ſweetly deſires to converſe with thee after thy own form, he is come down to beſeech thee, to ſee with thine own eyes thy eternal happineſs. *q. d. Come poor Soul, come, put in thy hands, and feel my heart how it beats in love towards thee.* O the wonder of Heaven! it is the cry of ſome poor Souls, *Oh that I might ſee God*! lo here God is come down in the likeneſs of man, he walks in our own ſhape amongſt us; it is the cry of others, *O that I might have my heart united to God* why, he is come down on this very purpoſe, and hath united our Nature unto himſelf. Surely God hath left all the World without excuſe: Oh that ever there ſhould be an heart of unbelief, after theſe ſenſible demonſtrations of Divine Glory and Love? Why Soul, wilt thou now ſtand off? Tell me, what wouldſt thou have God do more? Can he manifeſt himſelf in a more taking, alluring, ſuitable way to thy condition? Is there any thing below fleſh wherein the great God can humble himſelf for thy good? Come, think of another and a better way, or elſe for ever believe. Methinks it is ſad to ſee believers ſhy in their approaches to God, or doubtful of their acceptance with God, when God himſelf ſtoops firſt, and is ſo in love with our acquaintance, that he will be of the ſame nature that we are. O let not ſuch a Rock of ſtrength be ſlighted, but every day entertain ſweet and precious thoughts of Chriſt being Incarnate; enure thy heart to a way of believing on this Jeſus, as he carries on the great work of thy Salvation at his firſt coming or Incarnation.

3. From the Goſpel-tenders and offers of this bleſſed Object to our Souls. As Chriſt is come in our nature to ſatisfie, ſo he comes in the Goſpel freely and fully to offer the terms of Love; therein are ſet out the moſt rich and alluring expreſſions that poſſibly can be; therein is ſet out that this *Incarnation of Chriſt* was Gods own acting, out of his own Love and Grace, and Glory; therein is ſet out the Birth, and Life, and Death of Chriſt; and this he could not do, but he muſt be Incarnate: God takes our Fleſh, and he uſeth that as an Organ, or Inſtrument whereby to act; he was Fleſh to ſuffer, as Mat. 11. 28. he was Spirit to ſatisfie for our Sins. Methinks I might challenge Unbelief, and bid it come forth; let it appear if it dare before this conſideration: What, is not God Incarnate enough to ſatisfie thy conſcience? Come nigh, poor Soul! hear the Voice of Chriſt inviting: *Come unto me all ye that are weary, and heavy laden with Sin*; and O let theſe rich and glorious openings of the heart of Chriſt overcome thy heart: Suppoſe the caſe thus; what if God ſhould have done no more than this? Had he only looked down from heaven, and hearing Sinners cry out, *O woe, woe unto us for ever? we have broke God's Law, incurr'd the penalty, damned our own Souls*; *O who ſhould deliver us*; *Who will ſave us from the Wrath to Come*; *Who will keep us out of Hell, our deſerved Dungeon, where the fury of the great Judge burns in a fiery Brimſtone, and his revenge boils in a fiery Torrent limitleſs and unquenchable.* In this caſe, if God hearing Sinners thus crying out; had he, I ſay, only looked down and told them in ſweet Language, *Poor Souls, I will pardon your Sins by my own Prerogative, I made the Law, and I will diſpenſe with it; fear not, I have the Keys of Life and Death, and upon my word you ſhall not periſh*; What Soul would not have been raiſed up even from the bottom of Hell at this very voice? I know a poor Soul would have ſcrupled at this, and have ſaid, *What then ſhould become of infinite Juſtice? ſhall that be diſhonoured to ſave my ſoul*? this would have been a ſcruple indeed, eſpecially conſidering that great controverſie (as we have heard) of *Mercy and Truth, and Righteouſneſs and Peace*: but to remove all controverſies, God hath not only ſpoken from Heaven by himſelf, but he himſelf is come down from Heaven to Earth to ſpeak unto us: O ſee this Miracle of Mercy! God is come down in Fleſh, he is come as a price; he himſelf will pay himſelf according to all the demands of his Juſtice and Righteouſneſs before our eyes; and all this done, now he offers and tenders himſelf unto thy Soul. Oh my Soul, why ſhouldeſt thou fear to caſt thy ſelf upon thy God? I know thy Objection of vileneſs; notwithſtanding all thy vileneſs, God himſelf offers himſelf to lead thee by the hand; and to remove all boubts, God himſelf hath put a price ſufficient in the hands of Juſtice to ſtop her Mouth:

or if yet thou feareſt to come to God, why come then to thy own Fleſh, go to Chriſt, as having thy own nature; it is he that calls thee: How; Go to Fleſh? Go to thy own Nature; What can be ſaid more to draw on thy trembling Heart? If God himſelf, and God ſo fitted and qualified (as I may ſay) will not allure, muſt not men die and periſh in unbelief? What, O my Soul! (give me leave to chide thee) Is God come down ſo low to thee? And doſt thou now ſtand queſtioning whether thou ſhouldſt go, or come to him? What is this but to ſay, all that God is, or does, or ſays, is too little to perſwade me into Faith? I cannot tell, but one would think that unbelief ſhould be ſtrangled, quite ſlain upon this conſideration; all this, O my Soul, thou heareſt in the Goſpel; there is Chriſt incarnate ſet forth to the life; there is Chriſt ſuing thy Loves, and offering himſelf as thy beloved in thy own nature; there it is written that God is come down in fleſh, with an Olive-branch of eternal peace in his hand, and bids you all be witneſs, he is not come to deſtroy; but to ſave. Oh that this encouragement might be of force to improve Chriſts glorious deſign to the ſupplying of all thy wants, and to the making up of all thy loſſes! believe, Oh believe thy part in Chriſt incarnate.

Sect. 6. *Of loving Jeſus in that reſpect.*

LET us *love Jeſus*, as carrying on the great work of our Salvation at his firſt Coming or Incarnation. Now what is *Love* but an expanſion or egreſs of the heart and ſpirits to the Object loved; or to the Object whereby it is drawn or attracted? Mark O my Soul, whatſoever hath an attractive power, it is in that reſpect an Object, or general cauſe of Love; and can'ſt thou poſſibly light on any Object more attractive than the Incarnation of Jeſus Chriſt? If Love be the Load-ſtone of Love, what an attractive is this before thee? Methinks the very ſight of Chriſt incarnate is enough to raviſh thee with the apprehenſion of his infinite goodneſs: ſee how he calls out, or (as it were) draws out the Soul to Union, Viſion, and Participation of his Glory! O come, and yield up thy ſelf unto him; give him thy ſelf, and conform all thy Affections and Actions to his Will: O love him, not with a divided, but with all thy heart.

But to excite this Love, I ſhall only propound the Object, which will be Argument enough. Love cauſeth Love; now as Gods firſt Love to man was in making man like himſelf; ſo his ſecond great Love was in making himſelf like to man; ſtay then a while upon this Love; for (I take it) this is the greater Love of the two: Nay, if I muſt ſpeak freely, I believe this was the fulleſt viſible demonſtration of Gods Love that ever was: The Evangeliſt John 3. 16. expreſſeth it thus, *God ſo loved the World, that he gave his only begotten Son*; he gave him to be incarnate, to be made fleſh, and to ſuffer Death; but the extention of his Love lies in that expreſſion, *he ſo loved*] So! how? Why ſo fully, ſo fatherly, ſo freely, as no Tongue can tell, no heart can think: In this Love God did not only let out a Mercy, give out a bare Grace in ſelf, but he took our nature upon him. It is uſually ſaid, that it is a greater love of God to ſave a Soul, than to make a World; and I think it was a greater Love of God to take our nature, than ſimply to ſave our Souls; for a King to diſpenſe with the Law, and by his own Prerogative to ſave a Murderer from the Gallows, is not ſuch an Act of Love and Mercy as to take the Murderers Cloths, and to wear them as their Richeſt Livery? Why, God in taking our nature hath done thus, and more than thus; he would not ſave us by his meer Prerogative; but he takes our Cloths, our Fleſh, and in that Fleſh he perſonates us, and in that Fleſh he will die for us, that we might not die, but live through him for evermore. Surely this was Love, that God will be no more God (as it were) ſimply, but he will take up another nature, rather than the brightneſs of his Glory ſhall undo our Souls.

It will not be amiſs (whil'ſt I am endeavouring to draw a Line of God's love in Chriſt, from firſt to laſt in ſaving Souls) that here we look back a little, and ſummarily contract the paſſages of Love from that eternity before all Worlds, unto this preſent.

1. God had an eternal deſign to diſcover his infinite love to ſome beſides himſelf; O the wonder of this! *Deus unus licet ſolus non ſolitarius.* was there any need or neceſſity of ſuch a diſcovery? Though God was one, and in that reſpect alone (as we may imagine) yet God was not ſolitary; in that eternity within his own proper eſſence or ſubſtance, there were three Divine Perſons, and betwixt them there was a bleſſed Communication of Love; Chriſt on Earth could ſay, *I am not alone, becauſe the Father is with me*: and then before the Earth was, might the Father ſay, *I am not alone, for the Son is with me*; and the Son might ſay, *I am not alone, for the Father is with me*; and the Holy Ghoſt might ſay, *I am not alone, for both the Father and the Son are with me*; tho Joh. 16. 32. in that eternity there was no Creature to whom theſe three Perſons ſhould communicate their Love; yet was there a glorious communication, and breaking out of Love from one to another; before there was a World, the Father, Son, and Holy Ghoſt did infinitely glorifie themſelves, *Joh.* 17. 5. Joh. 17. 5. Surely they loved one another, and they rejoiced in the fruition of one another, *Prov.* 8. 30. What need then was Prov. 8. 30. there of the diſcovery of God's love to any one beſides himſelf? O my Soul, I know no neceſſity for it, only thus was the pleaſure of God; *Even ſo Father, for ſo it ſeemed good in thy ſight*: ſuch was the love of God, that it would not contain it ſelf within that infinite Ocean of himſelf, but it would needs have Rivers and Channels, into which it might run and overflow.

2. God in proſecution of his deſign, creates a World of Creatures; ſome rational, and only capable of love; others irrational, and ſerviceable to that one Creature, which he makes the top of the whole Creation; then it was that he ſet one man *Adam*, as a common perſon, to repreſent the reſt; to him he gives abundance of glorious qualifications, and him he ſets over all the work of his hands, as if he were the very Darling of Love; if we ſhould view the excellency of this Creature either in the outward, or the inner-man, who would not wonder? His body had its excellency, which made the Pſalmiſt ſay, *I* Pſal. 139. 14, 15. *will praiſe thee, for I am fearfully and wonderfully made,——and curiouſly wrought in the loweſt parts of the Earth.* It is a ſpeech borrowed from thoſe who work Arras-work; the body of man is a piece of curious Tapeſtry, or Arras-work, conſiſting of Skin, Bones, Muſcles, Sinews, and the like; what a goodly thing the Body of Man was before the Fall, may be gueſſed by the excellent gifts found in the bodies of ſome men ſince the Fall; as the Complexion of *David*, 1 *Sam.* 16. 12. the ſwiftneſs of *Hazael*, 2 *Sam.* 2. 18. the Beauty of *Abſolom.* 2 *Sam.* 14. 25. If all theſe were but joined in one, as certainly they were in *Adam*, what a rare Body would ſuch a one be? But what was this Body in compariſon of that ſoul? The ſoul was it, that was eſpecially made after the Image of God; the ſoul was it, that was tempered in the ſame Mortar with the Heavenly Spirits; the ſoul was Gods ſparkle, a beam of his divine Glory, a ray, or emanation of God himſelf; as man was the principal part of the Creation, ſo the ſoul was the principal

part of Man: here was it that Gods Love and Glory were centred for the time; here was it that God's love ſet and fixt it ſelf in a ſpecial Man, whence flowed that Communion of God with *Adam*, and that familiarity of *Adam* with God.

3. Within a while, this Man, the object of God's love, fell away from God, and as he fell, ſo all that were in him; even the whole World fell together with him; and hereupon God's Face was hid; not a ſight of him but in flaming fire, ready to ſeize on the Sons of Men. And yet God's love would not thus leave the object; he had yet a further reach of love, and out of this dark Cloud he lets fall ſome glimpſes of another diſcovery: Theſe glimpſes were ſweet: but alas they were ſo dark that very few could ſpell them, or make any ſence, or comfortable application of them: but by degrees God hints it out more; he points it out with the Finger by Types and Shadows, he makes ſome Models of it in outward Ceremonies, and yet ſo hid and dark, that in four thouſand years Men, were but gueſſing, and hoping through promiſes, for a manifeſtation of God's love; this is the meaning of the Apoſtle, who tells us of *the myſtery that was hid from Ages, and from Generations, but now is made manifeſt to his Saints:* This love of God was hid in the breaſt of God from the Sons of Men for an Age, ſo that they knew not what to make of this great Deſign: I ſpeak of the generality of Men; for in reſpect of ſome Particulars, as to *Adam*, and *Abraham*, and *Moſes*, and *David*, and the Patriarchs, you have heard the Lord made his Loves clear to them in a Covenant-way; and ſtill the nearer to Chriſt, the clearer and clearer was the Covenant of Grace.

Col. 1. 25.

4. At laſt God fully opens himſelf, in the fulneſs of time, God takes the fleſh of thoſe poor ſinners which he had ſo loved, and joyns it to himſelf, and calls it Chriſt, a Saviour: O! now was it that God deſcended, and lay in the Womb of a Virgin; now was it that he is born as we are born; now was it that he joyned our Fleſh ſo nigh to himſelf, as that there is a Communication of properties betwixt them both, that being attributed to God which is proper to Fleſh, as to be born, to ſuffer; and that being attributed to Fleſh which is proper to God, as to create, to redeem: who can chuſe but wonder when he thinks of this Phraſe, that a piece of Fleſh ſhould be called God? And that God ſhould be made Fleſh and dwell amongſt us? That Fleſh ſhould infinitely provoke God, and yet God in the ſame Fleſh ſhould be infinitely pleaſed? That God ſhould veil himſelf and darken his Glory with our Fleſh, and yet unveil at the ſame time the deepeſt and darkeſt of his deſigns in a comfortable way to our Souls? O my Soul how ſhouldſt thou contain thy ſelf within thy ſelf? How ſhouldſt thou but leap out of thy ſelf (if I may ſo ſpeak) as one that is loſt in the admiration of this love? Surely God never manifeſted himſelf in ſuch a ſtrain of love as this before; herein was love manifeſted and commended indeed, that God would come down in our nature to us. One obſerves ſweetly, that *God did ſo love the very Nature of his Elect, that though for the preſent he had them not all with him in Heaven, yet he muſt have their Picture in his Son to ſee them in, and love them in*; in this reſpect I may call Chriſt Incarnate, a Statue and Monument of God's own infinite love unto his Elect for ever.

Well, hitherto we have followed the paſſages of his love; and now we ſee it in the Spring, or at full Sea; If any thing will beget our love to God, ſurely Chriſt Incarnate will do it: Come then, O my Soul, I cannot but call on thee to love thy Jeſus; and to provoke thy love, O fix thy Eye on this lovely object; Come, put thy Candle to this Flame; what? Doth not thy heart yet burn within thee? Doſt thou not at leaſt begin to warm? Why, draw yet a little nearer; conſider what an heart of love is in this Deſign: God is in thy own Nature, to take upon him all the miſeries of thy Nature; mark it well, this is none other then God's heart leaping out of it ſelf into our boſoms; *q. d. Poor Souls, I cannot keep from you, I love your very Nature; I will be nothing, ſo you may be ſomething; my Glory ſhall not hinder me, but I will veil it rather than it ſhall hurt you; ſo I may but ſhew my ſelf kind and tender unto you, and ſo I may have but Communion with you, and you with me, I care not if I become one with you, and live with you in your very fleſh.* Oh! my heart, art thou yet cold in thy Loves to Jeſus Chriſt? Canſt thou love him but a little, who hath loved thee ſo much? How ſhould I then but complain of thee to Chriſt? And for thy ſake beg hard of God, *O thou ſweet* Jeſus, *that cloatheſt thy ſelf with the Clouds as with a garment, and as now thou cloatheſt thy ſelf with the Nature of a Man: O thou that wouldſt inflame my Spirit with a love of thee, that nothing but thy ſelf might be dear unto me, becauſe it ſo pleaſed thee to vilifie thy ſelf, thine own ſelf for my ſake.*

Sect. 7. *Of joying in* Jeſus *in that reſpect.*

7. LET us joy in Jeſus, as carrying on the great work of our Salvation for us at his Coming or incarnation. If it be ſo that by our *Deſire, and Hope, and Faith, and Love,* we have in deed and truth reached the Object, which our ſouls pant after, how then ſhould we but joy and delight therein? The end of our motion is to attain quiet and reſt; now what is *joy*, but *a ſweet and delightful Tranquility of mind, reſting in the fruition and poſſeſſion of ſome good*? What! haſt thou in ſome meaſure attained the preſence and fruition of Chriſt (as God incarnate) in thy Soul? It is then time to *joy in* Jeſus; it is then time to keep a Sabbath of thy thoughts, and to be quiet and calm in thy Spirit: But you will ſay, how ſhould this be before we come to Heaven? I anſwer, there is not indeed any perfection of joy whil'ſt we are here, becauſe there is no perfection of Union on this ſide Heaven; but ſo far as Union is, our joy muſt be; examine the grounds of thy Hope, and the actings of thy Faith, and if thou art but ſatisfied in them, why then lead up thy joy, and bring it up to this Bleſſed Object, here is matter for it to work upon; if thou canſt poſſibly rejoice in any thing at all, *O rejoice in the Lord, and again I ſay rejoice.*

Is there not cauſe? Read and ſpell what's the meaning of the Goſpel of Chriſt? What is *Goſpel*, but *Good ſpell*, or *good tidings*? And wherein lies the good tidings according to its eminency? Is it not in the glorious incarnation of the Son of God? *Behold I bring you a Goſpel*, ſo it is in the Original, or, *behold I bring you good tidings of great joy which ſhall be to all People; for unto you is born this day in the City of* David *a Saviour, which is Chriſt the Lord.* The Birth of Chriſt to them that have but touched hearts, is the comfort of comforts, and the ſweeteſt balm and confection that ever was. Oh my Soul what ails thee? Why art thou caſt down and diſquieted within me? Is it becauſe thou art a ſinner? Why, *unto thee is born a Saviour*; his Name is *Saviour*, and therefore *Saviour*, becauſe *he will ſave his People from their ſins.* Come then, and bring out thy Sins, and weigh them to the utmoſt aggravation of them, and take in every Circumſtance both of Law and Goſpel, and ſet but this in the other Scale, that *unto thee is born a Saviour*, ſurely all thy iniquities will ſeem lighter than vanity, yea they will be as nothing in compariſon thereof; *My Soul doth Magnifie the Lord* (ſaid *Mary*) *and my ſpirit rejoiceth in God my Saviour.* Her ſoul and her ſpirit within her rejoiced at this Birth of Chriſt; there is cauſe that every Soul, and every Spirit ſhould rejoice, that hath any intereſt

Luke 2. 10, 11.

Luke 1. 46,47.

tereſt in this Birth of Chriſt: O my ſoul, how ſhouldeſt thou but rejoice if thou wilt conſider theſe particulars.

1. God himſelf is come down into the World; becauſe it was impoſſible for thee to come to him, he is come to thee; this conſideration made the Prophet cry out, Zech. 9.9. *Rejoice greatly O thou Daughter of Zion, ſhout O Daughter of Jeruſalem, behold thy King cometh unto thee*; he is called *a King*, and therefore he is able, and he is thy *King*, and therefore he is willing; but in that *thy King cometh unto thee*, here is the marvellous love and mercy of God in Chriſt; *Kings do not* uſually come to viſit and wait upon their Subjects; it is well if poor Subjects may come to them, and be admitted into their Preſence to wait on them: O but ſee the great King of Heaven and Earth, the King of Kings, and Lord of Lords ſtooping, and bowing the Heavens to come down to thee; ſurely this is *good tidings of great joy*, and therefore *rejoice greatly O Daughter of Zion*. A little joy is too ſcant and narrow for this news; hearts ſhould be enlarged, the doors and gates ſhould be ſet wide open for this King of Glory to come in: as *Balaam* ſaid of Num. 23. 21. *Iſrael, God is with him and the ſhout of a King is amongſt them*? So now may we ſay, God is with us, and the ſhout of a King is amongſt us; *Rejoice Zion, ſhout O Daughter of Jeruſalem.*

2. God is come down in fleſh; he hath laid aſide, as it were, his own Glory, whil'ſt he converſeth with thee; when God manifeſted himſelf, as on Mount *Sinai*, he came down in Thunder and Lightning: and if now he had appeared in Thunder and Lightning, if now he had been guarded with an innumerable Company of Angels, all having their Swords of vengeance and juſtice drawn, well might poor ſouls have trembled, and have run into corners; for who could ever be able to endure his coming in this way? But lo poor Soul, God is come down in fleſh, he hath made his appearance as a man, as one of us, and there is not in this regard the leaſt diſtance betwixt him and us. Surely this is fewel for joy to feed upon: O why ſhould God come down ſo ſuitably, ſo lowly, as in our nature, if he would have thy poor ſoul to be afraid of him? Doth not this very deſign intend conſolation to thy ſoul? O gather up thy Spirit, anoint thy heart with the Oil of gladneſs; ſee God himſelf is come down in fleſh to live amongſt us, he profeſſeth he will have no other life but amongſt the Sons of Men; ſee what a ſweet way of familiarity and entercourſe is made betwixt God and us, now he is come down in humane frailty.

3. God hath took on him our Nature as a vaſt pipe to his God-head, that it may flow out in all manner of ſweetneſs upon our hearts; if God had come down in fleſh, only to have been ſeen of us, it had been a wonderful condeſcention, and a great mercy: Exod. 33. 12. *if I have found favour in thy eyes* (ſaid *Moſes*) *ſhew me thy way that I may know thee*; but to come down in fleſh, and to come down in fleſh, not only to be ſeen, but to diſpatch the great buſineſs of our ſouls Salvation, here's comfort indeed: with what joy ſhould we draw water out of this well of ſalvation? Surely the great reaſon of the ſhallowneſs of our Comforts, ſhortneſs of our Hopes, the faintneſs of our ſpirits, the lowneſs of our Graces is from the not knowing, or the not heeding of this particular; Chriſt in fleſh ſtands not for a Cypher, but it is an Organ of life and grace unto us; it is a fountain of comfort that can never run dry. In this fleſh there is laid in on purpoſe ſuch a fulneſs of the God-head, that of his fulneſs we might receive in our meaſure grace for grace. O my ſoul, thou art daily buſy in eying this and that; but above all, know that all the fulneſs of God lies in Chriſt incarnate, to be emptied upon thee: this was the meaning of Chriſt taking on him fleſh, that through his fleſh he might convey to thee whatſoever is in himſelf as God. As for inſtance, God in himſelf is Good, and Gracious, and Powerful, and All-ſufficient, and Merciful, and what not? Now by his being in fleſh, he ſuits all this, and conveys all this to thee; obſerve this for thy eternal comfort, God in and through the fleſh makes all his Attributes and Glory ſerviceable to thy ſoul.

4. God in our Nature hath laid out the Model and Draught of what he will do unto all his Saints for ever; humane nature was never ſo advanced before; what? To be glorified above the Angels? To be united in a Perſonal union with the ſecond perſon of the God-head? Surely hence may be expected great matters; here's a fair ſtep for the bringing of our Perſons up to the enjoyment of God; if God be come down in the likeneſs of man, why, then he will bring us up into the likeneſs of God; look what was done to our nature in Chriſt, the very ſame (as far as we are capable) ſhall be done to our perſons in Heaven. Think of it, O my Soul, why hath God made fleſh ſo glorious, but to ſhew that he will by that make thee glorious alſo? Chriſt is the great Epitome of all the deſigns of God, ſo that in him thou mayeſt ſee what thou art deſigned unto, and how high and rich thou ſhalt be in the other World. *Beloved, now are we the Sons of God, and it doth not yet* 1 John 3. 2. *appear what we ſhall be, but we know when he ſhall appear, we ſhall be like him*; he is now like us, but then (ſaith the Apoſtle) we ſhall be like unto him; *he will change our vile Body, that it may be faſhioned* Phil 3.21. *like unto his glorious Body.* Oh conſider what a frame of eternal comfort may we raiſe up from this ground of Chriſt incarnate, God in the fleſh!

5. God in the fleſh is the firſt opening of his eternal plot to do us good; *the Seed of the Woman* was the firſt word of comfort that ever was heard in the World after man was fallen; the Plot was of old, but the execution was not till after the Creation, and then was a dim diſcovery of it, even in the beginning of time, tho no clear manifeſtation till the fulneſs of time. Well, take it as we pleaſe, whether in the beginning of time, or in the fulneſs of time; whether in the promiſe, or in performance, this diſcovering of Chriſt incarnate is the firſt opening of all God's heart and Glory unto the Sons of men; and from this we may raiſe a world of comfort; for if God in the execution of his Degrees, begins ſo gloriouſly, how will he end? If God be ſo full of love, as to come down in fleſh now in this World, Oh what matter of hope is laid up before us, of what God will be to us in that world to come? If the Glory of God be let out to our Souls ſo fully at firſt, what glorious openings of all the Glory of God will be let out to our Souls at laſt? Chriſtians! what do you think will God do with us, or bring us unto, when we ſhall be with him in Heaven? You ſee now he is manifeſted in fleſh, and he hath laid out a world of Glory in that: But the Apoſtle tells us of another manifeſtation, for we *ſhall ſee him as he is*; he ſhall at laſt be manifeſt in himſelf; *now we ſee through a* 1 John 3.2. *Glaſs darkly, but then Face to Face; now we know in part, but then we ſhall know even as alſo we are known.* To what an height of knowledge or manifeſtation this doth ariſe, I am now to ſeek, and ſo I muſt be whilſt I am on this ſide Heaven, but this I believe, the manifeſtation of God and Chriſt is more in Heaven, than is, or ever hath been, or ever ſhall be upon Earth; *thine Eyes ſhall* Iſa.33.17. *ſee the King in his Beauty*, or *in his Glory*, ſaith *Eſay*: there is a great deal of difference betwixt ſeeing the King in his ordinary apparel, and ſeeing him in his Robes, and upon his Throne, with his Crown on his Head, and his

Scepter in his Hand, and his Nobles about him in all his Glory; the firſt openings of Chriſt are glorious; but Oh what will it be to ſee him in his greateſt Glory that ever he will manifeſt himſelf in! We uſually ſay that work-men do their meaneſt work at firſt, and if the Glorious incarnation of Chriſt be but the beginning of Gods works, in reference to our Souls Salvation, what are thoſe laſt works?

O my Soul, weigh all theſe paſſages, and make an application of them to thy ſelf; and then tell me if yet thou haſt not matter enough to raiſe up thy Heart, and to fill it with joy unſpeakable and full of Glory; when the wiſe men ſaw but the *Star* of Mat.2. 10. Chriſt, *they rejoiced with an exceeding great joy*; how John 8.56 much more when they ſaw Chriſt himſelf? *Your Father Abraham* (ſaid Chriſt to the *Jews*) *rejoiced to ſee my day, and he ſaw it, and was glad*; he ſaw it indeed, but afar off, with the eyes of Faith; they afore Chriſt, had the promiſe, but we ſee the performance; how then ſhould we rejoice? how glad ſhouldſt thou be, O my Soul, at the ſight and effect of Chriſts Incarnation? If *John* the Baptiſt could leap for joy, in his Mother's belly, when Chriſt was but yet in the Womb, how ſhould thy Heart Luk 2.28. leap for joy, who can'ſt ſay with the Prophet, *unto me a Child is born, and unto me a Son is given*? If *Simeon* waiting for the conſolation of *Iſrael, took him up in his Arms* for Joy, *and bleſſed God*; how ſhouldſt thou with joy embrace him with both arms who knoweſt his coming in the fleſh, and who haſt heard him come in the Goſpel, in the richeſt and moſt alluring expreſſions of his love? If the Angels of God, yea, if multitudes of Angels could ſing for joy at his Birth, Luk 2.14. *Glory to God in the heigheſt, and on Earth peace, and good will towards men*; how much more ſhouldſt thou, whom it concerns more than the Angels, join with them in conſort, and ſing for joy this joyful ſong of *good will towards men*? Awake, awake, O my ſoul, awake, awake, utter a Song! tell over theſe peſſages, that God is come down into the World, that God is come down in fleſh, that God is come down in fleſh in order to thy reconciliation; that God is come down in the likeneſs of man, that he may bring thee up into the likeneſs of God; and that all theſe are but the firſt openings of the Grace, and Goodneſs, and Glory of God in Chriſt unto thy Soul; And Oh what work will theſe make in thy Soul, if the Spirit come in, ho is the c omforter!

Sect. VIII. *Of Calling on Jeſus in that reſpect.*

8. LET us *call on Jeſus*, or on God the Father in and through *Jeſus*: Now this *calling on Jeſus* contains Prayer and Praiſe. 1. We muſt pray that all theſe Tranſactions of Jeſus at his firſt Coming or Incarnation may be ours; and is not here encouragement for our Prayers? If we obſerve it, this very point of Chriſt's Incarnation opens a Door of rich entrance into the preſence of God; we may call it a bleſſed Portal into Heaven, not of Iron, or Heb. 10. 20. Braſs, but of our own fleſh; this is that *new and living way which he hath conſecrated for us, through the Veil, that is to ſay, his fleſh*; with what boldneſs and freeneſs may we now enter into the Holieſt, and draw near unto the Throne of Grace? Why, Chriſt is incarnate, God is come down in the fleſh, though his Deity may confound us (if we ſhould immediately and ſolely apply our ſelves unto it) yet his humanity comforts our faint and feeble Souls, God in his humility animates our Souls to come untohim, a nd to ſeek of him whatſoever is needful for us. Go then to Chriſt; away, away O my Soul, to Jeſus, or to God the Father, in and through Jeſus; and O deſire that the effect, the fruit, the benefit of his Conception, Birth, and of the wonderful union of the two natures of Chriſt may be all thine. What? doſt thou hope in Jeſus, and believe thy part in this Incarnation of Chriſt? why then pray in hope, and pray in Faith; what is Prayer, but the ſtream and river of Faith, an iſſue of the deſire of that which I joyfully believe? *Thou, O Lord God of Hoſts*, God *of Iſrael, haſt revealed to thy Servant, ſaying, I will build thee an houſe, therefore* 2 Sam. 7. 27. *hath thy ſervant found in his heart, to pray this prayer unto thee.*

2. We muſt praiſe, This was the ſpecial duty practiſed by all Saints and Angels at Chriſt's Birth, *My Soul doth magnifie the Lord* (ſaith *Mary*) *and my* Luk 1.46. *Spirit rejoiceth in God my Saviour. And bleſſed be the* Luk.1.68. *Lord God of Iſrael* (ſaid *Zachary*) *for he hath viſited and redeemed his People*; and *Glory to God in the heigheſt*, ſaid the Heavenly Hoſt; only one Angel had before brought the News, *unto you is born this day in the City of David a Saviour, which is Chriſt the Lord*: Luk.2.11. but immediately after there were many to ſing praiſes; not only ſix Cherubims as *Iſaiah* ſaw; not only four and twenty Elders, as *John* ſaw; but a multitude of Heavenly Angels like Armies, that by their Heavenly Hallelujahs gave Glory to God. O my Soul, do thou endeavour to keep conſort with thoſe many Angels: *O ſing Praiſes, ſing Praiſes unto God, ſing Praiſes.* Never was like caſe ſince the firſt Creation: never was the wiſdom, truth, juſtice, mercy, and goodneſs of God ſo manifeſt before I ſhall never forget that laſt ſpeech of a dying Saint upon the ſtage, *Bleſſed be God for Jeſus Chriſt.* O my Soul, living and dying let this be thought on: What? Chriſt incarnate for me? Why, *bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name.*

Sect. IX. *Of conforming to Jeſus in that reſpect.*

9. LET us *conform to Jeſus* in reference to this great tranſaction of his Incarnation. *Looking to Jeſus* contains this, and is the cauſe of this; the ſight of God will make us like to God? and the ſight of Chriſt will make us like to Chriſt; for as a Looking-Glaſs cannot be expoſed to the Sun, but it will ſhine like the ſame? ſo God receives none to contemplate his face, but he transforms them into his own likeneſs by the irradiation of his light; and Chriſt hath none that dive into theſe depths of his glorious and bleſſed incarnation, but they carry along with them ſweet impreſſions of an abiding and transforming nature. Come then, let us once more *look on Jeſus* in his Incarnation, that we may conform, and be like to Jeſus in *that reſpect*.

But wherein lies this conformity or likeneſs to Jeſus? I anſwer, in theſe and the like particulars.——

1. Chriſt was conceived in *Mary* by the Holy Ghoſt; ſo muſt Chriſt be conceived in us by the ſame Holy Ghoſt. To this purpoſe is the Seed of the Word caſt in, and principles of Grace are by the Holy Ghoſt infuſed; *he hath begotten us by the Word*, Jam.1.18. ſaith the Apoſtle, *Jam.* 1. 18. How Mean, Contemptible, or Impotent Men may eſteem it, yet God hath appointed no other means to convey ſupernatural life, but after this manner: *Where no Viſion is, the People periſh*: Where no preaching is, there is a worſe judgment than that of *Egypt*, when there was one dead in every Family. By the Word and Spirit the Seeds of all Grace are ſown in the heart at once, and the heart cloſing with it, immediately Chriſt is conceived in the Heart.

Concerning this ſpiritual Conception or Reception of Chriſt in us, there is a great queſtion, Whether it be poſſible for any man to diſcern how it is wrought? But for the Negative are theſe Texts, *Our life is hid with Chriſt in God*, Col. 3. 3. and *the*

Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but can'ſt not tell whence it cometh, or whither it goeth, John 3. 8. It is a wonderful, hidden and ſecret Conception. The Holy Ghoſt ſets out that ſtate of unregeneracy, in which Chriſt finds us, by the name of *Death*, *Eph.* 2. 1. So that it muſt needs be as impoſſible for us to diſcover how it is wrought, as it is impoſſible for one to know how he receives his own life. Some ſay, the firſt act of infuſing or receiving Chriſt or Grace (they are all one) is wrought in an inſtant, and not by degrees; and therefore it is impoſſible to diſcern the manner: And yet we grant that we may diſcern both the preparations to Grace, and the firſt operations of Grace. 1. The preparations to Grace are diſcernible; ſuch are thoſe Terrours and ſpiritual Agonies, which are often before the work of Regeneration; they may be reſembled to the heating of metals before they melt, and are caſt into the Mold to be faſhioned. Now by the help of Natural Reaſon one may diſcern theſe. 2. Much more may the firſt Motion and Operations of Grace be diſcerned by one truly regenerate; becauſe that in them his Spirit works together with the Spirit of Chriſt: Such are ſorrow for ſin, as ſin, and ſeeking rightly for comfort, an hungring deſire after Chriſt and his Merits: Neither do I think it impoſſible for a regenerate Man to feel the very firſt illapſe of the Spirit into the Soul; for it may bring that ſenſe with it ſelf, as to be eaſily diſcerned, although it doth not always ſee, nor perhaps uſually ſee. It is true that the giving of Spiritual Life, and the giving of the ſenſe of it, are two diſtinct acts of the Spirit; yet, who can deny but that both theſe acts may go together, though always they do not go together? Howſoever it is, yet even in ſuch Perſons, as in the inſtant of Regeneration may feel themſelves in a Regenerate eſtate, this Concluſion ſtands firm, *viz. They may know what is wrought in them, but how it is wrought, they cannot know, nor underſtand.* We feel the Wind, and perceive it in the motions, and operations thereof; but the Originals of it we are not able exactly to deſcribe. Some think the beginnings of Winds are from the flux of the Air, others from the exhalations of the Earth; but there is no certainty: So it is in the manner of this Conception, or paſſive Reception of Chriſt and Grace into our hearts; we know not how it is wrought, but it nearly concerns us to know that it is wrought. Look we to his conformity, that as Chriſt was conceived in *Mary* by the Holy Ghoſt; ſo that Chriſt be conceived in us, in a ſpiritual ſenſe, by the ſame Holy Ghoſt.

2. Chriſt was ſanctified in the Virgins Womb; ſo muſt we be ſanctified in our ſelves, following the Commandment of God; *Be ye holy as I am holy.* Souls Regenerate muſt be ſanctified; *Every Man* (ſaith the Apoſtle) *that hath this hope in him, purifieth himſelf even as he is pure.* 1 Joh. 3. 3. I know our Hearts are (as it were) Seas of corruptions, yet we muſt daily cleanſe our ſelves of them by little and little. Chriſt could not have been a fit Saviour for us, unleſs firſt he had been ſanctified; neither can we be fit Members unto him, unleſs we be in ſome meaſure purged from our Sins, and ſanctified by his Spirit. To this purpoſe is that of the Apoſtle; Rom. 12. 1. *I beſeech you Brethren, by the Mercies of God, that ye preſent your Bodies a living Sacrifice, holy acceptable unto God.* In the Old Teſtament they did after a corporal manner ſlay and kill Beaſts, preſenting them, and offering them unto the Lord; but now we are in a ſpiritual manner to crucifie and mortifie the Fleſh with the affections and luſts; all our inordinate paſſions; all our evil affections of anger, love, joy, hatred, are to be crucified; and all that is ours muſt be given up to God; there muſt be no love in us, but of God, and in reference to God; no Joy in us, but in God, and in reference to God; no fear in us, but of God, and in reference to God; and thus of all other the like paſſions. O that we would *look to Jeſus*, and be like unto Jeſus in this thing! if there be any Honour, any Happineſs, any Excellency, it is in this, even in this; we are not for any holy duty, or any religious approach unto God without ſanctification; *this is the Will of* God (ſaith the Apoſtle) *even your Sanctification.* 1 Theſ. 4. 5. All the commands of God tend to this; and for the comfort of us Chriſtians, we have under the Goſpel, promiſes of ſanctification to be in a larger meaſure made out unto us: *In that day there ſhall be upon the Bells of the Horſes Holineſs unto the Lord; —— yea, every Pot in Jeruſalem and Judah ſhall be Holineſs unto the Lord.* Zech. 14. 20, 21. Every Veſſel under *Chriſt* and the Goſpel, muſt have written upon it, *Holineſs to the Lord*; thus our ſpiritual ſervices, figured by the ancient Ceremonial ſervices, are ſet out by a larger meaſure of holineſs than was in old time. It is a ſweet reſemblance of Chriſt to be holy; for ſo he is ſtiled, *the holy Child Jeſus.* Acts 4. 27. He was ſanctified from the Womb, and ſanctified in the Womb for our imitation: *For their ſakes I ſanctified my ſelf*, (ſaith Chriſt) *that they alſo might be ſanctified.* Joh. 17. 19.

3. Chriſt the Son of Man, is by Nature the Son of God; ſo we, poor Sons of Men, muſt, by Grace, become the Sons of God, even of the ſame God and Father of our Lord Jeſus Chriſt: *For this very end God ſent his own Son made of a Woman, that he might receive the Adoption of Sons —— Wherefore thou art no more a Servant, but a Son; and, if a Son, then an Heir of God through Chriſt.* Gal. 4. 4, 5, 7. This intimates that what relation Chriſt hath unto the Father by Nature, we ſhould have the ſame by Grace; By nature *he is the only begotton Son of the Father? and as many as received him* (ſaith John) *to them he gave power to become the Sons of God, even to them that believe on his Name.* John 1. 14. v. 12. It is true, Chriſt reſerves to himſelf the preheminence; he is in a peculiar manner *the firſt-born among many brethren*; Rom. 8. 29 yet in him, and for him all the reſt of the Brethren are accounted as firſt-born: So God bids *Moſes* ſay unto *Pharaoh*, *Iſrael is my Son, even my firſt born: And I ſay unto thee, Let my Son go, behold I will ſlay thy Son, even thy firſt-born.* Exod. 4. 22, 23. And the whole Church of God, conſiſting of Jew and Gentile, is in the ſame ſort deſcribed by the Apoſtle to be *the General aſſembly and Church of the firſt-born enrolled in Heaven*: Heb. 12. 23. By the ſame reaſon that we are Sons, we are firſt-borns: *If we are Children, then are we Heirs, Heirs of God, and Joint-heirs with Chriſt.* Rom. 8. 17. O who would not endeavour after this privilege! who would not conform to Chriſt in this reſpect!

4. Chriſt the Son of God, was yet the Son of Man: There was yet in him a duplicity of Natures really diſtinguiſhed: And in this reſpect the greateſt Majeſty, and the greateſt Humility that ever was, are found in Chriſt: So we, though Sons of God, muſt remember our ſelves to be but Sons of Men: Our Privileges are not ſo high, but our poor Conditions, Frailties, Infirmities, Sins, may make us low. Who was higher than the Son of God? and who was lower than the Son of Man? As he is God, he is in the boſom of his Father; as he is Man, he is in the Womb of his Mother; as he is God, his Throne is in Heaven; and he fills all things by his emenſity; as he is Man, he is circumſcribed in a Cradle, I mea na Manger, a moſt uneaſie Cradle ſure; as he is God, he is cloathed in a Robe of Glory; as he is Man, he is wrapped in a few coarſe Swadling-bands; as he is God, he is encircled with millions of bright Angels, as he is

Man, he is in company of *Joſeph* and *Mary*, and the Beaſts; as he is God, he is the eternal Word of the Father, All ſufficient, and without need; as he is Man, he ſubmits himſelf to a Condition, imperfect, inglorious, indigent, and neceſſitous. Well, *let this* Phil. 2. 5, 6, 7, 8. *mind be in you, which was alſo in* Chriſt Jeſus; *who being in the form of God, thought it no robbery to be equal with* God; *but he made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men; and being found in faſhion as a Man, he humbled himſelf*: He that thought it no robbery to be equal with God, humbled himſelf to become Man; we ſhould have found it no robbery to be equal with Devils, and are we too proud to learn of God? What an intolerable diſproportion is this, to behold an humble God, and a proud Man! Who can endure to ſee a Prince on foot, and his Vaſſal mounted! Shall the Son of God be thus humbled for us, and ſhall not we be humbled for our ſelves? I ſay for our ſelves, that deſerve to be caſt down amongſt the loweſt Worms, the damneſt Creatures? What are we in our beſt condition here on Earth; Had we the beſt Natures, pureſt Converſations, happieſt Endowments that accompany the Saints, Pride overthrows all; it thruſts proud *Nebuchadnezzar* out of *Babel*, proud *Haman* out of the Court, proud *Saul* out of his Kingdom, proud *Lucifer* out of Heaven. Poor Man! how ill it becomes thee to be proud, when God himſelf is become thus humble! Mat. 11. 29. *O learn of me* (ſaith Chriſt) *for I am meek and humble, and lowly in ſpirit, and you ſhall find reſt unto your Souls.*

5. The two natures of Chriſt, though really diſtinguiſhed, yet were they inſeparably joined, and made not two, but one perſon; ſo muſt our natures and perſons, though at greateſt diſtance from God, be inſeparably joined and united to Chriſt, and thereby alſo to God. *I pray* (ſaith Chriſt) *that they all* John 17. 21. *may be one, as thou Father art in me, and I in thee, they alſo may be one in us.* That union of Chriſt's two natures, we call a perſonal hypoſtatical union; and this union of Chriſt with us, we call a myſtical and ſpiritual union; yet though it be myſtical and ſpiritual, this hinders not but that it is a true, real, eſſential, ſubſtantial union, whereby the perſon of the Believer is indiſſolubly united to the glorious perſon of the Son of God. For our better underſtanding, we may conſider (if you pleaſe) of a threefold unity, either of perſons of one nature, or of natures in one perſon, or of natures and perſons in one ſpirit: In the firſt is one God, in the ſecond is one Chriſt, in the third is one Church with Chriſt: Our union unto Chriſt is the laſt of theſe, whereby he and we are all ſpiritually united to the making up of one myſtical Body. O what a Privilege is this! a poor Believer, be he never ſo mean or miſerable in the eye of the World, yet he is one with Chriſt, as Chriſt is one with the Father: *Our* 1 John 1. 3. *fellowſhip is with the Father and with his Son Jeſus Chriſt.* Every Saint is Chriſt's fellow; there is a kind of analogical proportion between Chriſt and his Saints in every thing; if we take a view of all Chriſt, what he is in his Perſon, in his Glory, in his Spirit, in his Graces, in his Father's Love, and in the acceſs he hath to the Father, in all theſe we are in a ſort Fellows with Chriſt, only with this difference, That Chriſt hath the preheminence in all things; all comes from the Father firſt to Chriſt; and all we have is by Marriage with Jeſus Chriſt: Chriſt by his union hath all good things without meaſure, but we by our union have them only in meaſure, as it pleaſeth him to diſtribute. But herein if we reſemble *Chriſt*, whether in his union with the Father, or in his union of the two natures in one perſon of a Mediator: If by looking on *Chriſt*, we come to this likeneſs, to be one with *Jeſus Chriſt*, oh what a privilege is this! Had we not good warrant for ſo high a challenge, it could be no leſs than a blaſphemous arrogance to lay claim to the Royal Blood of Heaven; but the Lord is pleaſed to dignifie a poor Worm, that every Believer may truly ſay, *I am one with Jeſus Chriſt, and Jeſus Chriſt is one with me.*

To ſweeten this union to our thoughts, I ſhall acquaint you with the privilege flowing from it, and let the ſame ſtir you up to conform.

Hence it is that *Chriſt* lives in us, and that *Chriſt* both gives life, and is our life. *When Chriſt which* Col. 3. 4. *is our Life ſhall appear, Chriſt is to me to live; and I* Phil. 2. 21. *live, yet not I but Chriſt liveth in me.* Gal. 2. 20. There is a ſpiritual and natural life; for the natural life, what is it but a bubble, a vapour, a ſhadow, a dream, a nothing? But this ſpiritual life, is an excellent life, it is wrought in us by the Spirit of Chriſt: There is a world of difference betwixt the natural and the ſpiritual life, and that makes the difference betwixt what I do as a Man, and what I do as a Chriſtian; as a Man I have eyes, ears, motions, affections, underſtandings, naturally as my own; but as a Chriſtian I have all theſe from him with whom I am ſpiritually one, the Lord *Jeſus Chriſt*: As a Man I have bodily eyes, and I behold bodily and material things; but as a Chriſtian I have ſpiritual eyes, and I ſee inviſible and eternal things, as it is ſaid of *Moſes* Heb. 11. 27. that *he endured, as ſeeing him who is inviſible*: As a Man I have outward ears, and I hear outward ſounds of all ſorts, whether articulate, or inarticulate; but as a Chriſtian I have inward ears, and ſo I hear the voice of Chriſt, and of God's Spirit, ſpeaking to my Soul: As a Man I have bodily feet, and by them I move in my own ſecular ways; but as a Chriſtian I have ſpiritual feet, and on them I walk with God in all the ways of his Commandments: As a Man I have natural affections, and ſo I love beauty, and fear pain, and hate an enemy, and I rejoice in outward proſperity, or the like; but as a Chriſtian I have renewed affections, and ſo I love goodneſs, and hate nothing but ſin, and I fear above all the diſpleaſure of my God, and I rejoice in God's favour, which is better than life. Surely this is a bleſſed life; and as ſoon as ever I am united to Chriſt why then *I live; yet not I, but Chriſt liveth in me.* Firſt, Chriſt is conceived, and then Chriſt is formed, and then Chriſt is born, and then grows in me to a bleſſed fulneſs: *My little Children, of whom I travail* Gal. 4. 19. *in birth again until Chriſt be formed in you*: Formation follows Conception, and Travails implies a Birth: Then after this, we are *babes in Chriſt*, or Chriſt is 1 Cor. 3. 1. as a babe in us; from thence we grow up to ſtrength 1 John 2. 14. of youth. *I have written unto you, young men, becauſe ye are ſtrong.* And at laſt we come to Goſpel-perfection, even towards *the meaſure of the ſtature of the* Eph. 4. 13. *fulneſs of Chriſt.* Is this all? nay, if my union be firm, and Chriſt live in me, why then I go on, and in this condition, *I am dead with Chriſt, and I am* Rom. 6. 8. *buried with Chriſt, and I am alive again unto God* Rom. 6. 4, 1. *through Chriſt; and I am riſen with Chriſt, and am* Col. 3. 1. *glorified with Chriſt.* Rom. 8. 17. Nay, yet more, my ſufferings are Chriſt's, *Col.* 1. 24. and Chriſt's ſufferings are mine, *Rom.* 8. 17. I am in Chriſt an Heir of Glory, *Rom.* 8. 17. and Chriſt is in me the Hope of Glory, *Col.* 12. 7. O my Chriſt, my Life, what am I, or what is my Father's Houſe, that thou ſhouldſt come down into me! that thou ſhouldſt be conceived in the Womb of my poor ſinful Heart. that thou ſhouldſt give my Soul a new and ſpritual life, a life begun in Grace, and ending in eternal Glory? I ſhall not reckon up any more privileges of this union,

me;

methinks I ſhould not need; if I tell you of Grace and Glory, what can I more? Glory is the higheſt pitch, and Chriſt tells you concerning it, John 17. 22. *The Glory which thou gaveſt me, I have given them, that they may be one, even as we are one.* Ah, my Brethren, to be ſo like Chriſt, as to be one with Chriſt, it is near indeed! O let us conform to Chriſt in this; he is one with our nature in an hypoſtatical, perſonal union; let us be one with him in a ſpiritual, holy, and a myſtical union. If God be not in our perſons as truly, though not as fully as in our nature, we have no particular comfort from this deſign of his perſonal, hypoſtatical, and wonderful union.

6. Chriſt was born, ſo muſt we be new-born; to this I have ſpoken when I laid it down as an evidence, that *unto us a Child is born, unto us a Son is given*; only one word more, we muſt be new-born; as once born by Nature, ſo new-born by Grace; there muſt be ſome reſemblances in us of Chriſt born amongſt us. As, 1. Chriſt born, had a Father in Heaven, and a Mother on Earth, ſo in our new-birth we muſt look on God as our Father in Heaven, and on the Church as our Mother on Earth: It was uſually ſaid, *Out of the Church no Salvation*; and to this the Apoſtle alludes, Gal. 4.26. *Jeruſalem which is above, is free, which is the Mother of us all.* Indeed out of the Church there is no means of Salvation, no Word to teach, no Sacraments to conform, nothing at all to hold forth Chriſt to a Soul, and without Chriſt, how ſhould there be the Salvation of Souls? So that we muſt look on the Church as our Mother, and on God as our Father; not that we deny ſome to be as ſpiritual Fathers unto others. *Paul* tells the *Corinthians*, that he was their Father: 1 Cor. 4. 15. *Tho ye have ten thouſand inſtructers in Chriſt, yet have ye not many Fathers, for in Chriſt Jeſus I have begotten you through the Goſpel*: But alas, ſuch Fathers are but miniſterial Fathers; and therefore *Paul* ſeems to 1 Cor. 3.7. correct himſelf, *Who is Paul? And who is Apollo? But Miniſters by whom ye believed, even as the Lord gave to every Man?* It is God only is our Father principally, originally, ſupremely; God only puts Grace and Vertue into the Womb of the Soul; It is not poſſible that any Creature ſhould be a Creator of the new Creature. O then let us look up to heaven and ſay, *O Lord, new make me, new create me, O be thou my Father.*

2. When Chriſt was born, all *Jeruſalem* was troubled: ſo when this new birth is, we muſt look for it, that much commotion, and much diviſion of heart will be; the Devil could not be caſt out of the poſſeſſed Perſon, but he would exceedingly tear and torment, and vex the poſſeſſed Perſon: The truth is, we cannot expect that Chriſt ſhould expel Satan from thoſe holds and dominions he hath over us, but he will be ſure to put us to great fear and terrour in heart. Beſides, not only the evil Spirit, but God's Spirit is for a while a Spirit of Bondage, to make every thing as a mighty burden unto us; there are many pretenders to the Grace of God in Chriſt but they cannot abide to hear of any pains or pangs in this new Birth; O this is legal, but I pray thee tell me, doſt thou ever know any Woman bring forth in her ſleep, or in a Dream, without feeling any pain? And how then ſhould the heart of man be thus new changed and moulded without ſeveral pangs? Look as it is in the natural Birth, there are many pangs and troubles; *in ſorrow ſhalt thou bring forth Children*; ſo it is, and muſt be in our ſpiritual Birth; there is uſually (I will not ſay always, to ſuch or ſuch a degree) many pangs and troubles, there's many a Throb, and many a Heart-ach 'ere Chriſt can be formed in us.

3. When Chriſt was Born, there was a diſcovery of many of the glorious attributes of God; then *Mercy and truth met together, and Righteouſneſs and Peace kiſſed each other*; then eſpecially was a diſcovery of the Goodneſs, and Power, and Wiſdom, and Holineſs of God. So when this New Birth is, we muſt look upon it as a glorious diſcovery of thoſe lovely Attributes. As, 1. Of his Mercy, Goodneſs, Love; how often is this called his Grace, and the riches of his Grace; Chriſtians! you that know what the New-Birth means, do you not ſay, *The Goodneſs of God appears in this*; ſurely it was God's goodneſs to make a Word, but this is the riches of his goodneſs to create a New Heart in you; when Man by his Sin was fallen, he might have been thrown away as refuſe, fit Fuel only for everlaſting Flames, it might have been with Mankind as it was with Devils, in their Deluge God did not provide an Ark to ſave ſo many as eight perſons, not one Angel that fell was the Object of God's grace; And that God ſhould paſs by all thoſe Angels, and many thouſands of the Sons of Men, and yet that he ſhould look upon you in your Blood, and bid you Live: O the goodneſs of God!

2. As of the Goodneſs, ſo in this New-Birth there's a diſcovery of God's power: and hence it is called a *New Creature*. Gal. 6. 15. The very ſame Power that framed the World, is the Framer of this New Creature; the work of Converſion is ſet forth by the Work of Creation; God only creates Man, and God only converts Man; in the Creation God ſaid, *Let there be Light, and there was Light*; in our converſion God ſaith, *Let there be Light*: and preſently the ſame God ſhines in our hearts; Nay, this Power of converſion, in ſome ſence far paſſeth the Creation, *To whom is the Arm of the Lord revealed*; Iſa. 53. the Lord puts to his Arm, his Power, his Strength indeed in Converſion of Souls; when he made the World, he met with nothing to reſiſt him, he only ſpake the word, and it was done; but in the converſion of a Sinner, God meets with the whole frame of all Creatures oppoſing and reſiſting him; the Devil and the World without, and Sin and Corruption within; here then muſt needs be a Power againſt all Power.

3. As of the Goodneſs and Power of God, ſo in this New-Birth, there's a diſcovery of the Wiſdom of God. I might inſtance in many Particulars; As, 1. In that the regenerate are moſt-what of the meaneſt and contemptibleſt perſons; *not many wiſe,* 1 Cor. 1. 27. *not many noble*, &c. 2. In that many times God takes the worſt Weeds and makes them the ſweeteſt Flowers, thus *Paul*, *Zacheus*, the Publicans, and Harlots. 3. In that the regenerate are of the feweſt, and leaſt number; *many are called, but few are choſen.* 4. In that God chuſeth ſuch a time to be his time of love, wherein he uſually diſcovers many concurrences of ſtrange love meeting together; read *Ezek.* 16. 4, 5, 6, 8, 9. in all theſe particulars is his Wiſdom wonderful.

4. As of the Goodneſs, Power and Wiſdom of God, ſo in this new Birth there's a diſcovery of the holineſs of God. If a Clod of Earth, or a piece of Muck ſhould be made a glorious Star in heaven, it is not more wonderful, than for a Sinner to be made like an Angel, doing the will of God; it argues the Holineſs of God, and his love of Holineſs to make man holy; He tells us, that *without Holineſs, none ſhall ſee God*; and therefore firſt he will make us holy, and then he will bring us to himſelf; O here's bleſſed Conformity! as Chriſt was Born, let us be New-born.

7. Chriſt after his Birth did and ſuffered many things in his Childhood (I ſhould be too large to ſpeak to every particular) ſo ſhould we learn to *bear*

God's

Lam.3.27. *God's Yoke even in our Youth.* It is good to imitate
Eccl. 12.1. Chriſt even betimes, *Remenber now thy Greater in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou ſhoult ſay I have no pleaſure in them,* Do ye not ſee by experience what a bleſſed thing a gracious and an holy education is? *Train up a Child in the way he ſhould*
Prov. 22. 6. *go, and when he is old he will not depart from it*; O ye Parents, that ye ſhould do your duties, and in that reſpect imitate *Joſeph and Mary* in their care and nature of *the Holy Child Jeſus*; and O ye Children, that ye would do your duties, and imitate Jeſus, the Bleſſed'ſt pattern that ever was, that as
Luk.2.52. you grow in *ſtature*, you alſo might *grow in favour with God and Man.* Obſerve him in the Temple when he was but twelve years Old, ſee him *in the midſt of the Doctors, both hearing them, and asking them Queſtions*; Children whiles little (if but capable of inſtruction) ſhould with their Parents wait on God in the midſt of our aſſemblies; *Moſes* told *Pharaoh* they
Exo. 10.9. muſt have *their young ones* with them to the
Joſh.8.34. ſolemn Worſhip; and when *Joſhua* read the Law of God to the Congregation of *Iſrael*, they had *their little ones* with them in that ſolemn
Eph.6.1,2. aſſembly, Obſerve Chriſt alſo in *Nazareth*, where during his minority he was ever *ſubject to his Parents*; ſo *Children obey your Parents in the Lord, for this is right*: not only the Law of God, but the Goſpel of Chriſt makes mention of this, *Honour thy Father and Mother, which is the firſt Commandment with promiſe,* I know this ſubjection of Chriſts extends to his particular calling, and this alſo is for your imitation in obedience to his ſuppoſed Father, the holy Child would have a particular imployment, ſomething muſt be done for the ſupport of that holy Family wherein Jeſus lived, and to that purpoſe he puts to his own hands, and works in the Trade of a *Carpenter*; ſuch as will live Idle, and without a calling, that ſerve for no other uſe but to devour Gods Creatures, and to make a dearth; O how unlike are they to Jeſus Chriſt? It is noted for a grievous ſin, and a chief part of the Corruption of our nature to be unprofitable to the Generation with whom we live;
They are altogether become unprofitable, there is none that Rom. 3. 12.
doth good; Religion and Grace wherever it prevaileth, makes Men profitable; and in this reſpect the pooreſt Servant and drudge may have more comfort in his eſtate, then the greateſt Gentleman that hath nothing to do but to Eat, and Drink, and Play.

Thus far we have *looked on Jeſus* as our *Jeſus* in his Incarnation, or his coming in the fleſh. Our next work is to *look on Jeſus* carrying on the great work of Man's Salvation during his life, from *John's* Baptiſm until his ſuffering and dying on the Croſs.

LOOKING UNTO JESUS,

In His Life.

The Fifth Book. PART II.

CHAP. I.

1 John 1. 2.

For the Life was manifeſted, and we have ſeen it.

SECT. I.

Of the Beginning of the Goſpel.

IN this piece, as in the former, we muſt firſt lay down the Object, and then direct you how to *look to it*.

The Object is *Jeſus* carrying on the work of Man's Salvation during the time of his Life. Now in all the tranſactions of this time, we ſhall obſerve them as they were carried on ſucceſſively in thoſe three years and an half of his miniſterial Office, or if you will in thoſe four compleat Years before his Paſſion and Death.

For the firſt Year, and his actings therein, the Mark 1. 1. Evangeliſt *Mark* begins thus, *The Beginning of the Goſpel of Jeſus Chriſt the Son of God*; *q. d.* the beginning of that age of the Word, which the Prophets pointed out for the time of good things to come; or the beginning of the exhibition and completion of that Goſpel, which in reſpect of the promiſe, figures, and ſignification was from the beginning of the world.

This beginning of the Goſpel, the Prophets ſometime expreſſed by the term of the laſt days, *and it* Iſa. 2. 2. *ſhall come to paſs in the laſt days*; ſometimes by the term of the acceptable year of the Lord, *The Spirit* Mica. 4. 1. *of the Lord is upon me, to proclaim the acceptable year of the Lord*; ſometimes by the term of the Kingdom of Iſa. 61. 1, 2. God; *And in the days of theſe Kings, ſhall the God of* Dan. 2. 44. *Heaven ſet up a Kingdom, which ſhall never be deſtroyed.* Sometimes by the term of a New Heaven, and a Iſa. 65. 17. New Earth, *behold I create New Heavens, and a New Earth, and the former ſhall not be remembred, nor come in mind.* Howſoever it is called, this is concluded, that the beginning of the Goſpel is not to be reckoned from the Birth of Chriſt, but from the begining of the Miniſtry and Preaching of *John* the Mat. 11. 12, 15. Baptiſt; *from the days of John the Baptiſt until now* (ſaid Chriſt) *the Kingdom of Heaven ſuffereth violence*; *for all the Prophets and the Law propheſied until John*; and when the Apoſtles were ready in the Room of *Judas* to chuſe a new Apoſtle, it is ſaid, that *of thoſe* Act 11. 21, 22. *men which companied with them all the time that the Lord Jeſus went in and out amongſt them, beginning from the baptiſm of John, unto the day that he was taken up,* Act. 10. 37. *muſt one be ordained to be a witneſs.* And *Peter* Preaching to *Cornelius* and his Friends, he tells them *that the word (or Goſpel) was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John Preached*: and ſee but how immediately theſe words fol- Mar. 1. 1, 2. low, *The beginning of the Goſpel of* Jeſus Chriſt *the Son of God: as it is written in the Prophets, behold I ſend my Meſſenger before thy face, which ſhall prepare the way before thee*: I know that *John's* Miniſtry was ſix months before Chriſt's; and yet that now was the beginning of the Goſpel, it appears, 1. In that Baptiſm (which was only uſed amongſt the Jews for the admiſſion of Proſelites or Heathens to their Church) is now publiſhed and propoſed to the Jews themſelves; ſhewing, 1. That now they were to be entred and tranſplanted into a new Profeſſion; and, 2. That the Gentiles, and they were now to be knit into one Church and Body. And, 3. It appears in that the Doctrine and Preaching of *John* was of a different ſtrain, from the litteral Doctrine of the Law; as it is taken in the ſence of the Jews; for that called all for works, and for exact performance, *do this and live*; but *John* called for Repentance, and for renewing of the mind, and for belief in him that was coming after, diſclaiming all righteouſneſs by the works of the law; ſo that here were new heavens, and a new Earth began to be created, a new Commandment given, a new Church founded, Juſtification by works cried down, and the Doctrine of Faith and Repentance advanced and ſet up.

Hence one obſerves that the Evangeliſt *Luke* points out this year in a ſpecial manner; it was the *fifteenth year of* Tiberius Cæſar; *at which time* (ſaid he) *Pilate was Governour of Judea, Herod was Tetrarch of Galilee, Philip was Tetrarch of Iturea, Lyſanias was Tetrarch of Abilene, and Annas and Caiphas were high Prieſts.* Lightf. Harm. of the Four Evangeliſt. And then, even then, *the Word of God came unto* John *the Son of Zacharias, in the Wilderneſs.* See Luk. 3. 1, 2. how exact the Evangeliſt means, that ſo remarkable a year of *the beginning of the Goſpel* might be fixed and made known to all the World. In this reſpect, I ſhall begin the firſt year of Chriſt's Life with the beginning of *John's* Preaching, which was ſix months current before the Miniſtry of Chriſt; and in the compaſs of this firſt year, I ſhall handle theſe Particulars.

1. The Preaching of *John* Baptiſt. 2. The Baptiſm of Chriſt Jeſus. 3. The Faſting and Temptation of Chriſt in the Wilderneſs. 4. The firſt manifeſtation of Jeſus by his ſeveral witneſſes. 5. Chriſt whipping the buyers and ſellers out of the Temple. Obſerve that every of theſe four years, I ſhall end at one of the Paſſovers of which we read during Chriſt's Miniſtry; as of the firſt Paſſover in *John* 2. 13. of the ſecond Paſſover in *John* 5. 1. of the third Paſſover in *John* 6. 4. of the fourth Paſſover, *John* 13. 1. And firſt of the firſt year to end at the firſt Paſſover.

Sect. 2. *Of the Preaching of John Baptiſt.*

FOR the Preaching of *John* the Baptiſt; now was it that the Goſpel began to dawn and *John* like the Morning-Star, or the bluſhing day, ſpringing from the Windows of the Eaſt, foretels the approaching of the Sun of Righteouſneſs: now was it that he laid the firſt rough hard and unhewn Stone of the building in Mortification, ſelf-denial, and doing violence to our natural affections. I read not that ever *John* wrought a Miracle: but he was a man of an auſtere Life: and good Works convince more than Miracles themſelves. It is ſtoried of one *Pachomius*, a Souldier under *Conſtantine* the Emperour, that his Army being well-near ſtarved for want of neceſſary Proviſion, he came to a City of Chriſtians, and they of their own Charity relieved them ſpeedily and freely; he wondering at their ſo free and chearful diſpenſation, enquired what kind of people thoſe were whom he ſaw ſo bountiful? It was anſwered, they were Chriſtians, whoſe profeſſion is to hurt no man, and to do good to every man; hereupon the Souldier convinced of the excellency of this Religion, threw away his Arms, and became a Chriſtian and a Saint. To this purpoſe, I ſuppoſe, *John* the Baptiſt ſpent his time in Prayer, Meditation, Affections, and Colloquies with God, eating flies and wild honey in the wilderneſs, that he might be made a fit Inſtrument of preparation and diſſemination of the Goſpel of Chriſt.

In his Sermon he ſometimes gave particular Schedules of Duty to ſeveral ſtates of Perſons; he ſharply reproved the Phariſees for their Hypocriſie and Impiety; he gently guided others into the ways of righteouſneſs, calling them the *ſtraight ways of the Lord*; and by ſuch diſcourſes and a Baptiſm, he diſpoſed the Spirits of men for the entertaining of the *Meſſias*, and the Doctrine of the Goſpel. *John's* Sermons were to the Sermons of Jeſus as a Preface to a Diſcourſe.

But obſerve this, that his moſt uſual Note was *Repentance, the Axe to the Root, the Fan to the Floor, the Chaff to the Fire.* As his Rayment was rough, ſo was his Tongue, and thus muſt the way be made for Chriſt in ſtubborn, obſtinate Hearts: Plauſibility, or pleaſing of the Fleſh is no fit Preface to Regeneration: If the Heart of Man had continued upright, Chriſt might have been entertained without contradiction; but now violence muſt be offered to our Corruptions, ere we can have room for Grace. If the great way-maker do not caſt down Hills, and raiſe up Vallies in the Boſoms of Men, there is no paſſage for Chriſt; never will Chriſt come into that Soul, where the Herald of repentance, either in one motive or other hath not been before him:

Shall we hear that Sermon that *John* Preached in his own words? *Matthew* in brief gives it in thus:
Mat. 3. 2. *Repent ye, for the Kingdom of Heaven is at Hand.* Theſe are the words when he firſt began to Preach the Goſpel of Chriſt; and indeed we find Chriſt himſelf
Mat. 4. 17. doth Preach the ſame Doctrine in the ſame words: *Jeſus began to Preach, and to ſay, Repent; for the Kingdom of Heaven is at Hand.* In this Sermon we muſt obſerve theſe two parts: Here's, 1. A Duty; and, 2. A Motive to this Duty. 1. The Duty is *Repent.*] It is not a Legal, but an Evangelical Repentance that is here meant; indeed the Law ſtrictly takes no notice of Repentance, but the Goſpel: true, and through, and conſummate Repentance is a Goſpel-grace. 2. The Motive is this; for *the Kingdom of Heaven is at Hand.* This Phraſe, *The Kingdom of Heaven*, hath ſeveral acceptations, and accordingly it hath occaſioned ſome differences. 1. Sometimes it is taken for that glorious condition of the other World; this may be implied; but this I ſuppoſe few underſtand to be the ſence of this place. 2. Sometimes it is taken for the Church of Chriſt, *q. d.* Repent, for now the Pedagogy of the Jews is expiring, or breathing its laſt; and the Church of Chriſt is at hand, a People that ſhall bear the very ſtile of Chriſtians; that ſhall profeſs Chriſt, and cloſe with Chriſt as their Saviour and *Meſſiah*; of which Church, that you may be a part, prepare for it: *Repent.* 3. Sometimes it is taken for the ſpiritual Kingdom of Chriſt, In oppoſition to thoſe earthly temporal Kingdoms which bare the Sway, and domineered over all the World with Cruelty and Tyranny before Chriſt's coming: Of this *Daniel* propheſied: *And in the days of theſe Kings ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed.* Dan. 2. 44. Now what was this Kingdom, but the Kingdom of Grace? It is by an Hebraiſm called the Kingdom of Heaven, that is an Heavenly Kingdom: The Jews expected the *Meſſiah*, and dreamed of an outward, glorious and pompous Kingdom. Now, ſaith *John*, the *Meſſiah* is come, and his Kingdom is come; but 'tis not an earthly, but an Heavenly Kingdom; and therefore *Repent.* 4. Sometimes it is taken for the Preaching of the Goſpel, or for the Preaching of the Kingdom of Grace and Mercy of God in Chriſt unto men. *q. d. O Sirs! look about you, there's now a diſcovery made of the Glory and Grace of God in another way, than ever formerly; and therefore prepare for it: Repent.* 5. Sometimes it is taken for the Goſpel of Chriſt, as it is Publiſhed and Preached unto all Nations: Obſerve, I do not only ſay for the Goſpel as it is Preached; but as it is Preached to the Gentiles, or among all Nations, and this ſhews how proper and pregnant an argument this was to inforce the Doctrine and Practice of Repentance upon the Jews, becauſe the calling of the Gentiles was near at Hand, which would prove their rejection and caſting off, if they did not repent.

Oh how ſeaſonable is this Sermon to Chriſtians? Hath not the Kingdom of Heaven approached unto us? Take the Kingdom of Heaven for the Kingdom of Glory, are we not near to the door of Glory, to the Confines of Eternity? *What is our Life but a Vapour that appeareth for a little time, and after it vaniſheth away?* We know not but ere the Sun have run one Round, our Souls may be in that World of Souls, and ſo either in Heaven or Hell. Or take *the Kingdom of Heaven* for the Church of Chriſt, and what Expectations have we now of the flouriſhing State of Chriſt's Church here upon Earth? *Then ſhall the Children of Iſrael and Judah be gathered together,——for great ſhall be the day of Jezreel*, Hoſ. 1. 11. A time is at hand, that *Iſrael* and *Judah* ſhall be called together, that the fulneſs of the Gentiles ſhall come in: and what is this but *the great day of Jezreel*? Oh! Then what manner of Perſons ought we to be? How Spiritual? How Heavenly-minded? *Ariſe, ariſe, ſhake of thy duſt, for thy Light is coming, and the Glory of the Lord is riſing upon thee.* Or, take the *Kingdom of Heaven* for the Preaching of the Goſpel of Grace, Mercy and Goodneſs of God in Chriſt, what Preachings are now in compariſon of what have been formerly? How doth the Lord ſet forth his free Love, and free Grace in the Churches of Chriſt? No queſtion but many former Ages have enjoyed their diſcoveries in ſome ſweet meaſure, and yet After-ages wonder that they have known no more; and how much of the *Kingdom of Heaven* do Saints find in this Age, as if there were a new Manifeſtation of God unto the Word? And yet I muſt tell you, that the Ages to come ſhall know more of this *Kingdom*, there ſhall be further and further openings of this great Myſtery of Grace unto the Sons of Men. Mark the Apoſtle, *That in the ages to come he might ſhew the exceeding riches of his Grace, in his kindneſs towards us through Jeſus Chriſt*, Eph. 2. 7. Eph. 2. 7. how is this? Had not God revealed Grace enough in the former Ages? Or had not God revealed Grace enough in that preſent Age? Did he not then call in the Gentiles? Were not many thouſands converted at one only Sermon? What a deal of that Grace had *Paul* himſelf received? He tells us that *the* Tim. 11. 14. *Grace of our Lord Jeſus Chriſt was exceeding abundant to him-wards*; and is there yet more Grace to be revealed? O yes! Herein lies the Myſtery of Grace, that he hath reſerved exceeding riches of Grace for the Ages to come; Grace that never ſaw Light before; and I believe there is yet a fuller Magazine of the Riches of his Grace for latter Ages, even for the Ages to come, to be diſcovered, than ever was yet. Oh! Then repent, repent; Why? *For the Kingdom of Heaven is at hand.* The very openings of God's Love and Grace unto Souls, is a way and Motive to draw our Souls unto God. Or, take the Kingdom of Heaven for the Preaching of the Goſpel to all Nations, Jews and Gentiles, what Fears and Jealouſies may this breed in us as well as the Jews: O boaſt not againſt the Branches! It may be thou wilt ſay, *The Branches were broken off, that I might be graffed in: Well; becauſe of Unbelief they were broken off, and thou ſtandeſt by Faith; be not high-minded, but fear: For if God ſpared not the natural Branches, take heed leſt he alſo ſpare not thee. Behold therefore the Goodneſs and Severity of God; on them which felt Severity: But towards thee, Goodneſs, if thou continue in his Goodneſs; otherwiſe thou ſhalt be cut off.* But I will not dwell on this: My deſign is to conſider of Jeſus, and of the Tranſactions of Jeſus in reference to our ſouls health: Now *John*'s Sermons were only a preparative to the Manifeſtation of Jeſus; he was only the Fore-runner of Chriſt, and not Chriſt himſelf, as himſelf witneſſeth.

Sect. 3. *Of the Baptiſm of* Jeſus.

2. FOR the Baptiſm of Chriſt. He that formerly was circumciſed, would now be baptized; he was circumciſed to ſanctifie his Church that was, and he was baptized to ſanctifie his Church that ſhould be; we find him in both Teſtaments opening a way into Heaven. This was the firſt appearing of Chriſt in reference to his Miniſterial Office; he that lay hid in the Counſel of God from all Eternity, and he that lay hid in the Womb of his Mother for the ſpace of forty weeks, and he that lay hid in *Nazareth* for the ſpace of thirty years; now at laſt he begins to ſhew himſelf to the World, and Mat.3.13. *He comes from Galilee to Jordan, to John to be baptized of him.* The day was but a little broke in *John* the Baptiſt, but Chriſt the Son of Righteouſneſs ſoon entred upon our Hemiſphere; indeed now was the full time come that Jeſus took his leave of his Mother, and his Trade, to begin his Father's work, in order to the Redemption of the World. For the clearer underſtanding of Chriſt's Baptiſm, we ſhall examine theſe Particulars.

1. What Reaſon had Chriſt to be baptized?
2. How was it that *John* knew him to be Chriſt?
3. Wherein was the Glory of Chriſt's Baptiſm?
4. What was the Prayer of Chriſt, at, or after his Baptiſm?
5. Why was it that the Holy Ghoſt deſcended on Jeſus?
6. Upon what account was it that the Holy Ghoſt ſhould reveal himſelf at this time? And why in the form of a Dove rather than ſome other form?

1. What reaſon had Chriſt to be baptized? We find *John* himſelf wondering at this; Mat.3.15. *I have need to be baptized of thee, and comeſt thou to me?* Many Reaſons are given for Chriſt's Baptiſm: As, 1. That by this ſymbol he might enter himſelf into the Society of Chriſtians; juſt like a King, to endear himſelf to any City of his Subjects, he condeſcends to be made a Free-man of that City. 2. That he might bear witneſs to the Preaching and Baptiſm of *John*, and might reciprocally receive a Teſtimony from *John*. 3. That by his own Baptiſm, he might ſanctifie the Water of Baptiſm to his own Church. 4. That he might give an Example himſelf of the Performance of that, which he enjoined others. 5. That he might receive Teſtimony from Heaven, that he was the Son of God. 6. That he might *fulfil all Righteouſneſs*: Not only the Moral, but the Figurative, Ceremonial and Typical: Some think, that the Ceremony, which our Saviour looked at in theſe words, was the waſhing of the Prieſts in Water, when they entred into their Function. *And Aaron, and his Sons thou ſhalt bring to the door of the* Exod. 29. 4. *Tabernacle of the Congregation, and ſhalt waſh them with water.* Lev. 8. 6. And ſurely this was the main reaſon of Chriſt's being baptized, that by this Baptiſm he might be inſtalled into his Miniſterial Office.

2. How did *John* know him to be Chriſt? It is very probable he had never ſeen his Face before; they had in their Infancy been driven to ſeveral Places, and they were deſigned to ſeveral Imployments, and never met (as we may well conceive) till now: Beſides, the Baptiſt ſpeaks expreſly, *I knew him not, but he that ſent me to baptize with water, the ſame ſaid* Joh. 1.33. *unto me, on whomſoever thou ſhalt ſee the Spirit deſcending, and abiding on him, the ſame is he that baptizeth with the Holy Ghoſt.* Now this deſcent of the Holy Ghoſt, was not till after Baptiſm; how then did he know him to be Chriſt?

The Anſwer is given by ſome thus; that *John* knew Chriſt in ſome meaſure before his Baptiſm; but he knew him not ſo fully as after, when the Holy Ghoſt had deſcended on him. Others thus; That *John* knew Chriſt before his Baptiſm, by a preſent Revelation, and after Baptiſm by a preſent ſign; it is not unlikely but *John* knew Chriſt at his firſt Arrival by Revelation; for if whiles he was in his Mother's Womb, he knew Chriſt being yet unborn, how much more might he know and acknowledge him now at his Baptiſm? Thus *Samuel* knew *Saul*; and thus *John* might know Chriſt. But for that Knowledge he had after Baptiſm, it was a further Confirmation of that ſame knowledge that he had before Baptiſm, and that not ſo much for his own ſake, as for the Peoples. *I ſaw, and bare record that* Joh. 1.34. *this is the Son of God.*

3. Wherein was the Glory or Excellency of Chriſt's Baptiſm? The Ancients give many *Encomiums* to it, and in ſome reſpects prefer it to the Birth of Chriſt; thus *Auguſtine*; *Many great Miracles were at Chriſt's Birth, but they were far greater at* Aug. Serm. 36. *his Baptiſm; the Holy Ghoſt overſhadowed him in the Womb, but he brightly ſhone on him in the River; then was the Father ſilent, not a Word from him, but now a loud Voice is heard from Heaven, This is my beloved Son in whom I am well pleaſed; then was the Mother under ſuſpition, becauſe ſhe was found with Child without a Father; but now is the Mother greatly honoured, in that the Holy Child is Fathered by God himſelf:* Then was Chriſt hid to the World; and this made *John* the Baptiſt ſay, *there ſtands one amongſt you whom ye know not:* He was before his Baptiſm as the Sun in a Cloud, or a Pearl in a Shell, or a Gold-mine in a Field: But now he appears in Publick; and to manifeſt his Glory, the Heavens open, and from the Heavens the Holy Ghoſt deſcends, and alights upon his Sacred Head; and God the Father gives a Voice from Heaven, declaring his Divinity to the World. If the *Jews* require a ſign, here is not one, but many ſigns at once; which as Beams do diſcover a Sun, ſo they diſcover this Sun of Righteouſneſs to be riſen amongſt them; and herein was the Glory of Chriſt's Baptiſm.

4. What was the Prayer of Chriſt, at, or after his Baptiſm? The Evangeliſt *Luke* ſpeaks of his Luke 3. 21. Prayer, *It came to paſs that* Jeſus *being Baptized, and Praying, the Heavens were opened.* This was the manner of thoſe that were Baptized, aſſoon as they were baptized, to come out of the Water and pray; and ſome think that theſe Words, *they were baptized of him in Jordan confeſſing their ſins,* have reference Mat.3.36.

to this: If ſo, then Chriſt having no ſins to confeſs of his own, the tenour of his Prayer muſt needs be to ſome other purpoſe. But to what Purpoſe? Some ſay, to the ſame Purpoſe as his prayers were uſually; as in *John* 17. *That his Father would preſerve his Church in Unity and Truth; and that he would glorifie his Church, that they alſo might be one, even as he and his Father are one; and eſpecially that many might be converted by his Miniſtry, which he was now beginning.* Others think that this Prayer at this time, was for that which followed upon his very Prayer, (*i. e.*) *that the Holy Ghoſt might deſcend, and that the Father would glorifie the Son by a Teſtimony from Heaven:* Indeed, the Text hath laid his Prayer, and the opening of the Heavens ſo cloſe together, as that it ſeems to point out what was the tenour of his Prayer, by the conſequent of it. Before the Heaven was mured up, no Dove to be ſeen, no Voice to be heard, but ſtreight upon it (as if they had but waited the laſt word of his Prayer) all of them follow: And in another Place, we find the like return upon the like Prayer; John 12. 28. *Father, glorifie thy Name: Then came there a Voice from Heaven, ſaying, I have both glorified it, and I will glorifie it again:* One reaſon more, if we conſider that Chriſt was now to enter upon the great Work of our Redemption, and the preaching of the Goſpel, it will be no leſs ſtrange to conceive that he prayed for the viſible ſealing of him to that Work and Office, by the coming of the Holy Ghoſt. To this John 6.27. purpoſe is that of the Evangeliſt; *for him hath God the Father ſealed:* It is a Phraſe borrowed from them, who give their Commiſſions under hand and ſeal; and this is certain that upon his Prayer God ſent the Holy Spirit, who *ſealed him*, or allowed, and confirmed him to the Office of our Redemption; and therefore very probable it is, that his Prayer might tend to that purpoſe; but herein take heed of excluding what was mentioned in the former opinion; for my part, I ſuppoſe Chriſt's Prayer was both for himſelf, and all Believers; that the Holy Ghoſt might now be joined to the Water; and that all others as ſhould ever after believe in his Name (as afterwards he enlargeth his Prayer) might have the Holy Ghoſt deſcend upon them, *John* 17. 20.

5. Why was it that the Holy Ghoſt deſcended on Jeſus? I anſwer, for theſe Reaſons, 1. That *John* the Baptiſt might be ſatisfied; for this Token was given *John*, when he firſt began to preach, John 1.33. *that upon whom he ſhould ſee the Spirit deſcending and remaining on him, the ſame is He which baptizeth with the Holy Ghoſt.* It was a ſure ſign to the Baptiſt, whereby to know the Chriſt, whoſe Harbinger and Prodromus he was. 2. That Chriſt himſelf might be anointed or inſtalled to his Function. Iſa.61.1,2 *The Spirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek*, &c. As *Aaron* and his Sons were anointed with material Oil, when they entred into their Offices, ſo Chriſt was by the Spirit (as it were) anointed, that ſo he might receive this Conſecration and Inſtitution for the Office that he was to enter on, *viz.* the Preaching and Miniſtry of the Goſpel.

6. Upon what Account was it that the Holy Ghoſt ſhould reveal himſelf at this time? And why in form of a Dove, rather than ſome other Form;

To the firſt I anſwer, the Holy Ghoſt now revealed himſelf, becauſe the ſpiritual Kingdom and Scepter of Chriſt, in and by which he was to rule Dr *Lightf.* Harm of theEvang. all Nations for ever, was now at hand. It was agreeable (ſaith my Author) that the ſpiritualneſs of this Kingdom ſhould be ſealed and confirmed by the Holy Spirits ſhewing himſelf even in the begining of it. The carnal Rites of *Moſes* were now to vaniſh, and his corporal and ceremonial Obſervances were now to be changed into a ſpiritual Worſhip; and *neither at Jeruſalem, or at Mount Gerzim, nor elſewhere*, muſt there be any more Adoration with fleſhly and earthly Ceremonies; but he that will worſhip God, *muſt worſhip him in Spirit and Truth*; and John 4.21, 24. therefore it is no wonder, if now the Holy Ghoſt doth reveal himſelf; I ſay now, when his Spiritual Dominion by Sanctification is to begin. Secondly, Becauſe the Holy Ghoſt was now in eſpecial manner to be reſtored again. Some obſerve, that he was viſibly departed from *Iſrael* after the Death of the laſt Prophets; and therefore now at his reſtoring, he comes in a viſible and apparent form; and he lights on him, to whom it belongs to give the Spirit, and his gifts to whom he pleaſeth. As *John* had preached that Chriſt ſhould baptize with the Holy Ghoſt; ſo now the Holy Ghoſt comes and abides on Jeſus Chriſt, in the ſight of *John*; as if the Father ſhould have ſaid, *Now I ſeal that Power and Privilege to Chriſt my Son, which* John *hath ſpoken: Now the Holy Ghoſt is upon himſelf, and hereafter he ſhall baptize others with the ſame Holy Ghoſt.* Thirdly, becauſe at the beginning of the Goſpel it was moſt ſuitable, that a full, clear, and ſenſible demonſtration of the whole Trinity ſhould be made. The Learned obſerve, that the Holy Ghoſt in Scripture hath a ſpecial regard to expreſs this Myſtery of the Trinity upon ſingular Occaſions; ſo the very firſt thing that is taught in all the Bible, is this ſame Myſtery, *In* Gen.1.1,2, 3. *the beginning* God *Created*; there is the Father: And God *ſaid* there is the Word, or the Son; and *the Spirit of* God *moved*; there is the Holy Ghoſt. And the very firſt word of the Bible that ſpeaks of a Man, it holds out the Trinity as creating him: *And* God *ſaid, Let us make Man in our own* Gen.1.26. *Image*; he ſaith, *let us*] to ſhew the Trinity of Perſons; and he ſaith in *our Image*] not in *our Images*, to ſhew the Unity of Eſſence. And when *Moſes* begins to rehearſe the Law to *Iſrael*, the firſt thing he teacheth them, is the Trinity in Unity, and Unity in Trinity. *Hear, O Iſrael, the Lord our* God, *the Lord* Deut.6.4 *is one.* The laſt Word *one* denotes the Unity; the three Words, *the Lord our God*, anſwer the three Perſons; and the middle Word *our God*, decyphers fitly the ſecond Perſon, who aſſumed our Nature: How fit then was it, that at the beginning of the new World and the new Law, and the Baptiſm of Chriſt, the three Perſons ſhould be revealed; eſpecially ſince he ordained Baptiſm to be admitted in all their Names? *Baptizing them in the name of the Father, and of the Son,* Mat. 28. 19. *and of the Holy Ghoſt:* But where is it revealed? See Mat. 3. 16, 17. where the Father ſpeaks from Heaven, the Son comes out of the Water, and the holy Ghoſt appears in the likeneſs of a Dove. This was the greateſt meeting that ever was upon the Earth; every Perſon of the Trinity gives ſome ſenſible Evidence of his Preſence at it.

To the ſecond; why in the form of a Dove, rather than ſome other form, Many Reaſons are given, as,———

1. To ſhew Chriſt's Innocency, Purity, Simplicity, Charity, and Love.

2. To ſhew what Innocency and harmleſneſs ſhould be in thoſe that are baptized.

3. To anſwer the Figure in *Noah's* Flood; for as a Dove at that time brought tidings of the abatings of the waters, ſo now it brings tidings of the abating of God's Wrath upon the preaching of the Goſpel: The firſt Dove we find in the Bible, is *Noah's* Dove, with the Olive-branch in her Bill, proclaiming Peace; the next is *David's* Dove with Feathers ſilver-white, as noting ſincerity; then *Eſay's* Dove mourning with hervoice, as ſignifying Patience:

ence: and laſtly, Chriſt's Dove, innocent and harmleſs; now all theſe properties meet in this Dove, the Spirit of God. Much more might I add to theſe; but I deſire to haſten to ſome more edifying truths.

Uſe. From this Baptiſm of Chriſt, we may learn a practical neceſſary Truth; There is a generation that cries down Baptiſm of water, and upon this ſcore, becauſe they ſuppoſe it was proper to *John to baptize only with water*; and to Chriſt *to baptize only with the Holy Ghoſt, and with fire*. Indeed Chriſt in his own Perſon baptized none otherwiſe, but with the Holy Ghoſt. Immediately after his Aſcention, he to ſent his Spirit upon the Church, and baptized them with Fire, the Spirit appearing like a flame; and this day (though not viſibly) he baptizeth all his Saints, with the Holy Ghoſt, and with Fire: But for all this he appointed *John*, and not only *John*, but all his Apoſtles, and their Succeſſors for ever, to baptize with water; and they did ſo, and yet do ſo, obeying the preceptive words of Chriſt, which are almoſt the laſt words that he ſpake upon the Earth. And though Chriſt did not baptize with water, yet Chriſt himſelf (we ſee here) was baptized with water; he himſelf enters at that door, by which his Diſciples muſt for ever follow after him. And indeed therefore he went in at that door of Baptiſm, that he might hallow, or ſanctifie the entrance, which himſelf made to the Houſe, he was now a Building. And for the difference they make betwixt *Chriſt*'s Baptiſm, and *John*'s Baptiſm: What's this to the purpoſe? We all know that in Baptiſm are two parts; the outward part, and the inward part. You may call them (if you pleaſe) the outward Baptiſm, and the inward Baptiſm: The outward Baptiſm is of the Miniſter, but the inward Baptiſm is of Chriſt. But muſt we ſeparate theſe? Or rather join them (if theſe in ordinary muſt be joined) as we find them in Chriſt, and as we deſire they may be in us? I cannot ſee, but the Baptiſm we uſe, and the Baptiſm of *John*, are in Nature and Subſtance one, and the Mark 1.4. very ſame. 1. *John preached the Baptiſm of Repentance for the remiſſion of Sins*. They have therefore Mat.3.15. the ſame Doctrine; and the ſame Promiſe. 2. The Baptiſm miniſtred by *John*, pertained to the Luk.7. 29, 30. *fulfilling of all Righteouſneſs*. And *Luke* teſtifies, that the *Publicans* and People being baptized of *John*: They *juſtified God. But the Phariſees deſpiſed the Counſel of God againſt themſelves, and were not baptized*. Only herein lies the difference, that *John* baptized in Chriſt that ſhould die and riſe again: But we baptize into the Name of Chriſt that is dead, and riſen again. It is a difference, in reſpect of Circumſtance; but not of the Subſtance: Oh! Take heed of throwing away the Baptiſm of water, upon the pretence of Baptiſm, only with Fire! Chriſt (we ſee) hath joined them together, and let no Man ſeparate them aſunder: Chriſt himſelf was baptized with fire; and yet Chriſt himſelf was baptized with water.

Sect. IV. *Of the Faſting and Temptation of* Chriſt.

3. FOr the Faſting and Temptation of Chriſt in the Wilderneſs. No ſooner is Chriſt come out of the water of Baptiſm, but he preſently enters into the Fire of Temptation. No ſooner is the Holy Spirit deſcended upon his Head, but he is led by the ſame Holy Spirit to be tempted in the Wilderneſs. No ſooner doth God ſay, *This my Son*; but Satan puts it to the queſtion, *if thou be the Son of God*. All theſe are but Chriſt's Preparatives to his Prophetical Office. In the former Section, Chriſt was prepared by a ſolemn Conſecration; and now he is to be further prepared by *Satan's* Temptation. There is Mat.4.1, to 12. much in this particular: and therefore, in the ſame method as the Evangeliſt lays it down, *Mat.* 4. 1, 2, 3, to *v.* 12. I ſhall proceed. *Then was Jeſus led up of the Spirit into the Wilderneſs to be tempted of the Devil*, &c. In the whole, we may obſerve theſe ſeveral Branches; as, Firſt, the place where the Temptation was; To wit, *the Wilderneſs*. Secondly, the Cauſe of Chriſt's going into the Wilderneſs; *the Spirit's leading*. Thirdly, the end of the Spirit's leading Chriſt into the Wilderneſs; *to be tempted of the Devil*. Fourthly, the time and occaſion of the Devil's onſet; *at the end of forty days faſt, and when he was an hungred*. Fifthly, the Temptations themſelves, which are in number three; to which are added as many Victories, which Chriſt had over the Tempter; who therefore *left him, and ſo the Angels came, and miniſtred unto him*. I ſhall begin firſt with the place where the Temptation was; to wit, *in the Wilderneſs*.

This Wilderneſs was not that ſame Wilderneſs, or not that ſame place of the Wilderneſs, wherein *John* Baptiſt lived, *Mat.* 3. 1. For that wherein *John* Baptiſt lived, was a place inhabited. There was in that Place Cities and Towns, and a number of People, to whom *John* preached; but this Wilderneſs was devoid of Men, full of wild Beaſts. So ſaith *Mark*, *he was tempted of Satan, and was with the wild Beaſts*. Mark 1. 13. As *Adam*, in his Innocency lived with wild Beaſts, and they hurt him not: So Chriſt, the ſecond *Adam* lives here in a Wilderneſs with wild Beaſts, and he has no hurt at all. He is *Adam*-like in his ſafety and ſecurity; but above *Adam* in the reſiſting of Temptations. Some ſay that in this Wilderneſs, during his forty days abode, Chriſt was perpetually diſturbed and aſſaulted with evil Spirits. How ever the laſt brunt is only expreſſed, becauſe it was moſt violent. Now whether they appeared in any horrid and affrighting ſhapes, during that time, it is not certain; but 'tis moſt likely, that to a Perſon of ſo great Sanctity, and high deſignation as Jeſus was, they would appear more angelical and immaterial, and in repreſentments intellectual, becauſe Jeſus was not a Perſon of thoſe low weakneſſes, to be affrighted or troubled with any ugly Phantaſms. 'Tis not much material to enquire of this. But in the Wilderneſs (ſay they) Chriſt was perpetually tempted; and in this reſpect I know not but the Devil had more advantage, now he had Chriſt in a Wilderneſs. Solitarineſs is no ſmall help to the ſpeed of a Temptation; *Woe to him that is alone, for if he fall, there is not a ſecond to take him up*. Others ſay, that in this Wilderneſs, during his forty dayes abode, Chriſt was continually exerciſed in Prayer and Faſting; all that while, he had his immediate Addreſſes and Colloquies with God; he knew he had a great work of Redemption to promote; and therefore his Converſation for this interval muſt be preparatory to it; in this reſpect, I know not but the Wilderneſs might be an advantage to Chriſt's Deſign: In this ſolitary place, he could not but breath out more pure inſpiration. Heaven uſually is more open, and God uſually is more familiar and frequent in his viſits in ſuch places. I know not what other experiences may be; but if I have found any thing of God, or of his Grace, I may thank a Wood, a Wilderneſs, a Deſert, a ſolitary place, for its accommodation; and have I not a bleſſed Pattern here before me? *It was Solitude and Retirement, in which Jeſus kept his Vigils; the deſert places heard him pray; in a privacy he was born, in the Wilderneſs he fed his thouſands, upon a Mountain apart he was transfigured, upon a Mountain de died, and from a Mountain he aſcended to his Father*: I make no queſtion but in theſe Retirements his Devotion received the advantage of convenient Circumſtances, eſpecially of time and place. And yet I dare not deny the firſt opinion; for I ſuppoſe both Chriſt and the Devil, had their advantages of this Wilderneſs, the one is to pray, and the other to tempt.

2. The Cauſe of Chriſt's going into the Wilderneſs was the Spirits leading. *Then was Jeſus led of the Spirit into the Wilderneſs*; Chriſt was led by the good Spirit, to be tempted by the Evil Spirit: O wonder! that ſame Spirit which was one with the Father and the Son; that ſame Spirit whereby Chriſt was conceived, now drives him or leads him into the Wilderneſs to be tempted of the Devil: The manner of Chriſt's leading is a queſtion; ſome think he was led or catcht away from *Jordan* in ſome viſible rapture towards the Wilderneſs: But leave that, and to come to Truths more neceſſary; Chriſt taught us to pray unto his Father, *Lead us not into Temptation*; and yet he himſelf is now led into the ſame temptation, which we muſt pray againſt: ſurely this is for our inſtruction: we are not to truſt our ſelves upon Temptation; Chriſt himſelf would not go into the Combat uncalled, unwarranted, how then ſhould we poor weaklings preſume upon any abilities of our own? Who dares grapple with the Devil in his own ſtrength? O take heed! If we are to pray not to be led into Temptation, much more are we to pray not to run into Temptation before we are led; and yet for the comfort of God's People, if it be ſo that we are led; if by Divine Permiſſion, or by an inſpiration of the Holy Spirit, we are ingaged in an action, or in a courſe of Life that is full of Temptations, and empty of comforts, let us look upon it as an iſſue of Divine Providence in which we muſt Glorifie God; but no argument of diſfavour or diſlove of God: And why? becauſe Chriſt himſelf who could have driven the Devil away by the breath of his Mouth, yet was, by the Spirit of his Father, led to a Trial by the Spirits of Darkneſs. Jam. 1. 2. *My Brethren, count it all joy* (ſaith James) *when ye enter into divers Temptations, knowing that the Trial of your Faith worketh Patience.*

3. The end of the Spirits leading Chriſt into the Wilderneſs, it was either immediate, or remote. 1. For the immediate end; it was *to be tempted of the Devil*: to this purpoſe was Chriſt brought thither, that *Satan* might tempt him. One would think it a very ſtrange deſign that the Son of God ſhould be brought into a Wilderneſs to be ſet on by all the Devils in Hell; but in this alſo God had another remote end (*i. e.*) his own Glory and our good. 1. His own Glory appeared in this; had not *Satan* tempted Chriſt, how ſhould Chriſt have overcome *Satan*? The firſt *Adam* was tempted, and vanquiſhed; the ſecond *Adam*, to repay and repair that Foil, doth vanquiſh in being tempted; now herein was the Power of Chriſt exceedingly manifeſted; the Devil having the chain let looſe, he lets flie at Chriſt with all his might; and Chriſt, that without blows could not have got a Victory, by this furious aſſault of Satan, he both overcomes him, and triumphs over him. And herein were the Graces of Chriſt exceedingly manifeſted; how was the Faith, Patience, Humility, Zeal and Valour of Chriſt ſet forth, which they could not have been, if he had always lain quietly in Garriſon, and never had come into the Skirmiſh? Who could have felt the Odoriferous ſmells of thoſe Aramatical Spices, if they had not been punned and bruiſed in this Mortar of Temptation? It was by this means that the Graces of Chriſt clearly ſhined fourth to his Eternal Praiſe. 2. As it was for his Glory, ſo alſo for our Good. Now we ſee what manner of Adverſary we have, how he fights, and how he is reſiſted, and how overcome; now we ſee the dearer we are to God, the more obnoxious we are to a trial of Temptation; now we ſee that the beſt of Saints may be tempted or allured to the worſt of Evils: ſince Chriſt himſelf is ſollicited to Infidelity, Covetouſneſs and Idolatry: Now we ſee *that we have not a Saviour and High Prieſt, that cannot be touched with the feeling of our infirmities, but ſuch a one as was in all things tempted in like ſort, yet without ſin; and therefore we may go boldly to the Throne of Grace, that we may receive Mercy, and find Grace of help in time of need.* Heb. 4. 15, 16.

4. The time and occaſion of the Devils Onſet; it was *at the end of forty days Faſt, and when he was an hungred.* Some ſay (as you have heard) that all thoſe forty days, when Chriſt was in the Wilderneſs, he was tempted only inviſibly: for Satan during that time, aſſumed not any viſible or conſpicuous ſhape, which at the end of forty days, (ſay they) he did: my meaning is, not to controvert theſe points. Howſoever for his tempting, yet for his faſting forty days, and forty nights, there is no controverſie; and of that we had ſome Types before Chriſt came into the World; thus *Moſes* faſted forty days at the delivery of the Law; and *Elias* faſted forty days at the reſtitution of the Law; and to fulfil the time of both theſe Tipes, Chriſt thinks it fit to faſt forty days at the accompliſhment of the Law, and the promulgation of the Goſpel. In faſting ſo long, Chriſt manifeſts his Almighty Power; and in faſting no longer, Chriſt manifeſts the truth of his Manhood, and of his weakneſs; that he might approve that there was no difference betwixt him and us, but ſin, he both faſted, and was an hungred; we know well enough, that Chriſt could have lived without meat, and he could have faſted without hunger; it had been an eaſie matter for him to have ſupported his Body without any means of nouriſhment or Life; but to ſhew that he was man, as well as God, and ſo fit a Mediator betwixt God and Man, he would both feed and faſt; make uſe of the Creature, and withal ſuffer hunger. ——— And now our Saviour is an hungred. This gives occaſion to Satan to ſet upon him with his fierce and violent temptations. He knows well what baits to fiſh withal, and when, and how to lay them. He hath Temptations of all ſorts. He hath Apples to cozen Children, and Gold for Men. He hath the vanities of the World for the intemperate, and the Kingdoms of the World for the ambitious. He conſiders the temper and conſtitution of the Perſon he is to tempt. And he obſerves all our exterior Accidents, Occaſions, and Opportunities. But of this hereafter.

5. The Temptations themſelves are in number three. Whereof the firſt was this: *If thou be the Son of God, command that theſe ſtones be made bread.* What an horrible Entrance is this: If *thou be the Son of God.* No queſtion, Satan had heard the glad tidings of the Angel, he ſaw the ſtar, and the Journey, and the Offerings of the Sages, he could not but take notice of the gratulations of *Zachary*, *Simeon*, *Anna*. And of late, he ſaw the Heavens open, and he heard the Voice that came down from Heaven, *This is my beloved Son in whom I am well pleaſed*: And yet, now that he ſaw Chriſt fainting with hunger, as not comprehending how Infirmities could conſiſt with a God-head, he puts it to the queſtion, *if thou be the Son of God*: Oh! Here's a point in which lies all our Happineſs! How miſerable were we, if Chriſt were not indeed and in truth the Son of God? Satan ſtrikes at the root in this ſuppoſition? *If thou be the Son of* God: Surely all the work of our Redemption, and all the work of our Salvation depends upon this one neceſſary Truth, that Jeſus Chriſt *is the Son of* God. If Chriſt had not been the Son of God, how ſhould he have ranſomed the World? How ſhould he have done, or how ſhould he have ſuffered

that which was ſatisfactory to his Father's Wrath? How ſhould his Life or Death have been valuable to the ſins of all the World? If Chriſt be not the Son of God, we are all gone; we are loſt, we are undone, we are damned for ever: O alas! Farwel Glory, farewel Happineſs, farewel Heaven: If Chriſt be not the Son of God, we muſt never come there. Well Satan, thou beginneſt thy Aſſault like a Devil indeed. *If thou be the Son of* God; but what then? *Command that theſe ſtones may be made Bread.* He knew Jeſus was hungry; and therefore, he invites him to eat Bread only of his own providing, that ſo he might refreſh his Humanity, and prove his Divinity: *Come*, ſays he, *break thy faſt upon the expence of a Miracle, turn theſe ſtones into Bread, and it will be ſome Argument thou art the Son of* God. There is nothing more ordinary with our ſpiritual Enemy, than by occaſion of want, to move us to unwarrantable Courſes; *If thou art poor, then ſteal: If thou can'ſt not riſe by honeſt means; then uſe indirect means.* I know Chriſt might as lawfully have turned ſtones into Bread, as he turned water into wine: But to do this in a diſtruſt of his Father's Providence, to work a Miracle of *Satan's* choice, and at Satan's bidding it could not be agreeable with the Son of God: And hence Jeſus refuſeth to be relieved; he would rather deny to manifeſt the Divinity of his Perſon, than he would do any act which had in it the intimation of a different Spirit. O Chriſtians! It is a ſinful, impious, wicked care, to take evil courſes to provide for our neceſſities: Come, it may be thou haſt found a way to thrive, which thou couldſt not do before. O take heed; was it not of the Devil's prompting to change ſtones into Bread? Sadneſs into ſenſual Comforts? If ſo, then Satan hath prevailed: Alas, alas, he cannot endure thou ſhoulſt live a life of Auſterity, or ſelf-denial, or of mortification; if he can but get thee to ſatisfie thy ſenſes, and to pleaſe thy natural deſires, he then hath a fair field for the Battel. It were a thouſand times better for us to make ſtones our meat, and tears our drink, than to ſwim in our ill-gotten Goods, and in the fulneſs of Voluptuouſneſs.

But what was Chriſt's Anſwer? Why thus. *It is written, Man ſhall not live by Bread alone, but by every word that proceedeth out of the Mouth of* God. 1. *It is written*] He eaſily could have confounded Satan by the Power of his God-head; but he rather chuſes to vanquiſh him by the Sword of the Spirit; ſurely this was for our Inſtruction: By this means, he teacheth us how to reſiſt, and to overcome. Nothing in Heaven or Earth can beat the Forces of Hell, if the Word of God cannot do it: O then, how ſhould we pray with *David, Teach me, O Lord, the way of thy ſtatutes*——*and take not from me the words of truth, let them be my ſongs in the houſe of my pilgrimage,*——*ſo ſhall I make anſwer to my blaſphemers.* 2. *Man ſhall not live by bread*, &c. Whiles we are in God's Work, God hath made a Promiſe of the ſupply of all proviſions neceſſary for us. Now this was the preſent caſe of Jeſus, he was now in his Father's Work, and promoting of our Intereſt; and therefore, he was ſure to be provided for according to God's Word. Chriſtians! Are we in God's Service? God will certainly give us Bread; and till he does, we can live by the breath of his Mouth, by the light of this Countenance, by the refreſhment of his Promiſes, by *every word that proceedeth out of the mouth of God.* Every Word of God's mouth can create a Grace; and every Grace, can ſupply two neceſſities, both of the Body, and of the Spirit: I remember one kept ſtraitly in Priſon, and ſorely threatned with Famine, he replied, *That if he muſt have no Bread*, God *would ſo provide, that he ſhould have no ſtomach.* If our ſtock be ſpent, God can leſſen our neceſſities: If a Tyrant will take away our Meat, God our Father knows how to alter our faint and feeble and hungry Appetites.

The ſecond Temptation is not ſo ſenſual; the Devil ſees that was too low for Chriſt; and therefore he comes again with a Temptation ſomething more Spiritual; *He ſets him on a Pinacle of the Temple,* Ver. 5, 6. *and ſaith unto him, if thou be the Son of* God, *caſt thy ſelf down; for it is written, he ſhall give his Angels charge concerning thee*, &c. He that was content to be led from *Jordan* into the Wilderneſs, for the advantage of the firſt Temptation, he yields to be led from the Wilderneſs to *Jeruſalem*, for advantage of the ſecond. The Wilderneſs was fit for a Temptation ariſing from want, and *Jeruſalem* is fit for a temptation ariſing from vain glory; *Jeruſalem* was the glory of the World, the Temple was the glory of *Jeruſalem*; the pinacle was the higheſt piece of the Temple, and there is Chriſt content to be ſet for the opportunity of temptation. O that Chriſt would ſuffer his pure and ſacred Body to be tranſported and hurried through the Air by the malicious hand of the old Tempter! But all this was for us; he cared not what the Devil did in this way with him, ſo that he might but free us from the Devil. Methinks it is a ſweet contemplation of an Holy Divine: He ſuppoſed as if he had ſeen Chriſt on the higheſt Battlements of the Temple, and Satan ſtanding by him, with this Speech in his Mouth: *Well then, ſince in the matter of nouriſhment thou wilt need depend upon thy Fathers Providence; take now a further trial of that* D. Hall *providence, in thy miraculous preſervation: Caſt down thy ſelf from this height; behold, thou art here in* Jeruſalem, *the famous and Holy City of the World; here thou art on the top of the Pinacle of that Temple, which was dedicated to thy Father; and if thou beeſt* God, *why, now the Eyes of all men are fix'd upon thee, there cannot be deviſed a more ready way to ſpread thy Glory, and to proclaim thy Deity, than by caſting thy ſelf Head long to the Earth; all the World will ſay, there is more in thee, than a man; and for danger (if thou art the Son of* God) *there can be none: What can hurt him that is the Son of* God; *And wherefore ſerves that glorious Guard of Angels, which have by Divine Commiſſion taken upon them the Charge of thy Humanity? Come, caſt thy ſelf down*; here lies the temptation, *Come, caſt thy ſelf down* (ſaith Satan) but why did not Satan caſt him down? He carried him up thither; and was it not more eaſie to throw him down thence? O no, the Devil may perſwade us to a fall, but he cannot precipitate us without our own Act; his malice is infinite, but his power is limited; he cannot do us any harm, but by perſwading us to do it our ſelves; and therefore ſaith he to Chriſt, *caſt* Ver. 7. *thy ſelf down.*

To this Chriſt anſwers, *Thou ſhalt not tempt the Lord thy God.* Though it is true, that God muſt be truſted in, yet he muſt not be tempted; if means be allowed, we muſt not throw them away upon a pretence of God's protection. We read of one *Heron*, an Inhabitant of the Deſert, that he ſuffered the ſame temptation, and was overcome by it; he would needs caſt himſelf down, preſuming on God's promiſe, and he ſinfully died with his fall. Chriſt knew well enough that there were ordinary deſcents by ſtairs from the top of the Temple, and therefore he would not ſo tempt God to throw himſelf head-long: What? To make trial of God's Power, and Juſtice, and Mercy, and ex-

traordinary

traodinary preſervation, where there was no need: All the Devils in Hell could not tempt Chriſt, as to make him tempt his God

The third temptation is yet more horrid; the Temple was not high enough; ſo that now Satan takes him up to the top of an *exceeding high* Ver. 8, 9. *mountain, and he ſhews him all the Kingdoms of the World, and the Glory of them, ſaying, All theſe will I give thee, if thou wilt fall down and worſhip me.* Now to inſiſt on thoſe many Queries; how ſhould all the Kingdoms of the World be preſented to Chriſt's eye? Or if they were only preſented to his imagination, why could not the valley have ſerved the Devil's turn, as well as an Hill? Or whether was not *Rome* the Object that the Devil preſented? Becauſe at that time, *Rome* was the top of all the Kingdoms of the World, and the Glory of them? For my part, I think, in this Temptation, the Devil united all his Power of ſtratagems, and by an Angelical Power he drew into one Center, the ſeveral *Species* and *Ideas*, from all the Kingdoms and Glories of the World; and he made an admirable Map of Beauties? and repreſented them to the Eyes of Jeſus; he thought Ambition more likely to ruin him, becauſe he knew it wasthat which prevailed upon himſelf, and all thoſe fallen Stars, the Angels of darkneſs: and therefore, *Come* (ſaith Satan) *all theſe will I give thee, if thou wilt fall down and worſhip me.* How? God worſhip the Devil? was ever the like Blaſphemy ſince the firſt Creation? Indeed now we have many fearful, execrable, curſed Blaſphemies belched out, and Idolatry, I believe, is the ſpreading'ſt ſin in the World. But was ever the like Blaſphemy, or Idolatry to this, that not only a Creature, but the Creator himſelf muſt fall down before the Devil, and give worſhip unto him? The Lamb of God, that heard all the former Temptations with patience; he could by no means indure this; our own injuries are opportunities of patience; but when the Glory of God, and his immediate Honour is the queſtion, then our Zeal ſhould be all on a flame; now Chriſt bids him *avoid*; as ſoon as he obſerves his demands ſo impudent and Blaſphemous; he commands him away, and tells him, *It is* Ver. 10. *written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Now was the Devil put to flight, and in his ſtead *the Angels came and miniſtred unto Jeſus*; (*i. e.*) after his Faſt, they miniſter ſuch things as his neceſſities required of them.

Uſe. O Chriſtians! what ſhall we ſay to this? If Chriſt was thus tempted by Satan, what may we look for. Sometimes it chears my Heart to think that Chriſt was tempted; becauſe thereby he knows how to ſuccour thoſe that are tempted; and ſometimes it affrights my Soul to think that Satan durſt be ſo bold with Jeſus Chriſt. Oh what may he do with me? how eaſily may he prevail againſt my Soul? when he came to tempt Chriſt, he found nothing in him to join with him in the Temptation, but in my Heart is a world of Corruptions; and unleſs the Lord prevent, I am quickly gone. I may not here fall on the Doctrine of Temptations; only a few words. 1. Of Satans Stratagems. 2. Of ſome general means to withſtand his Stratagems, and I have done.

1. His Stratagems are very many, and very dangerous? As————

1. He obſerves, and fits his Temptations to our diſpoſitions; for example, if he find a Man ambitiouſly affected, then he covers his Hook with the Bait of Honours? and thus he tempted *Abimelech* to murder his Brethren, that he might obtain the Soveraignty; or if he find a man Voluptuouſly given, then he tempts him with the Bait of Pleaſures and thus he allured *Noah* to Drunkenneſs; *David* to Adultery: *Solomon* to Idolatry: Or if he find a Man Covetouſly given, then he lets in the Golden hook: And thus he inticed *Balaam*, by offering him money to curſe the People, whom God had Bleſſed; and thus he allured *Judas* for thirty pieces of Silver to betray his Maſter; but what need we Inſtances, when we ſee this day ſo many thouſand intangled in this golden Net.

2. He obſerves, and fits his Temptations to our Complexions; and thus he tempts the Cholerick to quarrels and brawls; the flegmatick to idleneſs and ſloath; the Melancholy to malice and revenge; the Sanguine to pleaſure and fleſhly Luſts; and hence it is that the Apoſtle tells us, that *whoſoever is tempted,* Jam. 1. 14. *he is drawn away by his own Concupiſcence.* Satan never aſſaults us, but he is ſure there is ſomething within us that will further him in his Temptations.

3. He obſerves, and fits his Temptations to our outward condition; thus if we are in proſperity, then he tempts us to pride and forgetfulneſs of God, to contempt of our Brethren, to the love of the World, to coldneſs in Religion, carnal ſecurity, and the like: Or if we are in adverſity, then he tempts us to the uſe of unlawful means, to the diſtruſting of God's all-ruling Providence, and never deceiving-promiſes; or, it may be, to deſpair, murmur, and repining againſt God; by this Temptation he confidently preſumed to have moved Chriſt to diſtruſt God's providence, and to ſhift for himſelf, by turning Stones into Bread.

4. He obſerves and fits his Temptations to our ſpiritual eſtate; thus, if we are notoriouſly wicked, then he tempts us to Atheiſm, contempt of God's worſhip, Swearing, Blaſpheming, prophaning of the Lords days; to Diſobedience, Murders, Adulteries, Drunkenneſs, Theft, Covetouſneſs, and all deviliſh Practices; or if we are Civilized, and run not with others into ſuch an exceſs of Riot and Sin, why then he tempts us to a good opinion of ſuch a condition; *I thank thee O Father, that I am not as other men,* &c. *I deal juſtly and uprightly with all my Neighbours; I have a good meaning towards God, though I am ignorant of Scripture, and of the Principles of Religion:* Or if we are profeſſors of God's Truth, and can tip our Tongues with Glorious words of Religion, Holineſs, Chriſt, why, then he tempts us with reſting on this: *What needs more? If I can but outwardly perform the Duties of Piety, as the hearing of God's word, receiving of the Sacraments publick and private calling on God; in this, I am a true Proteſtant, that Charity, Love, good works, and all the duties of the ſecond Table can never juſtifie me, or ſave me, but only Faith; I believe, and I make profeſſion of Religion, and I hope this will ſuffice:* Or if we are ſincere profeſſors, and but weak in the Faith, why, then he tempts us with ſad thoughts of our ſins; he ſets before us their number, and nature, and odiouſneſs in every aggravation; and if therewith he cannot overwhelm us, he adds (it may be) unto them ſome of his own ſins; thus he caſteth into our minds many outragious Blaſphemies, ſuch Blaſphemies as he propounded to Chriſt, to worſhip him for our God, to deny Jeſus Chriſt as our God, our Lord, our Saviour, our Redeemer; to ſay in our Hearts there is no God, but Nature; no Scripture, no holy Ghoſt: many a precious Soul feels theſe injections of Satan; and I cannot wonder at it, when I ſee the Devil tempting Chriſt himſelf to diffidence, preſumption, vain Glory, yea, and to the worſhipping of the Devil himſelf: Or if we are ſtrong Chriſtians, grown men, and ſtill growing towards the fulneſs of Chriſt, why, then he tempts us to ſins of preſumption againſt knowledge, or if he cannot ſo prevail, he will *Transform himſelf into an Angel of light,* and 2 Cor. 11. 14.

tempt us to the doing a leſs good, that we may neglect a greater; or to the doing of a greater good, but very unſeaſonably. When as ſome other duties in reſpect of preſent occaſion are more neceſſary far; thus many times in the hearing of God's word, he will caſt into our minds meditations of this or that excellent ſubject, on purpoſe to diſtract our minds, and to make us here without profit; and in Prayer to God, he will bring into our memories this or that profitable inſtruction, which we have heard at ſuch, or ſuch a Sermon, on purpoſe to diſturb our Spirits in that holy exerciſe, and to keep us from lifting up our Hearts wholly and purely unto God: I might add a thouſand of theſe Stratagems of the Devil, and yet not perhaps tell one of a Thouſand: the Apoſtle could ſay indeed, that he was not 2 Cor. 2. 11. *ignorant of his devices*; and of ſome of his devices, you ſee, we are not ignorant; but alas! who can diſco- Eph.6. 11. ver all his *Methods*, *Wiles*, *Depths*, *fiery Darts*? For Rev. 2.24. my part I cannot do it, I am yet to learn. Eph.6. 16.

2. The general means to withſtand his Stratagems are ſuch as theſe.——

1. A continual reminding of Chriſt's Commands Eph 6. 10, 11. in this very thing; *Be ſtrong in the Power of his might: put on the whole Armour of* God, *that ye may be able to* 1 Pet.5.8. *ſtand againſt the wiles of the Devil*; *him reſiſt in the Faith.*

2. An avoiding of the firſt ſuggeſtions of *Satan*; if this gliding Serpent can but thruſt in his Head, he will eaſily make room for his body; and therefore Eph.4.27. we muſt nip, and bruiſe him in the Head; *Give no place to the Devil.*

3. An objecting of Chriſt againſt all his Temptations; for example, if Satan tell us that we are Mat.9.13. miſerable ſinners; we may anſwer, that *Chriſt came* Iſa. 53. 5. *into the World to ſave Sinners*; *and that he was wounded for our Tranſgreſſions, and broken for our iniquities,——and with his ſtripes are we healed.* If *Satan* tell us that we are ſubject to God's Wrath; we may anſwer, that Chriſt did bear his Fathers Wrath, that he might make our peace. If he tells us, that we are ſubject to the Curſe of the Law; we may anſwer, Gal.3. 13. that *Chriſt hath redeemed us from the Curſe of the Law, when he was made a Curſe for us.* If he tell us, that we are his bond-ſlaves, we may anſwer, that we were ſo indeed in times paſt; but Chriſt hath paid his Father the price of our Redemption, and hath ſet us free. If he tell us, that we are unjuſt, and therefore ſhall be condemned before God's judgment-ſeat; we may anſwer, that Chriſt, who was innocent, was therefore condemned, that we, who are guilty, might thereby be acquitted; and that he that came to ſave us, will himſelf judge us, and therefore we need not doubt of mercy, if we plead the merits of Chriſt: or if *Satan* will not be thus anſwerd by us; why then Chriſtians? there's no other way, but to ſend him to Chriſt. To this purpoſe, we may tell him that Chriſt is our Advocate; and if he will needs diſpute, let him go to *Jeſus*; he is both able to plead our cauſe, and to anſwer to all the Suits that are made againſt us.

4. I may add hearing, reading, meditating on God's Word, holy Conferences, buſie imployment in the works of our particular callings; living by Faith. I muſt not ſtay on all theſe means, only re- Mat. 26. 41. member amongſt the reſt, that one of Chriſt: *Watch and Pray, that ye enter not into temptation.* Praying againſt it, is a denying of it, and a great part of the Victory; for it is a diſclaiming the entertainment of it; it is a poſitive rejection of the crime; it is a calling in auxiliaries from above, to make the Victory more certain to us. Hence one ſweetly adviſeth, *If Temptation ſets upon thee, do thou ſet upon God; for he is as ſoon overcome as thou art; as ſoon moved to good, as thou art to evil, he is as quickly invited to pity thee, as thou art to ask him; provided thou doſt not finally reſt in the Petition, but paſs into action, and endeavour by all means to quench the Flame newly kindled in thy Bowels, before it come to devour the Marrow that is in thy bones.* Indeed a ſtrong Prayer, and a lazy, incurious, unobſervant walking are contradictions in Religion; and therefore *Watch and Pray, and pray and watch.*

Sect. 5. *Of the firſt Manifeſtation of Chriſt.*

4. FOR the firſt Manifeſtation of Jeſus by his ſeveral witneſſes; now it was time that *the Sun of Righteouſneſs ſhould ariſe*, and ſhine in the view of the World: and (becauſe of unbelief which had blinded the World) that ſome eſpecial witneſſes ſhould be choſen out, both to anoint our Eyes, and to point to the Light, ſaying, *This is he of whom Moſes in the Law and the Prophets did write, Jeſus of Nazareth the Son of Joſeph.* To this purpoſe we read John 1.45 much of *the Manifeſtation of Jeſus*; *God was manifeſt* 1 Tim. 3. 16. *in the Fleſh.* And Chriſt *verily was fore-ordained be-* 1 Pet.1.20 *fore the Foundations of the World, but was manifeſted in theſe laſt times for you.* In that firſt Miracle that ever he wrought, this is written upon it, *he manifeſted forth his Glory.* John 2.11 And *John* the Divine, in his ſetting out of Jeſus, he tells us, that *the Life was manifeſted*; 1 Joh.1.2. *and we have ſeen it, and bear witneſs, and ſhew unto you that eternal Life which was with the Father, and was manifeſted unto us.*

And there is reaſon for this manifeſtation. 1. Becauſe every manifeſtation was an approbation of his Miſſion and Divinity. 2. Becauſe in the manifeſtation of Chriſt, there was a manifeſtation of the Grace of God; and this was the Will of God, that he would not only act free Grace, but he would have it known, and publiſhed to all the World; this is the Glory of Grace, and ſets it out: And therefore, ſaith the Apoſtle, *The Grace of God that bringeth Salvation,* Tit. 2. 11. *hath appeared to all men.* At the opening and diſcovery of *Jeſus Chriſt*, *the kindneſs, and pity, and love of* Tit. 3. 4. God *our Saviour towards man appeared.* 3. Becauſe this manifeſtation hath ſomething in it of the removal of Sin; it is the Voice of Chriſt unto ſuch as are in ſin, *Behold me*; the firſt ſtep towards the remiſſion of Iſa. 65. 1. Sins, is the beholding of Chriſt; now we cannot behold him that will not come into view: And therefore ſaith the Apoſtle, *Ye know that he was manifeſted to* 1 Joh.3.8. *take away our Sins.* 4. Becauſe this manifeſtation hath ſomething in it to the overthrowing of Satan; for the while that Chriſt hid himſelf, Satan blinded the minds of men; but when once *Chriſt the Image of God ſhone forth*, then Satan, like Lightning fell down from Heaven; *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* 1. Joh.3.8. 5. Becauſe this manifeſtation tends to our believing in Chriſt, and by conſequence to our Salvation through Chriſt: *Many ſigns Chriſt did in the preſence* John. 20. 30, 31. *of his Diſciples which are not written; but theſe are written* (ſaith *John*) *that ye might believe that Jeſus is Chriſt the Son of* God; *and that believing, ye might have Life through his Name.*

Well, but wherein was this firſt manifeſtation of Jeſus? I anſwer, in thoſe ſeveral witneſſes that held him forth. *It is written in the Law* (ſaith *Chriſt*) *that* John 1.17 *the Teſtimony of two men is true*; but to manifeſt Chriſt, were many witneſſes. As, 1. From Heaven the Father is witneſs: For ſee, ſaith Chriſt, *the Father that ſent me, beareth witneſs of me*: And the Joh. 8.18. Son is witneſs; for ſo ſaith Chriſt: *I am one that bear* Joh.8. 14. *witneſs of my ſelf*; and *though I bear record of my ſelf, yet my record is true*; *for I know whence I came, and whither I go*: And the Holy Ghoſt is witneſs; ſo ſaith *Paul*: *The Holy Ghoſt alſo is a witneſs to us*: and to that Heb. 10. 19. purpoſe he deſcended like a Dove, and light upon him. 2. On Earth *John* the Baptiſt is witneſs: for ſo ſaith Chriſt; *ye ſent unto John, and he bare witneſs unto the truth,* Mat.3.16. Joh. 5.33. John 1. 7. *he came for a witneſs, to bear witneſs of the Light, that all men through Chriſt might believe.* No ſooner was *John* confirmed by a Sign from Heaven, that Jeſus was the Chriſt, but he immediately manifeſts it to the *Jews*; and firſt to the Prieſts and Levites ſent in legation from the *Sanhedrim*: he profeſſed indefinitely in anſwer to their queſtion, that himſelf was not the Chriſt, nor *Elias*, nor that Prophet, whom they by a ſpecial tradition expected to be revealed, though they knew not when; and ſecondly, to all the People he profeſſeth definitely, whereſoever he ſaw Jeſus Chriſt, *this is he*: Yea, he points him out with his finger, *Behold the Lamb of God that takes away the Sins of the World.* Joh. 1.29. Then he ſhews him to *Andrew*, *Simon Peter*'s Brother, and then to another Diſciple with him, Joh. 1.39. *who both followed Jeſus, and abode with him all night.* *Andrew* brings his Brother *Simon* with him, and Chriſt changes his Name from *Simon* to *Peter*, or Ver.42. *Cephas, which ſignifies a Stone.* Then Jeſus himſelf Ver.43. finds out *Philip* of *Bethſaida*, and bade him *follow him*; Ver.44. and *Philip* finds out *Nathanael*, and bids him *come and ſee*, for the *Meſſiah* was found; when *Nathanael* came to Jeſus, Chriſt ſaw his Heart, and gave him a bleſſed Character; *Behold an Iſraelite indeed, in whom there is no guile.* Ver.47. Thus we ſee no leſs than five Diſciples found out at firſt, which muſt be as ſo many witneſſes of Jeſus Chriſt.

Joh. 10. 25. And yet we find more witneſſes; *The works* (ſaith Chriſt) *that I do, in my Fathers Name, they bear witneſs of me.* Theſe Works or Miracles of Chriſt were many; but becauſe we are ſpeaking of his firſt manifeſtation, I ſhall inſtance only in his firſt work, which was at a Marriage in *Cana* of *Galilee*. The power of Miracles had now ceaſed ſince their return out of Captivity; the laſt Miracle that was done by man till this very time, was *Daniel*'s tying up the Mouth of the Lions; and now Chriſt begins. He that made the firſt Marriage in Paradiſe, beſtows his firſt Miracle upon a Marriage-Feaſt. O happy Feaſt, where Chriſt is a Gueſt! I believe this was no rich or ſumptuous Bridal; whoever found Chriſt at the Magnificent Feaſts, or Triumphs of the great? The State of a Servant (in which ſtate Chriſt was) doth not well agree with the proud Pomp of the World. This poor needy Bridegroom wants drink for his Gueſts; and as ſoon as the Holy Virgin hath notice of it, ſhe complains to her Son: Whether we want Bread, or Water, or Wine, Neceſſaries, or Comforts, whither ſhould we go but to Chriſt? *The Lord is my Shepherd*; and if that be ſo, it will ſurely follow, Pſal. 23.1. *I ſhall not want*: *But Jeſus anſwered her, Woman, What* John 2. 4. *have I to do with thee? Mine Hour is not yet come.* This ſhews, that the work he was to do, muſt not be done to ſatisfie her importunity, but to proſecute the great work of divine deſignation. In works ſpiritual and religious, all outward relation ceaſeth: Matters of Miracle concerned the God-head only; and in this caſe, *O Woman, What have I to do with thee?* We muſt not deny Love, and Duty to Relations; but in the things of God, natural endearments muſt paſs into ſpiritual; and like Stars, in the preſence of the Sun, muſt not appear. *Paul* could ſay, *Henceforth know we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.* 2 Cor. 5. 16.

At the Command of Jeſus, the Water pots were filled with Water, and the Water by his Divine Power is turned into Wine; where the different diſpenſation of God and the World is highly obſervable: *Every Man ſets forth good Wine at firſt, and then the worſe*: But Chriſt not only turns Water into Wine, but into ſuch Wine that at the laſt Draught is moſt pleaſant. The World preſents us with fair hopes of Pleaſures, Honours, and Preferments, but there's bitterneſs in the end: every Sin ſmiles in the firſt addreſs; *but when we have well drunk, then comes that which is worſe*; only Chriſt turns our Water into Wine; if we fill our Water-pots with Water; if with *David*, we water our Couch with our Tears for Sin, Chriſt will come with the Wine of gladneſs ſooner or later, and he will give the beſt Wine at the laſt. O how delicate is that new Wine, which we ſhall one day drink with Chriſt in his Fathers Kingdom? Theſe were the firſt manifeſtations of Jeſus: You ſee he had ſeveral witneſſes to ſet him forth; ſome from Heaven, and ſome on Earth: The Father, Son, and Holy Ghoſt witneſs from Heaven: The Baptiſt, Diſciples, and his Works witneſs on Earth; and there's no diſagreement in their witneſs, but all bring in this Teſtimony of Jeſus, that he is the *Meſſiah*; *that is being interpreted, the Chriſt.* Joh. 1.41.

Uſe. But what are thoſe manifeſtations to us? Or to that great deſign of Chriſt in carrying on our Souls Salvation? Much every way. For either muſt Chriſt be manifeſted to us even by theſe witneſſes, in the Preaching of the Goſpel, and manifeſted in us by that one witneſs, his holy Spirit, or we are undone for ever.

1. Chriſt muſt be manifeſted to us in the Preaching of the Goſpel. This mercy we have this day; nay, you ſee every Sabbath day all the witneſſes ſpeak in us. What do we, but in God's ſtead, in the Baptiſt's ſtead, in the Diſciples ſtead, manifeſt Chriſt to you in every Sermon? It is the Commiſſion which Chriſt hath given us of the Miniſtry, *Go, Preach the Goſpel to every Creature.* Mar. 16. 15. Obſerve but how open Chriſt's Heart is towards you; he cannot contain his Love and Grace within himſelf, he cannot keep his own Counſels, that are for the good of your Souls, but all muſt be manifeſt, and that in the openeſt way, by Preaching and Proclaiming them to the World: Chriſt muſt be laid out to open view: Chriſt will have nothing of his Love kept back; he wills and commands us of the Miniſtry, inſtead of all thoſe former witneſſes, to make all known what he is, and what he hath done and ſuffered for you. Oh Chriſtians! how cheap are the Myſteries of the Goſpel to you-ward? You may know them, if you will but lend an Ear, and liſten to them: The word is nigh you, even in your Mouths; Chriſt is proclaimed in your very Streets; you may have him if you will, without Money, or Money-worth. *Come, buy Wine, and Milk without Money, and without Price.* Iſa. 55.1. Do you not hear? Chriſt is laid open for every man's good and profit: Chriſt deals not under-hand with you; he muſt be manifeſted, that you may ſee what you buy: If I ſhould tell you the meaning of the Commiſſion which *Chriſt* hath put into our Hands, he bids me ſay thus to your Souls, *Come poor Creatures, you that ſtand in need of Jeſus Chriſt, here is Chriſt for you; take him and do with him in an holy manner what you will, he is of infinite uſe for Wiſdom, Righteouſneſs, Sanctification, and Redemption.* What is our Preaching, but a manifeſting of *Chriſt* in this manner? What is the ſum of all our Sermons, but a Diſcovery of this, that Life and Light is in *Chriſt* for you, that eternal Love waits and attends on you, that whatever may do you good, is provided and made ready for you? Oh will Souls now refuſe *Chriſt*, when thus and thus manifeſted? God forbid.

2. Chriſt muſt be manifeſted in us by his Holy Spirit. Chriſtians! look to your Hearts; what manifeſtations of *Chriſt* are there? When *Paul* ſpeaks of the Goſpel in general, he adds in particular, that *it pleaſed God to reveal Chriſt in me.* Gal.1.16. And when *Peter* ſpeaks of the Word of God, he adds that *we take heed thereunto ——until the day dawn, and the day ſtar* (that is, *Chriſt*, *Rev.* 22. 16.) *ariſe in your Hearts*; till then, though 2 Pet. 1. 10. Rev. 22. 16.

though we be circled with Goſpel diſcoveries, our Hearts will be full of darkneſs; but when Chriſt Mal. 4. 2. whom the Prophet calls *the Son of Righteouſneſs*, and *Peter* the *day-ſtar* ſhall ariſe within us, we ſhall be full of Light. Sometimes, I confeſs, I wonder that in theſe days there ſhould be ſuch glorious diſcoveries of the Beauties, and ſweetneſs, and excellencies of Jeſus Chriſt, and yet that mens Hearts are generally ſo full of darkneſs: But this takes off the wonder, John 1. 5. Hearts are carnal, *Light ſhines in Darkneſs, but darkneſs comprehendeth it not.* Lead a Blind Man through a glorious City, and though there be ſuch and ſuch things in it, yet he tells you, he cannot prize them; Rev. 21. 2. he ſees them not; though *Jeruſalem ſhould come down from God out of Heaven* (as *John* ſaw it in his Viſion) *prepared as a Bride adorned for her Husband*; yet the natural man ſees neither Walls, nor Gates, nor Streets: you may tell him, *all is Gold, and Jaſper, and Precious Stones*, but for all this, he cannot prize them; alas, he ſees them not: How many glorious Objects do the unregenerate ſlight? They ſee no Beauty in Jeſus Chriſt; they feel no ſweet in Ordinances, the Sabbath is a trouble, and no delight to them; and whence all this? It is becauſe there is no Light, no manifeſtation of Chriſt within them; the Spirit of Chriſt hath not witneſſed Chriſt, hath not manifeſted Chriſt within their Souls, and therefore they remain in darkneſs.

Sect. 6. Of Chriſt's *Whipping the Buyers and Sellers out of the Temple.*

5. CONcerning Chriſt's whipping the Buyers and Sellers out of the Temple: we read in the John 2. 13. Goſpel, *That the Jews Paſſover being at hand, Jeſus went up to Jeruſalem:* Thither, if we follow him, the firſt place that we find him in, is the Temple; where, by the occaſion of the National Aſſembly, was an opportune Scene for Chriſt's Tranſactions of his Fathers buſineſs. In that Temple Chriſt firſt eſpies a Mart; there were divers Merchants, and Exchangers of Money, that brought Beaſts thither to be ſold for Sacrifice againſt that great Solemnity; at the ſight of which, Jeſus being moved with Zeal and Indignation, he makes a Whip of Cords, and according to the Cuſtom of the *Zealots* of the Nation, he takes upon him the Office of a private inflicter of puniſhment, he drives them all out of the Temple, he overthrows the accounting Tables, and commands them that ſold the Doves, to take them from thence; and being required to give a ſign of this Fact; he only foretels the Reſurrection of his Body, after three days death, expreſſing it in the Metaphor of the Temple, which was never rightly underſtood till it was accompliſhed.

In this Heroical Act, we may ſee how Chriſt is carried on with a Zeal for God, inſomuch, that it Pſal. 69. 9. brings to mind that ſaying of the Pſalmiſt, *The Zeal of thine Houſe hath eaten me up*; a Metaphor taken from Men that receive nouriſhment, which after its ſeveral concoctions, is aſſimilated into the nature of them that receive it. Zeal doth totally ſurprize us in what concerns God, in our Zeal we do ſo mind the things of God, as if we minded nothing elſe. To what Dangers, Hazards, and Cenſures, did Chriſt here in the exerciſe of the Zeal expoſe himſelf? His eminent Zeal appears,——

1. In the weakneſs of his means, whereby he did both attempt, and effect the work: we find him not armed with any weapons, that might carry dread and terrour with them; at moſt but with a Whip made of a few ſmall Cords, which probably were ſcattered by the Drovers which came thither to ſell their Cattel.——2. In the Strength that the oppoſite power did hold out, which makes the encounter ſo much the more dangerous; As, 1. A Garriſon of Soldiers ready at hand, to appeaſe occaſional Tumults. 2. The temper of thoſe mens Spirits with Cham. in loc. whom the buſineſs was; they were men ſet upon gain, the World's God. 3. The great Confluence of the people, it being the moſt ſolemn Mart of the Paſſover. O what a Zeal was this! that neither the weakneſs of the means, on the one ſide, to effect it, nor the greatneſs of the power, on the other ſide, to hinder it, did at all diſmay him, or cauſe him to deſiſt; ſeem he never ſo weak, or be they never ſo ſtrong, he whips them out of the Temple, and bids them be gone.

This Action of Chriſt fulfils the Prophecy of *Malachy*, Mal. 3. 1, 2, 3. *The Lord whom ye ſeek ſhall ſuddenly come to his Temple; but who may abide the day of his coming? And who ſhall ſtand when he appeareth? For he is like Refiners Fire, and like Fullers Soap; and he ſhall ſit as a Refiner and Purifier of Silver, and he ſhall purifie the Sons of Levi, and purge them as Gold and as Silver, that they may offer unto the Lord an Offering in Righteouſneſs.*

From the main we may obſerve, that *a perſwaſion of Chriſt's preſence in our Church Aſſemblies; is a ſpecial means or motive to bring all into order.*

But what is this preſence of Chriſt in Church Aſſemblies? If by Chriſt's preſence, we mean his bodily preſence, it is true, that Chriſt in his Humanity, whipped the Buyers and Sellers out of the Temple of *Jeruſalem*; then in his Manhood he was upon Earth, and accordingly he vouchſafed his bodily preſence to their aſſemblies and publick places: But now his Manhood is in Heaven; and the *Heavens muſt contain* Acts 3. 21. *him, till the times of reſtitution of all things.* Now therefore we cannot expect his bodily preſence, unleſs we will maintain the Doctrine of Tranſubſtantiation or of Conſubſtantiation; which far be it from us.

2. If by Chriſt's preſence, we mean his ſpiritual preſence; then the queſtion is, What is this ſpiritual preſence of Chriſt? For if we ſay, it is his preſence as he is God, I ſhould then query how God is ſaid, to be preſent with men in one place more than another? God in his eſſence is fully every where, and incluſively no where: Heaven is his Throne, and Earth is his Foot-ſtool, and yet nor Earth, nor Heaven, nor the Heaven of Heavens is able to contain him: whiles we ſpeak ſpiritually of Chriſt's preſence in the aſſemblies of his People, we cannot mean his Univerſal preſence, but his ſpecial preſence; and therefore as yet I ſuppoſe we have not the meaning of it.

3. If by Chriſt's preſence we mean the preſence of his Spirit either in himſelf, or eſpecially in his workings, ſtirrings, actings and movings in our ſpirit, I ſhould then ſubſcribe; only I think this is not all that is included in his eſpecial preſence; true it is, that when Chriſt was upon Earth, he told his Diſciples that he muſt go away; for if he went not away, the Comforter would not come unto them; *But if I depart* Joh. 16. 7. (ſaith he) *I will ſend him unto you*; and accordingly, when that Church Aſſembly was convened at *Pentecoſt*, God ſent the Holy Ghoſt; much people being then gathered at *Jeruſalem*, that it might be divulged to all the World. To all the Aſſemblies of the Saints, Chriſt promiſed his Spirit, though not always in a viſible manner; *Where two or three are gathered to-* Mat. 8. 20. *gether in my name* (ſaith Chriſt) *there I am in the midſt of them.* Chriſt in his Spirit is in the midſt of us, ſtirring and moving in our Spirits: Or the Spirit of Unity is with united Spirits. O he is a ſweet Spirit, a Spirit of Love, and Concord, and Peace, and Glory; and therefore where ſhould he be but with thoſe that make Harmony upon Earth? He is with them, and amongſt them, and in them; *Know ye not that ye are* 1 Cor. 3. 16. *the Temple of God, and that the Spirit of God dwelleth in you*, and worketh in you?

4. If by Chriſt's preſence, we mean the preſence of his Angels, I ſhall then ſay we have ſaid enough; as a King is ſaid to be where his Court is, where his Train or Retinue are, ſo Chriſt the King of Kings is there eſpecially preſent, where the Heavenly Guard, the bleſſed Angels keep their ſacred Station and Roudezvouz, whereſoever it is. Now that this is Chriſt's ſpecial preſence, it will appear in ſundry Texts.

1. When *Jacob* ſaw that viſion in *Bethel*, of the Ladder reaching from Earth to Heaven, and of the Angels of God aſcending and deſcending upon it, Gen. 28. 16, 17. *Surely* (ſaith *Jacob*) *the Lord is in this place, and I knew it not; and he was afraid, and ſaid, how dreadful is this place? this is none other but the Houſe of God, and this is the Gate of Heaven*: He calls it *God's Houſe*, where God and his holy Angels, who are of his Houſhold are eſpecially preſent; and he calls it *the Gate of Heaven*, Heaven's Guild-Hall, Heaven's Court, namely, becauſe of the Angels; for the Gate, Guild-Hall, or Court was wont to be the Judgment-Hall, and the place where Kings and Senators uſed to ſit, attended by their Guard and Miniſters. The *Chaldee* addeth, *This is no common or private place, but a place wherein God taketh pleaſure, and over againſt this place is the Gate of Heaven.*

2. When the Lord deſcended upon Mount *Sinai* to give the Law, ſome place the ſpecification of God's preſence in the Angels, to which purpoſe are alledged theſe Texts; Acts 7. 53. *Who have received the Law by the diſpoſition of Angels, and have not kept it*: And again, Gal. 3. 19. *The Law was ordained by Angels in the Hand of a Mediator*. Heb. 2. 2. Again, the Apoſtle calls the Law *the Word ſpoken by Angels*. I have already delivered my thoughts concerning theſe Angels; but ſome (I ſay) conclude from hence, that the ſpecial preſence of the Divine Majeſty conſiſts in the encamping of his ſacred Retinue, the bleſſed Angels; for that the Lord of himſelf, who filleth Heaven and Earth, could not deſcend, or be in one place more than another. There's yet another Text very pertinent to this. Deut. 33. 2 *And he ſaid, the Lord came from Sinai, and roſe up from Seir unto them, he ſhined forth from Mount Paran, and he came with Ten thouſands of his Saints, from his right Hand went a fiery Law for them.* The words Tranſlated *Ten thouſand of his Saints*, are in the Original *Ten thouſands of Sanctity*, or *holy Ten Thouſands, or holy Myriads*; which in my apprehenſion, points to the Angels, rather than his Saints: And the *Pſalmiſt* Pſ. 68. 17. puts it out of queſtion: *The Charriots of God are Twenty Thouſand, even Thouſands of Angels, the Lord is among them, as in Sinai, in the holy Place.*

3. After the Law given, this preſence of God was fixed to the Temple; and what that was, *Iſaiah* Iſa. 6. 1, 2. deſcribes thus: *I ſaw alſo the Lord ſitting upon a Throne, high, and lifted up, and his Train filled the Temple; about it ſtood the Ceraphims*; They were God's Train, and they filled the Temple. And hence David's Addreſſes to God were ſaid to be in the preſence of Angels: Pſal. 128. 1, 2. *Before the Gods will I ſing praiſes to thee, I will worſhip towards thy Holy Temple.* The Septuagint Tranſlates it thus ἐναντίον ἀγγέλων, *before the Angels*. I know in the time of the Goſpel, we do not ſo fix God's preſence to our Temples, or places of publick aſſembling for the worſhip of his Name; but to our Church-aſſemblies in ſuch places, why may we not? Were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Goſpel deſtitute of ſo glorious a Retinue? Did the bleſſed Spirits wait upon the Types, and do they decline the Office at the Miniſtration of the ſubſtance? Is the Nature of Man made worſe, ſince the Incarnation of the Son of God? Or have the Angels purchaſed an exemption from their Miniſtry, ſince Chriſt became our Brother in the Fleſh? We have little reaſon to think ſo; the Apoſtle treating of a comely and decent demeanour to be obſerved in Church-Aſſemblies, and in particular, of Womens being covered or veiled there, he enforces it from this preſence of Angels. 1 Cor. 11. 10. *For this cauſe ought the Woman to have a Covering on her Head, becauſe of the Angels*; namely, which are there preſent. Upon this ground, *Chryſoſtome* reproves the irreverent behaviour of his Auditory; Chryſ. hom. 16. in 1 Cor. hom. 15. in Heb. *The Church* (ſaith he) *is not a Shop of Manufactures or Merchandiſe, but the place of Angels, and of Archangels, the Court of God, and the Image and repreſentment of Heaven it ſelf —— I know thou ſeeſt them not; but hear, and know that Angels are every where, and eſpecially in the Houſe of* God, *where they attend upon their King, and where all is filled with incorporeal powers.* By this time, I hope, we know what is the meaning of Chriſt's preſence in Church-aſſemblies; to wit, the preſence of his Spirit, and the preſence of his Angels.

Uſe. And if it be ſo, would not a perſwaſion of this preſence of Chriſt in our Church-aſſemblies, be a ſpecial means or motive to bring all into order? Sometimes I wonder at the irreverent carriage of ſome Hearers, Laughing, Talking, Prating, Sleeping, in our Congregations: What, is this a demeanour beſeeming the preſence of Angels and the Spirit of Chriſt? wouldſt thou carry thy ſelf thus in the preſence of a Prince, or of ſome earthly Majeſty? *If thou goeſt but into a King's Palace* (as Chryſoſtome ſpeaks) Chryſ. ibid. *thou compoſeſt thy ſelf to a comlineſs in thy habit, look, gate, and all thy guiſe, and doſt thou laugh?* I may add, doſt thou any way carry thy ſelf undecently in God's Preſence? Some there are, that in the very midſt of Ordinances the Devil uſually rocks them aſleep; but Oh! Doſt thou not fear that thy Damnation ſleeps not? how juſtly might Chriſt come againſt thee in his Wrath, and Whip thee out of the Temple into Hell? Surely we ſhould do well to behave our ſelves in ſuch a preſence with the thoughts and apprehenſions of Heaven about us; our buſineſs here is an errand of Religion, and God himſelf is the object of our worſhip: How then ſhould our actions bear at leaſt ſome few degrees of a proportionable addreſs to God, and Chriſt, and the Spirit of Chriſt? What? Is Chriſt's Preſence in his Spirit, and his Angels here? Oh let us *walk with God as Enoch* did, Gen. 5. 22. let us do all we do as in the Preſence of Chriſt, and his Holy Angels.

And now was the firſt Paſſeover after Chriſt's Baptiſm; as it is written, *and the Jews Paſſeover was at hand, and Jeſus went up to Jeruſalem.* John 2. 23

This was the firſt year of Chriſt's Miniſtry; whereof the one half was carried on by his Prodromus, or Fore-runner, *John* the Baptiſt: and the other half (betwixt his Baptiſm, and this firſt Paſſeover) was carried on by himſelf. And now hath Chriſt three years to his Death; according to the method propounded. I ſhall come on to the ſecond year, and to his actings therein in reference to our Souls Salvation.

CHAP. II. SECT. I.

Of the ſecond Year of Chriſt's *Miniſtry, and of his Acts in general for that Year.*

NOW was it that the Office of the Baptiſt was expired; and Chriſt beginning his Prophetical Office, he appears like the Sun, in ſucceſſion of the Morning-Star; he takes at *John*, and preacheth the Sum of the Goſpel, Faith and Repentance: *Repent ye, and believe*

believe the Goſpel, Mark 1. 15. Now, what this Goſpel was, the ſum and ſeries of all his following *Sermons* expreſſed and declared: It is fully contained in the new Covenant, of which we have ſpoken; for what is the Goſpel but a Covenant of Grace, wherein all the imperfections of our works are made up by the Perfection and Grace of Jeſus Chriſt? The Goſpel is not a Covenant of Works (*i. e.*) it is not an agreement upon the ſtock of innocence, requiring ſtrict and exact obedience without any allowance of Repentance; No, no, *be Holy*, ſaith the Goſpel, and where that fails, Repent, and believe. By this time the work in his Hand was grown high and pregnant, and Jeſus ſaw it convenient to chuſe more Diſciples: with this Family he goes up and down the whole *Galilee*, Preaching the Goſpel of the Kingdom, healing all manner of Diſeaſes, curing Demoniacks, cleanſing Lepers, giving ſtrength to Paraliticks, and to lame People.

It is not my purpoſe to enlarge on all the *Sermons*, Miracles, Conferences or Colloquies of Chriſt with men; I am not for large Volumes; and I ſuppoſe with *John*, that if all the Acts of Chriſt ſhould be written with Commentaries on them, that even the John 2.25 *World it ſelf could not contain the Books that ſhould be written.*

In this year therefore I ſhall contract and limit my ſelf to the Conſideration of Chriſt in theſe two particulars. As firſt to his Preaching. 2. To his Miracles; both theſe relate to the uſe and excercise of his Prophetical Office.

Sect. 2. *Of Chriſt's Sermons this Year.*

1. HIS Preaching this year was frequent, and amongſt others his Sermons; now it was that he delivered the firſt Sermon, *Repent, for the Kingdom of Heaven is at hand.*

2. Now was it that he delivered that ſpiritual and myſtical Sermon of Regeneration, at which *Nicodemus* wonders, *how can a Man be Born when he is Old? Can he enter the ſecond time into his Mothers Womb and be born?* But Jeſus takes off the wonder, in telling him, this was not a work of Fleſh and Blood; But of the Spirit of God, *for the Spirit bloweth where it liſteth*; and is as the Wind certain and notorious in the effects, but ſecret in the Principle, and manner of production. Then Chriſt proceeds in his Sermon, telling him yet of higher things, as of his deſcent from Heaven, of his Paſſion and Aſcenſion, and of the Mercy of Redemption, which he came to work and effect for all that believe; of the Love of the Father, the Miſſion of the Son, the Rewards of Faith, and Glories of Eternity: And this was the Sum of his Sermon to *Nicodemus*, which was the fulleſt of myſtery and ſpeculation that ever he made, except that which he made immediately before his death. John 3.4.

3. Now was it that the throng of Auditors forcing Chriſt to leave the ſhore, he makes *Peter's* ſhip his Pulpit; never were there ſuch Nets caſt out of that Fiſher boat before; whiles he was upon Land, he healed the Sick bodies by his touch; and now he was upon Sea, he cured the ſick Souls by his Doctrine; he that made both Sea and Land, cauſeth both to conſpire to the opportunities of doing good to the Souls and Bodies of men. Luk. 5. 1, 2, 3, 4.

4. Now it was that he Preached that bleſſed *Sermon* on that Text, *The Spirit of the Lord is upon me, becauſe he hath anointed me to Preach the Goſpel to the Poor*: no queſtion but he Preached both to Poor and Rich, Chriſt Preached to all: but for the Power and Fruit of his Preaching, it was only received and entertained by the poor in Spirit. In the following particulars, his Office is ſet out ſtill in an higher tenour, *To heal the broken hearted, to Preach deliverance to the Captives, and recovering of ſight to the Blind*, or as it is in *Iſa.* 61. 1. *The opening of the Priſon to them that are bound*; a ſad thing to be in captivity, but ſadder to be bound in Chains, or lock'd up in a Priſon there; but 'tis moſt ſad of all to be impriſoned, having ones Eyes put out; as it was the caſe of *Sampſon* and *Zedekiah*. Now the Evangeliſt willing to render the Prophet to the higheſt comfortable ſence that might be, he uſeth an expreſſion that meets with the higheſt myſtery; that is, when a Man is not only ſhut up in a blinded Priſon, when he himſelf alſo hath his Eyes put out; and to ſuch Chriſt ſhould Preach. Preach what? Not only deliverance to the Captives, but alſo reſtoring of Light to Captive Priſoners: Nay, yet more, *recovering of ſight to blinded Priſoners*, as the Evangeliſt renders it. Luk. 4. 18. Luk.4.48.

5. Now it was that he delivered the admirable *Sermon*, called *The Sermon upon the Mount.* It is a Breviary of all thoſe Precepts which are truly called Chriſtian; it contains in it all the moral Precepts given by *Moſes*, and opens a ſtricter ſence, and more ſevere expoſition than the *Scribes* and *Phariſees* had given; it holds forth the Doctrines of meekneſs, poverty of Spirit, Chriſtian mourning, deſire of Holy things, mercy, and purity, peace and patience, and ſuffering of injuries; he teacheth us how to pray, how to faſt, how to give Alms, how to contemn the world, and how to ſeek the Kingdom of God and its appendant righteouſneſs.

And thus Chriſt being entred upon his Prophetical Office; in theſe and the reſt of his *Sermons* he gives a clear Teſtimony that he was not only an Interpreter of the Law, but a Lawgiver; and that this Law of Chriſt might retain ſome proportion at leaſt with the Law of *Moſes*, Chriſt in his laſt *Sermon* went up into a mountain, and from thence gave the Oracle. I cannot ſtand to paraphraſe on this, or any other of his *Sermons*, but ſeeing now we find Chriſt in the exerciſe of his Prophetical Office, let us obſerve firſt his Titles in this reſpect. 2. The reaſons of his being a Prophet. 3. The Excellency of Chriſt above all other Prophets, and then we have done.

Sect. 3. *Of Chriſt's Prophetical Office.*

1. THE Titles of Chriſt in reſpect of his Prophetical Office were theſe. 1. Sometimes he is called Doctor, or Maſter, *Be ye not called Maſters, for one is your Maſter, even Chriſt*, The Word is Καθηγητὴς, which ſignifies a Doctor, Moderator, teaching-Maſter, a guide of the way. 2. Sometimes he is called a Law-giver, *There is one Law-giver, who is able to ſave and to deſtroy.* The Apoſtle ſpeaks of the internal Government of the Conſcience, in which caſe the Lord is our Judge: *The Lord is our Law-giver, the Lord is our King, he will ſave us.* We muſt hear no voice in our Conſciences but Gods, no Doctrine in the Church but Chriſt's; no Offices, Inſtitutions, and Worſhip muſt be allowed, but ſuch as he hath appointed; and therefore when Men brought in Foreign Doctrines, it is ſaid, *that they did not hold the head.* 3. Sometimes he is called a Counſellor, and *his name ſhall be called Wonderful, Counſellor*; *Counſel is mine and ſound Wiſdom*, ſaith Chriſt, *I am underſtanding, and I have ſtrength.* Chriſt by his Office counſels Men how to fly ſin, and how to pleaſe God, and how to eſcape Hell, and how to be ſaved. 4. Sometimes he is called the Apoſtle of our Profeſſion, *Wherefore, Holy Brethren, partakers of the Heavenly calling, conſider the Apoſtle, and High Prieſt of our Profeſſion, Chriſt Jeſus.* God ſent him

Mat. 23. 10. Jam. 4. 12. Iſa. 33. 22. Col. 2. 19. Iſa. 9. 6. Prov. 8. 14. Heb. 3. 1.

as an Embaſſadour to make known his Will; he came not unſent, the very word imports a Miſſion, a ſending; *How ſhall they preach except they be ſent?* let all thoſe who run before they be ſent, take notice of this, for this would not Chriſt do; he was ſent, he was the Apoſtle of our Profeſſion. 5. Sometimes he is called the Angel of the Covenant, *even the*
Mal. 3. 1. *Angel of the Covenant whom ye delight in.* Chriſt was the publiſher of the Goſpel-Covenant, he declared the Gracious Purpoſe of God towards the Elect held forth in the Covenant; and in this reſpect he is called *a Prophet,* Acts 3. 22. And *the Prophet,*
Joh. 6.14. John 7. 40. And *that Prophet,* John 6. 14. *This is of a Truth that Prophet that ſhould come into the World;* whoſe Office it was to impart Gods Will unto the Sons of Men, according unto the Name, *Angel.* 6. Sometimes he is called the Mediator of the New Covenant, *for this cauſe he is the Mediator of the New*
Heb.9.15. *Teſtament,* ſaith the Apoſtle; now a Mediator is ſuch a one as goes betwixt two parties at variance, imparting the Mind of the one to the other ſo as to breed a right underſtanding, and thereby to work a complyance betwixt both: and thus Chriſt is as Mediator betwixt God and us. By him it is that the Mind and Will of God is imparted to Man:
Joh. 1.18. *No Man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him:* and by him it is that we impart our Minds
Rev. 8. 4. unto God: *The ſmoak of the incenſe which goes with the Prayers of the Saints, aſcends up before God out of the*
Deut. 5.5. *Angels hand.* This, was typified in *Moſes: I ſtood between the Lord and you at that time, to ſhew you the Word of the Lord.* The Vulgar renders it thus, *Ego ſequeſter & medius,* I was a Mediator, a Midler betwixt God and you: and ſo Chriſt Jeſus he is a Mediator, a Medler, an Interpreter, an Intermeſſenger betwixt God and his People.

2. The reaſons of Chriſt's being a Prophet, were theſe. 1. That he might reveal and deliver to his People the Will of his Father. 2. That he might open and expound the ſame being once delivered. 3. That he might make his Saints to underſtand, and to believe the ſame being once opened.

1. As a Prophet he delivers to the People his Fathers Will, both in his own Perſon, and by his Servants the Miniſters. In his own Perſon when he
Rom. 15. 8. was upon Earth as a *Miniſter of the Circumciſion;* and by his Servants the Miniſters from the beginning of their Miſſion till the end of the World; thus the Goſpel
Heb. 2. 3. is called, *A great Salvation which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him.* Chriſt in his own Perſonal Preaching is ſaid but *to have begun to teach,* Acts 1. 1. and the Conſummate Publication was the ſending of the Holy Ghoſt to theſe Select Veſſels, who were to carry abroad this Treaſure unto all the World; it was begun by the Lord, and it was confirmed by them that were the Diſciples of the Lord. In this reſpect we cannot look on the publiſhing of the Goſpel to the World, but as very Glorious; was there not a reſemblance of State and Glory in the Preaching of Chriſt? You have heard how *a forerunner was ſent to prepare his way,* as an Herald to proclaim his approach, and then was revealed the Glory of the Lord; but becauſe the Publication was not Conſummate till afterwards, Chriſt carries it on in greater ſtate afterwards than he did before; *When he aſcended up on*
Eph. 4. 8. *high, he then led captivity captive, and gave gifts unto men,* as Princes in time of their ſolemn inauguration do ſome ſpecial Acts of Magnificence and Honour; they proclaim Pardons, open Priſons, Create Nobles, fill Conduits with Wine; ſo Chriſt to teſtifie the Glory of his Goſpel, at the day of his inſtalment, and ſolemn re-admiſſion into his Fathers Glory, he proclaims the Goſpel, gives gifts unto Men, *for the perfecting of the Saints, for the work of the Miniſtry,* Ver. 12.
for the edifying of the Body of Chriſt.

2. As a Prophet he opens and expounds the Goſpel. Thus being in the Synagogue on the Sabbath day, he *opened the Book, and he found the place* Luk 4. 17,
where it was written, the Spirit of the Lord is upon me, 18, 21.
becauſe he hath anointed me to preach the Goſpel to the poor, &c. and then *he cloſed the Book——and ſaid, this day is this Scripture fulfilled in your Ears.* And thus joyning himſelf with two of his Diſciples, going towards *Emmaus, he begun at Moſes, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himſelf;* the Propheſies of Chriſt were dark and hard to be underſtood, and therefore Chriſt came down from Heaven to diſcover ſuch Truths; *No Man hath aſcended up to Heaven,* (*i. e.*) to be acquainted with Gods ſecrets, *but he that came down from Heaven;* the gracious purpoſe of God towards loſt mankind, was a ſecret locked up in the Breaſt of the Father; and ſo it had been even to this Day, had not Chriſt who was in the Boſom of the Father, and one of his Privy Council, revealed it unto us: Hence Chriſt is called the *Interpreter of God, no man knoweth the Father ſave the* Mat. 11.
Son, and he to whomſoever the Son will reveal him, by 27.
his Interpretation.

3. As a Prophet he gives us to underſtand, and to believe the Goſpel. *Then opened he their underſtand* Luk. 24.
ing, that they might underſtand the Scriptures; and thus 45.
was the Caſe of *Lydia, whoſe heart the Lord opened;* he Acts 10. 14.
that firſt opens Scriptures, at laſt opens Hearts; *He* John 1. 9.
is that true Light which enlightneth every man that cometh into the World. He enlightens every Believer, not only with a common natural Light, but with a ſpecial ſupernatural Light, of ſaving, ſpiritual, and effectual knowledge; now there is no Prophet can do this ſave only Jeſus Chriſt, he only is able to cauſe our Hearts to believe, and to underſtand the matter which he doth teach and reveal; other Prophets may plant, and water, *Paul may plant, and Apollo may water,* but he, and only he can *give the increaſe;* other Prophets may *Teach and Baptize,* but unleſs Chriſt come in by the powerful preſence of his Spirit, they can never be able to ſave any one poor Soul. *We*
as lively Stones are built up a ſpiritual Houſe, ſaith Peter; 1 Pet.2.5.
but except the Lord do build this Houſe, they labour in Pſal.127.1
vain that build it. O alas, who is able to Breath the Spirit of Life into theſe dead Stones, but he of whom it is written, *The Hour is come and now is, when the* Joh. 5.25.
dead ſhall hear the Voice of the Son of God, and they that hear it ſhall live? Who can awaken a dead Soul out of a dead Sleep? And who can give light unto theſe blind Eyes of ours, but he of whom it is written,
Awake thou that Sleepeſt, and ariſe from the Dead, and Eph.5.14.
Chriſt ſhall give thee light?

3. The Excellencies of Chriſt above all other Prophets are in theſe reſpects.——

1. Other Prophets were but Types and Shadows of this great Prophet; even *Moſes* himſelf was but a Figure of him; *A Prophet ſhall the Lord God raiſe* Act.7. 37.
up unto you of your Brethren like unto me, ſaith *Moſes;* theſe words, *Like unto me*] do plainly ſhew that *Moſes* was at the beſt but an Image and Shadow of Chriſt; now as ſubſtances do far excel ſhadows, ſo doth Chriſt far excel all the Prophets; they were but ſhadows and forerunners to him.

2. Other Prophets revealed but ſome part of Gods will, and only at ſometimes. *God* (ſaith the Apoſtle) *at ſundry times, and in divers manners ſpake* Heb. 1. 1.
in time-paſt unto the Fathers by the Prophets; (*i. e.*) he let out his light by little and little, till the Day-ſtar and Son of Righteouſneſs aroſe; *but in theſe laſt days* Ver. 2.
he hath ſpoken by his Son, (*i. e.*) he hath ſpoken more

fully and plainly; in this reſpect, ſaith the Apoſtle, Gal. 4. 1, 2. the *heirs* of Life and Salvation were but *Children* before Chriſt's incarnation. As now we ſee but through a glaſs darkly, towards what we ſhall do in the Life to come; ſo did they of old in compariſon of us; their light in compariſon of ours; was but an obſcure and glimmering light; Chriſt's diſcovery of himſelf then was but *a Standing behind the* Cant. 2.9. *Wall, a looking forth of the Window, a ſhewing of himſelf through the Lattice.*

3. Other Prophets ſpeak only to the the Ears of men, but Chriſt ſpake, and ſtill ſpeaks to the Heart; *He hath the Keys of David, that openeth, and* Revel 3. 7 *no man ſhutteth, that ſhutteth, and no man openeth*; it is a Similitude taken from them that keep the Keys of a City, or Caſtle, without whom none can open or ſhut; no more can any man open the Heart or break in upon the Spirit, but Chriſt; he only is able to open the Eyes of the mind by the ſecret, kindly, and powerful working of his own Spirit.

4. Other Prophets preached Wiſdom unto men; but only Chriſt preacheth men wiſe; other Prophets warned men by telling them of their Sins, and denouncing the judgments of God, but Chriſt reclaimed them, and turned them from ſin; hence it is ſaid, that *he taught as one having Authority, and not as the Scribes*; it came daily and coldly from them, but it came from him as being full of conviction and reproof, John5.25. full of the *evident demonſtration of the Spirit, and of Power.*

5. Other Prophets might not Preach themſelves; the Apoſtle inveighs againſt ſelf-commanders, *We* 1 Cor.24. *dare not* (ſaith he) *make our ſelves of the number, or compare our ſelves with ſome that commend themſelves.* Yea, Chriſt himſelf relating to himſelf, as a meer 2 Cor.10. 12. man, ſaith, that, *his witneſs is not true if he bear wit-* John 5.31. *neſs of himſelf.* But in another place relating to John 8.14. himſelf as Mediator, he ſpeaks clean contrary, *Though I do bear record of my ſelf, yet my record is true.* Here then is a wide difference betwixt other Prophets in reſpect of their Office and Chriſt's; they might not preach themſelves, but he bears witneſs of himſelf, becauſe he hath not a greater in the point of our Juſtification, Sanctification, and Salvation, to bear witneſs of them himſelf. And hence are thoſe ſelf-predications of his which we find in Scriptures, Iſa. 45.22. as *Look unto me, and be ye ſaved all the ends of the* Mat.11.28 *Earth. Come unto me all ye that labour, and are heavy laden.* And conferring with the two Diſciples, Luke 24. 27. it is ſaid, that *beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* Surely it commends to us the Prophecy of Chriſt, that he might preach and commend himſelf without any blot of Arrogancy, or taking too much upon him.

6. Other Prophets had their Commiſſion and Authority from him, *The words of the wiſe are as* Eccl. 12. 11. *goads and as nails faſtened by the Maſters of the Aſſemblies, which are given from one Shepherd,* (*i. e.*) the words of the wiſe are divine and Heavenly inſtructions; the Maſters of Aſſemblies are Goſpel-Miniſters, and Chriſt is that one Shepherd, from whom theſe words are given, and from whom theſe Maſters have their Authority, are they not called 2 Cor. 5. 20. *Embaſſadours for Chriſt*? And doth not *Ezekiel* tell us, Ezek. 20. 46. that he muſt *drop his words towards the South*? Now what is the meaning of that *dropping*? It is a Phraſe borrowed from Rain; as the Clouds from whence the Rain deſcends, have not their water originally and natively in themſelves, but from the Sea; ſo have not the Prophets a Spirit of Prophecy of themſelves, but all is drawn up out of Chriſt, as out of a full Sea of all excellent Wiſdom and Knowledge. *In him are all the Treaſures*, a Sea, and Ocean of *knowledge*, and from him all the Prophets derived whatſoever they had.

Sect. 4. *Of Chriſt's Miracles.*

2. THE Miracles of Chriſt this year were many; now what were theſe Miracles, but a purſuance of the Doctrines delivered in Chriſt's Sermons? One calls them, *A verification of Chriſt's Doctrin, a Signal of Chriſt's Sermons*: If we obſerve, we ſhall find him to work moſt of his Miracles in actions of mercy; indeed once he turned Water into Wine, and ſometimes he walked upon the Waters, but all the reſt were actions of relief according to the deſign of God, who would have him manifeſt his Power, in ſhewing mercy and relief to men.

Amongſt all his Miracles done this year, now was it that at *Cana*, where he wrought the firſt Miracle, he does a ſecond; *a certain Noble man,* or Courtier, or little King (as ſome would have it) *came to* John 4. 47. *Jeſus, and beſought him to come down to his Houſe, and to heal his Son, who was at the point of Death.* We do not find Chriſt often attended with Nobility, but here he is; *Not many wiſe men after the fleſh, not many* 1 Cor. 1. 26. *mighty, not many noble are called*; yet God forbid but that ſome are, and may be; this noble Ruler liſtens after Chriſt in his neceſſity; happy was it for him that his Son was Sick, for elſe he had not been ſo well acquainted with his Saviour; O we are loath to come to Chriſt till we ſee a need, a neceſſity for it, and hence it is that Chriſt ſends weakneſs, ſickneſſes, infirmities, oppoſitions, and many afflictions that he may be ſought unto. Come then, are we afflicted? Whither ſhould we go but to *Cana* to ſeek Chriſt? Whither ſhould we go but to that *Cana* of Heaven, where our Water will be turned into Wine, where our Phyſician lives that knows how to cure Souls, and Bodies and all, that we may once ſay, *It is good for me that I was afflicted.* The firſt anſwer Chriſt gives this Noble man, is a word of reproof, *Except ye ſee Signs and Wonders ye will not believe.* John 4. 48. Incredulity was the common diſeaſe of the Jews, which no receipt could cure but wonders: *A wicked and Adulterous generation ſeeks after Signs*: The Doctrin of Chriſt, and all the Divine words that he ſpake, muſt be made up with Miracles or they will not believe; it was a foul fault, and a dangerous one, *Ye will not believe.* What is it that condemns the World but unbelief? Here's a Noble Capernaite that probably had heard many a Sermon of Jeſus Chriſt, and yet here is Taxed with unbelief; if ſuch as we that live under the clear Sun-ſhine of the Goſpel ſhall not believe; O what a Sin is this? Chriſt's next anſwer to this Noble-man, is a word of comfort: *Go thy way,* Ver 50. *thy Son liveth*: O the meekneſs and mercy of Jeſus Chriſt! when we would have looked that he ſhould have puniſhed this Suitor for not believing, he condeſcends to him that he may believe: As ſome tender Mothers that give the Breaſt to their unquiet Children inſtead of the Rod; ſo uſually deals Chriſt with our perverſneſs, *Go thy way, thy Son liveth*; with one word doth Chriſt heal two Patients, the Son and the Father; the Sons fever, and the Fathers unbelief; we cannot but obſerve here the Steps of Faith, he that believed ſomewhat ere he came, and more when he went, he grew to more and more Faith in the way, and when he came home he enlarged his Faith to all the Skirts of his Family. *And the* Ver. 51. *man believed the word that Jeſus had ſpoken unto him,* and he went his way; and in the way one meets him, and tells him, *Thy Son liveth*; which recovery he underſtands to be at the ſame time that Chriſt had ſpoken thoſe Salutary and healing words, and *him-* Ver. 53. *ſelf believed and his whole Houſe.*

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1. As a Prophet he delivers to the People his Fathers Will, both in his own Perſon, and by his Servants the Miniſters. In his own Perſon when he Rom. 15. 8. was upon Earth as a *Miniſter of the Circumciſion*; and by his Servants the Miniſters from the beginning of their Miſſion till the end of the World; thus the Goſpel Heb. 2. 3. is called, *A great Salvation which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him.* Chriſt in his own Perſonal Preaching is ſaid but *to have begun to teach*, Acts 1. 1. and the Conſummate Publication was the ſending of the Holy Ghoſt to theſe Select Veſſels, who were to carry abroad this Treaſure unto all the World; it was begun by the Lord, and it was confirmed by them that were the Diſciples of the Lord. In this reſpect we cannot look on the publiſhing of the Goſpel to the World, but as very Glorious; was there not a reſemblance of State and Glory in the Preaching of Chriſt? You have heard how *a forerunner was ſent to prepare his way*, as an Herald to proclaim his approach, and then was revealed the Glory of the Lord; but becauſe the Publication was not Conſummate till afterwards, Chriſt carries it on in greater ſtate afterwards than he did before; *When he aſcended up on* Eph. 4. 8. *high, he then led captivity captive, and gave gifts unto men*, as Princes in time of their ſolemn inauguration do ſome ſpecial Acts of Magnificence and Honour; they proclaim Pardons, open Priſons, Create Nobles, fill Conduits with Wine; ſo Chriſt to teſtifie the Glory of his Goſpel, at the day of his inſtalment, and ſolemn re-admiſſion into his Fathers Glory, he proclaims the Goſpel, gives gifts unto Men, *for the perfecting of the Saints, for the work of the Miniſtry,* Ver. 12. *for the edifying of the Body of Chriſt.*

2. As a Prophet he opens and expounds the Goſpel. Thus being in the Synagogue on the Sabbath day, he *opened the Book, and he found the place* Luk 4. 17, 18, 21. *where it was written, the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor,* &c. and then *he cloſed the Book—— and ſaid, this day is this Scripture fulfilled in your Ears.* And thus joyning himſelf with two of his Diſciples, going towards *Emmaus, he begun at Moſes, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himſelf*; the Propheſies of Chriſt were dark and hard to be underſtood, and therefore Chriſt came down from Heaven to diſcover ſuch Truths; *No Man hath aſcended up to Heaven*, (*i.e.*) to be acquainted with Gods ſecrets, *but he that came down from Heaven*; the gracious purpoſe of God towards loſt mankind, was a ſecret locked up in the Breaſt of the Father; and ſo it had been even to this Day, had not Chriſt who was in the Boſom of the Father, and one of his Privy Council, revealed it unto us: Hence Chriſt is called the *Interpreter of God, no man knoweth the Father ſave the* Mat. 11. 27. *Son, and he to whomſoever the Son will reveal him*, by his Interpretation.

3. As a Prophet he gives us to underſtand, and to believe the Goſpel. *Then opened he their underſtanding, that they might underſtand the Scriptures*; Luk. 24. 45. and thus was the Caſe of *Lydia, whoſe heart the Lord opened*; Acts 10. 14. he that firſt opens Scriptures, at laſt opens Hearts; *He* John 1. 9. *is that true Light which enlightneth every man that cometh into the World.* He enlightens every Believer, not only with a common natural Light, but with a ſpecial ſupernatural Light, of ſaving, ſpiritual, and effectual knowledge; now there is no Prophet can do this ſave only Jeſus Chriſt, he only is able to cauſe our Hearts to believe, and to underſtand the matter which he doth teach and reveal; other Prophets may plant, and water, *Paul may plant, and Apollo may water*, but he, and only he can *give the increaſe*; other Prophets may *Teach and Baptize*, but unleſs Chriſt come in by the powerful preſence of his Spirit, they can never be able to ſave any one poor Soul. *We as lively Stones are built up a ſpiritual Houſe*, ſaith Peter; 1 Pet. 2. 5. *but except the Lord do build this Houſe, they labour in* Pſal. 127. 1 *vain that build it.* O alas, who is able to Breath the Spirit of Life into theſe dead Stones, but he of whom it is written, *The Hour is come and now is, when the* Joh. 5. 25. *dead ſhall hear the Voice of the Son of God, and they that hear it ſhall live?* Who can awaken a dead Soul out of a dead Sleep? And who can give light unto theſe blind Eyes of ours, but he of whom it is written, *Awake thou that Sleepeſt, and ariſe from the Dead, and* Eph. 5. 14. *Chriſt ſhall give thee light?*

3. The Excellencies of Chriſt above all other Prophets are in theſe reſpects. ——

1. Other Prophets were but Types and Shadows of this great Prophet; even *Moſes* himſelf was but a Figure of him; *A Prophet ſhall the Lord God raiſe* Act. 7. 37. *up unto you of your Brethren like unto me*, ſaith *Moſes*; theſe words, *Like unto me*] do plainly ſhew that *Moſes* was at the beſt but an Image and Shadow of Chriſt; now as ſubſtances do far excel ſhadows, ſo doth Chriſt far excel all the Prophets; they were but ſhadows and forerunners to him.

2. Other Prophets revealed but ſome part of Gods will, and only at ſometimes. *God* (ſaith the Apoſtle) *at ſundry times, and in divers manners ſpake* Heb. 1. 1. *in time-paſt unto the Fathers by the Prophets*; (*i. e.*) he let out his light by little and little, till the Day-ſtar and Son of Righteouſneſs aroſe; *but in theſe laſt days* Ver. 2. *he hath ſpoken by his Son*, (*i. e.*) he hath ſpoken more

fully and plainly; in this reſpect, ſaith the Apoſtle, Gal. 4. 1, 2. the *heirs* of Life and Salvation were but *Children* before Chriſt's incarnation. As now we ſee but through a glaſs darkly, towards what we ſhall do in the Life to come; ſo did they of old in compariſon of us; their light in compariſon of ours; was but an obſcure and glimmering light; Chriſt's diſcovery of himſelf then was but *a Standing behind the* Cant. 2.9. *Wall, a looking forth of the Window, a ſhewing of himſelf through the Lattice.*

3. Other Prophets ſpeak only to the the Ears of men, but Chriſt ſpake, and ſtill ſpeaks to the Heart; *He hath the Keys of David, that openeth, and* Revel 3. 7 *no man ſhutteth, that ſhutteth, and no man openeth*; it is a Similitude taken from them that keep the Keys of a City, or Caſtle, without whom none can open or ſhut; no more can any man open the Heart or break in upon the Spirit, but Chriſt; he only is able to open the Eyes of the mind by the ſecret, kindly, and powerful working of his own Spirit.

4. Other Prophets preached Wiſdom unto men; but only Chriſt preacheth men wiſe; other Prophets warned men by telling them of their Sins, and denouncing the judgments of God, but Chriſt reclaimed them, and turned them from ſin; hence it is ſaid, that *he taught as one having Authority, and not as the Scribes*; it came daily and coldly from them, but it came from him as being full of conviction and re- John 5.25. proof, full of the *evident demonſtration of the Spirit, and of Power.*

5. Other Prophets might not Preach themſelves; the Apoſtle inveighs againſt ſelf-commanders, *We* 1 Cor. 24. *dare not* (ſaith he) *make our ſelves of the number, or compare our ſelves with ſome that commend themſelves.* Yea, Chriſt himſelf relating to himſelf, as a meer 2 Cor. 10. 12. man, ſaith, that, *his witneſs is not true if he bear wit-* John 5.31. *neſs of himſelf.* But in another place relating to John 8.14. himſelf as Mediator, he ſpeaks clean contrary, *Though I do bear record of my ſelf, yet my record is true.* Here then is a wide difference betwixt other Prophets in reſpect of their Office and Chriſt's; they might not preach themſelves, but he bears witneſs of himſelf, becauſe he hath not a greater in the point of our Juſtification, Sanctification, and Salvation, to bear witneſs of them himſelf. And hence are thoſe ſelf-predications of his which we find in Scriptures, Iſa. 45.22. as *Look unto me, and be ye ſaved all the ends of the* Mat. 11.28 *Earth. Come unto me all ye that labour, and are heavy laden.* And conferring with the two Diſciples, Luke 24. 27. it is ſaid, that *beginning at Moſes and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* Surely it commends to us the Prophecy of Chriſt, that he might preach and commend himſelf without any blot of Arrogancy, or taking too much upon him.

6. Other Prophets had their Commiſſion and Authority from him, *The words of the wiſe are as* Eccl. 12. 11. *goads and as nails faſtened by the Maſters of the Aſſemblies, which are given from one Shepherd,* (*i. e.*) the words of the wiſe are divine and Heavenly inſtructions; the Maſters of Aſſemblies are Goſpel-Miniſters, and Chriſt is that one Shepherd, from whom theſe words are given, and from whom theſe Maſters have their Authority, are they not called 2 Cor. 5. 20. *Embaſſadours for Chriſt*? And doth not *Ezekiel* tell us, Ezek. 20. 46. that he muſt *drop his words towards the South*? Now what is the meaning of that *dropping*? It is a Phraſe borrowed from Rain; as the Clouds from whence the Rain deſcends, have not their water originally and natively in themſelves, but from the Sea; ſo have not the Prophets a Spirit of Prophecy of themſelves, but all is drawn up out of Chriſt, as out of a full Sea of all excellent Wiſdom and Knowledge. *In him are all the Treaſures*, a Sea, and Ocean of *knowledge*, and from him all the Prophets derived whatſoever they had.

Sect. 4. *Of Chriſt's Miracles.*

2. THE Miracles of Chriſt this year were many; now what were theſe Miracles, but a purſuance of the Doctrines delivered in Chriſt's Sermons? One calls them, *A verification of Chriſt's Doctrin, a Signal of Chriſt's Sermons*: If we obſerve, we ſhall find him to work moſt of his Miracles in actions of mercy; indeed once he turned Water into Wine, and ſometimes he walked upon the Waters, but all the reſt were actions of relief according to the deſign of God, who would have him manifeſt his Power, in ſhewing mercy and relief to men.

Amongſt all his Miracles done this year, now was it that at *Cana*, where he wrought the firſt Miracle, he does a ſecond; *a certain Noble man*, or Courtier, or little King (as ſome would have it) *came to* John 4. 47. *Jeſus, and beſought him to come down to his Houſe, and to heal his Son, who was at the point of Death.* We do not find Chriſt often attended with Nobility, but here he is; *Not many wiſe men after the fleſh, not many* 1 Cor. 1. 26. *mighty, not many noble are called*; yet God forbid but that ſome are, and may be; this noble Ruler liſtens after Chriſt in his neceſſity; happy was it for him that his Son was Sick, for elſe he had not been ſo well acquainted with his Saviour; O we are loath to come to Chriſt till we ſee a need, a neceſſity for it, and hence it is that Chriſt ſends weakneſs, ſickneſſes, infirmities, oppoſitions, and many afflictions that he may be ſought unto. Come then, are we afflicted? Whither ſhould we go but to *Cana* to ſeek Chriſt? Whither ſhould we go but to that *Cana* of Heaven, where our Water will be turned into Wine, where our Phyſician lives that knows how to cure Souls, and Bodies and all, that we may once ſay, *It is good for me that I was afflicted.* The firſt anſwer Chriſt gives this Noble man, is a word of reproof, *Except ye ſee Signs and Wonders ye will not believe.* In- John 4. 48. credulity was the common diſeaſe of the Jews, which no receipt could cure but wonders: *A wicked and Adulterous generation ſeeks after Signs*: The Doctrin of Chriſt, and all the Divine words that he ſpake, muſt be made up with Miracles or they will not believe; it was a foul fault, and a dangerous one, *Ye will not believe.* What is it that condemns the World but unbelief? Here's a Noble Capernaite that probably had heard many a Sermon of Jeſus Chriſt, and yet here is Taxed with unbelief; if ſuch as we that live under the clear Sun-ſhine of the Goſpel ſhall not believe; O what a Sin is this? Chriſt's next anſwer to this Noble-man, is a word of comfort: *Go thy way,* Ver 50. *thy Son liveth*: O the meekneſs and mercy of Jeſus Chriſt! when we would have looked that he ſhould have puniſhed this Suitor for not believing, he condeſcends to him that he may believe: As ſome tender Mothers that give the Breaſt to their unquiet Children inſtead of the Rod; ſo uſually deals Chriſt with our perverſneſs, *Go thy way, thy Son liveth*; with one word doth Chriſt heal two Patients, the Son and the Father; the Sons fever, and the Fathers unbelief; we cannot but obſerve here the Steps of Faith, he that believed ſomewhat ere he came, and more when he went, he grew to more and more Faith in the way, and when he came home he enlarged his Faith to all the Skirts of his Family. *And the* Ver. 51. *man believed the word that Jeſus had ſpoken unto him,* and he went his way; and in the way one meets him, and tells him, *Thy Son liveth*; which recovery he underſtands to be at the ſame time that Chriſt had ſpoken thoſe Salutary and healing words, and *him-* Ver. 53. *ſelf believed and his whole Houſe.*

Mat.8.5,6. 2. * Now was it that *a Centurion came unto Chriſt,*
beſeeching him, and ſaying, my ſervant lyeth at home ſick
of the Palſie grievouſly Tormented. Many Suitors
come to Chriſt, one for a Son, another for a Daughter,
a Third for himſelf, but I ſee none come for
his Servant but this one Centurion ; and if we obſerve
Chriſt's anſwers to his Suit, we ſee how well
pleaſed is Chriſt with his requeſt : *And Jeſus ſaith*
unto him, I will come and heal him. When the Ruler
entreated him for his Son, *Come down 'ere he die,*
Chriſt ſtirr'd not a Foot, but now this Centurion
complains only of his Servants ſickneſs, and Chriſt
Ver. 7. offers himſelf, *I will come and heal him* ; he that came
in the ſhape of a Servant, would rather go down to
the ſick Servant, than to the Rulers Son : *He is no*
reſpecter of Perſons, but he that feareth him and worketh
Acts 10. 34, 35. *Righteouſneſs, is accepted of him.* It may be this poor
ſick Servant had more grace, or very probable it is
he had more need, and therefore Chriſt (to chuſe)
will go down to viſit this poor ſick Servant. Nay,
ſays the Centurion, *I am not worthy Lord, that thou*
Ver. 8. *ſhouldſt come under my Roof, q. d.* Alas, Lord, I am a
Gentile, an Alien, a Man of Blood, but thou art Holy,
thou art Omnipotent ; and therefore *only ſay the*
word, and my Servant ſhall be whole : Mark this, O my
Soul, it is but a word of Chriſt, and my ſins ſhall
be remitted, my Soul healed, my Body raiſed, and
Soul and Body glorified for ever. The Centurion
knew this by the command he had over his own Servants,
Ver. 9. *I ſay to this Man go, and he goes* ; *and to another*
come and he comes ; *and to a third do this, and he*
doth it. In way of Application ; Oh that I were
ſuch a Servant to my Heavenly Maſter. Alas, every
of his commands ſays, *Do this, and I do it not* ; every
of his Inhibitions ſays, *Do it not, and I do it* : He
ſays, *Go from the World, and I run to it* ; He ſays,
Come to me, and I run from him. Wo is me, this is not
Service, but Enmity ; Oh that I could come up to
the Faith and Obedience of this Exemplar, that I
could ſerve my Chriſt as theſe Soldiers did their Maſter!
Ver. 10. *Jeſus marvels* at the Centurions Faith ; we never
find Chriſt wondering at Gold, or Silver, or
coſtly and curious works of human Skill, yea, when
the Diſciples wondered at the Magnificence of the
Temple, he rebuked them rather, but when he
ſees the Grace or Acts of Faith, he ſo approves of
them, that he is raviſhed with Wonder ; he that
rejoyced in the view of his Creation, rejoyceth no
Cant. 4.7, 9. leſs in the reformation of his Creature, *Behold thou*
art my fair Love, behold thou art fair, there is no ſpot
in thee: My Siſter, my Spouſe, thou haſt wounded my
Heart, thou haſt wounded my heart with one of thy Eyes,
Cant. 4. 7, 9. To conclude, he that both wrought
this Faith, and wondered at it, doth now reward
it ; *Go thy way, and as thou haſt believed, ſo be it unto*
thee, and his Servant was healed in the ſelf ſame Hour.

3. Now it was, even *the day after, that Jeſus goes*
Luk.7. 11. *into the City of* Naim. The fruitful Clouds are not
ordained to fall all in one Field, *Naim* muſt partake
of the Bounty of Chriſt as well as *Cana* or *Capernaum.*
Thither come, he no ſooner enters in at the Gate
of the City, but he meets a Funeral ; a poor Widow,
with her weeping Friends, is following her
only Son to the Grave ; Jeſus obſerving her ſad condition,
he pities her, comforts her, and at laſt relieves
her : Here was no Solicitor but his own Compaſſion
: in his former Miracles he was ſought and
ſued to ; his Mother at the Marriage-feaſt begged
a ſupply of Wine, the Ruler came to him for a Son,
the Centurion came to him for a Servant, but now
Chriſt offers a Cure, to give us a Leſſon, that *whiles*
we have to do with the Father of Mercies, our Miſeries
and Afflictions are the moſt Powerful Suitors. Chriſt
ſees and obſerves the Widow's ſadneſs, and preſently
all parts of Chriſt conſpire her good, his Heart
melts into *Compaſſion* of her, his Tongue ſpeaks
chearfully and comfortably to her, *Weep not* ; his
Feet carry him to the Bier, his Hand toucheth the
Coffin, *and he ſaid, young Man, I ſay unto thee, ariſe* : Ver. 14.
See how the Lord of Life ſpeaks with Command ;
the ſame Voice ſpeaks to him, that ſhall one day
ſpeak to us, and raiſe us out of the Duſt of the Earth,
neither Sea, nor Death, nor Hell can detain their
Dead, when he charges them to be delivered ; we
ſee not Chriſt ſtretching himſelf on this dead Corpſe,
as *Elia* and *Eliſha* upon the Sons of the *Shunamite,*
and the Widow of *Sarephta* ; nor ſee we him kneeling
down and praying, as *Peter* did for *Dorcas* ; but
we hear him ſo ſpeaking to the Dead, as if the Dead
were alive, and ſo ſpeaking to the Dead, that by the
word he ſpeaks, he makes him alive: *Young man, I ſay* Ver. 15.
unto thee, ariſe, and he that was Dead ſat up, and began
to ſpeak. So at the ſound of the laſt Trumpet, by the
Power of the ſame Voice, we ſhall ariſe out of the
Duſt, and ſtand up glorioſly, *This mortal ſhall put*
on immortality, and this corruptible ſhall put on incorruption.
And leaſt our weak Faith ſhould ſtagger
at the aſſent of ſo great a difficulty ; by this he
hath done, Chriſt gives us taſtes of what he will do ;
the ſame Power that can raiſe one Man, can raiſe
a Thouſand, a Million, a World ; Chriſt here
raiſed a Widows Son, and after *Jairus's* Daughter,
and then *Lazarus,* and laſtly at his Reſurrection he
raiſed a many at once ; he raiſed one from her Bed,
another from his Bier, another from his Grave, and
many at once from their Rottenneſs, that it might
appear no degree of Death can hinder the Efficacy
of his Almighty Power.

4. Now it was that *in the Synagogue he finds a Man* Luk.4. 33.
that had a Spirit of an unclean Devil. This, I take it,
is the firſt Man that we read of as poſſeſſed with a
Devil. *And he cryed let us alone, what have we to do* Ver. 34.
with thee? &c. In theſe words the Devil dictates,
the Man ſpeaks; and whereas the words are plural,
Let us alone, it is probable he ſpeaks of himſelf, and
the reſt of the Men in the Synagogue with him.
So high and dreadful things are ſpoken concerning
the coming of Chriſt, (*Mal.* 3. 2. *Who may abide* Mal. 3. 2.
the Day of his coming? and who ſhall ſtand when he
appeareth?) that the Devil by this takes opportunity
to affright the Men of the Synagogue with the
preſence of Chriſt ; he would diſſwade them from
the receiving of Chriſt by the Terrors of Chriſt, as
if Chriſt had come only to deſtroy them : *Thou* Ver. 34.
Jeſus of Nazareth, *art thou come to deſtroy us? I know*
thee who thou art, the holy one of God.

And Jeſus rebuked him, ſaying, Hold thy Peace, and Ver. 35.
come out of him. The word *hold thy Peace,* is in the
original φιμώθητι, be muzzled; it was not a bare
command of ſilence, but there was ſuch Power in it,
that it caſt a Muzzle upon the mouth of Satan, that
he could ſpeak no more ; *and when the unclean Spirit* Mar. 1. 26.
had torn him, not with any gaſhes in his Fleſh, or
diſmembring of his Body, for he hurt him not, but
with ſome Convulſion fits (as it is ſuppoſed) then
he threw them in the midſt, and made an horrid cry, Ver. 35.
and ſo came out.

From this Miracle, they all take ſpecial notice of
the Doctrine atteſted by ſo great a Miracle, *What a* Ver. 36.
word is this? or as the other Evangeliſt, *What a thing* Mar. 1. 27.
is this? What new Doctrine is this? Surely this was the
great deſign of all the Miracles of Chriſt, to prove
his miſſion from God, to demonſtrate his Power unto
men, to confirm his Goſpel, to endear his Precepts,
to work in us Faith to help us Heaven-ward : *Theſe* Joh. 20.
ſigns are written that we might believe, ——— and 31.
that believing we might have Life through his Name.

I have given you ſeveral inſtances of the Mi-

racles

* If I miſtake not in the year I ſhall not contend, becauſe in this year only I ſhall mention his miracles.

racles of Chriſt in this ſecond year of his Miniſtry; only a few words on this Doctrine of Miracles for our information, as

1. What they are?
2. Why they are?
3. Whether they are chained and continued in this great Tranſaction of our Souls Salvation? And I have done.

For the firſt, what they are? Miracles are unuſual events wrought above the courſe or poſſibility of Nature; ſuch were the Miracles of Chriſt, and ſuch were the Miracles of the Prophets, and of the Apoſtles of Chriſt; for what they did was above Nature; and all the difference betwixt their miracles and the miracles of Chriſt was only in this, *viz.* they wrought them not in their own Name and Power as Jeſus Chriſt did; Thus when *Eliſha* with twenty Loaves and ſome full Ears of Corn fed an hundred 2King. 14. 42, 43. men, *Give unto the people* (ſays he) *that they may Eat; and his Servitor ſaid, what, ſhould I ſet this before an hundred men? He ſaid again, give the People that they may Eat, for thus ſaith the Lord, they ſhall Eat and ſhall leave thereof.*

And when *Peter* cured *Æneas*, which had kept his Act. 9. 34. Bed Eight Years, and was ſick of a Palſie, *Peter ſaid unto him, Æneas, Jeſus Chriſt maketh thee whole.* And when he cured that man that was lame from his mothers Womb, whom they laid daily at the Gate of the Temple, *Silver and Gold have I none,* (ſaid *Peter*) Acts 3. 6. *but ſuch as I have give I thee; in the Name of Jeſus Chriſt of Nazareth, riſe up, and walk.* But our Saviour comes in an higher ſtrain to the dead Damoſel, *I ſay* Mar. 5. 41. *unto thee, ariſe*: And in an higher ſtrain to the ſtor- Mar. 4. 39. my Winds and Seas, *Peace, and be ſtill*: And in an higher ſtrain to the raging Devil in the poſſeſſed, *Be* Luk. 4. 35. *muzzled, and come out of the man.* Here's the difference betwixt the Lord and his Servants; but in this they agree, their miracles were not *miranda*, but *miracula*; not only wonders, but miracles indeed; they were unuſual Events wrought above nature, or the courſe of nature.

For the ſecond, why they are? many Reaſons are given, of which I hinted before, but in reference to Scriptures, (which is the great controverſie) this is the main and the only true Reaſon; *Miracles are wrought for the grounding or confirming of ſome divine Truth or Doctrine at its firſt ſetling.* To this purpoſe Miracles were as the Trumpets or Heralds, by which the Goſpel was firſt commended unto us; as the Law of *Moſes* was firſt authorized by manifold Miracles wrought in *Sinai*, and in the Deſert, which afterward ceaſed when they came to, and were ſetled in the promiſed Lands; ſo the Goſpel of Chriſt was firſt authorized by manifold Miracles, but the ſound thereof having now gone through all the World, theſe miracles ceaſe: if new additions of Miracles for the Confirmation of Scriptures ſhould be expected in every Age, the former miracles of Chriſt and his Apoſtles would be ſlighted of all; indeed, Chriſt tells us *of great ſigns and wonders that ſhall be* Mat. 24. 24. *in the laſt days*; he tells us of *falſe Chriſts, and falſe Prophets,* that muſt work them; it may be diſputed, whether thoſe are true miracles, or meer deceptions and magical pretences, but becauſe they are ſuch as the People cannot diſcern them from miracles really ſuch, therefore it is all one as to them; here then is Chriſt's V. 23, 25. Rule, *Believe them not,——behold I have told you before*: he that foretold us of the man, foretold us alſo of the impoſture, and commanded us not to truſt him; in this reſpect it had been more likely for Antichriſt to have prevailed upon Chriſtians by doing no miracles, than by doing any; for if he had done none, he might have eſcaped without diſcovery; but by doing miracles, or wonders, he both verified the Wiſdom and Preſence of Chriſt, and he declared to the Elect that he was the very Enemy of Chriſt. As all the Prophets that ſpeak of Chriſt, bade us believe him for his miracles; ſo all that foretold of Antichriſt, bade us disbelieve him for his Miracles; which occaſioned *Auguſtine* to ſay, *Againſt ſuch Miracle mongers God hath Armed me to take heed, Go not forth unto ſuch,* ſaith Chriſt, *Mat.* 24. 26. And therefore *Brethren ſtand faſt,* ſaith *Paul,* 2 *Theſ.* 2. 15. *The great Beaſt deceived them that dwell on the Earth, by means of Miracles*; theſe are, the words of *John, Rev.* 13. 14. but *if any man have an Ear let him hear,* (*i. e.*) let him beware, *Rev.* 13. 9. True miracles that proceed from God, are wrought for the grounding of Doctrine at the firſt ſetling; but being once grounded, and ſetled, and a Plat-form deſcribed for the right continuing of it, then we are left to the Scripture, and are not to expect any new miracles for the confirming of it.

Contra mirabularios iſtos cautum me fecit Deus meus, Aug. in Johan. tract. 3.

For the third, whether they are chained and continued in this great Tranſaction of our Souls Salvation? I anſwer, yea; in this reſpect miracles ceaſe not; it's without controverſie that Jeſus Chriſt in carrying on our Souls Salvation, is adding miracle to miracle; there is a Chain of miracles in the matter of our Salvation from firſt to laſt: As——

1. It was a Miracle that God in his Eternity, before we had a being, ſhould have once thought of us; eſpecially that the Bleſſed Trinity ſhould ſit in council, and contrive that moſt admirable and aſtoniſhing plot of the Salvation of our Souls: Oh what a Miracle was this!

2. It was a miracle that God for our ſakes ſhould create the World, and after our fall in *Adam*, that God ſhould preſerve the World, eſpecially conſidering that our Sin had unpinn'd the whole frame of the Creation; and that God even then ſitting on his Throne of Judgment, ready to paſs the Doom of Death for our firſt Tranſgreſſion, ſhould unexpectedly give a promiſe of a Saviour, when juſtly he might have given us to the Devil, and to Hell, according to his own Law, *In the day that thou eateſt there* Gen. 2. 17. *of thou ſhalt die the Death.*

3. It was a Miracle that God's Son ſhould take upon him our nature, and that in our nature he ſhould Tranſact our Peace; that he ſhould Preach Salvation to us all if we would believe; and to the end that we might believe, that he would work ſo many ſigns and miracles in the preſence of his Diſciples, and of a World of men: was not Chriſt's Birth a Miracle? And Chriſt's Life a Miracle? And Chriſt's Death a Miracle? And Chriſt's Reſurrection a Miracle? And Chriſt's Aſcenſion a Miracle? Was not Chriſt's Miniſtry a Miracle? And was it not a Miracle, that Chriſt's Word ſhould not be credited without a world of Miracles to back it, and confirm it to the Sons of men? *Without controverſie great is the Miracle,* 1 Tim. 3. 16. as well as *Myſtery of Godlineſs, God manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory.*

4. It was a Miracle that God ſhould look upon us in our Blood; what a ſight was it for God, when *thy* Ezek. 16. 4, 5, 6. *Navel was not cut,* when *thou waſt not ſalted at all, nor ſwaddled at all,* when *thou waſt caſt out in the open Field to the loathing of thy perſon*? Yet, that then, even then the Lord ſhould *paſs by thee, and ſee thee polluted in thy own Blood, and ſhould ſay unto thee when thou waſt in thy Blood, live; yea, ſay unto thee when thou waſt in thy Blood, live.* O miracle of mercies! If Creation cannot be without a Miracle, ſurely the new Creature is a Miracle indeed. So contrary are our perverſe natures to all poſſibilities of Salvation, that if Salvation had not marched to us all the way in a miracle, we ſhould have periſhed in the ruines of a ſad Eternity. Election is a miracle, and Creation is a miracle, and Redemption is a miracle, and Vocation is a

miracle; and indeed every man living in the State of Grace, is a perpetual miracle; in ſuch a one his reaſon is turned into Faith, his Soul into Spirit, his Body into a Temple, his Earth into Heaven, his Water into Wine, his Averſations from Chriſt into intimate Union with Chriſt; and Adheſions to Chriſt. O what a chain of miracles is this? Why *Lord, if thou wilt, thou canſt make me clean*; ſay thus, you that are yet in your Blood, why *Lord, if thou wilt thou canſt make me clean. O Lord I believe, help thou my unbelief.*

Joh. 5.39. *After this there was a Feaſt of the Jews, and Jeſus went up to Jeruſalem:* Some would have this Feaſt to be Pentecoſt; and to ſpeak truly, the moſt of our Commentaries, run that way: Others take this for the Feaſt of the Paſſover, and the rather, becauſe the Evangeliſt *John* reckons the time of Chriſt's publick Miniſtry by the ſeveral Paſſovers; now if this Feaſt were not a Paſſover, we cannot find in the Goſpel ſo many Paſſovers as to make up Chriſt's Miniſtry three years and an half. On this ground I join with the latter Opinion; and ſo here I end the ſecond year of Chriſt's Miniſtry, and come to the third, and to his Actings therein in reference to our Souls Salvation.

CHAP. III. SECT. 1.

Of the third Year of Chriſt's Miniſtry, and generality of his Actings in that Year.

Hitherto all was quiet; neither the *Jews* nor the *Samaritans*, nor *Galileans* did as yet malign the Doctrin or Perſon of Jeſus Chriſt: but he preached with much peace on all hands till the beginning of this Year. I ſhall not yet ſpeak of his Sufferings; neither ſhall I ſpeak much of his Doings: Many things were done and ſpoken this Year, which I muſt paſs, leaſt I be too prolix; only ſuch things as refer more principally to the main buſineſs of *our Souls Salvation*, I ſhall touch in theſe particulars. As, 1. In the Ordination of the Apoſtles. 2. In his Reception of Sinners. 3. In the eaſineſs of his Yoke, and the lightneſs of his Burthen which he impoſeth on men.

Sect. 2. *Of Chriſts Ordination of his Apoſtles.*

1. IN the Ordination of his Apoſtles, are many conſiderable things. The Evangeliſt *Luke* lays it down thus. *And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his Diſciples: and of them he choſe Twelve, whom alſo he named Apoſtles.* Till now Chriſt taught alone; but becauſe after his Aſcenſion, he muſt needs have a Miniſtry till the end of the world, in the firſt place he chuſeth out ſome whom he would have on purpoſe to wait upon him all the time of his Miniſtry, till he was taken up into Heaven. In this Election, or Ordination, here is firſt the Perſon by whom they are choſen, *Jeſus Chriſt.* 2. The place where they are choſen, *viz. in a Mountain.* 3. The time when they were choſen, *after his watching and praying all night, and when it was day.* 4. The company out of whom they were choſen, they were *his Diſciples, and out of them* he makes this Election. 5. The number of them that were choſen, they *were Twelve*, nor more, nor leſs. 6. The end to which they were choſen, it was to an Apoſtleſhip, *he choſe Twelve, whom he alſo named Apoſtles.* Luke 6. 12, 13.

1. The Perſon by whom they are choſen is *Jeſus Chriſt.* They choſe not themſelves, but were choſen of Chriſt; this call was immediate, and therefore moſt excellent; but now we look not after ſuch calls, and therefore I ſhall not inſiſt on that. Only by the way, Miniſters of the Goſpel muſt be Miniſters of Chriſt, either immediately, or mediately called.

2. The place where they were choſen, it was *on a Mountain.* Mountainous places have their ſituation neareſt to Heaven; which ſhews that they were called to high and heavenly things: Mountains are open and in view, which ſhews their Miniſtry muſt be publick; they cannot lie hid in a Mountain, a City that is ſet upon an hill is expoſed to the view of all: Again, Mountains are ſubject to Winds and Tempeſts, which ſhews their Callings muſt meet with many oppoſitions. And this occaſioned Chriſt to hold up their hearts with Cordials, *Bleſſed are ye when men ſhall revile you, and perſecute you, and ſay all manner of Evil againſt you falſly for my ſake——for ſo perſecuted they the Prophets which were before you.* Mat. 5. 11, 12. The Miniſters of Chriſt are ſure of oppoſition, the *Diſciple is not above his Maſter, nor the ſervant above his Lord; if they have called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?*

3. The time when they were choſen, *when it was, and after he had continued all night in Prayer to God*; he goes not to Election, but firſt he watches, and prays all the night before. This ſhews the ſingular care that Chriſt had in this great Employment: What? To ſet men apart to witneſs his Name, and to publiſh to the World the Goſpel of Chriſt? This he would not do without much Prayer. Sometimes we find Chriſt praying alone, as elſewhere, *He went up into a Mountain apart to pray*; Mat. 14. 23. and here on this Mountain without any of his Diſciples, or Domeſticks about him, he prays alone. Thus, *When thou prayeſt enter into thy cloſet* (ſaith Chriſt) *and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.* Mat. 6. 6. Sometimes we find Chriſt praying at Night: *In the day time he was teaching in the Temple, and at night he went out and abode in the Mount, that is called the Mount of Olives:* Luke 21. 37. See Chriſt in the exerciſe of his double Office, he preacheth all day, and prays all night. This Text tells us, *He continued all night in prayer.* Night-Prayers have their ſpecial, ſpiritual advantages. 1. It is a time fitter for compunction, and heart-contrition, *All the night make I my bed to ſwim, I water my Couch with my Tears.* Pſal. 6. 6. As ſome things are by heat parched in the day, but cooled in the night; ſo many ſins contracted in the day, are ſeaſonably repented of at night. Night-tears are as ſweet dews that cool the heat and pride of our Spirits. 2. It is a time of ſilence and free from diſtraction. Then all Tumults ceaſe; and in the ſecret of our Souls, we may ſilently go and ſpeak with our Heavenly Father. In this reſpect, we have a bleſſed Example of Chriſt praying at night, and eſpecially now. O he was about the great work of ſending his Miniſters through all the World, and therefore now he ſpends all the night long in prayer to his Father; *A great and extraordinary work is not to be ſet upon, without extraordinary prayer.*

4. The Company out of whom they are choſen, *He called unto him his Diſciples, and out of them he choſe twelve:* A Diſciple of Chriſt is one thing, and an Apoſtle of Chriſt is another thing. Thoſe were Chriſt's Diſciples that embraced Chriſt's Doctrine of Faith and Repentance. It was not material to the conſtituting of a Diſciple of Chriſt, whether they followed Chriſt as many did, or they returned to their own homes, as ſome others did. The Man out of whom the Legions of Devils were caſt, *beſought Chriſt that he might be with him, but Jeſus ſent him away, ſaying Return to thine own houſe, and ſhew how great things God hath done to thee,* Luke 8. 38, 39. I make no queſtion but Chriſt at the Election

of his Apoſtles had many Diſciples both waiting on him, and abſent from him; and out of them that waited on him, his Apoſtles were choſen: *Chriſt's Miniſters ſhould be firſt Diſciples.* O how unfit are any to take upon them the Miniſtry of Chriſt that were never yet the Diſciples of Chriſt? Firſt, the grace of God muſt be within us, and then muſt that grace of God be diſcovered by us.

5. The number of them that were choſen; they were *Twelve*: Very probable it is that there was ſome peculiar reaſon in this account, the number (ſay ſome) was figured out to us in many particulars, as in the Gen. 35. 22. *Twelve Patriarchs*, in the Twelve Wells of *Elim*, in the Twelve precious ſtones on the breaſt of the Exod. 15. 21. Prieſt, in the Twelve Tribes of *Iſrael*, in the Twelve hours of the day; Chriſt tells them of *ſitting* Mat. 19. 28. *on Twelve Thrones, and judging the Twelve Tribes of Iſrael*; but I delight not curiouſly to deſcant on theſe things. This I am ſure, that the doings of Chriſt were done in weight, meaſure, and number.

6. The end to which they were choſen, it was to an Apoſtleſhip, (*i. e.*) that they might be Chriſt's Legates to the Sons of Men, that they might be ſent up and down the World to perſwade Men to Salvation. *The Diſpenſers of God's Word muſt look to their Miſſion, they muſt not intrude upon ſo ſacred a buſineſs before they are ſent.* Now this Miſſion is either extraordinary by immediate Inſtinct, and Revelation from God, which is ever accompanied with immediate and infuſed gifts, and this was the caſe of the Apoſtles; or ordinary, by impoſition of hands and Eccleſiaſtical deſignation: And in this likewiſe is required fidelity, and ability. 1. Fidelity. It is required of Stewards, that a Man be found faithful, that he defraud not Chriſt of his Purchaſe, which is the Souls of Men; nor Men of their Price and Privilege, which is the Blood of Chriſt; that he watch as a Seer, that he ſpeak as an Oracle, that he feed as a Shepherd, that he labour as an Husbandman, that he be inſtant in ſeaſon and out of ſeaſon, to exhort, rebuke, inſtruct, to do the work of an Evangeliſt, to make full proof of his Miniſtry, becauſe he hath an account to make. 2. Ability both for right information of the Conſciences of Men, and for the ſeaſonable application of truth to particular Circumſtances, which is that 2 Cor. 2. 16. which makes a wiſe builder. Ah! *Who is ſufficient for theſe things*! How ſhould we but deteſt the preſumption of thoſe Men, who run before they be ſent, who leap from their manual Trades into this ſacred and dreadful Office, unto which heretofore the moſt learned and pious Men have trembled to approach?

Uſe. This may inform us of our duty: And this may inform you of your happineſs. 1. Here's our duty; I mean ours of the Miniſtry, Chriſt ordained his Apoſtles to preach the Goſpel; and *Paul*'s motto 1 Cor. 9. 16. may be ours, *Wo unto me, if I preach not the Goſpel: What though I preach the Goſpel, I have nothing to glory of, for a neceſſity is laid upon me.* This day Chriſt ſent Mat. 10. 7. me on this Errand, *Go preach, ſaying, Repent, for the Kingdom of Heaven is at hand.* Surely the Lord hath put this Meſſage into my mouth, *Repent Swearers, repent Drunkards, repent Sinners, for the Kingdom of Heaven is at hand*; Goſpel-diſcoveries are made every day, Chriſt is ariſing and ſhining in our Horizon more and more clearly, that great deſign of God's love to our Souls is manifeſted in every Sermon, on every Sabbath: Is not this Goſpel preaching? What is the *Goſpel*, but *the Treaſure of God's love in Chriſt opened to us*? Oh! It is a pleaſant work in this reſpect to be a Miniſter of the Goſpel, to be always ſearching into the Treaſures of love, and to make them known to poor Souls for the gaining of them unto God. 2. Here is your Happineſs, Chriſt hath not erected any ſtanding Sanctuary, or City of refuge for Men to fly to for their Salvation; but he hath appointed Ambaſſadors to carry this Treaſure unto Men's Houſes, where he invites them, and entreats them, and requires them, and commands them, and compels them to come in. Oh! The unſearchable Riches of Chriſt! 1. In reſpect of the Meſſengers. 2. In reſpect of their Meſſage.

1. In reſpect of the Meſſengers; they were firſt Apoſtles; now Miniſters, poor Earthen Veſſels. Had Chriſt himſelf come in his glorified body, attended with his Angels, it might in ſome meaſure have repreſented his Majeſty: But alas! How would this have dazled your weakneſs? Or if Chriſt had made uſe of his Angels, as he did at his birth, to preach his Goſpel; had they continually come in ſtate and proclaimed Salvation to the Sons of Men, this would have ſhewed more Glory. But alas, how unſuitable had this been to your weak conditions? Here then is the riches of his Grace, that earthen Veſſels ſhould carry this Treaſure, that Salvation ſhould come out of the mouths of ſinful Creatures, that hearts ſhould be broken, Souls ſhould believe, life ſhould be infuſed by the miniſterial breath of a weak, worthleſs Man; *We have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us*; 2 Cor. 4. 7. God's Power is more honoured this way, than if an Angel had come in Perſon; it may be in that caſe a Sinner's Converſion would have been attributed to the Power and Efficacy of the Angel; but to prevent this, and to preſerve the Glory of his Power and Grace, Chriſt takes the Treaſure, and he puts it into Earthen Veſſels. It is in the Original *veſſels of ſhell*, as precious Pearls are found in Shells, ſo the Pearl is the Goſpel, and the Shell or Mother of Pearl are the Apoſtles and Paſtors; it is true, they are Veſſels of ſmall price, and ſubject to many knocks and falls, yet in them is the moſt excellent Treaſures of the Wiſdom of God, and of the Goſpel of Chriſt. And it is in them on purpoſe, that the excellency may reflect on God, and not on them.

2. In reſpect of the Meſſage. O the unſearchable riches of Chriſt! What is the Meſſage of theſe Men? What is the Treaſure they bring, but the Blood of Chriſt, the Promiſes of the Goſpel, the Word of Grace? I might ſum up all in one word, *They bring unto Men an Invitation from Heaven, to Heaven.* Obſerve it Chriſtians; the Goſpel is a Meſſage, the Lord ſends his Son up and down, carries him from place to place; he is ſet forth before Men's eyes, he comes, and ſtands, and calls, and knocks at their doors, and beſeecheth them to be reconciled: O the free grace of God! O that mercy, pardon, preferment, eternal Life and Salvation ſhould go a begging, and ſuing for acceptance! O the love of ſin, and madneſs of folly in wicked Men, to trample on ſuch Pearls, and to neglect ſo great Salvation when it is tendered unto them! O what a heavy charge will it be for Men at the laſt day, to have the mercy of God, the humility of Chriſt, the entreaties of the Spirit, the Proclamations of Pardon, the approaches of Salvation, the days, the years, the ages of Peace, the Miniſtry of the Word, the Book of God, the great Myſtery of Godlineſs, to riſe up in Judgment, and to teſtifie againſt their Souls? O the Condeſcentions of Chriſt? Who are ye, that the Lord ſhould ſend after you? What need hath God of you? Suppoſe you ſhould go on in the ways of Death, and periſh everlaſtingly, What ſhall God loſe by it? Chriſt might ſay, *If you will go on, go on and periſh; if you love ſin ſo well, take your pleaſure in it, and be damned evermore.* Ah no, ſaith the mercy of God, and the mercy of Chriſt, before that be, Meſſage after Meſſage, *Precept upon precept, precept upon precept*;

line upon line, line upon line; here a little, and there a little. This was the deſign of Chriſt's chuſing his Apoſtles, *Go ye into all the world, and preach the Goſpel unto every Creature*, that poor Sinners may turn from ſin and be ſaved.

Sect. 3. *Of Chriſt's Reception of Sinners.*

2. FOR Chriſt's Reception of Sinners, I cannot limit this only to one year of Chriſt's Miniſtry, but I ſhall only mention it this year. Now this will appear, 1. In the Doctrine of Chriſt. 2. In the practice of Chriſt.

1. In his Doctrine, Chriſt lays it down expreſly. Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* It is no more but *come*, and *welcome*. The Goſpel ſhuts none out of Heaven, but thoſe that by unbelief lock the door againſt their John 6.37 own Souls. Again, *All that the Father giveth me ſhall come unto me, and him that cometh unto me I will in no wiſe caſt out.* Here is laid down the full intent and purpoſe of God and Chriſt to pardon and receive Sinners; the Father is willing, and the Son is willing. John. 6.39 1. The Father is willing, *This is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe none.* The Father is engaged, in that firſt he ſent Chriſt on that errand, to receive Sinners. Secondly, in that he gave unto Chriſt all that he would have to be ſaved by Chriſt, with a charge to loſe none. Sinners were given to Chriſt by his Father as ſo many Jewels to look to, and to ſave. 2. The Son is willing, for *he that cometh unto me* (ſaith Chriſt) *I will in no wiſe caſt out.* Chriſt is ſo willing to receive Sinners, as that he ſets all his doors open, *he keeps open houſe*, and he caſts out none that will but come in. And why ſo? *For I came down from Heaven not to do mine own will, but the will* John 6.38 *of him that ſent me.* 1. *I came down from Heaven.* It was a great journey from Heaven to Earth, and this great journey I undertook for no other purpoſe but to ſave Sinners. Great Actions (as one ſays well) muſt needs have great ends. Now this was the greateſt thing that ever was done, that the Son of God ſhould come down from Heaven. And what was the end, but the Reception, and Salvation Luke 19. 10. of Sinners? *For the Son of man is come to ſeek, and to ſave that which was loſt:* Had not Chriſt come down, Sinners could not have gone up into Heaven, and therefore that they might aſcend, he deſcends. Heb. 31. 2. 2. *I come down from Heaven, not to do mine own will, but the will of him that ſent me*; his Father had ſent him on purpoſe to receive, and to ſave Sinners; and to this purpoſe he is called the *Apoſtle of our profeſſion*, ——*who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe.* His Father could not ſend him on any errand, but he was ſure to do it. His Father's Miſſion was a ſtrong demonſtration, that Chriſt was willing to receive thoſe Sinners that would but come to him.

John 7.37 Again, *Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink:* The very pith, heart, and marrow of the Goſpel is contained in theſe words: The occaſion of them was thus: On that laſt day of the Feaſt of Tabernacles, the Jews were wont with great Solemnity to draw water out of the fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the Altar, ſinging out of Iſa. 12. 3. *Iſaiah, With joy ſhall ye draw water out of the wells of Salvation.* Now Chriſt takes them at this Cuſtom, and recalls them from earthly to heavenly waters, Iſa. 55. 1, 3. alluding to that of *Iſaiah, Ho every one that thirſteth, come ye to the waters* ——*Incline your ears, and come unto me, and your ſouls ſhall live.* The Father ſaith *come*, the Son ſaith *come*, the Spirit ſaith *come*, yea, *the Spirit and the Bride ſay come, and let him that* Rev. 22. 17. *heareth ſay come, and let him that is a-thirſt come, and whoſoever will, let him drink of the water of life freely.* All the time of Chriſt's Miniſtry, we ſee him tiring himſelf in going about from place to place, upon no other errand than this, to cry at the Markets, *Ho every one that thirſteth, come ye to the waters! If any Sinners love life, if any will go to Heaven, let them come to me, and I will ſhew them the way to my Father's boſom and endear them to my Father's heart.*

Again, hither tend all thoſe Arguments of God and Chriſt, to draw Souls to themſelves. Thus God draws, 1. From his equity, *Hear now O houſe of Iſrael, is not my way equal? Or are not your ways un-* Ezek. 18. 25. *equal? q. d.* I appeal to your very Conſciences, is this equal, that Sinners ſhould go on in ſin, and treſpaſs againſt him that is ſo willing to receive and ſave poor Sinners? 2. From our ruin, in caſe we Ezek. 18. 31. go on in ſin, *Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new Spirit, for why will ye die, O houſe of Iſrael?* 3. From his own diſlike and diſpleaſure at our ruin, *I have no pleaſure in the death of him that dieth, ſaith the Lord God, wherefore turn your Souls, and live* Ver. 32. *ye.* 4. From his mercy and readineſs, to pardon Sinners, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the* Iſa. 55. 7. *Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* 5. From the freeneſs of his love, *I will love them freely*, and *God ſo loved the world*, ſo Hoſ. 14.4. fully, ſo fatherly, ſo freely, *that he gave his only begotten Son, &c. and I will give unto him that is a thirſt of the* John 3. 16 *fountain of the water of life freely.* 6. From the ſweetneſs Rev. 31.6 of his Name, *The Lord, the Lord, merciful and* Exod. 34. 6, 7. *gracious, long-ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, Tranſgreſſion and ſin.* 7. From the benefits that would follow, *O that thou hadſt hearkened to my commandments, then had thy peace been as a River, and thy righteouſneſs as the waves of the Sea. Thy ſeed alſo had been as the* Iſa.48. 18, 19. *Sand, and the off-ſpring of thy bowels like the gravel thereof.* 8. From his Oath; *As I live, ſaith the Lord, I deſire not the Death of a Sinner, but rather that he ſhould turn from his wickedneſs and live:* O happy creatures (ſaith *Tertullian*) for whom God ſwears! O unbelieving wretches, if we will not truſt God ſwearing! 9. From his expoſtulations, *Turn ye, turn ye from* Ezek. 33. 61. *your evil ways, for why will ye die, O houſe of Iſrael? O* Ezek. 33. 11. *my People, what have I done to thee? and wherein have I wearied thee? teſtifie againſt me,* ——*What* Mich 6.3. *could I have done more for my vineyard than I have done?* Iſa. 5.4. *wherefore, when I looked that it ſhould bring forth grapes,* Iſa. 5. 3. *brought it forth wild grapes?* 10. From his Appeals, Mich.6. 2. *Judge now, O ye inhabitants of Judah and Jeruſalem*——*and hear O ye Mountains the Lords controverſie: and ye ſtrong foundations of the earth, for the Lord hath a* Deut. 5. 29. *controverſie with his People, and he will plead with Iſrael.* 11. From his groans, *Oh that there were ſuch an heart in them that they would fear me, and keep* Deut. 32. 29. *my commandments always, that it might be well with them, and their Children for ever. And Oh that they were wiſe, that they underſtood this, that they would conſider their latter end.* 12. From his loathneſs to give Men up, *How ſhall I give thee up, Ephraim? how ſhall I deliver thee O Iſrael? how ſhall I make thee as* Admah? *how ſhall I ſet thee as* Zeboim? *my heart* Hoſ. 11.8. *is turned within me, my repentings are kindled together.* O the goodneſs of God!

And as God the Father, ſo God the Son draws Arguments to win Souls to himſelf, 1. From his coming; it was the very purpoſe and deſign of his coming down from Heaven to receive Sinners, *This is a Faithful ſaying* (ſays *Paul*) *and worthy of all Accep-* 1 Tim. 1. 15. *tation, that Chriſt Jeſus came into the World to ſave Sinners.*

Sinners. 2. From his fair demeanour and behaviour towards ſinners; this was ſo open and notorious, that it was turned to his diſgrace and opprobry, Mat. 11. 19. *Behold a friend of Publicans and Sinners?* And the Scribes and Phariſees murmured at him, and Luke 5.30 his Diſciples ſaying, *Why do ye eat and drink with Publicans and Sinners?* 3. From his owning of Sinners, and anſwering for them in this reſpect, Luke 5.31, 32. *And Jeſus anſwering ſaid unto them, They that are whole need not a Phyſician, but they that are ſick; I came not to call the righteous but Sinners to repentance.* 4. From his rejoicing at Sinners Converſion: Indeed we never read of Chriſt's Laughter, and we ſeldom read of Chriſt's Joy; but when it is at any time recorded, it is at the Converſion of a poor Soul; he had little elſe to comfort himſelf in, being a Man of ſorrows: Luk. 19. 21. but in this he rejoiced exceedingly, *In that hour Jeſus rejoiced in Spirit*; it was in that hour when he ſaw an handſel of the fruit of his Diſciples Miniſtry, as an earneſt of the many thouſands that ſhould afterwards come in; Joh. 11. 15 *And am I glad for your ſakes that I was not there* (ſaid Chriſt when *Lazarus* was dead:) But why was he glad? It follows, *to the intent ye might believe.* He rejoiced if any of his, got Faith; a little more Faith, more and more Faith. 5. From grief in caſe of Sinners not repenting; witneſs his tears over *Jeruſalem*, and thoſe ſpeeches of his; Luke 19. 41, 42 *And when he was come near, he beheld the City, and wept over it, ſaying, if thou hadſt known, even thou at leaſt in this thy day the things which belong unto thy peace; but now they are hid from thine eyes?* Look as it is with a Man carrying to be buried, his Wife weeps, his Children weep, his Friends weep, ſo our Saviour follows *Jeruſalem* to the grave, and when he can do no more for it, he rings out this doleful paſſing-bell, Mat. 23. 27. *O that thou hadſt known*, &c. 6. From his wiſhes, Groanings; *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even as an Hen gathers her Chickens under her wings; and ye would not?* In this Argument, before we paſs it, obſerve we the ſeveral paſſages; here's firſt, the Groan; *Oh!* this Aſpiration argues a compaſſionate pang of grief; it ran to the very heart of Chriſt, that *Jeruſalem* had neglected their Souls Salvation: *Oh Jeruſalem!* Secondly, here's an ingemination, or a double calling on *Jeruſalem, Oh Jeruſalem, Jeruſalem!* the Name doubled expreſſeth great affection in the ſpeaker, as when *David* doubled the name *Abſolom*, 2 Sam. 18. 33. it is ſaid, *the King was much moved*, and ſo he cryed, *O my Son Abſolom, my Son, my Son Abſolom.* Thirdly, here's the monſtrous Sin wherewith the Lord charges *Jeruſalem. Thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee*; *Jeruſalem* was the very ſlaughter-houſe of the Prophets, in ſo much that very few of the Prophets had been murthered elſewhere, and ſo comparatively Chriſt ſpeaks, Luk. 13. 33. *it cannot be that a Prophet periſh out of Jeruſalem.* Fourthly, here's Chriſt's willingneſs to ſave *Jeruſalem*, which he diſcovers. 1. In his frequent application to it. how often? *q. d.* not once, nor twice, nor thrice, but many and many a time have I come to *Jeruſalem*, and ſpoke to *Jeruſalem*, and wooed *Jeruſalem, how often*? 2. In the acting, exerciſing, and putting forth of his Will, how often *would I have gathered thy Children together*? The Will of Chriſt was ſerious, though not abſolute; I know his Divine Will abſolutely conſidered could not have been reſiſted; but this was * not his abſolute Will, but only a Will of Divine complacency; and ſo he *would not have the death of any, but that all ſhould live*; or he ſpeaks here of his Humane miniſterial Will (ſay ſome) and not of his Divine: many a Sermon had he preached, and many an Exhortation had he dropped, and every Sermon, every Exhortation proclaimed his willingneſs, *I would, yea, that I would have gathered thy Children together.* 3. In reſemblance of his willingneſs, Chriſt would have gathered *Jeruſalem*'s Children *as the Hen gathers her chickens under her wings*; in the Metaphor Chriſt's care is admirably diſplayed. 1. As the Hen with her wings covers the unfeathered Chickens. 2. As the Hen provides for their Food, not eating herſelf till they are filled. 3. As the Hen defends her Chickens from the ravenous Birds, ſo that to Blood ſhe will fight in their defence; ſo hath Chriſt's care been for *Jeruſalem.* Auguſt. tract. 15. in Joan. *No bird* (ſaith *Auſtin*) *expreſſeth ſuch tender love to her young ones as the Hen doth*; No fowls ſo diſcover themſelves to be Mothers, as Hens do; other Birds we know to be Mothers, when we ſee them in their Neſt, but no other way; only the Hen diſcovers her ſelf to be a Mother, when her Chickens do not follow her; for then her Feathers ſtand up, her wings hang down, ſhe clocketh mournfully, and goeth feebly; now in reſpect of this ſingular love, Chriſt compares himſelf to an Hen; *As an Hen gathers her Chickens, ſo would I have gathered Jeruſalem,* 4. In that he adds ſo dolefully, *but ye would not*; I would but ye would not; *q. d.* in me no care ſo great as to ſave your Souls, in you no care ſo little as your Souls Salvation; I ſtrove towards you in acts of Love, and you ſtrove towards me in acts of ingratitude; I would have done you good, but you would not receive it, *I would*, yea *how often would I but ye would not.*

2. Chriſt's reception of Sinners appears yet more in his practice. How welcome were all ſorts of Sinners unto him? He caſts out none that acknowleged him for the Meſſiah, he turned none away that gave up their Souls to be ſaved by him in his own way This he manifeſts. 1. Parabolically. 2. Really.

1. Parabolically, eſpecially in thoſe three Parables, of the loſt Groat, and of the loſt Sheep, and of the loſt Son; I ſhall inſtance in this laſt, which may well ſerve for all the reſt.——*When the Prodigal was yet afar off, his Father ſaw him, and had compaſſion on him, and ran, and fell on his neck, and kiſſed him.* Luke 15. 20. In theſe words obſerve, 1. *His Father ſees him* before he ſees his Father; no ſooner a Sinner thinks of Heaven, but the Lord ſpies him and takes notice of him. 2. The Lord ſees him whiles he was yet *a great way off*; he was but in the beginning of his way; his Father might have let him alone till he had come quite home to his Houſe, and it had been a ſingular Mercy to have bid him welcome then; but he takes notice of him yet *a great way off*: ſinners may be far off from God in their own apprehenſions, and yet the Lord even then draws near, whiles thus they apprehend. 3. His Father had pity or *compaſſion on him*; the Lords bowels even yearn, and work, and ſtir within him at the ſight of his returning Prodigals; when *Ephraim had bemoaned himſelf, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke*; Jer. 31. 18, 19. V. 20. why then crys God; Is Ephraim *my dear ſon? is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my Bowels are troubled for him, I will ſurely have mercy upon him ſaith the Lord*—— 4. *His Father run*: there is much in this: As, 1. It had been mercy though his Father had ſtood ſtill, till his Son had come. 2. What a mercy is this, that his Father will go, and give his Son the meeting? 3. But above all, oh what abundant mercy call we this, that the Father will not go, but *run*? If he would needs meet his Son, might he not have walked towards him in a ſoft ſlow pace? O no, if a Sinner will but come, or creep towards Chriſt, mercy will not go a foot-pace, but run to meet him; bow-

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* There is *voluntas abſoluta, efficax, decernens, & infallibiliter producens effectum volitum: & voluntas conditionata, revelata, approbationis, & ſimplicis complacentia.*

els full of mercy out-pace bowels pinched with hunger ; God's mercy is over all his Works, and ſo it is over all our needs, and over all our Sins. 5. He ran, *and fell on his Neck* ; (*i. e*) he hugged and embraced him ; O wonder ! who would not have been loth to have touched him ? was he not in his loathſome ſtinking rags ? ſmelt he not of the Hogs and Swine he lately kept ? would not ſome dainty ſtomacks have been ready to have caſt all up upon ſuch embracements ? we ſee mercy is not nice, *When* Ezek.16.6 *I paſſed by* (ſaith God) *I ſaw thee polluted in thy own blood, and I ſaid unto thee when thou waſt in thy blood, live ; yea, I ſaid unto thee when thou waſt in thy blood, live* ; that very time of her blood, was the time of love ; then the Lord *ſpread his Spirit over her, and* Ver.6. *covered her nakedneſs, and ſwore unto her, and entered into a Covenant with her, and ſhe became his.* 6. He ran, and fell on his neck, *and kiſſed him* ; who would have brooked a perſon in ſo filthy a pickle ? what ? kiſs thoſe lips that have been ſo lately lapping in the Hogs-trough ? thoſe lips that had ſo often kiſſed thoſe baſe, and beggarly, and abominable Harlots ? one would think he ſhould rather have kicked, than kiſſed him : there is a paſſage Gen.33.4. ſomewhat like this, and *Eſau ran to meet Jacob, and he embraced him, and fell on his neck, and kiſſed him* ; before, he had thought to have killed him, but now he kiſſed him ; it's not to tell how dear the Father was to his Prodigal Son, when *he ran, and fell on his neck, and embraced, and kiſſed him.* The Scope of the Parable is this, that Chriſt is willing and glad to receive Ezek. 33. 11. Sinners : *Turn ye, turn ye, from your evil ways ; for why will ye die O houſe of* Iſrael ?

2. Chriſt manifeſts this willingneſs in his practice really ; amongſt many inſtances I ſhall inſiſt only on one, a notable inſtance of this year : One of the Phariſees named *Simon* invited Chriſt to eat with Luk. 36. 37. him : Into whoſe houſe when he had entred, a certain Woman that was a Sinner abiding there in the City, heard of it ; a Widow ſhe was, and prompted by her Wealth and Youth to an intemperate Life : She came to Jeſus in the Phariſees houſe, and no ſooner come, but ſhe lays her burthen at Jeſus's feet, and preſents him with a broken heart, and weeping eye, and an Alabaſter Box of Oint- Ver. 38. ment. *She ſtood at his feet behind him weeping, and began to waſh his feet with her tears, and to wipe them with the heirs of her head ; and ſhe kiſſed his feet, and Anointed them with Ointment.* 1. She *ſtands at his feet*, a ſign of her humility : O what a change ! She that was before Married to a Noble perſonage, a Native of the Town and Caſtle of *Magdal*, from whence ſhe had her name of *Magdalen* ; and ſhe that now was a Widow, and therefore took her liberty of Pride and Luſt, who ſo Proud and Vile as *Mary Magdalen* ? At this time ſhe comes in remorſe and regret for her Sins, and throwing away her former Pride, ſhe ſtoops, and waits, and humbly ſtands at Jeſus feet. 2. She ſtood at his feet *behind him* ; a bluſhing ſign of Faith ; it comprehends in it a Tacite confeſſion of her Sins, ſhe knew her ſelf unworthy of Chriſt's preſence ; ſhe durſt not look him in the Face, but believingly ſhe waits behind him : her ſhame ſpeaks her repentance ; and her waiting on him, and not flying from him, beſpeaks her Faith. 3. She ſtood at his feet behind him *weeping*, her grief burſt out in tears : ſhe heeds not the feaſt, or feaſter, though uſually they are accompanied with Joy, and Mirth, and Muſick ; and ſuch feaſts attended with ſuch vanities ſhe many a time had probably obſerved, yet now ſhe comes in, trembling to this feaſt, and falling down before Chriſt, ſhe weeps, and weeps bitterly for her Sins. 4. *She began to waſh his feet with tears* ; her tears were not feigned, but fruitful ; ſhe wept a ſhower of tears ; one conſidering her tears, cries it out, *Terra rigat cœlum, the very Earth bedews Heaven* ; her Eyes that before we are abuſed to luſt, are now Fountains of tears ; ſhe pours out a flood, great enough to waſh the Feet of her bleſſed Jeſus ; this was the manner of the Jews, to eat their meat lying down, and leaning on their Elbows ; or if many eat together, leaning in the boſoms of one another ; thus at the Paſſover it is ſaid, that *there was leaning on Jeſus Boſom* John 13. 23. *one of his Diſciples whom Jeſus loved* ; And in this poſture Jeſus ſitting or lying at meat, *Mary* had the convenience to weep on his feet, which he had caſt behind his fellow ; and O how ſhe weeps amain ! the Tears ſo tricle, that ſhe begins to waſh Chriſt's feet ; ſhe not only waters them, but waſhes them ; that which *Jeremy* wiſhed, *O that my head were waters, and* Jer.6.1. *mine eyes a Fountain of Tears* ! *Mary* fulfills ; for her head is waters, and her eyes are Fountains ; *Rivers of Tears run down her eyes* ; O ſhe had pierced Chriſt with her Sins, and now ſhe weeps over him whom ſhe had pierced ; crying out as we may imagine, *O my Sins ! and O my Chriſt ! O foul Sins ! and O ſweet Jeſus !* 5. *She wipes his feet with the Hairs of her Head* ; her hair added to her beauty, ſometimes in curling rings, or in ſeemly ſheds. She made it a ſnare for Men ; but now ſhe conſecrates it to her Lord, and makes it a Towel to wipe Chriſt's feet withal : O here's a worthy fruit of ſerious repentance, the Apoſtle calls it *an holy revenge.* 6. *She kiſſed his feet* ; in token 2 Cor. 7. 11. of her new choice, and new love, and new affection ; her kiſſes had formerly been to wantons, but now ſhe beſtows them on the feet of Chriſt. 7. *She anointed them with ointment* ; which expreſſion was ſo great an ecſtaſie of love, and ſorrow, and adoration, that to anoint the feet of the greateſt Monarch was long unknown, and in all the pomps of *Roman* Prodigality, it was never uſed till *Otho* taught it *Nero*. When *Simon* obſerved this Sinner ſo buſie in the expreſſes of her Religion, he thought within himſelf that Chriſt was no Prophet, that he did not know her to be a Sinner ; for although the Jews Religion did permit Harlots to live, and to enjoy the privileges of the Nation, ſave that their Oblations were refuſed ; yet the Phariſees who pretended to a greater degree of ſanctity than others, would not admit them to civil uſages, or to the benefits of ordinary ſociety : and hence *Simon* made an objection within himſelf, which Jeſus knowing (for he underſtood his thoughts as well as words) firſt he makes her Apology, and then his own : the ſcope giving us to underſtand, that Chriſt was not of the ſame ſuperciliouſneſs with the Phariſees, but that repenting Sinners ſhould be welcome unto him ; and this welcome he publiſheth firſt to *Simon*, *Her Sins which are many are* Ver. 47. *forgiven* ; and then to the Woman, *Thy Sins are for-* Ver 48, *given thee, thy Faith hath ſaved thee, go in Peace.* Ver. 50.

Uſe. I have been long in the Proof : But a word of Uſe, and I have done. What ? is Chriſt moſt willing to receive Sinners ? O then be exhorted ! who would not come to Jeſus Chriſt ? methinks now all Sinners of all ſorts ſhould ſay, though I have been a drunkard, a ſwearer, an unclean Perſon, yet now I hear Chriſt is willing to receive Sinners, and therefore I will go to Jeſus Chriſt. This is my exhortation, *O come unto Chriſt, come unto Chriſt* ; behold here in the name of the Lord I ſtand, and make invitation to poor Sinners ; O will ye not come ? How will ye anſwer it at the great day, when it ſhall be ſaid, the Lord Jeſus made a tender and offer of Mercy to you, and you would not accept of it ? Oh come to Chriſt, and believe on Chriſt ; as Chriſt is willing to receive you, ſo be you willing to give up your Souls to him ; the motives to this I may lay down in theſe particulars. ———

1. The Doctrine of Chriſt, *Come unto me,—and him that cometh unto me, I will in no wiſe caſt out.* All the arguments of God and Chriſt, of which you have heard, the practice of Chriſt whiles he was upon Earth, and the heart of Chriſt now in Heaven. Lay theſe together, and apply them to your own Souls. O what work will they make!

2. The calls of God, and Chriſt; as they are frequent in Scriptures; conſider that Text, *Ho, every one that Thirſts, come, ye to the waters!* (Iſa. 55. 1. [*Ho*] he begins proclamation-wiſe; we uſually ſay, vocations, interjections ſpeak very affectionate motion towards the diſtreſſed; certainly Chriſt's love is a very affectionate love, he lays his mouth to the ears of thoſe that are ſpiritually deaf, and cries aloud, *Ho* [*every one*] Chriſt invites all: *As many as ye ſhall find, bid them to the Marriage,* Matth. 22. 9. As the Heavens are general in their influence, not one graſs on the ground but 'tis bedewed; ſo are Chriſt's invitations to his feaſt, not one man in the World but he is invited? [*Ho, every one that thirſteth*] ſo the Apoſtle, *Let him that is athirſt come, and whoſoever will, let him take the water of Life freely,* Revel. 22. 17. A thirſt and a Will is one and the ſame, it is your Will that makes up the Match; if you will but ſit down at God's Table, if you will but have the Honey-comb with the Honey, if you will but drink his Wine with his milk, if you will drink, yea drink abundantly of the flaggons of the new wine of his Kingdom; why then come, *Come ye to the waters; come unto me and drink.* Chriſt's arms are ſpread abroad to receive Sinners; he calls and knocks; and calls and waits; and calls and beſeeches; every Word here hath ſo much ſweetneſs and dearneſs in it, as it plainly ſpeaks him free and willing to receive you, if you will but come.

3. The wooings of Chriſt to gain your hearts; conſider him bowing the Heavens, and coming down, and laying aſide his Robes of Majeſty, and putting on your filthy garments; conſider him going about from place to place, on no other errand, but to gain your hearts, and win your Souls; and whoever ſpake ſuch effectual Words as Chriſt ſpake when he was upon the Earth? who ever gave ſuch precious jewels to a Bride, as Chriſt gave to his Spouſe; who ever put on ſuch apparel, as Chriſt when he wooed his Church? the Prophet wonders at
Iſa.63.1,2 it; *Who is this that cometh from Edom, with dyed garments from Bozrah?——Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the Wine Fat?* Iſa. 63. 1, 2. Who ever gave ſuch a love token as Chriſt gave when he laid down his Life? Oh conſider him living, or dying, and ſay, *Never like Love to this.* Ah poor Sinners, ſee your Jeſus hanging on the Croſs, dropping out his laſt blood, breathing out his laſt breath, ſtretching out his dying arms to incircle Sinners; and come, Oh come and throw your ſelves into his bleeding Arms! Away with all prejudicate Opinions! Who ſhall ſay, Chriſt is not willing to ſave him, and not blaſpheme Eternal love? Speak truth; corrupt heart ſpeak truth; ſay not Chriſt is unwilling; but you are unwilling; *I would, but ye would not.*

4. The weepings of Chriſt if he cannot prevail. Thus we find him in the Goſpel expreſſing himſelf, not only in words, but in Tears. And when he was come near *Jeruſalem, he beheld the city and wept*
Luke 19. 41. *over it,* Luke 19. 41. Chriſt coming to the City and ſeeing it, and foreſeeing the deſoaltion that ſhould come upon it, his bowels yearned within him towards the People, and he mourned ſecretly within himſelf. *q. d.* O *Jeruſalem,* thou haſt had many Prieſts to adviſe thee, and many Prophets to inſtruct thee in the ways of Life, but now thoſe days are gone and paſt; nay, the great Prophet of the World is come to Woe thee, but yet thy heart is hardened, and thou wilt not receive the things belonging to thy Peace, and therefore I will turn my Preaching into Mourning and Sighing. O *that thou hadſt known, even thou, at leaſt in this thy day, the things belonging to thy peace*—and then his heart even breaks, and he weeps again, *but now are they hid from thine eyes!* Sinners ſuppoſe Chriſt ſhould come and weep over you, as he did over *Jeruſalem,* ſaying, O *ye ſinful Souls, had but you known, even you in this your day, the things belonging to your Peace!* And ſuppoſe that you ſhould ſee one tear trickling down after another; what? Chriſt to weep for you, over you? Methinks if you had hearts of ſtone, it ſhould melt your hearts; ſurely it is no light matter that makes Chriſt weep; Children weep often, but wiſe-men ſeldom, yet here the wiſeſt of Men weeps for them that would weep for themſelves; O *Jeruſalem, Jeruſalem.*

Sect. 4. *Of* Chriſt's *eaſy Yoke, and light Burthen.*

3. FOR the eaſineſs of Chriſt's Yoke, and the lightneſs of Chriſt's Burthen, Chriſt delivers it in theſe words. *Take my Yoke upon you and learn of* Mat. 11.
me,——for my Yoke is eaſie, and my Burthen is light, 29, 30.
See the Actings of Chriſt this Year in reference to our ſouls health. 1. He commiſſionates his Apoſtles to call ſinners in. 2. He ſtands ready to receive them if they will but come in. 3. He ſweetens the way of Chriſtianity to them when they are come in. Many fears and jealouſies are in the hearts of Men, of the difficulty, auſterity, and ſeverity of Chriſt's inſtitutions; and therefore to remove that Objection, he tells them plainly, there is no ſuch thing, but rather clean contrary, *For my Yoke is eaſie, and my Burthen is light.*

My Yoke (*i. e.*) my Commandments, ſo the Apoſtle *John* gives the interpretation, *His Commandments* 1 John.7.
are not grievous. My Yoke is eaſie; (*i. e.*) my Commandments are without any inconvenience; the trouble of a Yoke is not the Weight, but the uneaſineſs of it, and Chriſt ſpeaks ſutably, *My Yoke is eaſie, and my Burthen* (*i. e.*) my Inſtitutions; the Word primarily ſignifies the fraight or balaſt of a Ship, which cuts through the Waves, as if it had no Burthen; and without which Burthen there were no ſafety in the Ship: *φορτίον παρά το φέρεσθει, à ferendo,* a Burthen which either is laid upon the ſhoulder, or rather which is put into a Ship, that it may go ſteddily and ſafely. *My Burthen is light,* the Yoke of the Law was hard, and the Burthen of the Phariſees was heavy, but *Chriſt's Yoke is eaſie,* and his *Burthen is light,* every way ſweet, and pleaſant.

Chriſtian Religion, and the Practice of it, are full of Sweetneſs, Eaſineſs, and Pleaſantneſs; My Yoke is eaſie, and my Burthen is light.

The Prophets propheſying of this, ſay thus; *Every Valley ſhall be exalted, and every Mountain and* Iſa. 40.4
Hill ſhall be laid low; the crooked ſhall be made ſtraight, and the rough places plain; the meaning is, that the ways of Chriſtianity ſhould be levelled and made even; and that all lets and impediments ſhould be removed out of the way; that ſo we might have a more eaſie and convenient paſſage unto Heaven; to the ſame purpoſe is that other Prophecy, *And an high way* (or cauſway) *ſhall be there; and a way, a cauſway, and a way* (that is, a way caſt up) Iſa. 62. Iſa. 62.10.
10. *And it ſhall be called the way of Holineſs,* (or a way for the Saints of God, and not for the Wicked,

Matth. 7. 14. *The unclean ſhall not paſs over it, but it ſhall be for thoſe:* or he ſhall be with them, or be a guide unto them by his Word and Spirit, (*Iſa.* 30. 21.) *The Wayfaring Men though Fools ſhall not err therein*; Chriſt's way is ſo eaſie that the ſimpleſt ſo conducted by his Word and Spirit ſhall Pſa. 25.9. not miſs of it, *The meek will he guide in Judgment, and the meek will he teach his way.*

The Apoſtles are yet more clear; *For this is the Love of* 1 Joh.5.3. *God, that we keep his Commandments and his Commandments* Rom. 8.2. *are not grievous.* And *the Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of Sin and Death.* And Rom. 7.6. *now are we delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the letter.* Chriſt Jeſus came to break off from our Necks thoſe two great Yokes, the one of Sin, by which we are kept in Fetters and Priſons; the other of *Moſes*'s Law, by which we are kept in Pupillage and Minority; and now Chriſt having taken off theſe two, he hath put on a third; he quits us of our Burthen, but not of our Duty; he hath changed the Yoke of Sin, and the Yoke of the Law ſtrictly taken, into the ſweetneſs of his Fatherly Regiment, whoſe very Precepts carry part of their reward in hand, and aſſurance of Glory afterward.

The reaſons of the ſweetneſs, eaſineſs and pleaſantneſs of Chriſtian Religion, and the Practice of it, I ſhall reduce into theſe Heads.

1. Chriſtian Religion is moſt rational. If we ſhould look into the beſt Laws that the wiſeſt Men in the World ever agreed upon, we ſhall find that Chriſt adopted the Quinteſſence of them all into this one Law: The higheſt pitch of reaſon is but as a Spark, a Taper, a leſſer Light, which is involved and ſwallowed up in the Body of this great Light, that is made up by the Son of Righteouſneſs. Some obſerve that Chriſt's Diſcipline is the Breviary of all the Wiſdom of the Beſt men, and a fair Copy and Tranſcript of his Fathers wiſdom; there is nothing in the laws of Chriſtian Religion, but what is the perfective of our Spirits, rare expedient of obeying God, and of doing duty and benefit to all capacities and orders of men. Indeed the Greeks, whom the World admired for their human wiſdom, accounted the Preaching of the Goſpel fooliſhneſs, and thereupon God blaſted their wiſdom, as it is written, *I will deſtroy the wiſdom of the wiſe, and will bring to* 1 Cor. 1. 19. *nothing the underſtanding of the Prudent,* 1 Cor. 1. 19. the Goſpel may be as fooliſhneſs unto ſome, but *unto* 1 Cor. 1. 24. *them which are called—— Chriſt the Power of God, and the wiſdom of God.*

2. Chriſtian Religion hath leſs trouble and ſlavery in it than Sin, or any thing that is contrary to it; as for inſtance; he that propounds to himſelf to live a low, a pious, an humble and retired life, his main imployment is nothing but ſitting Religiouſly quiet, and undiſturbed with variety of impertinent affairs; but he that loves the World entertains a thouſand buſineſſes, and every buſineſs hath a World of employments. How eaſie a thing is it to reſtore a Pledge? But if a Man means to defeat, or to cozen him that truſts him, what a world of Arts muſt he uſe to make pretences? as firſt to delay, then to excuſe, then to object, then to intricate the buſineſs, then to quarrel; and all the way to palliate the Crime, and to repreſent himſelf an honeſt man: The ways of Sin are crooked, deſart, rocky, and uneven ways. The Apocryphal Book of *Solomon* brings in ſuch men, as if in Hell they were ſpeak-Wiſd. 5.7. ing this Language, *We wearied our ſelves in the way of wickedneſs; yea, we have gone through deſarts, where there lay no way; but as for the way of the Lord we have not known it.* Wicked men are in Thraldom, but 2 Cor. 3. 17. *where the Spirit of the Lord is, there is freedom.* O the pains, troubles, expences that men are at to ſerve their Senſuality! ſee how the ambitious man riſeth early, and goes to Bed late; ſee how he flatters, diſſembles, ſolicites to obtain nothing but a little Wind, a Puff, a Breath of vain mens Mouths! See how the covetous man toils, as if he were tied in a Gally by the Leg with a Chain to ſerve by rowing for ever; ſo I have heard, that *Turks* uſe ſome Chriſtians; but this is a Thouſand times worſe Servitude, for ſuch a one is in ſervitude to a more baſe Creature than a *Turk*, and he lies bound not only by the Feet, but alſo by the Hands, Ears, Eyes, Heart and all; only the Chriſtian is at liberty; only Chriſtian Religion and the practice of it ſets men at liberty; *If ye continue* Joh.8. 31, 32. *in my word,* (ſaith Chriſt) *then are ye my Diſciples indeed, and ye ſhall know the Truth, and the Truth ſhall make you free.*

3. Chriſtian Religion is all compoſed of peace; her ways are the ways of pleaſantneſs, and all her paths are peace, *Prov.* 17. 3. Chriſt framed all his Laws in complyance of his deſign of Peace; peace within, and peace at home, and peace abroad: 1. It holds forth a certain Heavenly peace, and Tranquility within; *Great peace have they which love thy Law, and nothing ſhall offend them.* But on the con-Pſal. 119. 165. trary; *The wicked are like the troubled Sea when it can-* Iſa. 57. 20, 21. *not reſt, whoſe Waters caſt up Mire and Dirt; there is no peace, ſaith my God to the wicked.* Their paſſions Pſal. 55.9. were never yet mortified; and ſuch paſſions uſually range in wicked men as are moſt contrary, and demand contrary things; the deſire of Honour cries *ſpend here*, but the paſſion of avarice cries, *hold thy Hands*, Luſt cries, *venture here*; but Pride ſaith, *no ſuch thing, it may turn to thy Diſhonour*, Anger cries, *revenge thy ſelf here*, but Ambition ſays, *it's better to diſſemble.* And here is fulfilled that of the Pſalmiſt, *I have ſeen Violence and Strife in the City.* The Vulgar renders it, *I have ſeen Iniquity and Contradiction in the ſelf ſame City*: Firſt, Iniquity for all the demands of theſe paſſions are unjuſt; And, 2. Contradiction, for one paſſion cries out againſt another. But now *great peace have they that love thy Law*; for by the aid of Chriſt and his Grace, their paſſions are in ſome ſort ſubdued, and they paſs on their Life moſt ſweetly and calmly, without any perturbations much troubling their Spirits; they have that *Peace which paſſeth all underſtanding*, which *the World can neither give nor* Joh.14.27 *taſte of, as Chriſt affirmeth.*

2. It holds forth peace at home; the Laws of Jeſus teach us how to bear with the infirmities of our Relatives, and indeed, whoſoever obeys the Laws of *Jeſus Chriſt*, he ſeeks with ſweetneſs to remedy all differences, he throws Water upon a Spark, he lives ſweetly with his Wife, affectionately with his Children, diſcreetly with his Servants; and they all look upon him as their Guardian, Friend, and Patron; but look upon an angry man, not ſubject to theſe Chriſtian Laws, and when he enters upon his threſhold, it gives an alaram to his houſe, every little accident is the matter of a quarrel, and every quarrel diſcompoſes the peace of the Houſe, and ſets it on fire, and no Man can tell how far it may burn. O the ſweetneſs, eaſineſs, pleaſantneſs of Chriſtian Religion? Where that is embraced and followed, the Man is peaceable, and charitable, and juſt, and loving, and forbearing, and forgiving; and how ſhould there be but content in this bleſſed Family?

3. It holds out peace abroad, it commands all Offices of kindneſs, gentleneſs, love, meekneſs, humility, lowlineſs of mind towards others; and ſuch ſweet diſpoſitions are uſually received with fondneſs, and all the endearments of the Neighbourhood; it preſcribes an auſtere, and yet a ſweet deportment; it commands all thoſe labours of love, as to relieve

the ſtranger, to viſit the ſick, to waſh the feet of the poor; it ſends us upon charitable Embaſſies, to unclean Priſons, naſty Dungeons, and in the Cauſe of Chriſt to lay down our lives one for another; it teacheth us how to return good for evil, kindneſs for injuries, a ſoft anſwer for the rough words of an Enemy; Oh! When I think of this, I cannot but think of him who ſaid, That *either this was not the Chriſtian Religion, or we were not Chriſtians.* For my part, I am eaſily perſwaded, that if we would but live according to the diſcipline of Chriſtian Religion, one of thoſe great Plagues that vexed the World (I mean the Plague of War) would be no more. Certainly, this was one of the deſigns of Chriſtianity, that there ſhould be no Wars, no Jars, no Diſcontents amongſt Men. And if all Men that are called Chriſtians, were indeed charitable, peaceable, juſt, loving, forbearing one another, and forgiving one another, what ſweeet Peace ſhould we have? How, would this World be an Image of Heaven, and of the ſociety of Saints and Angels above in Glory?

4. Chriſtian Religion affords to us all aſſiſtances both outward and inward. In ſome reſpects, I know the duties of Chriſtianity are hard and heavy; but whatſoever Chriſt hath impoſed as heavy and hard, he hath made it light in aids: I ſhall ſhew the helps in theſe particulars. As——

1. The Holy Scriptures be our helps. This was the very ſcope and aim for which the Sacred Volume was ſent from Heaven, *viz.* that we might decline from evil, and do good, that we might die to old *Adam*, and live to Chriſt; that we might crucifie ſin, and follow Virtue. What are the Scriptures but the Regiſters of God's Will, the Letters of God's Love to invite us to Grace, and to dehort us from Vice? O the perſwaſion, directions and commands of God, that we might become holy. And O the diſſwaſions, diverſions, threatnings, and terrifying of God that we might fly Prophaneneſs! 2. The Miniſters of Chriſt be our helps: Thou haſt the Scriptures, but it may be thou canſt not read, or thou canſt not underſtand the ſence and meaning thereof; Chriſt therefore for thy help hath ſet up a Miniſtry *for the edifying of the Body of Chriſt.* Eph. 4.12. Theſe are the Watchmen over the Houſe of *Iſrael* to cry like Trumpets, and to blazon the ſins of the Houſe of *Iſrael.* Theſe are the Suitors of God and Chriſt to ſpeak out his good will in thine ears; they call, they cry, they wait, they wooe, they *Pray you in Chriſt's ſtead, that you will be reconciled unto God.* 2 Cor. 5. 20.

3. The lives of Saints be our helps? we have not only Teachers in word, but the Saints in all Ages, as ſo many Stars, have given us light how to walk in the darkneſs of this life. The examples of the godly are very drawing, and much for our imitation; and therefore the Pſalmiſt bids us, *Mark the perfect man, and behold the upright, for the end of that man is peace.* Pſal. 37. 37. O it's a bleſſed help to a Chriſtian life to read over, much more to mark, and obſerve the holy and godly lives of the Saints of God; how doth their Zeal condemn our coldneſs, their diligence our negligence, their watching and prayer, our ſluggiſhneſs and indevotion; And how are they as ſpurs to quicken us forwards in our ſpiritual Voyage towards Heaven?

4. Chriſt's Ordinances be our helpers; as the Word, and Sacraments, and Prayer, and Meditation, and Conference, &c. What are they but Fountains of grace, conduits and conveyances of the blood of Chriſt? To what end were they inſtituted, but for the watering of our Souls to the increaſe of grace, and to the ſupplanting of ſin and vice, and all manner of evil?

5. The encouragements of reward be our helps. Now in the practice of Chriſtian Religion there is a double reward. 1. The reward of duty, *In the keeping of thy Commandments there is great reward*; Pſal. 19 11. he ſaith not, *for keeping them*, but *in keeping them there is great reward*, there is a grace, a beauty, an excellency in every gracious acting. 2. The reward according to the duty; to this exerciſe of Religion, Chriſt hath annexed many ſweet and gracious Promiſes, both for this life, and that to come. And theſe Promiſes may be uſed as helps; *He had reſpect unto the recompence of Reward.* Heb. 11. 26. To this purpoſe are the glorious things of Heaven ſet open before us, that we may have an eye to them, and be incouraged by them. *So run that ye may obtain.* 1 Cor. 9. 24.

6. The openings and diſcoveries of the pains of Hell are as helps to reſtrain us from ſin, and to keep us in the way to Chriſt. This, ſome call legal, but Chriſt in the Goſpel tells us of this. In the Goſpel we find a deſcription of Hell-pains, ſet out by *weeping, and wailing and gnaſhing of teeth*; Matth. 8. 12. *by a worm never dying, and a fire never going out.* Mark 9. 44. Oh! When I think of thoſe unquenchable flames, thoſe remedileſs Torments, without hope of recovery, remiſſion, or mitigation. When I think of that privation and loſs of the ſight of God's face, prepared only for thoſe that ſerve him in Holineſs, how ſhould I but look about me, and prepare for my reckoning? Nay, how eaſie ſhould I think any pains in compariſon? Some Perſons in affrightment have been ſeen to carry burthens, and to leap ditches, and climb walls, which their natural Power could never have done. And if we underſtood the ſadneſs of a curſed Eternity, from which we are commanded to fly, and yet know how near we are to it, and how likely to fall into it, if we continue in ſin, it would be able to create fears greater than a ſudden fire, or a mid-night alarm.

7. A principle of love (whereſoever it is planted) is our help; be the yoke never ſo uneaſie, yet love will make it light; *Solomon* compares the eſtate of the Church to a chariot, and it is deſcribed to have *Pillars of Silver, and a bottom of Gold, and a Covering of Purple, the midſt thereof being paved with Love.* Cant. 3.10 A ſtrange expreſſion, that the midſt of a Chariot ſhould be paved with Love. But 'tis plain, the Chariots wherein Chriſt carries his People up and down in the World, and brings them to himſelf, is ſuch a Chariot as the midſt thereof is paved with Love. In this caſe, if there were neither Heaven, nor Hell, yet a Soul would be in the duties of Chriſtianity. I remember how *Ivo* Biſhop of *Chartres*, meeting a grave Matron on the way with fire in one hand, and water in the other, he asked her what thoſe Symbols meant? And what ſhe meant to do with her Fire and Water? She anſwered, *My purpoſe is with the fire to burn Paradiſe, and with the water to quench the flames of Hell, that Men may ſerve God* (ſaid ſhe) *without the incentives of hope and fear, and purely for the love of God, and Jeſus Chriſt.* Surely, it was an high expreſſion; for my part, I dare not ſeparate thoſe things which God hath joined together. Only this I ſay, that where true Love is, there is an excellent help in our way Heavenwards.

8. The Angels be our helps; *They are Miniſtring Spirits, ſent forth to Miniſter for them who ſhall be Heirs of Salvation,* Heb. 1. 14. Heb. 1.14. and the kind of their Miniſtration is excellently ſet forth by the Pſalmiſt, *They ſhall keep thee in all thy ways, they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone,* Pſal. 91. 11, 12. in this place the Angels are compared to Nurſes that have a charge over weak Children to keep them and guard them. So the Angels do all the Offices of a Nurſe, or Mother; they keep

us, guard us, inſtruct us, admoniſh us, correct us, comfort us, preſerve us from evil, and provoke us to good.

9. The Motions, Inſpirations, bleſſed Influences of the Spirit of Chriſt be our helps. Many a time the Spirit cries, and calls on our hearts, ſaying, ſa.30.21. *This is the way, walk therein:* As the evil Spirit, or Devil in wicked Men is continually moving, and inclining them to all evil thoughts, affections, and deſires: So the good Spirit of God in good Men doth incline, and move them to good thoughts, good affections, Rom. 8. 14. good actions; and hence, they are ſaid *to be led by the Spirit.* There are indeed ſeveral acts of the Spirit; as ſometimes, there is a breathing or ſtirring; ſometimes a quickening, or enlivening; ſometimes a powerful effectual enclining, or bending of our hearts unto good things. Now in ſome of theſe works the Spirit is moſt-what, for in the Progreſs of Sanctification, we need a continual help, and influence from God's Holy Spirit. And when we obey theſe Con- Gal.5.24. ducts, we are ſaid to *walk in the Spirit.* And as all theſe are helps in the ways of Chriſtianity; ſo by theſe helps and aſſiſtances of Chriſt's Holy Spirit, Chriſtianity is made very eaſie unto us.

10. The Grace of God is our help. Many feeling the ſtrength of corruption cry out with *Paul,* Rom. 7. 24. *O wretched man that I am, who ſhall deliver me from this body of death? O I find a law in my members warring* Ver. 23. *againſt the law of my mind;* but they conſider not the 2 Cor. 12. 9. comfortable ſaying of Chriſt to *Paul, My grace is ſufficient for thee;* by the aſſiſtance of grace, *Paul* could Phil.4.13. do any thing. *I can do all things through Chriſt that ſtrengtheneth me.* Yea, Rom. 8. 37. *In all theſe things, we are more than conquerors through him that loved us:* The Pſalmiſt Pſal. 119. 32. hath a notable expreſſion, to this purpoſe, *I will run the way of thy Commandments, when thou ſhalt enlarge my heart.* This enlargement of heart was by the grace of God. Grace is compared to Oil: As a dry Purſe is ſoftned and enlarged by anointing it with Oil; ſo the heart drawn together by ſin, is opened and enlarged by the pouring of grace into it. And if grace be preſent, then ſaith *David, I will run the way of thy Commandments;* not *walk,* but *run.* It is an alluſion to a Cart-Wheel, which crieth and complaineth under a ſmall burthen being dry; but when a little Oil is put into it, it runs merrily, and without noiſe; and if *David* could ſay thus in his time, how much more ſhould we, that live in theſe Goſpel-times, when grace in greater meaſure is effuſed, and poured out? *By the grace of Chriſt* (ſhould we ſay) *we will walk, and run, and fly in the way of his Commandments.*

Uſe. Well, then, is Chriſtian Religion and the practice of it, full of ſweetneſs, eaſineſs, and pleaſantneſs? In the firſt place for conviction, this may take away the cavils of ſome Men. What is ſaid in way of objection, I ſhall reduce to theſe particulars.——

1. They object that Chriſt himſelf confeſſeth it to be *a yoke,* and *a burthen;* but not that we anſwer with Chriſt, *his Yoke is eaſie,* and *his Burthen is light.* Certainly there are burthens which grieve not the bearers at all, as the burthen of feathers upon a Bird's back; it is nothing grievous to her, but rather bears her up; and a burthen of Gold and Jewels upon a Man's back (ſuppoſing it the reward of his portage, and the hire of his labour) it is nothing grievous to him, but rather cheers him up. Men, Brethren, and Fathers, if we will but come and cloſe with Chriſt, the Spirit is given to enable us, and Heaven is promiſed to encourage us; the one gives Power, and the other ſtirs up our affections, and how then ſhould we complain of preſſure? O it is a ſweet burthen! ſweetned by his Grace, and ſweetned by his Spirit, and ſweetned by a principle of love, *O how I* Pſal. 119. 97, 174. *love thy Law?* And ſweetned by a Principle of delight, Pſal. 19. 11. *Thy Law is my delight;* and ſweetned with a promiſe of reward, *In the keeping of thy Commandments there is great reward.*

2. They object; we feel no ſuch thing. You tell us of ſweetneſs, eaſineſs, pleaſantneſs; but if we muſt ſpeak out our own experiences, *O what a wearineſs is* Mal.1.13. *it?——When will the New moon be gone, that we may ſell Corn? And the Sabbath, that we may ſet forth wheat?* Amos 8.5. We feel a ſweetneſs in theſe preſent enjoyments of the World, but as for Holineſs, Grace, Religion, the Diſcipline of Chriſt, we wonder where the ſweetneſs is, we can find no ſuch ſecret Golden Mines in theſe ſpiritual diggings.

I anſwer, 1. This indeed is the ſpeech of carnal and prophane Men, they feel no ſweetneſs, eaſineſs, pleaſantneſs in God's ways; *The natural man receiveth* 1 Cor. 2. 14, 15. *not the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned: But he that is ſpiritual judgeth or diſcerneth all things.* Poor Souls! Till God ſpeak to your hearts, you cannot underſtand this hidden Manna. It is obſerved that God never ſent the pleaſant Manna unto *Iſrael* ſo long as their Flower and Bread of *Egypt* laſted. So never will you taſte how good the Lord is, ſo long as you doat on ſin and vanity.

Though you feel not theſe things for the preſent, yet in time you may do; yea, certainly if you belong to God, in time you will do; O but when? You will ſay when? I anſwer, the firſt taſte of this ſweetneſs is uſually at the firſt taking of Chriſt's yoke upon us; as Merchants deſirous to ſell their waters, are content in the firſt place to let you ſee, and handle, and taſte, thereby to induce you to buy: So Jeſus Chriſt willing (as it were) to part with Heaven, he is content in the the firſt place to impart a certain taſte before hand, and to ſweeten the ways of godlineſs unto us. *Behold, I will allure her* (ſaith God) Hoſ. 2.14. *and bring her into the Wilderneſs, and ſpeak comfortably unto her.* What is it that God means by alluring of his People? I anſwer, it contains theſe things. As,——

1. A diſcovery of the beauty of holineſs; when God firſt effectually calls the Soul home to himſelf, he ſets open the beauty of his ſervice; naturally the heart is poſſeſſed with much prejudice againſt the ways of Religion, Oh! what a ſtrict rule is this to carnal Men, to pull out their right eyes, to cut off their right hands, to hate Father, and Mother, and Wife, and Lands, and Life for the Name of Chriſt, to croſs their own deſires, to deny their own ſelves, to mortifie their earthly Members, to follow the Lamb through evil report and good report, through afflictions, and perſecutions, and manifold temptations whitherſoever he goeth, to war with principalities, and powers, and ſpiritual wickedneſſes in high places? And hence it is that the Lord is forc'd to ſet forth the ways of Chriſt as beautiful, even under croſſes and afflictions. Thus when the Watch-man ſmote the Church, and wounded her, and took away her veil, yet ſhe ſtill acknowledged Chriſt (for whoſe ſake ſhe ſuffered) to be *white and ruddy, the faireſt of ten thouſands.* Cant. 5.7, 10. Chriſt ſets forth himſelf and his ways in all the grace and goodneſs, and beauty, and ſweetneſs, and lovelineſs that poſſibly may be; *q. d.* by theſe I will allure them that belong unto me.

2. An out-bidding of all the temptations of other Lovers. Before Chriſt come, Souls go a whoring from Chriſt, their hearts are allured by other Lovers; the World, the Fleſh, and the Devil come in, and they proffer Souls ſuch and ſuch contentments.

But when Chriſt comes, he deals with Souls in a more powerful way, and he out-bids all their former Lovers, *q. d.* Did their Lovers proffer them comfort? I wil bid more comfort. Did their Lovers proffer gain? I will bid more gain. Did their Lovers proffer Honour and reſpect? I will out bid them in that alſo. And indeed, then hath the Goſpel a true, and full, and gracious work upon the heart, when it yields to the proffers of the Goſpel, as finding that all that the World can bid is now out-bidden. You know, when one comes to offer ſo much for a commodity, and another out-bids him, he carries it away. So when the World, and Luſt, and ſin proffer to the Soul ſuch and ſuch contents, then comes Chriſt and out-bids all, and ſo the bargain is made up, and Chriſt carries the heart away. Sinners, it may be as yet you feel none of theſe things, but in time you may do; and in the mean time, you ſee here is a word for it, *Behold I will allure her*, &c.

3. They object, the Saints themſelves feel no ſuch things, for ought appears to the World; whoſe ſpirits are more heavy and ſad? As it is ſaid of Chriſt himſelf, that he never laughed, and as *David* ſaid of himſelf, *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me*? So it may be ſaid of ſome Chriſtians, if they are ſtrict, that they are ſeldom merry, or pleaſant.——— Pſal. 42. 5.

But I anſwer———1. Chriſtians that keep indeed cloſe to the rule, are for the moſt part ſerious, and the World may ſuppoſe them, as ſad.

2. It may be they are not in their Element, in the acts of Religion, and therefore they cannot expreſs their ſpiritual cheerfulneſs; a fiſh cannot delight it ſelf on the Earth, but when it is in the Water; a Bird doth not ſing on the ground, but when it is got up into the Air; God's People cannot rejoice in Sin, as drunkards and revellers do; but when their Hearts are in Religious exerciſes, and in Communion with God, they are merry and pleaſant.

3. It may be they are in ſuch company as may make them ſad: the Men of the World object againſt Saints, that they are heavy, and ſowre, and Melancholy Men, but in the mean time they conſider not that their ſwearing, revelling, and diſhonouring of God hath made them ſo penſive. Why Sinners! your carriage grieves the very Spirit of God, *You grieve God at the Heart*, as it is expreſſed, *Gen.* 6. 6. And therefore no wonder if the Godly cannot rejoice in your ſinful Society; you are the cauſe of their ſadneſs; but admit them once into the company and fellowſhip of the Saints, and they know how to be joyful. Gen. 6. 6.

4. If it be ſo, that uſually they are penſive and ſad, it is not becauſe of Religion, but becauſe they are not more Religious; becauſe they find ſo much want of godlineſs in their own Hearts; this was the cauſe of *Paul's* heavineſs, *O wretched Man that I am, who ſhall deliver me from this body of Death*? And yet know, that all theſe ſadneſſes are true preparatives to joy; and therefore in the very next Words, the Apoſtle breaks out into that ſweet Doxology, *I thank God, through Jeſus Chriſt our Lord.* Never was true ſorrow for Sin, but it ended in Rejoicings, and Praiſes, and Thankſgiving to God. Rom. 7. 24.

Why then be convinced; Ah deceived Souls! Say not that God is an hard Maſter, reaping where he ſowed not, and gathering where he ſtrewed not; ſay not that his ways are tedious, and irkſome, and uncomfortable ways; but rather taſte, and ſee, and try how good the Lord is; experience the truth of theſe Words, *My Yoke is eaſie, and my Burthen is light*: What is Lighter than that Burthen, which inſtead of burthening, Cheers up the Party on which it's laid? Juſt like thoſe burthens of *Cinnamon*, that refreſh thoſe that carry them through the deep Sands of *Arabia*. An Holy Divine once endeavouring to convince Men of the ſweetneſs and pleaſantneſs of God's ways by his own experiences; *I call Heaven and Earth to Record* (ſaith he) *that theſe things are Truths of God; they are not Notions, or Conceits, but certain Realities*: Another flies ſomewhat higher; *If Men would in earneſt* (ſays he) *abandon the Devil's ſervice, and give up their Names to Chriſt in Truth; and try, I dare aſſure them in the Word of Life and Truth, they would not exchange the ſaddeſt hour of all their Life afterward, with the prime and flower of all their former ſenſual Pleaſures, might they have ten thouſand Worlds to boot; her ways are ways of Pleaſure*, ſaith *Solomon*. Prov. 3. 17.

Uſe 2.

2. You that are ſo convinced, I beſeech you carry on the work of God ſweetly, comfortably, and with delight: the Pſalmiſt ſays, *Bleſſed is the Man that delights in the Law of the Lord.* And *Bleſſed are the undefiled in the way, who walk cheerfully in the Law of the Lord. And bleſſed is the Man that delighteth greatly in his Law.* And it is written upon the heart of Chriſt, *I delight to do thy will O my God, yea thy Law is within my heart*; as God loves a cheerful giver, ſo a cheerful ſerver; *Come take my Yoke upon you*, ſaith Chriſt, *for my Yoke is eaſie*; it is not an Iron Yoke of Bondage, but a Chain of Heavenly Pearls to adorn your Souls. Pſal. 1. 1, 2. Pſal. 1. 19. 1. Pſal. 40. 8.

Oh, but how ſhould we carry on the Work, the Yoke, the Duty, the Practice of Piety, and of Religion pleaſantly? I anſwer, *Queſt.* 1.

1. Be ſure to keep the heart right and upright within; let all we do be in ſincerity, and let all we are in reſpect of the inner Man be at peace within; ſenſe and reaſon can tell us, that according to the temper within, ſo there is the reliſhing of things without; he that acts in ſincerity, and hath peace within, can eaſily go through the duties that are required without, with joy and comfort. *Anſw.*

2. Exerciſe Faith in the Work and Office of the Holy Ghoſt; I mean that Work and Office to which the Holy Ghoſt is deſigned, by the Father, and the Son, both to help his People, and to be the Comforter of his People. 1. The Holy Ghoſt is deſigned to help his People; *Likewiſe the Spirit helpeth our infirmities*; the Word in the Original † doth properly imply ſuch an help, as when another Man of ſtrength and ability ſteppeth in, to ſuſtain the burthen that lyeth upon weak ſhoulders; why, this makes Chriſt's Burthen light, we do not bear all the weight, for the Holy Ghoſt puts under his ſhoulder. 2. The Holy Ghoſt is deſigned to comfort his People. Chriſt calls him *the Spirit, the Comforter*; becauſe he brings in a kind of ſpiritual Joy, and Spiritual Comfort. Mark, it is not a Natural, but a Spiritual Joy; Oh what a vaſt difference is there betwixt the comforts of a carnal Heart, and the comforts of the Godly? The one comes from a little meat, or drink, or creature vanity; but the other comes from the exerciſe of Faith, about the Office of the Holy Ghoſt, who is deſigned to this Work? Surely here is the way to carry on duty ſweetly, and comfortably, and with delight (*i. e.*) to be in the exerciſe of Faith on the Work and Office of the Holy Ghoſt, as he is our Helper and Comforter, 1 *Pet.* 2. 9. Rom. 8. 26. †*συναντιλαμβάνεται.* John 14. 26. and 15. 26. 1 Pet. 2. 9.

3. Underſtand what is in Chriſtian Religion, and in the Practice of it to cauſe delight. As———

1. In every duty and gracious acting of it, there is more of the Glory of God, than in the whole frame of Heaven and Earth beſides; *Herein is my Father glorified, that you bear much Fruit*, John 15. 8. Oh, if we but thus looked at the Profeſſion and Practice of Chriſtian Religion, we could not but take pleaſure in it.

2. In every Duty and Gracious acting of it, there is the ſeed of Glory, and Eternal Life;

ſometimes

ſometimes there breaks out in the very exerciſe of Duty a joy in the Holy Ghoſt, a foretaſt of Glory; but howſoever there is the Seed of Glory; and though the Seed of Glory be not ſeen, but lie as it were under ground dead, and unſeen, yet in time it will ſpring up unto Eternal Life: Why, thus look at the Practice of Religion, and it will be ſweeter to us than Honey and the Honey-Comb, it will be more precious than Gold, yea than much fine Gold.

Queſt. 2. But how ſhould we know the difference betwixt the natural pleaſantneſs, and this ſpiritual pleaſantneſs in Religion; I know Chriſtians may put a luſtre upon the ways of God by their Natural pleaſantneſs, and cheerfulneſs of Spirit; but becauſe we ſpeak of a Spiritual Joy, and Comfort, and not of a Natural, wherein lies the difference? I anſwer,——

Anſw. Eccl. 2. 2. 1. If it be a Spiritual pleaſantneſs, it will be ſerious; *I have ſaid of Laughter it is mad, and of Mirth what doth it?* There is much Lightneſs and Vanity in ſuch breakings out of Natural pleaſantneſs, but in Spiritual pleaſantneſs all is grave and ſober, and exceeding ſerious.

Pſal.2. 11. Pſal.112.1 2. If it be a Spiritual pleaſantneſs, it can ſtand with Repentance and Humiliation, and the fear of God, *rejoyce with trembling*, ſaith the Pſalmiſt; ſpiritual rejoycing may conſiſt with trembling: And *bleſſed is the Man that feareth the Lord, that delighteth greatly in his Commandments*; the fear of God may conſiſt with theſe Spiritual Delights in the Commandments of God.

Neh.8.10. 3. If it be Spiritual Pleaſantneſs, it is our ſtrength; *The joy of the Lord is our ſtrength*, ſaith *Nehemiah*; Nothing animates Souls more in duties than joy doth; it carries on the Soul more fully; it is as Oyl that cauſeth the wheels of Chriſtian practice to go on more freely: we may be naturally pleaſant, and then coming to Spiritual Duties our Hearts are dead; but if our pleaſantneſs be Spiritual, our Hearts will be ſtrengthned in the ways of God.

Heb. 3. 17,18. 4. If it be a Spiritual Pleaſantneſs, it will bear up the Heart in want of all outward Pleaſantneſs; *Although the Fig-tree ſhall not Bloſſom, neither ſhall Fruit be in the Vines, the labour of the Olive ſhall fail, and the Fields ſhall yield no Meat, the Flock ſhall be cut off from the Fold, and there ſhall be no Herd in the Stalls, yet I will rejoyce in the Lord, I will joy in the God of my Salvation.* When all is dark abroad in the World, the Soul in this frame will rejoyce in God alone. On the contrary, the Soul that hath only a Natural Pleaſantneſs of Spirit, when affliction comes, it is all amort, and down; I appeal to you that have the moſt delightful Spirits, when you have Friends and Means, and all you like, you are jocund and merry; but when affliction comes, how quickly are your Spirits down? Surely your Pleaſantneſs is not Spiritual, for if ſo, it would bear up your Hearts joyful in affliction.

John 6. 4. And now again *the Paſſover, a Feaſt of the* Jews *was nigh*: Our Engliſh Annotations on theſe Words can tell us, that this *ſeems to be* * *the third Paſſover after* Chriſts *Baptiſm*. And therefore here I conclude the third year of Chriſt's Miniſtry; there is but one year more before Chriſt's Death, to which now I come, and to ſome paſſages therein, moſt obſervable in reference to our Soul's Salvation.

* So *Aretius*, and others.

CHAP. IV. SECT. I.

Of the fourth Year of Chriſt's *Miniſtry, and generally of his Actings in that Year.*

THis was the laſt year of Chriſt's Miniſtry, in which were thouſands of Paſſages; The Evangeliſt *John* relates more of Chriſt this year than in all the former; and if I ſtudied not brevity, we might dwell more on his actings for us this year, than hitherto we have done from the beginning of his Miniſtry. Now it was that he was transfigured; now it was that he inſtituted that Sacrament called the Lords Supper; now it was that after Supper he he made his farewel Sermon, rarely mixt of Sadneſs and Joys, and ſtudied with myſteries as with Emeralds; now it was, that after Sermon he bleſſed his Diſciples, and prayed for them, and then having ſung an hymn, he went out into the Mount of *Olives*, where in a Garden he began his Sufferings. On theſe paſſages I had thought to have enlarged, but I ſee the Book ſwells under my hands; And now that I am drawing near Chriſt's Sufferings, I ſhall only touch one point, which hitherto I have pretermitted, and is the moſt comprehenſive of any Paſſage I can touch.

Many Queſtions are about *the Holineſs, or Righteouſneſs, or Obedience of* Chriſt. As whether it belongs to us, and whether it be the matter of our Juſtification? And whether Chriſt was bound to obſerve the Law of Works as a Mediator, or only as a meer Man? And whether we are not juſtified by the paſſive Righteouſneſs of Chriſt only? And ſeeing now we are diſcovering Chriſts Actings in reference to our Souls Salvation, we cannot paſs this main buſineſs, whereof much relates to Chriſt's Life, as well as to his Conception, or Birth, or Death, or Sufferings.

Sect. 2. *Of the Diſtinctions, or ſeveral diviſions of* Chriſt's *Righteouſneſs.*

FOr the better underſtanding of Chriſt's Righteouſneſs, we uſually diſtinguiſh, that Chriſt's Righteouſneſs is either that Righteouſneſs inherent in him, or performed by him; the Righteouſneſs performed by him, is either his fulfilling the Commandments, or his ſatisfying the Curſe of the Law. The ſame diſtinction is given by others in theſe terms. Chriſt's Righteouſneſs is either his original Conformity, or his active and paſſive Obedience unto the Law; his original Conformity, is that gracious inherent Diſpoſition in Chriſt from the firſt inſtant of his Conception, whereby he was habitually conformable to the Law; and this original Righteouſneſs anſwered for our original Unrighteouſneſs; his active Obedience is his doing of legal Obedience unto the command, and his paſſive Obedience is his ſuffering of Puniſhment due unto us for our Sins.—— I ſhall yet a little further enlarge this diſtinction of the Righteouſneſs of Chriſt, and give it in thus; *viz.* The Righteouſneſs of Chriſt is either negative (if I may ſo ſpeak) or poſitive; by the Negative, I underſtand the abſence of all Sins and Vices, forbidden in the Law; by the poſitive, I mean both a preſence of all Virtues, and Duties, required to the perfect fulfilling of the Law, as alſo a voluntary ſuffering of the Penalty, to ſatisfy the Commination and Curſe of the Law.

1. The negative Righteouſneſs is that which we call the Innocency of Chriſt; we read often in Scriptures that he was both blameleſs and ſpotleſs. 1. Blameleſs, free in himſelf from all Imputation of Sin; to this purpoſe Chriſt challenged the *Jews*:

Which

Joh.8. 46. *Which of you convinceth me of ſin?* In all his Life he was unblameable and unreproveable? and therefore now towards the end of his Life he asks the People 1 Pet.1.19 with whom he had converſed, *Which of you convinceth* Heb.7. 26. *me of ſin?* Spotleſs, free from all Infection of Sin; *Peter* calls him a *Lamb without blemiſh, and without ſpot?* and *Paul, an high Prieſt, Holy, Harmleſs, and Undefiled*; one who never did Evil, nor ſpake Evil; *he did no ſin* (ſaith the Apoſtle) *neither was guile found* 2 Pet.2.22 *in his mouth?* one who never offended ſo much as in thought, but was abſolutely and in all reſpects, Heb. 4.15. χωεὶς ἁμαρτίας, *without all ſin.*

2. The poſitive Righteouſneſs of Chriſt is twofold, his perfect fulfilling of all things commanded, and his perfect ſatisfying of the puniſhment threatned: The former is the Holineſs of Chriſt; this alſo is twofold, the Holineſs of his nature, and the Holineſs of his Life and Converſation; the former is that we call his habitual Righteouſneſs, the latter is that we call his actual Obedience. And thus much of the diſtinction of the Righteouſneſs of Chriſt.

Sect. 3. *Of the Holineſs of* Chriſt's *Nature.*

NOw in the firſt place, for the Holineſs of his Nature, the Pſalmiſt tells us. *Thou art* Pſal.45. 2. *fairer than the Children of Men, and grace is poured into thy Lips.* Which is all one with that Deſcription of Cant.5.10 Chriſt by the Spouſe, *My beloved is white and ruddy, the chiefeſt of ten thouſands.* As in the faireſt Beauty there is a mixture of theſe two Colours, *White and Ruddy*, ſo in Chriſt there is a gracious mixture, and compound of all the Graces of the Spirit; there is in him a ſweet temper of Gentleneſs, Purity, Righteouſneſs, Meekneſs, Humility; and what not? Col. 2. 3. *In him are hid all the Treaſures of Wiſdom, and Knowledge*; and I may add, of all other Gifts and Graces; not a Grace but it was in Chriſt, and that in an higher way than in any Saint in the World; and therefore he is called *fairer than all the Children of Men.* Obſerve, *There was more habitual grace in Chriſt than ever was, or is, or ſhall be in all the Elect, whether Angels or Men.* He received the Spirit out of meaſure; there was in him as much as poſſibly could be in a Creature, and more than in all other Creatures whatſoever. As the Sun is the Prince of Stars, as the Huſband is the Head of the Wife, as a Lyon is the King of the Beaſts, ſo is this Sun of Righteouſneſs, this Head of the Church, this Lyon of the Tribe of *Judah, the chiefeſt of ten thouſands*; if we look at any thing in Heaven or Earth, that we obſerve as eminently fair, by that is the Lord Jeſus in reſpect of his inward Beauty ſet forth in Scriptures, he is the *Sun of Righteouſneſs, the bright Morning-ſtar, the Light of the World, the Tree of Life, the Lilly and the Roſe*; fairer than all the Flowers of the Field, than all the precious Stones of the Earth, than all the Lights in the Firmament, than all the Saints and Angels in Heaven.

You will ſay, What's all this to us? Certainly much every way; the Apoſtle tells you, Rom. 8.2. *That the Law of the Spirit of Life which is in Jeſus Chriſt, hath freed me from the Law of Sin and of Death*; let us inquire into theſe words, *the Law of the Spirit of Life*; *the Spirit of Life* is here put for *Life*, as elſewhere, Rev. 11. 11. *After three days and an half, the Spirit of Life coming from God ſhall enter into them.* Now Life is that whereby a thing acteth and moveth it ſelf, and it is the cauſe and beginning of Action and Motion; and this *Spirit of Life*, or *Life* it ſelf being here applied to Chriſt, it is that in Chriſt which is the beginning and cauſe of all his holy Actions; and what was that but his original Holineſs, or the Holineſs of his humane Nature? But why is the Holineſs of Chriſt's Nature called *the Spirit of Life*? I anſwer, 1. Becauſe it was infuſed into his Manhood by the Spirit of God, *The Holy Ghoſt ſhall come upon thee*—— Luk. 1.35 *therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* 2. Becauſe it is a moſt exact, and abſolute, and perfect Holineſs; the Scripture-phraſe ſetting out things in perfection or fulneſs, uſually adds the word *Spirit* unto them; as the Spirit of Pride, the Spirit of Truth, and the Spirit of Error; ſo then the meaning of *the Spirit of Life*, is all one with the moſt abſolute and moſt perfect purity and holineſs of the Nature of Chriſt. It is briefly, as if the Apoſtle had ſaid, *the Law of the Spirit of Life*, or the power of the moſt abſolute and perfect Holineſs of the Nature of Chriſt, *hath freed me from the Law of Sin and Death*; hath acquitted me from the power of my ſinful Nature, and from the power of Death due to me in reſpect of my ſinful and corrupt Nature. We might draw from hence this concluſion, that——*the benefit of Chriſts habitual Righteouſneſs infuſed at his firſt Conception, is imputed to Believers to their Juſtification.* As the obedience of his Life, and the merit of his Death, ſo the Holineſs infuſed at his very conception, hath its influence into our Juſtification; it is by the obedience of his Life that we are accounted actually Holy, and by the purity of his conception (or habitual Grace) that we are accounted perſonally Holy. But I muſt not ſtay here; Thus much of the Holineſs of Chriſt's Nature.

Sect. 4. *Of the Holineſs of* Chriſt's *Life.*

2. FOR the Holineſs of Chriſt's Life, the Apoſtle tells us, that *by the Obedience of one, many ſhall be* Rom. 5.19 *made Righteous*; here's the Obedience of Chriſt, and its Influence on us. 1. The obedience of Chriſt, is that whereby he continued in all things written in the Book of the Law to do them: Obſerve, *Chriſt's* Matth. 5. 17. *Life was a viſible commentary on God's Law.* For proof, *Think not that I am come to deſtroy the Law, or the Prophets* John.8.29 (ſaith Chriſt) *but to fulfil them.* And, *the* Act.3. 14. *Father hath not left me alone* (ſaith Chriſt) *for I do always thoſe things that pleaſe him.* Hence Chriſt in Scripture is called *Holy and Juſt*, and *the Holy One*, Acts 2. 27. *The moſt Holy*, Dan. 9. 24. by his actual holineſs Chriſt fulfilled in act every Branch of the Law of God; he walked in all the Commandments of God; he performed perfectly both in Thought, Word and Deed, whatſoever the Law of the Lord required.——I do not, cannot, limit this obedience of Chriſt to this laſt year of his Miniſtry, for his whole Life was a perpetual courſe of obedience, he was obedient unto Death, ſaith the Apoſtle μέχοι θανάτȣ, *even until his Death*; and Phil. 2. 8. yet, becauſe we read moſt of his holy Actings this year, and that this was the year wherein both his active and paſſive obedience did moſt eminently ſhine, and break forth; the year wherein he drew up all the diſperſions of his Precepts, and caſt them into Actions, as into ſums total; therefore now I handle it, and I ſhall make it out by the paſſages following, only in this one year. As——

1. Now he diſcovered his Charity in feeding the Hungry, as at once five thouſand men with five Loaves and two Fiſhes, *John* 6. 9, 10, 11. and John 6. 9, 10, 11. at another time four thouſand men with ſeven Loaves Matth. 15 32. and a few ſmall Fiſhes, *Matth.* 15. 32.

2. Now he diſcovered his ſelf-denial, and contempt of the World, in flying the offers of a Kingdom; when the People were convinc'd that he was the Meſſiah from that Miracle of feeding five thouſand men with five Loaves, preſently they would needs make him a King; but he that left his Fathers

Kingdom for us, he fled from the offers of a Crown and Kingdom from them, as from an Enemy. *When* Joh 6.17. *Jeſus perceived that they would come and take him by force, to make him a King, he departed again into a Mountain himſelf alone.*

Mar.7.26, 27. 3. Now he diſcovered his Mercy in healing the Womans Daughter that had an unclean Spirit; the Woman was a *Greek*, a *Syrophnician* by *Nation*; and in that reſpect Chriſt called her a *Dog*, and yet Chriſt gave her the deſire of her Soul: O the rich Mercy of Chriſt, that he would admit a Dog to his Kingdom! O Grace! O Mercy! that Chriſt ſhould black his fair hands in waſhing foul and defiled Dogs! what a motion of free Mercy was this, that Chriſt ſhould lay his fair, ſpotleſs, and chaſt Love, upon the black, defiled, and whoriſh Souls? O what a favour, that Chriſt maketh the Leopard and Ethiopian white for Heaven?

Matth.16. 19. 4. Now he diſcovered his bounty, in giving the *Keys of the Kingdom of Heaven* to his Apoſtles, and to their Succeſſors; this was a power which he had never communicated before; it was a gift greater than the great Charter of Nature, and the Donative of the whole Creation. Indeed, at firſt God gave unto Man a *Dominion over the Fiſh of the Sea, and over* Gen.1.26. *the Fowls of the Air, and over the Cattle, and over the Earth; but till now Heaven it ſelf* was never ſubordinate to human Miniſtration; herein was the acting of Chriſt's bounty, he gives unto his Miniſters the Keys of Heaven, that *Whatſoever they ſhall bind on Earth, ſhall be bound in Heaven, and whatſoever they ſhall looſe on Earth, ſhall be looſed in Heaven.*

5. Now he diſcovered his patience, in ſuffering all Injuries; from hence forward to the Death of Jeſus, we muſt reckon his days like the Vigils, or Eves of his Paſſion; for now he began, and often did ingeminate thoſe ſad Predictions of the Uſage he ſhould ſhortly find, that he ſhould be *rejected of the* Matth.16. 21. *Elders, and chief Prieſts, and Scribes, and ſuffer many things at Jeruſalem, and be killed, and be raiſed up the third day*, and in the mean time he ſuffers both in Word and Deed; they call him a Glutton, a Drunkard, a Deceiver, a Sinner, a Mad-man, a Samaritan, and one poſſeſſed with a Devil; ſometimes they take up Stones to Stone him, and ſometimes they lead him to an Hill, thinking to throw him down headlong; and all this he ſuffereth with Patience; yea, with much Patience he poſſeſſeth his Soul.

6. Now he diſcovered his Glory, in being transfigured on the Mount; however the Perſon of Chriſt was uſually depreſſed with Poverty, Diſgrace, Ignominy; ſo that neither Jews nor Gentiles, nor the Apoſtles themſelves could at firſt diſcern the brightneſs of his Divinity; yet now Chriſt gave an excellent Probation of that great Glory, which in Luke 9. 28,29,30, 31, due time muſt be revealed to all the Saints; *For taking with him* Peter, James *and* John, *he went up to the Mountain to pray, and while he prayed, he was transfigured before them, and his Face did ſhine like the Sun, and his Garments were white and gliſtring, and there appeared talking with him* Moſes *and* Elias, *ſpeaking of the deceaſe which he ſhould accompliſh at* Jeruſalem; the Embaſſy of Chriſts Death was delivered in forms of Glory, that ſo the excellency of the reward might be repreſented together with the ſharpneſs of his Sufferings. Now if ever, while he was upon Earth, was the beauty of Chriſt ſeen at height, *Peter* ſaw it; and was ſo raviſhed at the ſight, that he talked he knew not what. In reſpect of this glorious Beauty, his Face is ſaid to *ſhine like the Sun*. I cannot think, but his ſhine exceeded Sun, and Moon, and Stars; but the Sun is the brighteſt thing we know, and therefore it is ſpoken to our Capacity; Here's one ſtrain of Exaltation, tho moſtly all Chriſt's Life was a ſtate of Humiliation; it learns us to be content with, yea to expect moſt Humiliation, little Exaltation here; we may have a taſte, but no continued comforts till we come to Heaven.

7. Now he diſcovered his Meekneſs *in riding upon an Aſs, and a colt the foal of an Aſs*; which was according to the Propheſy, *Behold thy King cometh unto thee* Matth.21. 5. *Meek*; and eſpecially in rebuking the furious, intemperate Zeal of *James* and *John*, who would fain have called for Fire from Heaven to have conſumed the Inhabitants of a little Village, who refuſed to give Chriſt entertainment. Ah, ſaith Chriſt, *Ye know* Luk.9. 55. *not what ſpirit ye are of*; *q. d.* you muſt learn to diſtinguiſh the Spirit of Chriſtianity, from the Spirit of *Elias*; why, *Chriſt came with a purpoſe to ſeek and to* Ver.56. *ſave mens lives, and not to deſtroy them*: it were raſhneſs indeed to ſlay a man on ſome light diſpleaſure, whoſe Redemption coſt the Effuſion of the deareſt Heart-blood of the Son of God. See here the meekneſs of Chriſt, in Oppoſition to the Fury and Anger of his own Diſciples.

8. Now he diſcovered his Pity and Compaſſion, in weeping over *Jeruſalem*; *And when he was come* Luk. 19. 41, 42. *near, he beheld the City, and wept over it, ſaying, If thou hadſt known, even thou,* &c. We read of *Joſeph,* Gen. 43. 30. that there was in him ſuch a brotherly and natural Compaſſion, that *his bowels yearned upon his Brethren,* Gen. 45.1. and *he could not refrain himſelf before all them that ſtood by him*; his Love was like an hot Furnace: now Jeſus Chriſt hath the ſame Heart and Bowels of a Man; and I conceive as Chriſt was a Man void of Sin, ſo the acts of natural Virtues (as to pity the afflicted, to compaſſionate the diſtreſſed) were ſtronger in him than poſſibly they could be in any other man; ſin blunteth natural faculties; Eſpecially ſuch as incline to laudable and good Acts, as to love, and pity, and compaſſionate the miſerable; in this reſpect *Joſeph* was nothing to Chriſt; when Chriſt ſaw *Jeruſalem*, he wept, and wept; his Compaſſion ſtrangled, and encloſed within him, it muſt needs break out; it may be in ſome meaſure it eaſed Chriſt's mind, that his Bowels of Mercy found a vent; we read that pity kept within Gods Bowels pains his very Heart, ſo that it muſt needs come out, *Mine heart is turned within me, my repentings are kindled together.* Hoſ.11. 8.

9. Now he diſcovered his Humility, in waſhing his Diſciples feet; *Supper being ended, he laid aſide* John 13. 4, 5. *his Garments, and took a Towel, and girded himſelf, and poured water into a Baſon, and began to waſh his Diſciples feet, and to wipe them with the Towel wherewith he was girded.* In this Ceremony, and in the Diſcourſes following he inſtructs them in the Doctrine of Humility; yea, he imprints the Leſſon in laſting Characters, by making it ſymbolical. But why would he waſh their Feet, rather than their Hands, or Heads? I anſwer, it is probable on this account, that he might have the opportunity of a more humble poſture. See how he lays every thing aſide, that he might ſerve his Servants; Heaven ſtoops to Earth, one Abyſs calls on another; the Miſeries of Man which were next to infinite, are excelled by a Mercy equal to the immenſity of God. It is ſtoried of one *Guericus*, that upon the conſideration of this Humility of Chriſt in waſhing his Diſciples feet, he cried out, *Thou haſt overcome me, O Lord, thou haſt overcome my pride; this example hath maſtered me.*

10. Now he diſcovered his Obedience to his Father, in preaching the Goſpel up and down. He foreſaw that the Night drew on in which no man could work, and therefore now he haſtned to do his Fathers buſineſs; now he pours out whole Cataracts of holy Leſſons; and ſtill the People drew Water from this Fountain, which ſtreamed out in continual

Emanations; he added Wave to Wave, and Line to Line, and Precept to Precept; and at laſt he gave them his farewel Sermon, which is the moſt ſpiritual and comfortable Piece that ever was uttered; it comprehends the Intentions of his departure to prepare places for his Saints in Heaven; and in the mean while he would ſend them the Holy Ghoſt, to ſupply his Room, to furniſh them with proportionable Comforts, to enable them with Gifts, to lead them into all Truth, and to abide with them for ever. In concluſion of all, he gave them his bleſſing, and prayed for them, and then having ſung an Hymn, he goes away and prepares for his Sufferings.

2. Hitherto of the Obedience of Chriſt; what Rom.5.19 was it but a *viſible commentary of Gods Law*? But now for its Influence on us; *By the Obedience of one, many ſhall be made Righteous.* Obſerve, *The Righteouſneſs of the Law fulfilled, and fully accompliſhed in the Perſon* Rom. 10.4 *of Chriſt, is as truly ours, if we believe in Chriſt, as if it were in our ſelves, or as if the Law had been fullfilled in our own perſons. Thus Chriſt is the end of the Law* (ſaith the Apoſtle) *for Righteouſneſs to every one that believeth.* Chriſt hath not only determined, and put an end to the ceremonial Law, but he is alſo the end of the moral Law, he hath perfectly in his own Perſon accompliſhed the Moral Law, and that not for himſelf, but for Righteouſneſs to every one that truly believes in him. *And God ſent his Son——that the Righte-* Rom. 8.4. *ouſneſs of the Law might be fulfilled in us:* Theſe words [*in us*] much trouble Interpreters; for though we believe, yet are we imperfectly Holy; how then ſhould the Law be fulfilled in us? But 'tis anſwered, that the Righteouſneſs of the Law is fulfilled in us, not by Inheſion, or Sanctification, but by Imputation, and Application; (*i. e.*) in our nature which Chriſt took upon him; it was in Chriſt, and is imputed unto us, and ſo the Righteouſneſs of the Law is fulfilled in us. It is well obſerved of *Beza*, that the Apoſtle ſaith not, *That the Righteouſneſs of the Law might be fulfilled by us, or of us, or by any Righteouſneſs inherent in our own perſons, but in us, becauſe it is to be found in Chriſt, whoſe Members we are, who walk not after the Fleſh, but after the Spirit.* The point is ſweet, but I cannot ſtay on it. In reference to what I have ſpoken of the Righteouſneſs of Chriſt, habitual and actual, a great Controverſy is riſen in our days; of which in the next Section.

Sect. 5. *Of the great Controverſy whether we are not juſtified by the paſſive Righteouſneſs of Chriſt only, without any conſideration had to the Righteouſneſs of Chriſt either inherent in him, or performed by him.*

FOr my part I am for the Negative, upon theſe well known grounds.

Arg. 1. 1. By what alone the Law is not fully ſatisfied, by that alone we are not juſtified; but by the paſſive Obedience of Chriſt alone, the Law is not fully ſatisfied, therefore by his Paſſive Obedience only we are not juſtified. Thus far I grant that the Law is fully ſatisfied by his paſſive Obedience in reſpect of the Penalty therein threatned, but not in reſpect of the Commandment for the obtaining of the bleſſedneſs therein promiſed; and the Righteouſneſs of the Law Rom. 10. 5. is thus deſcribed, that *the man which doth theſe things ſhall live by them.*

Againſt this are divers Exceptions of the Adverſaries. As, 1. That the Law is ſatisfied either by doing that which is commanded, or by ſuffering the puniſhment which is threatned. *Anſw.* It is true in reſpect of the Penal Statutes of Men, but not in reſpect of the Commandments of God, in which there is not only a Penalty threatned, but a Bleſſedneſs promiſed; if man had continued in his Integrity, the Law might have been ſatisfied by Obedience only; but being fallen into a ſtate of Diſobedience, two things are neceſſarily required to the fulfilling of the Law, (*i. e.*) the bearing of the Penalty, and the performing of the Command; the one to eſcape Hell, and the other to obtain Heaven. 2. They except that whoſoever are freed from Hell, are alſo admitted to Heaven. *Anſw.* The reaſon thereof is, becauſe Chriſt, who did bear the Puniſhment to free us from Hell, did alſo fulfil the Commands to bring us to Heaven; but howſoever theſe two benefits of Chriſt do always concur in the party juſtified, as the cauſes thereof concurred in Chriſt, who not only did both Obey and Suffer, but in obeying ſuffered and in ſuffering obeyed; yet both the Cauſes between themſelves, and the Effects between themſelves, are carefully to be diſtinguiſhed; for as it is one thing to obey the Commandment, and another thing to ſuffer the Puniſhment; ſo it is one thing to be freed from Hell by Chriſt his ſuffering the Penalty, and another thing to be intituled to Heaven, by Chriſt his fulfilling the Commandments. 3. They except, that God is a moſt free Agent, and therefore he may if he will juſtifie Men by the paſſive Righteouſneſs of Chriſt only, without fulfilling of the Law. *Anſw.* What God may do, if he will, I will not diſpute; but ſure I am, that he juſtifieth Men according to his will revealed in his word; and there we find, that as we are juſtified from our ſins by the Blood of Chriſt, ſo alſo we are made juſt by the active (tho not only by the active) Obedience of Chriſt: *For as by one mans diſobedience many are made Sinners, ſo by the obedience of* Rom.5.19 *one ſhall many be made Righteous.* And *if when we* Rom.5.10 *were enemies, we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life:* by his life which he lived before his Death, and by his life which he lived, and doth live after his Death; by the Acts of his Life before his Death meritoriouſly, and by the Acts of his Life after his Death (as by his Reſurrection, Aſcenſion, Seſſion, and Interceſſion) effectually. *Chriſt is made* 1 Cor. 1. 30. *unto us of God* (ſaith the Apoſtle) *both Redemption and Righteouſneſs*: Redemption to deliver us from Sin; and Righteouſneſs *to bring in everlaſting Righte-* Dan.9.24. *ouſneſs.* 4. They except, that if we are juſtified by Chriſt his fulfilling the Law, then we are juſtified by a legal Righteouſneſs, but we are not juſtified by a legal Righteouſneſs, but by ſuch a Righteouſneſs as without the Law is revealed in the Goſpel. *Anſw.* The ſame Righteouſneſs by which we are juſtified, is both Legal and Evangelical in divers reſpects; Legal in reſpect of Chriſt, who being made under the Law, that he might redeem us who were under the Law, perfectly fulfilled the Law for us; and Evangelical in reſpect of us unto whom his fulfilling of the Law is imputed. And herein ſtands both the Agreement and Difference betwixt the Law and the Goſpel; the Agreement, in that both require the perfect fulfilling of the Law unto Juſtification; the difference, in that the Law required perfect Obedience to be performed in our own Perſons; but the Goſpel accepts of perfect Obedience performed by Chriſt our ſurety, and imputed to us; and ſo it is all one as if it had been performed in our own Perſons.

2. If Chriſt by his conformity to the Law fulfilled the Law for us, then are we juſtified by his habitual and actual Righteouſneſs, and not meerly by his paſſive; but Chriſt by his conformity to the Law, fulfilled the Law for us; for ſo we read, *He was born* Luk.2.11. *for us,* Luke 2. 11. *He was made ſubject to the Law* Gal.4.4,5. *for us,* Gal. 4. 4, 5. and *for our ſakes he ſanctified him-* John 17. 19. *ſelf,* John 17. 19. and for our ſakes he did the will

of

Heb. 10.7, 10. of God. *Then ſaid I, lo, I come to do thy will, O God; by the which will we are ſanctified,* Heb. 107,10. Againſt this, are divers Exceptions: As, 1. That Chriſt obeyed the Law, or conformed to the Law (as need was) for himſelf, *Chriſt* (ſay they) *as he was a man, was bound to obey the Law for himſelf.* *Anſw.* This Aſſertion detracts from the Merit of his Obedience, and from the Dignity of his Perſon. 1. From his Merit, for if his Obedience were of Duty, then it were not * meritorious, *Luke* 17. 10. and if this be true, then have we no title to Heaven. 2. From the Dignity of his Perſon, as if he needed either to obey for himſelf or by his Obedience were any way bettered in himſelf. O that theſe men would remember that the Perſon who did obey the Law, was, and is, not only Man, but God alſo; Chriſt fulfilled the Law not only as Man, but as God-man, Mediator; and therefore as his Blood was *Gods Blood*, ſo his Obedience was the Obedience of God; *Who being in the form of God, thought it no robbery to be equal with God.* ——— *And being found in faſhion as a man, he humbled himſelf, and became obedient unto death*, or until *death.* Acts 20. 28. Phil. 2. 6, 8. We find him here God-man; and from hence we conclude, that all the legal Actions of Chriſt from his Incarnation to his Paſſion incluſively, were the Actions of Chriſt God-man, Mediator, and Surety for us in a way of Covenant; and conſequently they were not performed of duty, nor for himſelf. 2. They except, that if Chriſt obeyed the Law for us, that by his obedience we might be juſtified, then ſhall not we our ſelves need to obey the Law; but the conſequent is abſurd, therefore the Antecedent. *Anſw.* We need not to obey the Law to that end, that we may be juſtified thereby, for this is impoſſible to us by reaſon of the fleſh, and therefore our Saviour fulfilled it for us; and yet it follows not, but that we may endeavour to obey the Law for other ends, as to glorifie God, to obey his Will, to teſtifie our Thankfulneſs, to edify our Brethren, to aſſure our ſelves of our Juſtification, and ſo to make our Calling and Election ſure; in this Study and Practice of Piety conſiſteth our new obedience, which we muſt therefore be careful to perform, though Chriſt as to Juſtification hath performed it for us. 3. They except, that if Chriſt by his active obedience fulfilled the Law for us, and that ſo we are juſtified from all kind of Sin, both original and actual, then Chriſts Suffering was in vain. *Anſ.* Chriſt's active obedience is an eſſential part of our Juſtification but not all our Juſtification; the material cauſe of our Juſtification is the whole courſe of the active and paſſive obedience of Chriſt, together with his original Righteouſneſs, or habitual conformity unto the Law; I ſay, *together with his original Righteouſneſs*, becauſe many Authors expreſs no more, but only Chriſt's active and paſſive obedience; but they are to be underſtood, as aſſerting his original Righteouſneſs implicitely, the act preſuppoſing the habit. And here obſerve the difference betwixt the Law in caſe of Innocency, and the Law in caſe of Sin; the Law in caſe of Innocency required only doing, but the Law in caſe of Sin cannot be ſatisfied without doing and ſuffering, *Gal.* 3. 10. *Gen.* 2. 17. original Juſtice and active obedience was ſufficient to juſtifie Man in his Innocency, but not to juſtifie Man fallen; and therefore we do not ſeparate theſe, the original, the actual, and the paſſive Righteouſneſs of Chriſt, as to the matter of Juſtification, but we imply all.

* *Debitum non eſt meritum.*

Arg. 3. 3. We read in Scripture of two parts of Juſtification, *viz.* the abſolving of a believing Sinner from the guilt of Sin, and Death; and the accepting of a believing Sinner, as righteous unto Life. The former is wrought by the Sufferings of Chriſt imputed as a full ſatisfaction for Sin, the other by imputation of Chriſt's perfect obedience, as a ſufficient merit of Eternal Life; by the former we are freed from Hell, by the latter we are intitled to the Kingdom of Heaven; of them both the Apoſtle ſpeaks, *We are juſtified by his Blood,* Rom. 5. 9. and we *are made Righteous by his obedience.* Rom. 5. 19. Rom. 5. 9, 19. ——— Our Adverſaries deny theſe two parts of Juſtification, ſaying, that it conſiſts wholly in Remiſſion of Sin. But we reply in every Mutation, tho it be but a Relative, we muſt of neceſſity acknowledge two terms, *teminum à quo, & terminum ad quem*, the Denomination being commonly taken from the latter; as in Juſtification there is a Motion, or Mutation, from Sin to Juſtice (from which term Juſtification hath its name) from a ſtate of Death and Damnation, to a ſtate of Life and Salvation; but if Juſtification be nothing elſe but bare Remiſſion of Sins, then is there in it only a not imputing of Sin, but no acceptation as Righteous; a freedom from Hell, but no title to Heaven. ——— They ſay indeed, that to whom Sin is not imputed, to them Righteouſneſs is imputed; and we grant that theſe things do always concur; but yet they are not to be confounded, for they differ in themſelves, and in their Cauſes, and in their Effects. 1. In themſelves; for it is one thing to be acquitted from the guilt of Sin, and another thing to be made Righteous, as we ſee daily in the Pardon of Malefactors. 2. In their Cauſes, for the Remiſſion of Sin is to be attributed to Chriſt's ſatisfactory Sufferings, and acceptation as Righteous unto life to Chriſt's meritorious obedience. 3. In their Effects, for by Remiſſion of Sin we are freed from Hell, and by imputation of Chriſt's obedience we have right unto Heaven. I will not deny but that to Chriſt's habitual and actual Righteouſneſs is ſometimes attributed freedom from Sin and Hell, as in Rom. 8. 2. *The Law of the Spirit of Life which is in Chriſt Jeſus, hath made me free from the Law of Sin and Death*; Rom. 8. 2. and on the contrary ſide to Chriſt's paſſive obedience is ſometimes attributed a right unto Heaven, as in Heb. 9. 15. *That by means of his Death,* ——— *they which are called, might receive the promiſe of eternal Inheritance*; Heb. 9. 15. but ſuch places as theſe, are to be underſtood by a *Synechdoche*, which puts only one part of Chriſt's obedience for the whole obedience of Chriſt. But I muſt recal my ſelf, my deſign in this work was not for Controverſies; I leave that to others; See *Downham, Burges, Norton*, &c. for my part, I am ſure I have before me a more edifying Work, which is to take a view of this *Jeſus*, not only for Intellection, but for Devotion, and for the ſtirring up of our affections.

Thus far I have held forth Jeſus in his Life, or during the time of his Miniſtry, till the laſt Paſſover, and now was it *that Jeſus knew his hour was come, and that he ſhould depart out of this World unto the Father*; Joh. 13. 1. but of that hereafter; our next buſineſs is to direct you in the Art or Myſtery, how we are to *look unto Jeſus* in reſpect of his Life.

CHAP. V. SECT I.

Of knowing Jeſus, as carrying on the great Work of our Salvation in his Life.

FROM the object conſidered, that we may paſs to the Act. ———

1. Let us *know* Jeſus, carrying on the great Work of our Salvation during his Life. We have many Books of the Lives of Men, of the Lives of Heathens,

thens, of the Lives of Chriſtians, and by this we come to know the Generations of old; Oh, but above all, read over the Life of Jeſus, for that is worth thy knowing. To this purpoſe we have four Evangeliſts, who in bleſſed Harmony ſet forth his Life; and to this purpoſe we have the *Book of* Mat. 1. 1. *the Generation of Jeſus Chriſt.* Now theſe ſhould be read over and over; *Then ſhall we know* (ſaith the Hoſ. 6. 3. Prophet) *if we follow on to know the Lord.* Ah my Soul! that which thou knoweſt of Chriſt already, it is but the leaſt part of what thou art ignorant of; *We know* 1 Cor. 13. 9. *but in part*, ſaith *Paul* of himſelf and others; the higheſt Knowledge, which the moſt illuminate Saints have of Jeſus Chriſt, is but defective and imperfect. Come then, and *follow on to know the Lord:* ſtill inquire after him; imitate the Angels, who ever *de-* 1 Pet. 1. 12. *ſire to ſtoop down and to pry into* the actings of Chriſt for us Men, and for our Salvation; it is their ſtudy; yea, it is their Delight and Recreation; *Paul* ſeemed 1 Cor. 2. 2. to imitate them, when he ſaid, *I determine not to know any thing among you, but Jeſus Chriſt*; if there be any thing in the World worth the knowing, that is it. And for thy better knowlege that it may not be confuſed, but diſtinct: 1. Study over thoſe paſſages in the firſt year of Chriſts Miniſtry; as the preaching of *John*, the Baptiſm of Chriſt, his Faſting and Temptation in the Wilderneſs, his firſt Manifeſtation by his ſeveral Witneſſes, his whipping of the Buyers and Sellers out of the Temple. 2. Study over thoſe Paſſages in the ſecond year of Chriſts Miniſtry; as thoſe ſeveral Sermons that he Preached; and becauſe his Miracles were as ſignals of his Sermons, ſtudy the ſeveral Miracles that he wrought; thou haſt but a few Inſtances in compariſon of all his Miracles, and yet how fruitful are they of ſpiritual Inſtructions? 3. Study over thoſe Paſſages in the third year of Chriſts Miniſtry; as his commiſſionating his Apoſtles to call Sinners in, his readineſs to receive them that would but come in; and his ſweetning the ways of Chriſtianity to them that are come in; *For his yoak is eaſie and his Burthen is light.* 4. Study over thoſe Paſſages in the laſt year of his Miniſtry; as the holineſs of his Nature, and the Holineſs of his Life, which appeared eſpecially in the Exerciſes of his Graces, of Charity, and Self-denial, and Mercy, and Bounty, and Meekneſs, and Pity, and Humility, and Obedience. O what rare matter is here for Chriſtian-ſtudy! Some have took ſuch pains in the ſtudy of theſe things, that they have writ large Volumes; men have been writing, and preaching a thouſand ſix hundred years of the Life of Chriſt, and they are writing, and preaching ſtill: O my Soul! if thou doſt not write, yet ſtudy what is written; come with fixed thoughts, and beat thy Brains on that bleſſed Subject, that will make thee wiſe unto Salvation; *Paul* accounted all things but Phil. 3. 8. Dung, or dogs Meat, *for the excellency of the knowledg of Chriſt Jeſus our Lord*; if thou didſt truly underſtand the Excellency of this Knowledg, thou couldſt not but account all things loſs in compariſon of this one neceſſary thing.

Sect. 2. *Of Conſidering Jeſus in that Reſpect.*

2. LET us conſider Jeſus carrying on the great Work of our Salvation during his Life. It is not enough to ſtudy and know, but we muſt muſe and meditate, and conſider of it, till we bring it to ſome profitable iſſue. By meditating on Chriſt, we may feel or find a kind of inſenſible Change, we know not how; as thoſe that ſtand in the Sun for other purpoſes, they find themſelves lightned and heated; ſo in holy Meditation our Souls may be altered and changed in a ſecret inſenſible way; there is a Virtue goes along with a ſerious Meditation; a changing, transforming Virtue; and therefore look further, O my Soul, have ſtrong Apprehenſions of all thoſe ſeveral Paſſages of the Life of Chriſt.

1. Conſider the Preaching of *John Baptiſt*; we talk of ſtrictneſs, but ſhew me among all the Miniſters or Saints of this Age, ſuch a pattern of ſanctity and ſingular Auſterity; the ſum of his Sermons was *Repentance, and Dereliction of Sin, and bringing* Acts 24. 25. *forth Fruits worthy of amendment of Life.* In the promoting of which Doctrine, he was a ſevere Reprehender of the Phariſees, and Sadducees, and Publicans, and Soldiers, and indeed of all Men, but eſpecially, of thoſe that remained in their Impenitency; for againſt them he denounced Judgment, and Fire unquenchable; Oh, he had an excellent Zeal, and a vehement Spirit in Preaching; and the Commentary upon all his Sermons was his own Life; he was cloathed in Camels hair, his meat was Locuſts and wild Honey; he contemned the World, reſiſted Temptations, deſpiſed to aſſume falſe Honours to himſelf, and in all Paſſages was a rare Example of Self-denial, and Mortification; and by this means he made an excellent, and apt Preparation for the Lord's coming. O my Soul, that thou wouldſt but ſit a while under this Preacher; or that thou wouldſt but ruminate, and chew the Cud; think over his Sermons of *Repentance, and Righteouſneſs, and Temperance, and of the Judgment to come*; and ſee what Influence they have; when *Paul* preached ſuch a Sermon to *Felix*, it is ſaid that *he trembled*; a Sermon of the *Chaffs burning with unquenchable Fire*, is enough to make thy heart tremble, if Powerfully delivered, and affectionately received; but ſee, what Effect doth it work on thy Heart and Life? Doſt thou feel in thee a Spirit of Mortification? Doſt thou with the Baptiſt die to the World? Doſt thou deny thy will of all its natural ſinful Deſires? Doſt thou abſtain from Pleaſures, and ſenſual Complacencies, that the Fleſh being ſubdued to the Spirit, both may joyn in the Service of God? Doſt thou kill the Luſts of the Fleſh, by taking away the fuel and incentives of Luſts? This is the work of Meditation; it firſt employs the Underſtanding in conſideration of Things, and then the will in the Reception of things; and both theſe in order to Grace and a pious Converſation: that Meditation which determines in notions, or ſpeculations of Knowledg, is like the Winter-ſun that ſhines, but warms not: O my Soul, conſider; and ſo long conſider on the Preaching of this *Prodromus*, or Forerunner of Chriſt, till thou feeleſt this Conſideration to have ſome warmth in thy Heart, and influence on thy Life in order to Holineſs, Self-denial, and Mortification.

2. Conſider of the Baptiſm of Chriſt; he that never ſinned, was made Sin for us, and ſo it was proper enough for Chriſt to take upon him the Sacrament of Sinners, or of Repentance for Sin; but eſpecially, he was baptiſed, that in the Symbol, he might purify our Nature, whoſe ſtains and guilt he had undertaken. Conſider of this, O my Soul, and bring it home to thy ſelf; ſurely every Soul that lives the Life of Grace, *is born of Water, and the Spirit*; and to this purpoſe Chriſt, who is our Life, went down into the Waters of Baptiſm, that we who deſcend after him might find the Effects of it; as Pardon of Sin; Adoption into the Covenant of Grace, and Holineſs of Life. Had not Chriſt been Baptiſed, what Virtue had there been in our Baptiſm? As *it became him to fulfil all Righteouſneſs*, and there- Matth. 3. 15. fore he muſt needs be Baptized; ſo he fulfilled it not for himſelf, but for us; Chriſt's Obedience

in fulfilling the Law, is imputed to all that believe unto Righteouſneſs, as if themſelves had fulfilled; ſo that he was Baptized for us, and the Virtue of his Baptiſm is derived unto us; O the ſweet of this Meditation! Chriſt was Baptiz'd; and when Baptized, the *Heavens were opened, and the Holy Ghoſt deſcended,* and a Voice from Heaven proclaimed him to be the *Son of God,* and one *in whom* the Father was *well pleaſed*; and the ſame Ointment that was caſt upon the head of our High Prieſt, went unto his Beard, and thence fell to the Border of his Garment; for as Chriſt our Head felt thoſe effects in Manifeſtation; ſo through Chriſt do we believe the like effects in our very Baptiſm; the Heavens then (as it were) opened unto us, and the Holy Ghoſt then deſcended upon us, and then were we conſigned to the Inheritance of Sons, in whom the Father through his Son is alſo well pleaſed. O my Soul! what a Bleſſing is there in the Baptiſm of Chriſt? And how mayeſt thou ſuck and be ſatisfied, if thou wilt put thy Meditation to the right uſe? The Baptiſm of Chriſt is as a Field of Flowers, wherein is a World of Priviledges, as Juſtification, Adoption, Regeneration, Sanctification, Glorification; O, then fix thy Soul at leaſt on ſome of theſe Flowers, and leave them not without carrying ſome Honey away with thee; if thou art in Chriſt, thou art Baptized into his Death, and Baptized into his Baptiſm; thou partakeſt of the Fruit and Efficacy, both of his Death and Life, and Baptiſm, and all.

3. Conſider the Faſting and Temptation of Chriſt in the Wilderneſs. Now we ſee what manner of Adverſary we have, how he Fights, how he is Reſiſted, how Overcome; in one Aſſault Satan moves Chriſt to doubt of his Father's Providence; in another, to preſume on his Fathers Protection, and when neither Diffidence nor Preſumption can faſten upon Chriſt, he ſhall be tryed with Honour; and thus he deals with us; if he cannot drive us down to deſpair, he labours to lift us up to Preſumption, and if neither of theſe prevail, then he brings out Pleaſures, Profits, Honours, Temptations on the right hand, which are indeed moſt dangerous: O my Soul, whilſt thou art in this warfare, here's thy Condition; Temptations, like Waves, break one in the neck of another; if the Devil was ſo buſy with Chriſt, how ſhouldſt thou hope to be free? How mayeſt thou account, that the Repulſe of one Temptation will but invite to another? Well, but here's thy comfort, thou haſt ſuch a Saviour, *as was* Heb.4.15, 16. *in all things tempted in like ſort, yet without ſin*; *how boldly therefore mayſt thou go to the Throne of Grace to receive mercy, and to find Grace to help in time of need*? Chriſt was tempted, that he might ſuccour them that are tempted. Never art thou tempted, O my Soul, but Chriſt is with thee in the Temptation; he hath ſent his Spirit into thy Heart, to make Interceſſion for thee there, and he himſelf is in Heaven, making Interceſſion, and Praying for thee there; yea, his own Experience of Temptations hath ſo wrought it in his Heart, that his Love and Mercy is moſt of all at work, when thou art tempted moſt. As dear Parents are ever tender of their Children, but then, eſpecially when they are Sick, and Weak, and out of Frame; ſo tho Chriſt be always tender of his People, yet then eſpecially when their Souls are Sick, and under a Temptation: O then his Bowels yearn over them indeed.

4. Conſider Chriſt's firſt Manifeſtations by his ſeveral Witneſſes; we have heard of his Witneſſes from Heaven, the Father, Son, and Holy Ghoſt; and of his Witneſſes on Earth, the Baptiſt, his Diſciples, and the Works that he did in his Fathers Name; and all theſe Witneſſes being lively held forth in the Preaching of the Goſpel, they are Witneſſes to us; even to this day is Chriſt manifeſted to us; yea, and if we are Chriſt's, even unto this day is Chriſt manifeſted within us. O my Soul, conſider this above all the reſt! O it is this Manifeſtation within, that concerns thee moſt, *becauſe ye are Sons, God hath ſent forth the Spirit of* Gal. 4. 6. *his Son into your Hearts*; if Chriſt be not manifeſted in thy Heart by his bleſſed Spirit, thou art no Son of God; and therefore the Apoſtle puts thee ſeriouſly on this tryal, *Examine your ſelves, whether ye* 2 Cor. 13. 5. *be in the Faith, prove your ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates*? Is Chriſt manifeſted in thee? Surely this is more than Chriſt manifeſted to thee; the bare Hiſtory is the Manifeſtation of Chriſt unto thee, but there's a Myſtery in the inward Manifeſtation. The Apoſtle ſpeaking of the Saints, he adds, *To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is, Chriſt in you the hope of Glory.* O the Col. 1.27. Riches of the Glory of this Myſtery! conſider it, Oh my Soul; God might have ſhut thee up in Blindneſs with the World, or he might only have given thee Parts and Gifts; or at moſt he might have enlightened thy Reaſon, to have taken in the outward Notions of the Goſpel; but hath he revealed Chriſt in thee? Hath he let thee ſee into the Wonders of his Glory; hath he given thee the Light of his Glory within? Oh this argues the Witneſs of Chriſt's Spirit! this only the experimental Chriſtian feels: *Chryſoſtom* ſometimes ſpeaking of the more hidden, and choice Principles of Chriſtianity, he uſeth this Phraſe, *Sciunt initiati quid dico, thoſe that are initiated or admitted into our Myſteries, know what I mean*: ſo may the Miniſters of Chriſt, Preaching of theſe inward Manifeſtations, ſay, *Sciunt initiati,* &c. it is only the Spiritual man can know theſe things, for they are ſpiritually diſcerned. O my Soul, meditate on this until thou feeleſt God's Spirit working in thy Spirit, theſe inward, gracious, glorious Manifeſtations. *It is Chriſt in thee is the hope of Glory.*

5. Conſider *Chriſt's* whipping the Buyers and Sellers out of the Temple. Sometimes, O my Soul, thou art in ſecret; and ſometimes thou art in the Aſſemblies of God's People; and if thou art in Duty, whereſoever thou art, conſider the eſpecial Preſence of Chriſt; and what is that but the Preſence of his Spirit, and the Preſence of his Angels? 1. The Preſence of his Spirit; this we know by his working in us; certainly the Spirit doth not only hover over us, but worketh in us: How in us? I anſwer by his Quickning, Feeding, Cheriſhing, Healing, Mollifying, Melting, Comforting. In this manner he works in us, when we are in Ordinances. Why now is he (I hope) riding with triumph in the midſt of the Aſſembly, now is he in his Chariot, in his Throne, in the Hearts of his People, and therefore away, away with all Buyers and Sellers, out of that Temple of the Holy Ghoſt.——2. The Preſence of Chriſt, is the preſence of his Angels; as a King is where his Court is, ſo is Chriſt the King of Kings, eſpecially preſent, where his bleſſed Angels pitch their Tents. And the Preſence of Angels is worthy (O my Soul) of thy conſideration. Certainly they are miniſtring Spirits, that have a Work to do upon thy inward Man; I grant the Spirit of Chriſt can only enlighten the Underſtanding, and determine the Will effectually; it is he only can bend, and turn, and form the mind which way ſoever he pleaſeth; but the Angels can ſpeak alſo to thy ſpiritual Parts; and though

the Spirit only determine, yet their ſpeaking carries a Power with it.

By way of Digreſſion, it is a fine skill to know how the Angels can ſpeak to us, and how we may know when they ſpeak; and how we may diſcern what is ſpoken by the immediate Inſpiration of the Spirit, and what by the Mediation of the Angels.

1. How do the Angels ſpeak to us? We muſt conceive, if we underſtand this, firſt, that the Images, or Phantaſms of things received by the outward Senſes, are kept, and preſerved by the inward Senſes, as the *Species* of Sounds, of Shapes, or whatſoever elſe. 2. That the Images or Phantaſms ſo kept, may be ſo moved by our Spirits, or Humours, or ſome extrinſecal things, as that they may move the Fancy, and provoke it to repreſent, and conceive ſuch things as neither appear, nor are at that time perceived by any outward Sence at all. This appears, 1. In our ordinary Courſe, as we can ſit in the dark, where we hear and ſee nothing, and yet there we can multiply a Fancy in *Infinitum*, by an act of our own Will. 2. This appears in our Dreams, when tho we hear or ſee nothing, yet the Humour can ſtir up the memory of things, and provoke our Fancies to the Apprehenſion of this or that. 3. This appears alſo in Sickneſs, which altering the Body, and the Humors, and ſo troubling the Fancy, it begets ſtrange Fancies, and makes dreadful and fearful Repreſentations unto us: now this we muſt know, that whatſoever an inferior Power can do, that a ſuperior Power can do much more; whatſoever an act of our own Will, or natural Dreams, or preternatural Sickneſs can do, that the Angels can do moſt orderly, and efficaciouſly; they know exactly how the Spirits and Humors muſt be moved, that the Images or Phantaſms may be applied to ſuch and ſuch Conceptions or Apprehenſions, moſt accommodate and fitted for the knowledg of what Truth they would ſuggeſt. So that to me, here is the difference between the Converſe of Men and Angels; Men can ſpeak to our underſtandings by the Mediation of our external Senſes, but Angels go a nearer way to work, and ſpeak to the internal firſt of all; they do no more but come into the memory (the Treaſurer of all our Phantaſms and Imaginations) and there make ſuch and ſuch Compoſitions even as they pleaſe, and then the Underſtanding takes them off, and reads what is written, without more ado.

2. How may we know when the Angels ſpeak to us? I confeſs it is an hard Queſtion, and eaſily it cannot be ſolved; only ſome Conjecture we may have; as in a caſe of Evil, thou art in a way of Sin, and near to fall into it, it may be on a ſudden thou heareſt within thee ſome contrary Whiſperings, which alſo are above the Whiſperings of a natural Conſcience, common to the wicked; or in caſe of good, it may be on a ſudden thou heareſt within thee ſome independent, ſupernatural Perſwaſions, and Reaſonings, to this or that Good, or to this or that Object, which may more eaſily lead thee to chuſe the Good; in theſe caſes thou mayeſt conjecturally think, that theſe Whiſperings or Motions are of the Angels of God. *Bodin* tells a Story of one, who deſired of God a guidance, and aſſiſtance of an Angel; and accordingly he had ſenſible Manifeſtations of a Spirit that aſſiſted him, and followed him till his Death; if in Company he ſpake any unwary Words, he was ſure to be advertiſed and reproved for it by a Dream in the Night; or if he read any Book that was not good, the Angel would ſtrike upon the Book, to cauſe him to leave it.

3. But how ſhould we diſcern what is ſpoken by the immediate Inſpiration of the Spirit, and what by the Mediation of the Angels? Here indeed we are at a ſtand; and therefore my beſt Reſolution is that of *Calvin, That in ſuch Secrets we ſhould keep one Rule of Modeſty and Sobriety; and that we ſhould neither ſpeak, nor think, nor yet deſire to know any other thing than ſuch as hath been taught us by Gods Word.* I know not any great uſe there may be of this Queſtion, and therefore I ſhall not amuſe my ſelf in giving any account of it; only theſe remain as ſure Truths. 1. That the things communicated to our inward Man, (I mean thoſe inward Motions and Suggeſtions to Holineſs and Obedience) are frequently and uſually by the Adminiſtration of Angels. 2. That the ſame things communicated to our inward Man, are ever originally and primarily from the Spirit of Chriſt; and hence it is that commonly we put them all on that ſcore, we give them all to Chriſt's Spirit. 3. That 'tis proper to the Spirit, to enlighten the Underſtanding, and to determine the Will effectually; the Angels are but Ciſterns, the Spirit is the Fountain; the Angels may ſpeak and move us to our Duties, but the Bleſſing, the Efficacy is of the Spirit; and in this reſpect we leave to Chriſt and his Spirit *the all in all.* Well then, O my Soul, conſider (eſpecially in Church Aſſemblies, and in the enjoyment of Ordinances) the eſpecial Preſence of Chriſt, in the preſence of his Spirit, and in the preſence of his Angels: What? Doſt thou feel any Stirrings, Actings, Movings in thy Spirit? Doſt thou feel any Quickening, Warming, Feeding, Cheriſhing, Healing, Mollifying, Melting, Comforting, Strengthening, in thy inward Parts? Say then, *Surely the Lord is in this place,——this is none other but the Houſe* Gen. 28. *of God, this is the gate of Heaven.* 16, 17. O here is the Spirit, and here are the Angels aſcending and deſcending; and therefore avoid Satan! avoid all prophane Thoughts, and Earthly-mindedneſs! avoid Dulneſs, Deadneſs, Drouſineſs! avoid Looſeneſs, Laſciviouſneſs, and all Irreverence, *becauſe of the Angels*; and 1 Cor. 11. becauſe of the Spirit; and becauſe of the eſpecial 10. Preſence of Chriſt which encauſes them both.

6. Conſider the Preaching of Chriſt. O the admirable Sermons of this great Prophet! the Spouſe tells us, *His Lips like Lillies dropped ſweet ſwelling* Cant. 5. 13. *Myrrh*, his Doctrine was ſweet as the Lillies, and ſound as the Myrrh: *His Lips were like the Lillies*, as certain odoriferous Lillies, that caſt forth a ſweet ſmelling ſavour; they were full of Heavenly Grace and Sweetneſs; *Grace*, ſaith the Pſalmiſt, *was poured* Pſal. 45. 2. *into his Lips*, and *they dropped ſweet ſmelling Myrrh*; the Nature of this Herb is to keep from Putrefaction; as it is ſound it ſelf, ſo it makes other things ſound. Error is of a putrifying Nature, corrupting, and defiling the Soul; but the Doctrine of Chriſt keeps the Soul ſound; it is the Souls preſervative, it keeps the Soul free from all Corruption and Defilement. See here the prophetical Office of Chriſt held forth in Similitudes, his Lips were ever dropping, diſtilling, publiſhing ſweet and ſound Truths. ——Read and peruſe thoſe Sermons he hath left on Record; yea, ruminate and meditate on them, in order to Piety and an holy Life: How ſweet was the firſt Sermon of Chriſt? *Repent, for the Kingdom of* Matth. 4. *Heaven is at hand*: And how Spiritual was that Ser- 17. mon of Chriſt? *Except a man be born again, he can-* Joh. 3. 3. *not ſee the Kingdom of God*: It may be thou art a Doctor, a Maſter of *Iſrael*, thou art a learned Scholar, thou art a Man of Parts and Abilities in other things; it may be thou haſt read ſo long in the Bible, thou haſt heard ſo many, and ſo many Sermons, *&c.* but ah! miſerable Soul, it may be all the Work is to do ſtill within; Come, ſay this Sermon

of Chriſt to thine own Soul; *Unleſs I be born again, I cannot enter into Heaven; born again? O Lord, what is that? Was ever ſuch a thing done upon me? Was ever I caſt into the Pangs of a new Birth? And continued I in thoſe Pangs until Chriſt Jeſus was formed in me? Are old things done away, and are all things now become new? Is the old Man, the old Luſts, the old Converſation quite abandoned and left? Are my Principles new? my Aims and Ends new? My Life and Converſation new*; Thus might I Paraphraſe on all the Sermons; but I intend brevity; only conſider, O my Soul; as if this Sermon, and all the reſt had been preached to thee, Realize Chriſt ſtanding by thee, and opening his Mouth, and teaching thee, thus and thus; ſurely there is a ſpeaking of Chriſt from Heaven; *See that* Heb. 12. 25 *ye refuſe not him* (ſaith the Apoſtle) *that ſpeaketh from Heaven.* And beſides, he hath his Miniſters here on Earth, and they are daily Preaching over theſe Sermons of Chriſt, again, and again; they Preach Heb. 2. 3. ſuch things as were *firſt ſpoken by the Lord himſelf; they* 2 Cor. 5. 20. *beſeech, and pray thee in Chriſt's ſtead.* O then, *meditate* 1 Tim. 4. 15. *on theſe things, and give thy ſelf wholly to them, that thy profiting may appear to all.*

7. Conſider the Miracles of Chriſt in purſuance of the Doctrine delivered in his bleſſed Sermons. Here's a World of matter to run over; ſuch Miracles are done by Chriſt as never man did before. *Moſes* indeed ſmote the Rock, and the Waters guſhed out, but he could not turn Water into Wine; *Eliſha* raiſed a Child that was dead, to life; but Jeſus raiſed one who had been dead four days, yea, who was buried and corrupted; *Elias* and *Samuel*, and all the Prophets, and the ſucceſſion of the high Prieſts in both the Temples, put all together, never did ſo many, and ſo great Miracles as Jeſus did; he turned Water into Wine; he healed the Noble-mans Son even at the point of Death; he cured the Leprous by his touch; he made the Lame Man to walk; and the crooked Limbs to become ſtraight; he made habitual Diſeaſes, and inveterate, of eighteen years continuance (and once of thirty eight years) to diſappear at his ſpeaking even as darkneſs at the Joh. 9. 23. brightneſs of the Sun; he fed thouſands of People with two ſmall Fiſhes, and five Loaves; he caſt out Devils, and commanded them whitherſoever he pleaſed; he reſtored Sight to the Blind; in a word, he did ſuch Miracles as no Man elſe ever did; and the poor Blind Man proved it by inſtance of himſelf. *It was never heard that any Man opened the Eyes of any one that was born Blind.* O my Soul, conſider of theſe Miracles, and believe that Doctrine which was ratified with Arguments from above! How ſhouldſt thou but aſſent to all thoſe myſterious Truths which are ſo ſtrongly confirmed by an Almighty hand?——What? Doſt thou think a Meditation needleſs in this reſpect? Art thou fully ſatisfied of the Truth of Scriptures? It is well; I hope thou art; and yet who knows how ſoon thou may'ſt be put to it by an Enemy, or a ſtrong Temptation? One can tell us in Print, *Some are now talking of a Toleration of all Religions; and ſome deſire that the* Jews *may have a free Commerce amongſt us*; it is good therefore to be well armed at this point; and the beſt Argument to prove the verity of the Goſpel, next to the inward Teſtimony of the Spirit, is this Demonſtration, or common place of the Miracles of Chriſt.

8. Conſider Chriſt's Ordination of his Apoſtles. Luk. 6. 13. *He choſe Twelve, whom he named Apoſtles*; and what Matt. 28. 19. was the Office of theſe Apoſtles, but to *Go and teach all Nations*; The Goſpel was firſt Preached in *Jewry*, but afterwards the ſound of it came unto us. *Out of* Mich. 4. 2. *Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem. Gildas* affirms plainly, *That* Britain *received the Goſpel in the time of* Tiberius, *under whom Chriſt ſuffered; and that* Joſeph *of* Arimathea, *after the Diſperſion of the* Jews, *was ſent of* Philip *the Apoſtle from* France *to* Britain, *and here remained in this Land all his time. Nicephoras* adds, *That* Simon Zelotes *did ſpread the Goſpel of Chriſt to the Weſt* Niceph. l. 2. c. 40. *Ocean, and brought the ſame into the Iſles of* Britain. Howſoever it was brought hither, of this we are ſure, that Chriſt was firſt diſcovered to his Apoſtles, and from the Apoſtles, was diſcovered to our Forefathers, and from them unto us, and from us will be the diſcovery to others to the end of the World. O the goodneſs of God in Chriſt! What? That *repentance and remiſſion of Sins, ſhould be preached in his* Luke 24. 47. *Name, beginning at Jeruſalem; and afterwards among all Nations!* Of what near concernment, O my Soul, is this to thee? What art thou but a Sinner of the *Gentiles*? Underſtand that term! When the Apoſtles would expreſs the greateſt Sinners that the World had, he calls them *Sinners of the* Gentiles; Why? Gal. 2. 15. the *Gentiles* knew not God, the *Gentiles* were unacquainted with Chriſt, the *Gentiles* walked in nothing but Sin; O then, what a love is this, that God ſhould ever have thought of good will towards thee? Surely, this is one of *the great Myſteries of Godlineſs, God manifeſted in the Fleſh, juſtified in the Spirit, ſeen of* 1 Tim. 3. 16. *Angels, preached unto the Gentiles*: What? That Sinners, and the worſt of Sinners, ſhould be made the Subjects of the utmoſt diſcovery of Chriſt, and the Goſpel of Chriſt? This is a Myſtery indeed; had Chriſt ſent his Apoſtles to proclaim the Riches of his Grace to ſome *Jews* only, or to ſome unſpotted Souls among the *Gentiles* (if any ſuch were) whoſe hearts might preſently have fallen down before it, this had been ſomething ſuitable; but, that Sinners of the *Gentiles*, that Children of wrath ſhould be the Subject of this great deſign; O the Myſtery! q. d. *Go my Apoſtles into all Nations of the World? and amongſt them all, go into* Britain, *into that Corner of the World,* England *and there open the Myſtery of Chriſt, there preach Life, and Reconciliation, and Redemption, and Glorification to thoſe poor Souls; lay you (or at leaſt ſome of you) the Foundation of the Chriſtian Faith, amongſt thoſe Heathens, theſe Sinners of the* Gentiles; *and after you, I will raiſe up ſome other Miniſters of the Goſpel to confirm the ſame. Yea, in the laſt times, I will raiſe up many Worthies, as* Jewel, Uſher, Downham, Perkins, Hooker, Rogers, Shepheard, Bolton, Aſh, Wittaker, &c. *who ſhall be as bright Stars in the Firmament of that Church; and after them I will raiſe up others to diſcover this great deſign to their Generations, amongſt whom ſhall live ſuch and ſuch Men, ſuch and ſuch Women* (and herein, O my Soul, think of thy ſelf, and if thou wilt of thine own Family and Relations) *for I owe a good will towards* England; *it ſhall be ſaid of* England, *as ſometimes of* Zion, *Out of* England *the perfection of Beauty, hath God ſhined.* O my Soul! how ſhouldſt thou Pſal. 50. 2. be raviſhed in this one Meditation? What? That Chriſt ſhould cauſe the Sun of his Goſpel to come into this Zodiack, and that now in theſe latter times (when the Sun is ſet in *Zion*, where it firſt aroſe) it ſhould make a Noon with us, and ſhine more brightly here (for ought I know, or can yet learn) than in any other Nation, Country, Kingdom, throughout all the World? *O the depth of the Riches,* Rom. 11. 33. *both of the wiſdom and counſel of God, how unſearchable are his Judgments, and his ways paſt finding out.*

9. Conſider Chriſt's Reception of Sinners. He ſent forth his Apoſtles to call them in, and if they would but come, how ready was he to receive them; This was Chriſt's Errand from Heaven, this was the Work he came to do; *I came down from Heaven,* John 6. 38, 39. *not to do mine own Will, but the will of him that ſent me; and this is the Fathers will which hath ſent me, that of*

all which he hath given me I ſhould loſe nothing. He muſt receive all his Father gives him, but he muſt loſe none; Chriſt muſt Give an account to God the Father, of all which he hath given him, and this John 17. 22. will be his account: *thoſe that thou gaveſt me, I have kept, and none of them is loſt.* Ah poor Soul! why ſhouldſt thou deſpair becauſe of Sin? Look on Chriſt as ſpreading out both his Arms to receive thee to him; look on the gracious Nature and Diſpoſition that is in Chriſt; look on the Office of Chriſt, it's an Office of ſaving, and ſhewing mercy, that Chriſt hath undertaken; it's an Office to receive Sinners; Luk. 19. 10. yea, to *ſeek, and to ſave that which was loſt*; to bring home ſtraying Souls to God; to be the great Peace-maker between God and Man; to reconcile God to Man; and Man to God, and ſo to be the Head, and Husband of his People. Certainly the Devil ſtrangly wrongeth many a poor troubled Soul, that he can bring them to have hard thoughts, and ſuſpicious thoughts of Jeſus Chriſt; how can they more contradict the Office of Chriſt; How can they more contradict the Goſpel-Deſcription of Chriſt, than to think him a deſtroyer of his Creatures, one that watcheth for their haltings, and one that hath more mind to hurt than help them? Away, away with all prejudicate Opinions! reſolve, O my Soul, to throw thy ſelf on him for Life and for Salvation; why, if thou wilt but come, he hath promiſed freely to make thee welcome; all the day long he ſtretcheth out his Arms, and would fain gather thee, and all others into his ſweet Embraces.

10. Conſider the eaſineſs of his Yoak, and the Pſal. 40. 8. lightneſs of his Burthen. Many a one is willing to 1 John 5. 3. take Jeſus as their Saviour, but they are unwilling to Pſal. 38. 8. take him on his own ſweet terms: O they imagine it an hard Task, and an heavy Burthen, *Who may indure it?* It was otherwiſe with Chriſt, *I do delight to do thy will, O my* God; and 'tis otherwiſe with Chriſtians, for *his Commandments are not grievous,* ſaith *John*; *and therefore David* calls on others to try Act. & Mon. fol. 1361. this truth, *Oh taſte, and ſee how good the Lord is.* It is ſaid of Maſter *Sanders,* that a little before his Death and Martyrdom he told his Wife, that *he had no Riches to leave her, but that treaſure of taſting how ſweet Chriſt is to hungry Conſciences; And of that* (ſaith he) *as I feel ſome part, and I would feel more, ſo I bequeath it unto thee, and to the reſt of my beloved in Chriſt,* Pſal. 119. 10, 13. O my Soul, if thou canſt but taſte, thou wilt find a world of ſweetneſs in Chriſt's ways, there is ſweetneſs in the Word, *How ſweet are thy words to my taſte, yea, ſweeter than Honey to my mouth?* There is ſweetneſs in Prayer; haſt thou not known the time Rom. 10. 12. that thou haſt touched the hem of Chriſt's Garment, and taſted of the Joys of Heaven in Prayer? Haſt thou not ſeen Heaven cleft, and Chriſt ſitting at Gods right Hand? *Surely the Lord is Rich to all them that call upon him.* There is ſweetneſs in Meditation, ſome call this very Duty, *The Saints paſtime, which recreates and perfumes the tired Spirits:* Now O my Pſal. 119. 99. Soul, thou art in the exerciſe of this Duty now thou art in the Meditation of *the eaſineſs of Chriſt's Burthen,* and of the ſweetneſs of his ways, tell me, is there nothing of Heaven in this Meditation? Is it ſweet; Or is it bitter to thy Soul? Thou mayeſt read in Scripture of many admirable effects of Meditation, as that it confirms our Knowledge: Pſal. 119. 99. *I have more underſtanding than all my teachers, for thy Teſtimonies are my Meditations*: Ver. 97. that it inflames our Love, *Oh how love I thy Law? It is my Meditation all* Ver. 15. *the day*; that it caſts a ſweet influence on our Lives, *I will meditate, in thy precepts, and have reſpect unto thy ways*; What? Is it thus with thee; Canſt thou ſay Pſal. 104. 34. with *David, my Meditation of him ſhall be ſweet?* And Pſal. 94. 19. *in the multitude of my thoughts within me, thy Comforts exceedingly delight my Soul*; Why, then thou haſt truly taſted of God's goodneſs, thou haſt actual Diſcoveries of the ſweetneſs of God's ways; thou haſt experienc'd this truth, that *his Yoke is eaſy, and his Burden is light*; that *his ways are ways of pleaſantneſs, and all his paths are peace.* Matth. 11. 3. Oh, if men did but Pſal. 119. 99. know what raviſhing ſweetneſs were in the ways of God, they could not but embrace them, *and eſteem one days ſociety with Jeſus Chriſt* (as *Caracciolus* did) *better than all the Gold in the World.*

11. Conſider the Holineſs of Chriſt's Nature, and the Holineſs of Chriſt's Life. 1. For the Holineſs of his Nature; if thou couldeſt but clearly ſee it, what work would it make in thy Breaſt? Chriſt's inward beauty would raviſh Love out of the Devils, if they had but Grace to ſee his Beauty; yea, he would lead captive all Hearts in Hell, if they had but Eyes to behold his Lovelineſs. O, what a Flower, what a Roſe of Love and Light is the Lord Jeſus Chriſt? *My beloved is white and ruddy,* Cant. 5. 10 ſaid the Spouſe, *the chiefeſt of ten thouſands.* Summon before Chriſt, fair Angels, glorified Spirits, the azure Heavens, the lightſome Stars, all the delicious Flowers, Gardens, Meadows, Foreſts, Seas, Mountains, Brids, Beaſts; yea, and all the Sons of Men, as they ſhould have been in the world of Innocency, and let them all ſtand in their higheſt excellency before Jeſus Chriſt, and what are they? The *Saints* in Glory, now *ſee the face of Chriſt*; (*i. e.*) they Rev. 22. 4. ſee all the Dignity, Beauty, that is in Chriſt; and they are ſo taken with his ſight, that they do nothing elſe but ſtare and gaze, and behold his Face for Ages, and yet they are never ſatisfied with beholding; ſuppoſe they could wear out their Eyes at the Eye-holes in beholding Chriſt, they ſhould ſtill deſire to ſee more. O! this Lovelineſs of Chriſt raviſhes the Souls of the glorified: how is it, O my Soul, that thou art not taken with this Meditation; But, 2. Go from the Holineſs of his Nature, to the Holineſs of his Life, it may be that will make deep Impreſſions on thy *Spirit*; conſider his Charity, his Self-denial, his Contempt of the World, his Mercy, his Bounty, his Meekneſs, his Pity, his Humility, his Obedience to his Father. A fruitful Meditation on theſe particulars, cannot but cauſe ſome reſemblance within, and make thee like Chriſt. O, the wonder that any ſhould diſclaim the active Obedience of Chriſt, as to his own Juſtification! Away, away with theſe Cavils, and conſider the Obedience of Chriſt in Relation to thy ſelf. *God ſent forth his Son made of a Woman, made* Gal. 4. 4. *under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* It is a ſweet note of Dr. *Andrews, Chriſt made under the Law,* (*i. e.*) *under the whole Law; the one half of the Law* (*which is the directive part*) *he was made under that, and ſatisfied it by the Innocency of his Life, without breaking one jot or tittle of the Law, and ſo he anſwers that part, as it might be the principal; the other half of the Law* (*which is the penalty*) *he was under that alſo, and ſatisfied it by ſuffering a wrongful Death, no way deſerved or due by him, and ſo he anſwered that part as it might be the Forfeiture. But if we come now to aſk for whom is all this? It is only for us, that we might be redeemed and adopted; redeemed from all Evil, and adopted or intereſted into all Good.* If this be ſo, O who would for a world of Gold loſe the influence and the benefit of Chriſt's active Obedience? Conſider of this, O my Soul! till thou feeleſt ſome Virtue to come out of Chriſt's life into thy ſelf.

Sect. 3. *Of deſiring after Jeſus in that reſpect.*

3. LET us *deſire after Jeſus,* carrying on the Work of Salvation in his Life: It is not enough to know and conſider, but we muſt *deſire*; our

Meditation of Chriſt, ſhould draw forth our affections to Chriſt; and amongſt all Affections, I place this firſt of all, *a deſire after Chriſt*.

But what is it in Chriſt's Life that is ſo deſirable; I anſwer, every paſſage or particular named; yea, every thing of Chriſt is deſirable (named or unnamed) all that concerns Chriſt in any kind whatſoever (if to the former particulars, I ſhould add a thouſand and a thouſand more) it is very precious, and excellent, and neceſſary and profitable, and comfortable, and therefore deſirable; but to put them in order:

1. The meaneſt things of Chriſt are deſirable things; the very filings of Gold, the duſt or ſparkles of precious Stones are of real price and value, yea, of much worth; yea, the very Leaves of the Tree of Life are healing; the very Hem of Chriſt's Garment, but even touched, ſends forth its Virtue; the meaneſt and worſt things of Chriſt are incomparably to be deſired above all things; the duſt of *Zion*, the very ground that Chriſt's feet treadeth on, any thing that hath the pooreſt Relation to Jeſus Chriſt, it is deſirable for him. Hence we read that one poor Woman ſought no more of him, but for to waſh Chriſt's feet, and to kiſs them; another Woman breathes out theſe deſires after Chriſt, *If I* Matth. 9. 21. *may but touch the hem of his garment, I ſhall be whole. Mary Magdalen* ſought only to have her Arms filled with his dead Body: *Joſeph of Arimathea* was of the ſame mind: *O the bloody Winding ſheet, together with the dead and torn Body of Chriſt in his Arms, are moſt precious and ſweet.* Chriſt's Clay is Silver, and his Braſs Gold: *John* the Baptiſt thinks it an honour to Joh. 1. 27. *unlooſe the Latchets of his Shooes: David*, tho he was Pſal. 84. 10. a great Prophet, and appointed to be King over *Iſrael*, yet his Soul pants thus, *O, that I might be ſo near the Lord,* Ver. 3. *as to be a door keeper in the houſe of my God.* Yea, he puts an happineſs on the Sparrow and the Swallow, that may build their Neſts beſides he Lord's Altar.

2. The more conſiderable Actions of Chriſt are eſpecially deſirable. Oh my Soul, wouldſt thou but run through his Life, and conſider ſome of his more eminent Actions, in relation to his Friends, or in relation to his Enemies, what deſires would theſe kindle in thine heart after Chriſt? 1. To his Friends, he was ſweet and indulgent; where there was any beginnings of Grace, he did Matth. 12. 20. encourage it; ſo was the Propheſy, *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench*: Nay, where was but a Repreſentation of Grace, he ſeemed to accept of it: Thus, when the young man Mark 10. 17, 21. came and ſaid, *What good thing ſhall I do to inherit eternal Life*; He embraced him, and made much Mark 12. 28, 34. of him; *then Jeſus beholding him, he loved him*: And ſo the Scribe which asked him, *which is the firſt* Matth. 9. 36. *Commandment of all?* In the Concluſion, Chriſt told him, *Thou art not far from the Kingdom of God*: He laboured to pull him further, in telling him he was not far from Heaven and Glory. And ſo the *People* that *fainted* for Bread of Life, that were *ſcattered abroad as ſheep having no ſhepherd* ——— *he was moved with compaſſion on them*, ἐσπλαγχνίσθη αὐτῶν; he was boweled in heart, his very bowels were moved within him. 2. To his Enemies he was kind and merciful; many a time he diſcovers himſelf moſt of all unto Sinners; he was never more familiar with any at firſt acquaintance, than with the Woman of *Samaria*, that was an Adultereſs; and *Mary*, that had been a Sinner, how ſweetly did he appear to her at the very firſt view? How ready was he to receive Sinners? How ready to pardon and forgive Sinners? How gracious to Sinners after the pardon and forgiveneſs of Sin? See it in *Peter*, he never caſt him in the teeth with his Apoſtacy, he never upbraided him with it, he never ſo much as tells him of it; only he looks upon him; and afterwards, *Loveſt thou me?* O Peter, *loveſt thou me? Why* Peter, *loveſt thou me?* Often he was wronged and injured by Men, but what then? Was he all on a heat? Did he call for Fire down from Heaven to deſtroy them? Indeed his Diſciples being more Fleſh than Spirit, would fain have had it ſo; but he ſweetly replies, *O, you know not what Spirits you are of: the Son of Man is* Luk. 9. 55, 56. *not come to deſtroy Men's Lives, but to ſave them.* Sometimes we find him ſhedding Tears for thoſe very Perſons that ſhed his precious Blood: *Oh Jeruſalem, Jeruſalem*, &c. —— *if thou hadſt known, even thou, at leaſt in this thy day, the things belonging to thy Peace*, &c. why, O my Soul, if thou wouldſt but run through ſuch Paſſages as theſe, how deſirable are they? Well might they *ſing in that day in the Land of Judah*, —— *In* Iſa. 26. 1, 8. *the way of thy judgments, O Lord, have we waited for thee, the deſire of our Soul is to thy name, and to the remembrance of thee.*

3. The ever Bleſſed and Holy Perſon of Chriſt is deſirable above all. *My Beloved is white and ruddy,* Cant. 5. 10, 16. *the chiefeſt of ten thouſand*; ——— *yea, he is altogether lovely or deſirable*; ſo *Vatablus* renders it, *Chriſtus eſt totus deſideria, Chriſt is all deſires.* If the Actions of Chriſt be deſirable, what muſt himſelf be? If the paring of his Bread be ſo ſweet, what muſt the great Loaf Chriſt himſelf be? Chriſt is admirable in Action and Perſon, but above all, his Perſon is moſt admirable; no Creature in the World yields the like Repreſentation of God, as the Perſon of Jeſus Chriſt; *he is the expreſs Image of the Perſon of his Father*; Heb. 1. 3. as the print of the Seal on the Wax is the expreſs image of the Seal it ſelf, ſo is Chriſt the higheſt Repreſentation of God; he makes Similitude to him, who otherwiſe is without all Similitude. And hence it is that Chriſt is called the *Standard-bearer of ten thouſands*: Cant. 5. 10. all Excellencies are gathered up in Chriſt, as Beams in the Sun. Come poor Soul! thy Eyes run to and fro in the World to find Comfort and Happineſs; thou deſireſt after worldly Honour, worldly Pleaſure, worldly Profits; caſt thy Eyes back and ſee Heaven and Earth in one; look if thou wilt at what thy vaſt thoughts can fancy, not only in this World, but in the World to come; or if thou canſt imagine more variety; ſee that, and infinitely more, ſhining forth from the Perſon of the Lord Jeſus Chriſt; no wonder if the Saints adore him; no wonder if the Angels ſtand amazed at him; no wonder if all Creatures vail all their glory to him.

Oh, what are all things in the World to Jeſus Chriſt? *Paul* compares them together, τὰ πάντα, *all things*, with this one thing; *And I account all things* Phil 3. 8. *but loſs, for the excellency of the knowledge of Chriſt. And I account all things*] ſurely *all things* is the greateſt Account that can be caſt up; for it includeth all Prices, all Sums; it takes in Earth and Heaven, and all therein, that are but as created things; *q. d.* Nations, and all Nations; Gold and all Gold; Jewels and all Jewels; Angels and all Angels; all theſe, and every *all* beſides all theſe; what are they in compariſon of Chriſt, but as Feathers, Dung, Shadows, Nothing? If there be any thing worthy a Wiſh, it is eminently, tranſcendently, originally in the Lord Jeſus Chriſt; there is no Honour, no Felicity like that which Chriſt hath; ſome are Sons, Chriſt is an only Son; ſome are Kings, but Chriſt is King of Kings; ſome are honourable, none above Angels, Chriſt is above Angels and Arch-angels: *To which of the Angels ſaid he at any time, Thou art my Son this Day* Heb. 1. 11. *have I begotten thee?* Some are wealthy, Chriſt hath all the Sheep on a thouſand Hills; the very utmoſt parts of the Earth are his; ſome are beautiful, Chriſt is the faireſt of all the Children of Men; he is ſpiritually fair, he is all glorious within; if the Beauty of the Angels (which I believe are the beautifulleſt Creatures the World has) ſhould be compared with the Beauty of Chriſt, which conſiſts in the perfection of the Divine Nature, and in the perfection of his Human Nature, and in the perfection of the Graces of his Spirit, they would be but as lumps of Darkneſs: The brighteſt Cherub is forc'd to ſkreen his Face from the dazling and ſhining brightneſs of the Glory of Chriſt. Alas! the Cherubims and Seraphims are but as Spangles and twinkling Stars in the Canopy of Heaven, but Chriſt is the Sun of Righteouſneſs, that at once illuminates and drowns them all.

Come then, caſt up thy *deſires* after Chriſt; breath, O my Soul, after the enjoyments of this Chriſt; fling up to Heaven ſome Divine Ejaculations, *Oh that this Chriſt was mine! Oh that the Actions of Chriſt, and the Perſon of Chriſt were mine! O that all he ſaid, and all he did, and all he were from top to toe were mine! Oh that I had the ſilver Wings of a Dove, that in all my wants I might fly into the boſom of this Chriſt! Oh that I might be admitted to his Perſon? Or if that may not be, Oh that I may but touch the very hem of his Garment. If I muſt not ſit at Table, Oh that I might but gather up the Crumbs! Surely there's Bread enough in my Fathers Houſe; Chriſt is the Bread of Life; this one Loaf Chriſt is enough for all the Saints in Heaven and Earth to feed on; and what muſt I pine away, and periſh with Hunger? Oh that I might have one Crum of Chriſt! Thouſands of Inſtructi-* Pſal. 119. 15. *ons dropped from him while he was on Earth; Oh that ſome of that food might be my nouriſhment! Oh that my* Joh. 7.37. *ways were directed according to his Statutes! many a ſtream, and wave, and line, and precept flowed from this Fountain, Chriſt; Oh that I might drink freely of this Water of Life! He hath proclaimed it in my ears, If, any man thirſt, let him come unto me and drink; Oh that I might come and find welcome! why ſure I thirſt, I am extreamly athirſt, I feel in me ſuch a burning drought, that either I muſt drink or die; either the righteouſneſs of Chriſt, the holineſs of Chriſt, the holineſs of his Nature, and the holineſs of his Life muſt be imputed unto me, or farewel happineſs in another World; why come, come Lord Jeſus, come quickly; Oh I long to ſee the Beauty of thy Face! thy Glory is ſaid to be an enamouring Glory; ſuch is thy Beauty, that it ſteals away my Heart after thee, and cannot be ſatisfied till with* Abſolon, *I ſee the Kings face; come Chriſt! or if thou wilt not come, I charge you, O Daugh-* Cnt. 5.8. *ters of* Jeruſalem, *if ye find my beloved, that ye tell him I am ſick of Love.*

Sect. 4. *Of Hoping in Jeſus in that Reſpect.*

4 LET us *hope in Jeſus*, carrying on the great Work of our Salvation in his Life. By this *Hope*, I mean not a fluctuating, wavering, doubtful Hope, but an aſſured *Hope*; an Hope well grounded. The main Soul-Queſtion is, Whether Chriſt's life be mine? Whether all thoſe paſſages of his Life laid open, belong unto me? Whether the habitual Righteouſneſs, and actual Holineſs of Chriſt be imputed to my Juſtification? And what are the Grounds and Foundations on which my Hope is built? The 2 Theſ. 2. 16. Apoſtle tells us, that God *gives good hopes through Grace*; if *Hope* be right and good, it will manifeſt it ſelf by Operation of ſaving Grace; O look into thy Soul! what gracious effects of the Life of Chriſt are there? Certainly his Life is not without ſome influence on our Spirits, if we be his Members, and he be our Head. The Head we ſay, communicates Life, and Senſe, and Motion to his Members; and ſo doth Chriſt communicate a ſpiritual Life, and Senſe, and Motion to his Members; O the glorious effects flowing out of Chriſt's life into a Believers ſoul! I ſhall lay down theſe. As,———

1. If Chriſt's Life be mine, then am I freed from the Law of Sin; This was the Apoſtles evidence: *For the law of the Spirit of life in Chriſt Jeſus, hath made* Rom. 8. 2. *me free from the law of ſin and death.* Chriſt's Life is called *the Spirit of Life*, becauſe of its perfection; and this Spirit of Life hath ſuch a power in it, here termed a *Law*, that it works out in Believers, a freedom *from the Law or Power in Sin.* I cannot think, notwithſtanding the influence of Chriſt's Life on me, but that Sin ſtill ſticketh in me; I am ſtill a Sinner in reſpect of the inherency of Sin, but I am freed from the power of Sin (*i. e.*) from the guilt of Sin, as to its condemning Power; and from the filth of Sin, as to its ruling, reigning Power: *Let not ſin reign in your mortal Bodies, that ye ſhould obey it in the* Rom. 6. 12 *luſt thereof.*———

I grant there is ſome difference among Divines in their Expreſſions, concerning the Sins of God's own People, tho they mean one and the ſelf-ſame thing. Some call them only *Sins of infirmity*; and others grant the name of *reigning Sins*; but with this limitation, that this is not a total reigning. Sin reigneth as a Tyrant over them, not as a King; at ſometimes (as in *David's* caſe) the will and conſent may run along with Sin, no actual reſiſtance may be made againſt Sin at all; and yet at the very ſame time *the ſeed of* 1 Joh. 3. 9. *God remaineth in them*; tho it ſeem dead; and in God's good time, that very ſeed will revive again, and throw out the Tyrant; there is not, cannot be, that antecedent and conſequent conſent to Sin in the godly, as in the wicked: O my ſoul, conſider this! if the virtue of Chriſt's Life come in, it will take down that ſoveraign high reign of Sin which the wicked ſuffer, and will not ſtrive againſt; the Fleſh indeed may ſometimes Luſt againſt the Spirit, but it ſhall not totally prevail or get the upper hand; *Sin ſhall not have dominion over you.* Rom. 6. 14 Sin may tyrannize in me for a time, but it ſhall not King it in me. Look to this! Doth the Power and Dominion of Chriſt's Life throw out of thy heart and life that Kingly power and dominion of my Sin? Here is one ground of *Hope*.

2. If Chriſt's Life be mine, then ſhall I walk even as he walked; ſuch is the Efficacy of Chriſt's Life, that it will work ſuitableneſs, and make our Life in ſome ſort like his Life, The Apoſtle obſerves that our Communion with Chriſt works on our very Converſations; *he that abideth in him, walks even as he walked:* and to this purpoſe are all thoſe holy Admonitions; *walk in love, as Chriſt alſo loved us.*— Joh. 2. 6. Eph. 5. 2. And, *I have given you an example, that you ſhould do,* John 13. 15. *as I have done unto you.*———And, *as he which* 1 Pet. 1. 15. *hath called you is holy, ſo be ye holy, in all manner of converſation.* Then is Chriſt's Life mine, when my Actions refer to him as my Copy, when I tranſcribe the Original of Chriſt's Life (as it were) to the Life. Alas, what am I better to obſerve in the Life of Chriſt, his Charity to his Enemies, his Reprehenſions of the Scribes and Phariſees, his Subordination to his heavenly Father, his Ingenuity towards all Men, his Effuſion of Love towards all the Saints, if there be no likeneſs of all this in my own Actions? The Life of Jeſus is not deſcribed to be like a Picture in a Chamber of Pleaſure, only for Beauty and entertainment of the Eye, but like the *Egyptian Hieroglyphick*, whoſe very Feature is a Precept, whoſe Images converſe with Men by Senſe, and Signification of excellent Diſcourſes; to this purpoſe, ſaith *Paul*, *We all with open face, beholding as in a glaſs, the* 2 Cor. 3. 18 *glory of the Lord, are changed in the ſame image from Glory to Glory*: Chriſt is the Image of his Father, and we are the Images of Chriſt; Chriſt is God's Maſterpiece, and the moſt excellent device, and work, and frame of Heaven that ever was, or ever ſhall be; now Chriſt being the top excellency of

all, he is moſt fit to be the pattern of all Excellencies whatſoever; and therefore he is the Image, the Idea, the Patern, the Platform of all our Sanctification. Come then, O my Soul, *look unto Jeſus*, and look into thy ſelf; yea, and look, and look, till thou art more transformed into his likeneſs: Is it ſo that thou art changed into the ſame Image with Chriſt? Look into his Diſpoſition as it is ſet forth in the Goſpel? Look into his Carriage, look into his Converſation at home and abroad; and then reflecting on thy ſelf; look there, and tell me, canſt thou find in thy ſelf a Diſpoſition ſuitable to his Diſpoſition, a Carriage ſuitable to his Carriage, a Converſation ſuitable to his Converſation? Art thou every way like him in thy meaſure, in Goſpel-allowance, in ſome ſweet Reſemblance? Why then, here's another ground of Hope: O, rejoyce in it, and bleſs God for it.

3. If Chriſt's Life be mine, then ſhall I Admire, Adore, Believe, and Obey this Chriſt. All theſe were the effects of thoſe ſeveral paſſages in Chriſt's Life reſpectively. 1. They admire at his Doctrine
Luk. 4.22. Matth. 15. 31. and Miracles: For his Doctrine; *all bear him witneſs, and wondered at thoſe gracious words which proceeded out of his mouth*: and for his Miracles; *they wondred, and they glorified the God, the God of Iſrael*: yea, ſometimes their Admiration was ſo great, *that they were ſore-amazed in themſelves beyond meaſure, and wondred.*——
Mar. 6.51. Luk 9.43. *They were amazed at the mighty Power of God, and they wondred every one at all things which Jeſus did.* 2. *And as they admired, ſo they adored, there came a Leper and*
Matth. 8.2 *worſhipped him, ſaying, If thou wilt, thou canſt make me*
Matth. 9. 18 *clean*: and there came a Ruler and worſhipped him; ſaying, *My Daughter is even now dead, come lay thy hand*
Matth. 14. 33. *on her, and ſhe ſhall live*; and *they that were in the Ship came and worſhipped, ſaying, Of a truth, thou art the Son of God.* The very worſhipping of Chriſt confeſſeth thus much, that he is the Son of God. 3. And
Mark 9. 23, 24. as they adored, ſo they believed: *If thou canſt believe* (ſaid Chriſt to the Father of the poſſeſſed Child) *all things are poſſible to him that believeth; and ſtraight way he cried out, and ſaid with tears, Lord, I believe, help thou my unbelief.* And when many of his Diſciples fell away, then ſaid Jeſus to the twelve, Will ye alſo go away; *Peter* anſwers for the reſt, *to whom*
John 6.66, 69. *ſhall we go?*———Why Lord, *we believe, and are ſure that thou art the Chriſt, the Son of the living God*; not only worſhipping of Chriſt, but believing in Chriſt is a right acknowledgment that Chriſt is God. 4. And as they believed, ſo they obeyed:
Rom. 6.17. *ye have obeyed from the heart* (ſaid *Paul* to the *Romans*)
Matt. 4.19, 20, 22. *that form of Doctrine which was delivered to you*; no ſooner *Peter* and *Andrew* heard the Voice of Chriſt, *follow me*, but they *left all and followed him*; and no ſooner *James* and *John* heard the ſame Voice of
Matt. 9.9. Chriſt, *follow me*, but they *left all and followed him*;
John 8.31. and no ſooner *Matthew ſitting at the receipt of cuſtom, heard that voice of Chriſt, follow me*, but *he roſe and followed him.* Why *then are ye my Diſciples indeed* (ſaid Chriſt to the believing *Jews*) *if ye continue in my word.* Come than, put thy ſelf, O my Soul, to the Teſt; thou haſt ſeen and heard the wonderful Paſſages of Chriſt's Life; the Baptiſm of Chriſt, the Faſting of Chriſt, the Temptations of Chriſt, the Manifeſtations of Chriſt, the Doctrine of Chriſt, the Miracles of Chriſt, the Holineſs of Chriſt; and is this the iſſue of all? Doſt thou now begin to admire, and adore, and believe, and to obey this Chriſt? Is thy heart warmed? Thy affections kindled? *Forbs* tells us, that the word of God hath three degrees of Operation in the hearts of his choſen, *Firſt it falleth to mens ears as the ſound of many Waters, a mighty, great, and confuſed ſound, and which commonly brings neither Terror, nor Joy, but yet a wondring and acknowledgement of a ſtrange Force, and more than humane Power; this is that effect which many felt, hearing Chriſt, when they were aſtoniſhed at his Doctrine, as teaching with Authority; what manner of Doctrine is this? Never man ſpake*
Mat. 1.22, 27. Luk. 4.32. John 7.46. *like this man: the next effect is the voice of Thunder, which bringeth not only wonder, but fear alſo: not only filleth the ears with ſound, and the heart with aſtoniſhment, but moreover ſhaketh and terrifieth the Conſcience: the third effect is the ſound of harping, while the Word not only raviſheth with Admiration, and ſtriketh the Conſcience with Terror, but alſo, laſtly, filleth it with ſweet Peace and Joy.* In the preſent caſe, give me leave to ask, O my Soul, art thou ſtruck into a maze at the mighty Miracles, and Divine Doctrine of Jeſus Chriſt; Doſt thou fall down and Worſhip him as the Lord, and thy God? Doſt thou believe in him, and rely on him for Life and Salvation? Doſt thou obey him, and follow the Lamb which way ſoever he goes? Doſt thou act from Principles of Grace in newneſs of Life, and holineſs of Converſation? Doſt thou walk anſwerably to the commands of Jeſus Chriſt; or at leaſt is there in thee an earneſt endeavour ſo to walk? and is it the Sorrow of thy Soul, when thou obſerveth thy failings? And doſt thou rejoice in Spirit, when thou art led by the Spirit? Why then, here's another ground of Hope, that Virtue is gone out of Chriſt's Life into thy Soul.

4. If Chriſt's Life be mine, then *I live, yet not I,* Gal. 2.20.
but Chriſt liveth in me. Paul ſpeaks out this evidence, *I am crucified with Chriſt, nevertheleſs I live,* &c. he conjoins the Death of Chriſt, and the Life of Chriſt in one and the ſame Soul; *q. d.* no man knows the benefit of Chriſt's Death, but he that feels the Virtue of Chriſt's Life; there's no aſſurance of Chriſt's dying for us, but as we feel Chriſt living in us; if the power of Chriſt's Death mortifie my Luſts, then the Virtue of Chriſt's Life will quicken my Soul; but what means he by this, *I live, yet not I, but Chriſt liveth in me*? It ſeems ſome Paradox; *I live, yet not I*: but a right Interpretation reconciles all; as this, I live to God, and not unto my ſelf; I live to Chriſt, and not unto the World; I live according to the Will of God, and not after my own Luſt and Fancy; or (as ſome would have it) I live under Grace, and not under the Law. *q. d. Sometimes I lived wholly under the Law, which made me a Perſecutor of the Church of God, which wrought in me all manner of Concupiſcence, and ſlew me; and then I found my ſelf to be dead in Sin; but now I have embraced Chriſt, and am no more the man I was; now I feel Chriſt quickning, ruling, guiding, and ſtrengthning me by his Spirit; now I live ſpiritually and holily, not of my ſelf, but from another*: The very whole of Chriſtians is from Chriſt; Chriſt is both Fountain-filling, and Life-quickning; *I live, yet not I, but Chriſt liveth in me.* Chriſt's Life hath an Influence, Infuſion, Tranſmiſſion into our ſelves in reference to ſpiritual Life: Look as the Heavens by an influence into the Earth, do quicken and enliven the Earth, and make all the Seeds and Roots hidden in the Earth, to revive and put forth themſelves; ſo there is an Influence that goes forth from the Sun of Righteouſneſs into the Souls of Men, reviving and quickning them, and making them of dead, to become living; and of barren, to become
fruitful; *To you ſhall the Sun of Righteouſneſs ariſe with* Matt. 4.2.
healing in his wings, and ye ſhall go forth, and grow up as the Calves of the Stall. O my Soul! queſtion thy ſelf in theſe few particulars; Doſt thou live to God, and not to thy ſelf? Doſt thou live to Chriſt, and not to the World? Doſt thou drive thy life from Chriſt? And hath that life of Chriſt a ſpecial influence into thy Soul? Doſt thou feel Chriſt living in thy Underſtanding and Will, in thy Imagination and Affections, in thy Duties and Services? 1. In thy Underſtanding,

Underſtanding, by prizing the Knowledg of Chriſt, by determining to know nothing in compariſon of Chriſt? 2. In thy Will, by making thy Will free to chuſe and embrace Chriſt; and by making his Will to rule in thy Will? 3. In thy Imagination, by thinking upon him with more frequency and delight; by having more high, and honourable, and ſweeter Apprehenſions of Chriſt than of all the Creatures? 4. In thy Affections, by fearing Chriſt above all earthly Powers, and by loving Chriſt above all earthly Perſons? 5. In thy Duty and Services, by doing all thou doſt in his Name, by his Aſſiſtance, and for his Glory? Why then, here's another ground of thy Hope, ſurely thou haſt thy part in Chriſt's Life.

Away, away with all dejected Doubts, and perplexing Fears! while Chriſt was in *Auguſtin*'s eye, he ſaid, *I dare not deſpond, I know who hath ſaid it, and I dare build upon it; this Anchor of hope thus caſt out, and faſtning upon Chriſt, it would be admirably uſeful when Billows of Temptation beat upon Souls; this Helmet of Hope thus uſed, would keep off many Blows, whereby the comforts of diſtruſtful Spirits are many times ſadly battered.* O my Soul, look to the grounds of thy Hope! if thou findeſt the power of Sin dying in thee, if thou walkeſt as Chriſt walked, if thou admireſt, adoreſt, believeſt, and obeyeſt thy Chriſt; if thou liveſt, and liveſt not, but in deed, and in truth, it is Chriſt that lives in thee; why then thou maiſt comfortably hope and aſſure thy ſelf that Chriſt's habitual Righteouſneſs, and actual holineſs is imputed to thy Juſtification; thou maiſt confidently reſolve that every paſſage of Chriſt's Life (ſo far as Legal or Moral) belongs unto thee. What? Would ever Chriſt have come with his Power againſt the Power of Sin, if he had not meant to reſcue thee? Would Chriſt ever have ſet thee a Copy, and have held thy hand and thy heart, to have writ legibly after him, if he had not meant thee for a *Scribe inſtructed unto the Kingdom of Heaven*? Matth.13. 55. Would Chriſt in his ſeveral actings have ſet himſelf before thee as the Object of Admiration, Adoration, Belief and Obedience, if he had not meant to own thee, and to be owned by thee? Would Chriſt have ever come ſo near to thee, as to have lived in thee, to have been the Soul of thy Soul, and the Life of thy Life, the *All* of thy Underſtanding and Will, Imaginations and Affections, Duties and Services, if he had not purpoſed to have *ſaved thee by his Life*? Rom. 5. 10. Surely *it is good that I both hope, and quietly wait for the Salvation of God.* Lam.3.26. I cannot hope in vain if theſe be the grounds of my hope.

Sect. 5. *Of Believing in Jeſus in that reſpect.*

5. LET us *believe in Jeſus* carrying on the great work of our Salvation in his Life. Many Souls ſtand aloof, not daring to make a particular Application of Chriſt, and his Life to themſelves; but herein is the property of Faith, it brings all home, and makes uſe of whatſoever Chriſt is or does, for himſelf. To ponder Chriſt's Actions during his Life, and the influence of his Actions to all that are his, what is this to me, unleſs I believe my own part in all this? *Oh I dare not believe* (cries many a poor Soul) *it is credible that Jeſus Chriſt the Son of God, the brightneſs of his Father's Glory, the expreſs Image of his Father's Perſon, ſhould be incarnate for me, and lead ſuch a Life upon Earth for my Soul? What! to be baptized, to be tempted, to manifeſt himſelf in his form of Man, to whip the buyers and Sellers out of the Temple, to Preach up and down the Goſpel of the Kingdom, to work Miracles among Men, to ſend abroad his Apoſtles with a Commiſſion to Preach, to invite Sinners to eaſe the burthen of Duties, and in a word, to publiſh the Righteouſneſs of his Nature and Life; and all this, and a thouſand times more than all this, for my Soul? O what am I, or what is my Father's Houſe? If God ſhould let me live one year in Heaven, it were infinite Mercy; but that the God of Heaven ſhould live ſo many years on Earth, and that all that while he ſhould empty himſelf, in Watching, Faſting, Praying, Preaching for my ſake; Oh the depth! Oh the depth! I cannot believe.*

Sweet Soul, be not faithleſs, but believing; I know it is an hard and difficult thing; but to help on a trembling Soul, I ſhall firſt direct, and then encourage.

Firſt for Direction, let Souls be acquainted how to act their Faith on Chriſt in reſpect of his Life. The manner of its proceedings I ſuppoſe are thus: --

1. Faith muſt directly go to Chriſt. Many poor Souls humbled for Sin, and taken off from their own bottom, they run immediately to the promiſe of Pardon, and cloſe with it, and reſt on it, not ſeeking for, or cloſing with Chriſt in the Promiſe; this is a common error among thouſands; but we ſhould obſerve, that the firſt Promiſe that was given, was not a bare word ſimply promiſing Pardon, Peace, or any other Benefit, which God beſtows; but it was a promiſe of Chriſt's Perſon, as overcoming Satan, and purchaſing thoſe benefits, *The Seed of the Woman ſhall bruiſe the Serpents head.* Gen.3.15. So when the Promiſe was renewed to *Abraham*, it was not a bare promiſe of bleſſedneſs and Forgiveneſs, but of *that Seed*, that is, *Chriſt*, Gal. 3. 6. in whom that bleſſedneſs was conveyed; *In thee ſhall all the Nations of the Earth be bleſſed.* Gen. 22. 18. So that *Abraham*'s Faith firſt cloſed with Chriſt in the Promiſe, and therefore he is ſaid to *ſee Chriſt's day and rejoyce* in embracing him. Chriſt in the firſt place, and more immediately, is every where made the thing which Faith embraced to Salvation, and whom it looks unto and reſpects, as it makes us righteous in the ſight of God. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.* Joh. 3.16. —— *I am the reſurrection and the Life, he that believeth in me, tho he were dead, yet ſhall he live.* John 11. 25. —— *And by him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of Moſes.* Acts 13. 39. —— And, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* Acts 16. 31. —— And, *To him give all the Prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of Sins.* Acts 10. 43. And hence it is called *the Faith of Chriſt*, Gal. 2. 16. Phil. 3. 9. Becauſe Chriſt is it whom Faith apprehends immed[illegible] & as for the other Promiſes they depend all on [illegible] *Whoſoever believeth on him ſhall receive remiſſion of Si*[illegible]*eveth on the Son of God ſhall have life everla*[illegible]*y, verily I ſay unto you, he that believeth on me hath everlaſting Life.* Joh. 3.36. Joh. 6.47. O remember this in the firſt place Faith muſt go unto Chriſt; and yet I mean not to Chriſt, as abſtractly and nakedly conſidered; but to Chriſt as compaſs'd with all his Promiſes, Privileges, Benefits.

2. Faith muſt go to Chriſt, as God in the Fleſh. Some make this the difference of Faith's acting betwixt Believers of the New and Old Teſtament: Under the Old Teſtament, when Chriſt was but in the Promiſe, and not as then come in the Fleſh, their Faith had a more uſual recourſe unto God himſelf; as for Chriſt (God man Man-God) they had not ſo diſtinct, but only a confuſed knowledge of him; and therefore we read not ſo frequently and uſually of their recourſe unto him, but only unto God. *O our God, wilt thou not judge them? We know not what to do but our eyes are upon thee.* 2 Chron. 20. 12,20. ——And, *Hear me, O Judah, and ye Inhabitants of Jeruſalem, believe in the Lord your God, ſo ſhall ye be eſtabliſhed.* ——And, *the Lord heard this, and was wrath——becauſe they believed not in God, and truſted not in his Salvation.* Pſal. 78. 21, 22. But now under the new Teſtament, becauſe Chriſt as Mediator, who was promiſed, is come, our Faith more uſually and immediately addreſſeth it ſelf unto Chriſt, as God in the Fleſh, God dwelling in our

Nature is made more familiar to our Faith, than the Perſon of the Father, who is meerly God: God in the Fleſh is more diſtinctly ſet forth in the New Teſtament, and ſo he is more diſtinctly to be apprehended by the Faith of all Believers: *Ye believe in God*, (ſays Chriſt to his Diſciples, whoſe Faith and Opinion of the *Meſſiah* was till Chriſt's Reſurrection of the ſame Elevation with that of the Old Teſta- Joh. 14.1. ment Believers) *Ye believe in God*; but he reſts not there, *believe alſo in me*, make me the Object of your Truſt and Salvation, as well as the Father; *believe alſo in me*, not only ſo, but believe in the firſt place on me. One ſweetly obſerves, that when Faith and Repentance came more narrowly to be diſtinguiſhed by their more immediate Objects, it is laid down Acts 20. 21. thus, *Repentance towards God, and Faith towards our Lord Jeſus Chriſt*; not but that God and Chriſt are Objects of both; but that Chriſt is more immediately the Object of Faith, and God is more immediately the Object of Repentance; ſo that we believe in God through believing in Chriſt firſt; and we turn to Chriſt by turning to God firſt. O remember this! Let our Faith in the more direct and immediate exerciſe of it be pitched upon Chriſt as God in the Fleſh.

3. Faith muſt go to Chriſt as God in the Fleſh, made under the Law: and hence it is, that the Apo- Gal. 4. 4. ſtle joyns theſe together, *God ſent his Son made of a Woman, made under the Law*: If Chriſt had been out of the Compaſs of the Law, his being incarnate, and made of a Woman, had done us no good. Suppoſe one in debt, and danger of the Law, to have a Brother of the ſame Fleſh and Blood, of the ſame Father and Mother; what will this avail, if that ſame Brother will not come under the Law (*i. e.*) become his Surety, and undertake for him? It is our caſe; we are Debtors to God, and there is *an hand-* Col. 2. 14. *writing againſt us, and contrary to us*: Here is a Bond of the Law which we have forfeited; now what will Chriſt avail, if he had not come under the Law, if he had not been our Surety, and undertook for us? Our Faith therefore muſt go to Chriſt as *made under the Law*, not only taking our Nature upon him, but our Debt alſo; our Nature 2 Cor. 5. 21. as Men, and our Debt as ſinful Men: *He hath made himſelf to become ſin for us, who knew no ſin*, (*i. e.*) he made him to be handled as a Sinner for us under the Law, tho he knew no Sin on his part, but continued in all things written in the Book of the Law to do them. If Faith be inquiſitive, when was Chriſt made under the Law? I anſwer, even then when Gal. 5. 3. he was circumciſed: Thus *Paul* proteſts, *I teſtifie to every man that he that is circumciſed, is a debtor to do the whole Law*. Chriſt at his Circumciſion entred into Bond with us, and undertook for us; and therefore then, and not till then, he had his Name given him, *Jeſus a Saviour*: and from that time he was a Debtor Luk. 2.21. *to do the whole Law*. Not only to ſuffer, but alſo to do; for he both ſatisfied the Curſe, and fulfilled the Commandments. O remember this! as Chriſt, and as Chriſt in the Fleſh, ſo Chriſt in the Fleſh made under the Law, is principally to be in the Eye of our Faith. If we put all together, our firſt View of Faith is to *look on Chriſt God in the Fleſh, made under the Law.*

4. Faith going to Chriſt as God in the Fleſh, and as made under the Law, it is principally to look to the end and meaning of Chriſt, as being God in the Fleſh, and as fulfilling the Law.

Now if we would know the meaning of Chriſt in all this, the Apoſtle tells us of a remote, and of a more immediate end.

1. Of a remote end: *God ſent forth his Son made of* Gal. 4. 4, 5. *a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons*. This was Chriſt's meaning, or the remote end of Chriſt. Alas! we were Strangers from the Adoption, and we lay under the Law as Men whom Sentence had paſſed on: Now from this latter we are redeemed; he was under the Law, that we might be redeemed from under the Law; nor is that all; but as we are *redeemed*, ſo are we *adopted the Children of God*: And this end I rather attribute to the Life of Chriſt, *that we might receive the Adoption* (*i. e.*) from the eſtate of Priſoners condemned, that we might be tranſlated into the eſtate of Children adopted. O the Mercy of God! who ever heard of a condemned Man to be afterwards adopted? Would not a condemned Priſoner think himſelf happy to eſcape with Life? But the zeal of the Lord of Hoſts hath performed this; we are in Chriſt both pardoned and adopted; and by this means the Joy and Glory of God's heavenly Inheritance is eſtated upon us: O let our Faith look mainly to this deſign and plot of Chriſt! he was made under the Law, yea, and under the directive part of the Law by his Life; he fulfilled every jot and tittle of the Law by his active obedience, that we might be entitled to Glory; that we might be adopted to the Inheritance of the Saints in Glory.

2. For the more immediate end of Chriſt: the Apoſtle tells us Chriſt was made under the Law, or fulfilled all Righteouſneſs, *that the Law might be ful-* Rom. 8.4. *filled in us*. In Chriſt's Life were we repreſented, and ſo this fulfilling of all Righteouſneſs is accounted ours; *that the Law might be fulfilled in us*. O my Soul, look to this! Herein lies the Pith and the Marrow of thy Juſtification: of thy ſelf thou canſt do nothing that good is; but Chriſt fulfilled the Law in thy ſtead; and if now thou wilt but act, and exerciſe thy Faith, thou mayſt thereby find and feel the Virtue and Efficacy of Chriſt's Righteouſneſs and actual Obedience, flowing into thy own Soul. But here is the queſtion, how ſhould I manage my Faith? Or how ſhould I act it to feel Chriſt's Righteouſneſs *my Righteouſneſs*? I anſwer, 1. Thy way is to diſcover and diſcern this Righteouſneſs of Chriſt, this holy and perfect Life of the Lord Jeſus Chriſt in the whole, and in all the parts of it, as it is laid down in the written Word: Much hath been ſaid of it in thoſe four years of Chriſt's Miniſtry, but eſpecially in the laſt year: I ſhall ſay more anon in our Conformity to Chriſt, whither alſo thou mayſt have recourſe. 2. Thy way is to believe and to receive this diſcovery as ſacred and unqueſtionable in reference to thy own Soul, as intended for thee, for thy uſe and benefit. 3. Thy way is to apprehend, apply, and to improve this diſcovery according to that Judgment and Propoſal, to thoſe uſes, ends and benefits, to which thou believeſt they were deſigned. Yea, but there lies the queſtion, how may that be done? I anſwer,——

1. Setting before thee that diſcovery (that perfect Life of Chriſt in the whole, and all the parts of it) thou muſt firſt endeavour to be deeply humbled for thy great Inconformity thereto in whole, and in part.

1. Still keeping thy Spirit intent on the Pattern, thou muſt quicken, provoke and encreaſe thy ſluggiſh and drowſy Soul with renewed, redoubled Vigilancy and Induſtry, to come up higher towards it, and (if it were poſſible) compleatly to it.

3. Yet having the ſame Diſcovery, Rule and Copy before thee, thou muſt exerciſe Faith thereupon, as that which was performed, and is accepted on thy behalf. And ſo go to God, and there repreſent, offer, and tender Chriſt's holy Life and active Obedience unto him. And that firſt to fill up the defects of thy utmoſt endeavour: Secondly, To put a Righteouſneſs, Price, Value and Worth, upon what thou doſt, and attaineſt to. Thirdly, To make Chriſt's Righteouſneſs thy own, that thou may'ſt ſay with the *Pſalmiſt* in way of Aſſurance, *O God my*

Righteouſneſs. O my Soul, if thou would'ſt thus live by Faith, or thus act thy Faith on Chriſt's Life, Chriſt's Righteouſneſs, Chriſt's Active Obedience; what a bleſſed Life would'ſt thou live? Then mighteſt thou find and feel Chriſt's Righteouſneſs thy Righteouſneſs; I ſay *thy Righteouſneſs* in reſpect of its Efficacy, but not in reſpect of its Formality; for ſo Sinners would be their own Mediators. But of ſome of theſe Particulars I ſhall ſpeak more largely in our conformity to Chriſt's holy Life.

2. For encouragements to bring on Souls thus to believe on Chriſt, conſider,——

1. The fulneſs of this Object: Chriſt's Life is full, it is very comprehenſive, it contains Holineſs, and Happineſs, Sanctification, and Juſtification; if Chriſt's Garments were healing, how much more ſo main and eſſential a part of Chriſt, even the half of Chriſt as it were? For ſo is Chriſt's Life. It is vehemently to be ſuſpected, that the true reaſon why ſo much is ſaid of his Death, and ſo little in compariſon of his Life, it is either becauſe we underſtand not the fulneſs of his Life, or becauſe we are carnal and ſelfiſh, affecting freedom from Hell, more than holineſs on Earth; ſome benefit by Chriſt, more than conformity to Chriſt. O come! ſee the fulneſs of Chriſt's Life: in reference to our Sanctification, was it not an exact model of perfection? A moſt curious Exemplification of God's whole Word? An expreſs Idea, Image, Repreſentation of the whole Mind of God? A full preſident for all others to Walk by, to Work by, to Live by? And in reference to Juſtification, is not Chriſt's Life the object of Faith and Juſtifying? Nay, is not Chriſt's Life the object of juſtifying Faith, as well as Chriſt's Death, Reſurrection, Aſcenſion, Seſſion, Interceſſion? The Aſſertors of Chriſt's active and paſſive Obedience for us, can tell us of two things in the Law intended; one principal, *viz.* Obedience; and another ſecondary, *viz.* Malediction upon ſuppoſition of Diſobedience; ſo that Sin being once committed, there muſt be a double act to Juſtification, the ſuffering of the Curſe, and the fulfilling of Righteouſneſs anew; the one is Satisfaction for the Injury we have done unto God as our Judge; and the other is a performance of a Service which we owe unto God as our Maker. O then, how large, and full, and comprehenſive is this Life of Chriſt?

2. Conſider the Excellency, the Glory of this Object: Chriſt's Life is glorious, and hence it is that the Righteouſneſs of Chriſt is the moſt glorious Garment that ever the Saints of God did wear. It
Marlorat. is *Marlorat*'s ſaying, That *the Church which puts on Chriſt and his Righteouſneſs, is more illuſtrious than the Air is by the Sun. John* thus ſets her out in his Viſi-
Rev.12.1. on; *And there appeared a great wonder in heaven, a woman cloathed with the Sun, and the Moon under her feet.* I take this to be a lofty Poetical Deſcription of Chriſt's imputed Righteouſneſs: imagine a Garment were cut out of the Sun, and put upon us, how glorious ſhould we be? O but the Righteouſneſs of Chriſt is much more glorious: No wonder if the Church cloathed with the Sun, *tread the Moon under her feet,* (*i. e.*) if She trample on all ſublunary things, which are uncertain and changeable as the Moon. *I*
Phil.3.8,9. *count all things but dung* (ſaith *Paul*) *that I may win Chriſt, and be found in him, not having my own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.* When *Paul* compares Chriſt's Righteouſneſs with the Glory of the World, then is the World but Dung. O the Glory, O the Excellency of the Righteouſneſs of Chriſt!

3. Conſider the ſuitableneſs of this Object; Chriſt's Life, and the Virtue of it, is moſt ſuitable to our Condition. Thus I might apply Chriſt to every Condition; if thou art Sick, he is a Phyſitian; if thou feareſt Death, he is the *Way, the Truth, and the Life*; if thou art Hungry, he is the Bread of Life; if thou art Thirſty, he is the Water of Life: But not to inſiſt on theſe Words. It is the daily complaint of the beſt of Saints, *O my Sins! I had thought theſe Sins had been wholly ſubdued, but now I feel they return upon me again*; *now I feel the Springs in the Bottom fill up my Soul again*; *Oh I am weary of my ſelf, and weary of my Life, Oh, what will become of me?* In this caſe now Chriſt's Life is moſt ſuitable, his Righteouſneſs is a continual Righteouſneſs; it is not a Ciſtern, but *Fountain open for thee to waſh in*; *as Sin* Zech. 13, 1.
abounds, ſo *Grace* in this Gift of Righteouſneſs *abounds much more.* Chriſt's Life in this reſpect, is compared to *changes of Garments*: Thou crieſt, *O what ſhall become of me? Oh I feel new Sins, and old Sins committed afreſh*; why, but theſe *changes of Garments* Zech. 3.4.
will hide all thy Sins; if thou art but cloathed with the Robes of Chriſt's Righteouſneſs, there ſhall never enter into the Lords heart one hard thought towards thee of caſting thee off, or taking of Revenge upon any new occaſion or fall into Sin. Why here is the bleſſedneſs of all thoſe that believe. Oh then believe! Say not, *Would Chriſt be incarnate for me? Would he lead ſuch a Life on Earth for my Soul?* Why yes, for thy Soul; never ſpeak of thy Sins, as if they ſhould be any hindrance of thy Faith. If the wicked that apply this Righteouſneſs preſumptuouſly can ſay, *Let us Sin that Grace may abound*, and ſo they make no other uſe of Grace, but to run in debt, and to Sin with a Licenſe; how much rather mayeſt thou ſay on good ground, *Oh let me believe! Oh let me own my Portion in this Righteouſneſs of Chriſt! that as my Sins have abounded, ſo my Love may abound; that as my Sins have been exceeding great, ſo the Lord may be exceeding ſweet; that as my Sins continue and encreaſe, ſo my thankfulneſs to Chriſt, and Glory in God, and triumph over Sin, Death, and the Grave, may alſo encreaſe.* Why thus be encouraged to believe thy part in the Lord Jeſus Chriſt.

Sect. 6. *Of Loving Jeſus in that Reſpect.*

6. LET us *love Jeſus*, as carrying on the great Work of our Salvation for us during his Life. Now what is *Love*, but *a Motion of the Appetite, by which the Soul unites it ſelf to what ſeems fair unto it?* And if ſo, O what a lovely Object is the Life of Chriſt? Who can read over his Life, who can think over his Worthineſs, both in his Perſon, Relations, Actions, and ſeveral Adminiſtrations, and not love him with a ſingular Love? That which ſet the Daughters of *Jeruſalem* in a poſture of ſeeking after Chriſt, was that Deſcription of Chriſt, which the Spouſe made of him; *My beloved is white and* Cant.5.
ruddy, the chiefeſt of ten thouſands, his head is as the moſt 10,11,12
fine Gold, his Locks are buſhy, and black as a Raven; his 13,14,15
eyes are as the eyes of Doves, by the Rivers of water, waſhed with milk, and finely ſet; his cheeks are as a bed of ſpices and ſweet ſhowers; his lips like Lillies dropping ſweet ſmelling myrrh, &c. By theſe are intimated unto us the government of Chriſt, the unſearchable counſels of Chriſt, the pure Nature of Chriſt, without any impurity or uncleanneſs; the gracious Promiſes of Chriſt, the Soul-ſaving inſtructions of Chriſt, the holy Actions and juſt Adminiſtrations of Chriſt, the tender Affections, and amible Smilings of Chriſt, the gracious, inward and wonderful Workings of Chriſt; ſo that he is altogether lovely, or he is compoſed of Loves; from top to toe there is nothing in Chriſt, but it is moſt fair and beautiful, lovely and deſirable.——Now as this Deſcription

enflamed the Daughters of *Jeruſalem*; ſo to act our Loves toward the Lord Jeſus Chriſt, take we a Copy of the Record of the Spirit in Scriptures: ſee what they ſay of Chriſt; this was his own advice, John 5.39. *Search the Scriptures, for ——— they are they which teſtifie of me.*

O my Soul, much hath been ſaid to perſwade thee to Faith; and if now thou believeſt thy part in thoſe ſeveral actings of Chriſt, why let thy Faith take thee by the hand, and lead thee from one Step to another; from his Baptiſm to his Temptations; from his Temptations to his Manifeſtations; and ſo on; Is not here fewel enough for Love to feed upon? Canſt thou read the Hiſtory of Love (for ſuch is the Hiſtory of Chriſt's Life) and not be all on a Flame? Come, read again! there is nothing in Chriſt but 'tis lovely, winning and drawing; as —

1. When he ſaw thee full of Filth, he goes down into the Waters of Baptiſm, that he might prepare a way for the cleanſing of thy defiled and polluted Soul.

2. When he ſaw the Devil ready to ſwallow thee up, or by his baits to draw and drag thy Soul down to Hell, he himſelf enters into the Liſt with the Devil, and he overcomes him, that thou mighteſt overcome, and triumph with Chriſt in his Glory.

3. When he ſaw thee in danger of Death through thy own unbelief, for (*except thou ſaweſt in his hands the print of the Nails, and put thy Finger into the print of the Nails*; except thou hadſt clear Manifeſtations of Chriſt even to thine own Senſe, thou wouldeſt not believe) he condeſcends ſo far to ſuccour thy weakneſs, as to manifeſt himſelf by ſeveral Witneſſes? three in Heaven, and three on Earth; yea, he multiplies his three on Earth to thouſands of thouſands; ſo many were the ſigns witneſſing Chriſt, that the Diſciple which teſtified of them, could ſay, John 21. 25. *If they ſhould be written every one, the world could not contain the Books that ſhould be written.*

4. When he ſaw the buying and ſelling in the Temple, yea, making Merchandize of the Temple it ſelf, I mean of thy Soul, which is the Temple of the Holy Ghoſt? he ſteps in to whip out thoſe Buyers and Sellers, thoſe Luſts and Corruptions: (O cries he) *will you ſell away your Souls for Traſh? O what is a Man profited though he gain the whole World, and loſe his own Soul!*

5. When he ſaw thee like the Horſe and Mule, Prov. 30. 2, 3. *more brutiſh than any Man, not having the underſtanding of a Man; thou neither learnedſt wiſdom, nor hadſt the knowledge of the moſt holy*; he came with his Inſtructions, adding Line unto Line, and Precept on Precept, *teaching and preaching the Goſpel of the Kingdom*; and ſealing his Truths with many Miracles, that thou may'ſt Mat.4.23. believe, *and in believing thou mighteſt have Life through his Name:* And oh! what is this, but to make thee wiſe unto Salvation?

6. When he ſaw thee a ſinner of the Gentiles, a ſtranger from the Common-wealth of *Iſrael*, and without God in the World, he ſent his Apoſtles and Meſſengers abroad, and bad them Preach the Goſpel to thee; *q. d. Go to ſuch a one in the dark corner of the World, an Iſle at ſuch a diſtance from the Nation of the* Jews, *and ſet up my Throne amongſt that People, open the moſt precious Cabinet of my Love there; and amongſt that People, tell ſuch a Soul, that Jeſus Chriſt came into the World to ſave ſinners, of whom he is one.* O Admirable Love!

7. When he ſaw thee caſt down in thy ſelf, and refuſing thy own Mercy, crying and ſaying, *What! is it poſſible that Jeſus Chriſt ſhould ſend a Meſſage to* Mat.10.5, 6. *ſuch a dead Dog as I am? why the Apoſtles Commiſſion ſeems otherwiſe: Go not into the way of the Gentiles, or into any City of the Samaritans enter ye not; but go rather to the loſt ſheep, of the Houſe of* Iſrael, *O I am a loſt ſheep, but not being of the Houſe of* Iſrael, *what hope is there that ever I ſhould be found?* He then appeared, and even then he ſpread his Arms wide to receive thy Soul; he ſatisfied thee then of another Commiſſion given to his Apoſtles; *Go teach all Nations: And he* Mat. 28. 19. *cried even then, Come unto me, thou that art weary and heavy laden with Sin, and I will receive thee into my boſom, and give thee reſt there.*

8. When he ſaw thee in ſuſpence, and heard thy complaint, *But if I come, ſhall I find ſweet welcome? I have heard that his ways are narrow and ſtraight; Oh it is an hard paſſage, and an high aſcent up to Heaven! Many ſeek to enter in, but ſhall not be able: Oh! what* Luk.13. 24. *ſhall become of my poor Soul?* Why then he told thee otherwiſe; that *all his ways were ways of pleaſantneſs,* Prov. 3.17 *and all his paths peace*; he would give thee his Spirit that ſhould bear the weight, and make all light; he would ſweeten the ways of Chriſtianity to thee, that thou ſhouldeſt find by experience, that *his Yoke* Mat. 11. 29. *was eaſie, and his burden was light.*

9. When he ſaw the wretchedneſs of thy Nature, and original pollution, he took upon him thy Nature, and by this means took away thy original ſin. O here is the lovely object! What is it but the abſolute holineſs and perfect purity of the Nature of Chriſt? This is the faireſt Beauty that ever eye beheld; this is that compendium of all Glories: now if *Love* be a motion and union of the Appetite to what is lovely, how ſhouldſt thou flame forth in loves upon the Lord Jeſus Chriſt? this is rendered as the reaſon of thoſe ſparklings, *Thou art fairer then the* Pſal. 45.2. *Children of Men.*

10. When he ſaw thee actually unclean, a tranſgreſſor of the Law in thought, word, and deed; then he ſaid, *Lo, I come to do thy will, O God*; and Heb.10.9. wherefore would he do God's Will, but meerly on thy behalf?

O my Soul, canſt thou read over all theſe paſſages of Love, and doſt thou not yet cry out, *O ſtay me, comfort me; for I am ſick of Love?* Can a man ſtand by an hot and fiery furnace, and never be warmed? Oh for an heart in ſome meaſure anſwerable to theſe Loves! Surely even good natures hate to be in debt for Love; and is there in thee (O my Soul) neither grace nor yet good nature? O, God forbid! awake! awake thy ardent love towards the Lord Jeſus Chriſt! why thou art rock, and not fleſh, if thou beeſt not wounded with theſe heavenly darts; Chriſt loves thee, is not that enough? fervent affection is apt to draw love, where is little or no beauty; and excellent beauty is apt to draw the heart where there is no anſwer of affection at all; but when theſe two meet together, what breaſt can hold againſt them? See, O my Soul, here is the ſum of all the particulars thou haſt heard, *Chriſt loves thee, and Chriſt is lovely*; his heart is ſet upon thee, who is a thouſand times fairer than all the Children of men; doth not this double conſideration, like a mighty loadſtone, ſnatch thy heart unto it, and almoſt draw it forth of thy very breaſt? O ſweet Saviour, thou couldſt ſay, even of thy poor Church (though labouring under many imperfections) *Thou haſt ra-* Cant. 4.9, 10. *viſhed my Heart, my Siſter, my Spouſe, thou haſt raviſhed mine heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my Siſter, my Spouſe? how much better is thy love than wine and the ſmell of thy oyntments than all Spices?* Couldſt thou, O bleſſed Saviour, be ſo taken with the incurious and homely features of the Church, and ſhall not I much more be enamoured with thy abſolute and Divine Beauty? It pleaſed thee, my Lord, out of thy ſweet raviſhments of thy heavenly love, to ſay to thy poor Church, *Turn away thine eyes from me, for they have*

overcome

Cant. 6.5. *overcome me*, but On let me ſay to thee, *Turn thine eyes to me, that they may overcome me*; *my Lord, I would be thus raviſhed, I would be overcome*; *I would be thus out of my ſelf, that I might be all in thee.*

Thus is the Language of true love to Chriſt; but alas, how dully and flatly do I ſpeak it; O my Soul, how art thou out of frame? in creature-communion I uſually feel the warm, and vigorous active, and very ſtrong; but now *thy heart is inditing of a good matterr, thou art ſpeaking of the things which thou haſt made concerning the King*, thy words do almoſt freeze between thy lips; How chill and cold art thou in thy converſes with Jeſus Chriſt? Oh this puts me in mind of my deſerts; ſurely had Chriſt's love been but like this faint and feeble love of mine, I had been a damned wretch without all hope: O Chriſt, I am aſhamed, that I love thee ſo little; I perceive thy loves are great by all thoſe actings in thy life; come blow upon *my Garden*, perſwade me by the Spirit that I may *love* thee much; *many ſins are forgiven me*, O that I may *love thee much*!

Sect 7. *Of Joying in Jeſus in that reſpect.*

7. Let us *Joy in Jeſus*, as carrying on the great work of our Salvation for us, during his Life. But what is there in Chriſt's life, or in all the Paſſages of his life, to ſtir up Joy? I anſwer, all his life, and all the paſſages of his life; if rightly appylied, are excellent matter for the ſtirring up of this Affection: indeed the main of the work is in the appllicetion of Chriſt's life; if ever we rejoice ſpiritual in Chriſt, we muſt bring together the object and the faculty: and this union of the object and the faculty is uſually wrought bycontemplation, or by confidence, or by fruition I? ſhall but a while inſiſt on theſe, that we may comeup at laſt to rejoice in Chriſt, yea, if it were poſſibleto rejoyce, and again rejoyce.

1. Let us contemplate on this life of Chriſt, let us think of it in our minds; there is a kind of delight in knowing ſome things ſpeculatively, which we would abhor to know experimentally; and therefore the Devil's firſt temptation was drawn from the knowledg of evil, as well as good; he knew that the mind of Man would receive content in the underſtanding of that, which in it's own nature had no perfection at all; now if there be a delight in the contemplation of evil how much more in the contemplation of that which is good? And is not the life of Chriſt, the Graces, the Virtues, the holy Actions, the dear Affections of Jeſus Chriſt to usward, good, and very good? Come then, ſtir up our memories, let us be ſetled men; let us ſpend our frequent thoughts upon this bleſſed Object; the reaſon we miſs of our joys, is, becauſe we are ſo little in contemplations of our Chriſt. It is ſaid that *he pities us in our ſorrows*; *but he delights in us, when we delight in him.* Certainly he would have us to delight in him, and to that purpoſe he way-lays our thoughts, that whereſoever we look, we ſhall ſtill, think on him: O my Soul, caſt thine eyes which way thou wilt, and thou ſhalt hardly look on any thing, but Chriſt Jeſus hath taken the name of that very thing upon himſelf. What, is it day? Mal. 4. 2. and doſt thou behold the Sun? He is called *the Sun of righteouſneſs*: Or, is it night? and doſt thou behold the Stars? He is called *a Star*: *There ſhall come* Num. 24. 17, 19. *a Star out of Jacob*——————*out of Jacob ſhall he come that ſhall have dominion.* Or, is it Morning? and and doſt thou behold the Morning-ſtar? He is called the *bright morning-ſtar* Rev. 22. 16. Or, is it Noon? and doſt thou behold clear light all the world over John 1.7, 8, 9. in thy Hemiſphere? He is called *the light*, and *that light, that lighteth every man that cometh into the World.* Or, to come a little nearer; if thou lookeſt on the earth, and takeſt a view of theCeartures about thee, ſeeſt thou the ſilly ſheep; He is called a ſheep *as a ſheep before her ſhearer is dumb, ſo he openeth not his mouth*; Iſa. 53. 7. Or ſeeſt thou a Lamb bleating after the harmleſs Sheep? He is called a Lamb; *Behold the Lamb of God which taketh away the ſins of the world*: Joh 1. 29. Seeſt thou a Shepherd watching over his flock, by day or night? He is called a Shepherd; *I am the good Shepherd, and know my ſheep, and am known of mine*: Joh. 10. 14. Or ſeeſt thou a Fountain, Rivers, Waters? He is called a Fountain: *In that day there ſhall be a Fountain opened to the Houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs*: Zech. 13. 1. Or ſeeſt thou a Tree good for Food, or pleaſant to the eye? He is called *the Tree of Life*: Prov. 3. 18. and, *as the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons.* Cant. 2. 3. Seeſt thou a Roſe, a Lilly, any fair Flower in a Garden? He is called a Roſe, a Lilly; *I am the Roſe of Sharon, and the Lilly of the Valleys*: Cant. 2. 1. Or to come a little nearer yet; Art thou within doors? *I am the door, by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and ſhall find paſture.* Joh. 10. 9. Art thou adorning thy ſelf, and takeſt a view of thy Garments; He is called a Garment: *Put ye on the Lord Jeſus Chriſt.* Rom 13. 14. Art thou eating meat, and takeſt a view of what is on thy Table; He is called *Bread*: *The bread of God, true bread from Heaven, the bread of life, the living bread which came down from Heaven.* John 6. 32, 35, 51. Why thus Chriſt way-lays our thoughts, that whereſoever we look, we ſhould ever think of Chriſt.—Now theſe thoughts or contemplations of Chriſt, are they that bring together the object and the faculty of joy: I cannot think of Chriſt, or the life of Chriſt, of Chriſt preaching, or of Chriſt preached, but I muſt rejoyce in Chriſt; as ſometimes the Apoſtle ſaid, *Chriſt is preached, whether in pretence or truth, I matter not*; *but that he is preached, I therein do rejoyce, yea and will rejoyce.* Phil. 1. 18.

2. Let us conſider in Chriſt, let us upon good grounds hope our ſhare and intereſt in the Life of Chriſt: O this would ſtrengthen our joy, yea fill us with joy unſpeakable and glorious; where true joy is, there is firſt a thinking of the good in our mind; and ſecondly, an expecting of it in our heart; hence it is, that whatſoever doth encourage our hope, the ſame doth enlarge our delight; the Apoſtle joyns both theſe together: *Rejoyoe in hope*: Rom. 12. 12. Hope and Joy go both together; if I have but aſſured hope that Chriſt's life is mine, I cannot but rejoyce therein: on the contrary, if my hope fluctuate, if I am but uncertain, if I look on the influence and benefits of Chriſt's life as only poſſibly mine, and no further; then is my comfort but unſtable and weak. Sometimes we find Chriſt compared to a rich Store-houſe: *In him* (ſaith the Apoſtle) *are hid all the treaſures of wiſdom and knowledg*; Col. 2. 3. But alas, what am I richer for all his treaſures, if I have no claim thereto, or intereſt therein? Or what can I joy in another's riches, when I my ſelf am *wretched, and miſerable, and poor, and blind, and naked*? Look to this, O my ſoul; peruſe again and again thy grounds of hope as afore laid down; do not ſlightly run them over; thou canſt not be too ſure of Chriſt: Thou readeſt in the Goſpel this and that paſſage of thy Jeſus, Canſt thou lay thine hand on every Line, and ſay *this paſſage is mine? this Sermon was preached, and this miracle was wrought for me, that I might believe, and that in believing I might have life through his Name*; O then how ſhouldſt thou but rejoyce? When *Zacheus* in the Sycamore Tree heard but Chriſt's voice, *Zacheus make haſt and come down*; *for to day I* Luke 19. 5, 6. *muſt abide in thy houſe.* O what haſt made *Zacheus* to receive Chriſt! he came down haſtily, and received him Joyfully. This offer of Chriſt to *Zacheus* is thine as well as his, if thy hope be right; *Come down poor Soul* (ſaith Chriſt) *this day muſt I abide in thy houſe*

O

O then what joy ſhould there be in thy heart when Chriſt comes in, or when thou feeleſt Chriſt come in! *The friend of the Bridegroom rejoyceth greatly becauſe* John 3.29 *of the Bridegroom's voice?* How much more may the Bride her ſelf rejoyce.

3. Let us come up to more, and more, and more fruition of Chriſt; all other things work our delight but as they look towards this; now in this fruition of Chriſt are contained theſe things: Firſt a propriety unto Chriſt; for as a ſick man doth not feel the joy of a ſound man's health, ſo neither doth a ſtranger to Chriſt feel the joy of a believer in Chriſt: How ſhould he joy in Chriſt that can make no claim to him in the leaſt degree? But to that we have ſpoken. Secondly, a poſſeſſion of Chriſt; this exceedingly enlargeth our joy. O how ſweet was Chriſt to the Spouſe, when ſhe could ſay, *I am my Beloved's and my Beloved is mine*; *he feedeth among the Lillies*, *q. d.* Cant. 6. 3. we have took poſſeſſion of each other; he is mine through faith, and I am his through love; we are both ſo knit by an inſeparable union, that nothing ſhall be able to ſeparate us two; *he feedeth among the Lillies*; he refreſheth himſelf and his Saints, by his union and communion with them; many are taken up with the joy and comfort of outward poſſeſſions, but Chriſt is better than all; in one Chriſt is comprized every ſcattered comfort here below: *Chriſt mine* (ſaith the ſoul) *and all mine.* 3. An accommodation of Chriſt to the ſoul; and this it is that compleats our joy: It is not bear poſſeſſion of Chriſt which bringeth real delight; but an applying of Chriſt unto that end and purpoſe for which he was appointed: It is not the having of Chriſt, but the uſing of Chriſt, which makes him beneficial. O the uſefulneſs of Chriſt to all believing Souls! The Scriptures are full of this; as appears by all his Titles in Scripture: He is *our life, our light, our bread, our water, our milk, our wine*; *his fleſh is meat indeed, and his blood is drink indeed*: he is our father, our brother, our friend, our husband, our King, our Prieſt, our Prophet: he is our juſtification, our ſanctification, our wiſdom our redemption: he is our peace, our mediation, our atonement, our reconciliation, our *all in all.* Alas! I look on my ſelf, and I ſee I am nothing, I have nothing without Jeſus Chriſt; here's a temptation, I cannot reſiſt it, here's a corruption, I cannot overcome; here's a perſecution, I cannot down with it: well, but Chriſt is mine, I have intereſt in Chriſt, and I have poſſeſſion of Chriſt, and I find enough in Chriſt to ſupply all my wants; he was ſet up on purpoſe to give me grace, and to renew my ſtrength, ſo that if I make my application to Chriſt, *I can do all things*, Phil. 4. 13. *I can ſuffer the loſs of all things*, Phil. 3. 8. I can conquer all things, *Nay, in all things be more than a conquerour through him that loves me*, Rom. 8. 37. Oh the joy now that this accommodation brings to my ſoul! I ſee it is nothing but Chriſt, and therefore I cannot but rejoyce in this Chriſt, or I muſt rejoyce in nothing at all: Surely *we are the* Phil. 3. 3. *Circumciſion which rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.*

O my ſoul! where is thy faculty of joy? come bring it to this bleſſed Object, the Lord Jeſus Chriſt: If thou knoweſt not how, firſt contemplate on Chriſt; think on thoſe ſeveral paſſages in his life; thoſe that lived with him, and ſtood by to ſee them, it is ſaid Luke 13. 17. of them, that *they all rejoyced for the glorious things that were done by him.* Or if thy heart be ſo dull and heavy, that this will not raiſe it up, then look to thy grounds of hope and confidence in Chriſt: ſo long as thou doubteſt of him, or of thy intereſt in him, how ſhouldſt thou rejoyce or be cheerful in thy ſpirit? The poor man could not ſpeak it without tears, *Lord, I* Mar. 9. 24. *believe, help thou my unbelief*; a believing unbelief, a wavering, ſtaggering, trembling faith, cannot be without ſome wounds in ſpirit: O be confident, and this will make thee cheerful; or if yet thou feeleſt not this affection to ſtir, aſpire to fruition, yea to more and more fruition of Chriſt, and union with Chriſt; and to that purpoſe conſider thy propriety to Chriſt, thy poſſeſſion of Chriſt, and the accommodation or uſefulneſs of Chriſt to thy condition, whatſoever it is. What? will not theſe things move thy ſpiritual delight? Canſt thou not hear Chriſt ſay; *All I am is thine, and all I have done is thine, for thy uſe, and for thy benefit.* And doth not thy heart leap within thee at each word? O my Soul, I cannot but check thee for thy deadneſs: it is ſaid, that when *Chriſt was at the deſcent of the Mount of Olives,* Luke 19. 37. *that the whole multitude of the Diſciples began to rejoyce, and praiſe God with a loud voice, for all the mighty works that they had ſeen.* What? a multitude of Diſciples rejoycing in Chriſt's Acts? And art not thou one amongſt the Multitude? If thou art a Diſciple, rejoyce thou: ſurely it concerns thee as much as them; and therefore rejoyce, lift up thy voice in Harmony with the reſt, *rejoyce, and again rejoyce.*

Sect. 8. *Of calling on Jeſus in that reſpect.*

8. LET us *call on Jeſus*, or on God the Father in and through Jeſus. Thus we read, that *looking up to Jeſus*, or lifting up the eyes to Jeſus, goes alſo for Prayer in Gods Book: *My prayer will I direct to thee* (ſaith *David*) *and will look up*, and *mine eyes fail with looking upwards.* Pſal. 5. 3. Pſal. 69. 3. Faith in prayer will often come out at the eye in lieu of another door; our affections will often break out at the window, when the door is cloſed. Thus *Stephen look'd up to Heaven*; he ſent a Poſt, a greedy, pitiful and hungry look up to Jeſus Chriſt out at the window, at the neareſt paſſage, to tell him that a poor friend was coming to him: why thus let us *look up to Jeſus* by Acts 7. 55. calling on him: Now this calling on him contains Prayer and Praiſe.

1. We muſt pray that all theſe tranſactions of Jeſus during his Life, or during his Miniſtry upon earth, may be ours: we hope it is ſo, and we believe it to be ſo: but for all that, we muſt pray that it may be ſo. There is no contradiction betwixt Hope, and Faith, and Prayer, but rather a concatenation: *Lord, I believe, yet help my unbelief*; Mark. 9. 24. or, *be it to me according to my Faith, how weak ſoever*: it will bear that ſenſe.

2. We muſt praiſe God for all thoſe paſſages in Chriſt's life. Thus did the multitude; *they praiſed God with a loud voice, for all the mighty works that they had ſeen*; *ſaying, bleſſed be the King that comes in the name of the Lord, peace in heaven, and glory in the higheſt!* Luke 19. 37, 38. What (my Soul) hath Chriſt done all this for thee? was he made under the Law, to redeem thy ſoul, and adopt thee for his Son, to the inheritance of Heaven? Came he down from Heaven, and travelled he ſo many miles on earth to woo and win thy heart? Spent he ſo many Sermons, and ſo many Miracles to work thee into Faith? O how ſhouldſt thou bleſs, and prize, and magnifie his Name? how ſhouldſt thou break out into that bleſſed Hymn, *To him that loved us, and hath made us Kings and Prieſts unto God, and his Father, to him be* Rev. 1. 5, 6 *Glory and Dominion for ever, and ever Amen.*

Sect. 9. *Of conforming to Jeſus in that reſpect.*

9. LET us *conform to Jeſus*, as he acted for us in his Life. *Looking to Jeſus* intends this eſpecially: we muſt look as one looks to his pattern; as Mariners at Sea, that they may run a right courſe,

keep an eye on that Ship that bears the Light: ſo in the Race that is ſet before us, we muſt have our eye on Jeſus, our bleſſed Pattern. This muſt be our conſtant Query, *Is this the courſe that Jeſus ſteered*? Or that I may enlarge,———

In this Particular I ſhall examine theſe three Queries: 1. Wherein we muſt conform? 2. Why we muſt conform? 3. How we muſt conform to this Life of Jeſus?

For the firſt, wherein we muſt conform? I anſwer;

1. Negatively: we muſt not, cannot conform to Chriſt in thoſe works proper to his God-head; as in working Miracles. I deny not but that the works of Miracles were by way of priviledge, and temporary diſpenſation granted to the Apoſtles, and ſome others; but this was but for Miniſtry and Service, not for their Sanctity or Salvation: nor muſt we conform to Chriſt in thoſe works of mediation, as in redeeming ſouls, in ſatisfying Divine Juſtice for our ſin: *No man can redeem his Brother,* Pſal. 49.7. *nor give to God a ranſom for him. There is but one Mediator between God and man, the man Chriſt Jeſus*: Nor muſt we conform to Chriſt in thoſe works of his Government, and influence into his Church; as in diſpenſing of his Spirit, in quickning of his Word, in ſubduing of his Enemies, in collecting of his Members; all theſe are perſonal Honours, which belong unto Chriſt, as he is Head of the Church; and to theſe works, if we ſhould endeavour to conform, we ſhould crack our Sinews, diſſolve our ſilver Cords, and never the nearer,——Nor need we to conform to Chriſt in ſome other Particulars? in his voluntary Poverty; *he became poor for our ſakes*, 2 Cor. 8. 9. In his Ceremonial performances, as in going up to *Jeruſalem* at the Feaſts; in his perpetual grave Deportment; we never read that Jeſus laughed; and but once or twice that he rejoyced in Spirit. Alas! the Declenſions of our Natures cannot come up to this Pattern; nor do I look at theſe paſſages as any acts of moral Obedience at all.

2. Affirmatively, or Poſitively; we muſt conform to Chriſt's Life.

1. In reſpect of his Judgment, Will, Affections, Compaſſions. Look we at his Spirit, obſerve what mind was in Jeſus Chriſt, and therein do we endeavour to conform: *Let the ſame mind be in you* (ſaith the Apoſtle) *which was in Chriſt*, Phil, 2. 5. And Phil. 2. 5. 1 Cor. 2. 16. *we have the mind of Chriſt* (ſaith the Apoſtle) 1. Cor. 2. 16,

2. In reſpect of his Virtues, Graces, habitual Matth. 11 29. Holineſs. *Learn of me* (ſaith Chriſt) *for I am meek and lowly in heart*: Chriſt was of a meek and gentle 2 Cor. 10. 2. Spirit, *I beſeech you, by the meekneſs and gentleneſs of Chriſt*, ſaith *Paul*. And Chriſt was of an humble Phil. 2. 6, 7 and lowly Spirit. Being *in the form of God, he thought it no robbery to be equal with God*; *yet he made himſelf of no reputation, and took upon him the form of a Servant*. I might inſtance in all other Graces; for he had them all in fulneſs: *And of his fulneſs have all we received,* Joh. 1. 16. *Grace for Grace.*

3. In reſpect of his Words, Talk, ſpiritual and heavenly Language. The very Officers of the Joh 7. 45. Prieſts could ſay of Chriſt, *Never man ſpake like this man*; and ſometimes they *all wondered at the gracious* Luk. 4. 22. *words which proceeded out of his mouth*: He never ſinned in Words; *neither was guile found in his mouth*; 1 Pet. 2. 22, 23. *who, when he was reviled, reviled not again*: The Apoſtle ſpeaking thus of Chriſt, he tells us, that Ver. 21. herein *Chriſt left us an example, that we ſhould follow his ſteps.*

4. In reſpect of his Carriage, Converſation, Cloſe-walking with God. The Apoſtle ſets forth Heb. 7. 26. Chriſt as an high Prieſt, who *was holy, harmleſs, undefiled, and ſeparate from ſinners*: and in like manner, ſaith *Peter*, *Ye are a choſen generation, a royal Prieſt-* 1 Pet. 2. 9 *hood, an holy nation, a peculiar people, that ye ſhould ſhew forth the virtues of him, who hath called you out of darkneſs into his marvellous light*: that he ſhould ſhew forth the Virtue [(*i. e.*) that in your Lives and Converſations you ſhould expreſs thoſe Graces and Virtues which were ſo eminent and exemplary in Jeſus Chriſt; that you ſhould not only have them, but that you ſhould hold them forth? ἐξαγγελων, the word ſignifies properly to *Preach*; ſo clearly ſhould we expreſs the Virtues of Chriſt, as if our lives were ſo many Sermons of the Life of Chriſt.

In reſpect of all his Acts, Practices, Duties of moral Obedience; we find in the Life of Chriſt many particular Carriages, and Acts of Obedience to his heavenly Father; whereof ſome were moral, and ſome ceremonial: now all theſe are not for our Imitation, but only ſuch moral Acts, as concerning which, we have both his Pattern and Precept. Come, let us mark this one Rule, and we need no more; *Whatſoever he commanded, and whatſoever he did, of preciſe Morality, we are therein bound to follow his ſteps.* I joyn together his Commands and Deeds, becauſe in thoſe things which he did, but commands not, we need not to conform; but in thoſe things which he both did and commanded, we are bound to follow him; in ſuch a caſe his Laws and Practice differ, but as a Map and Guide, a Law, a Judge, a Rule, and Precedent.

In reſpect of all theſe particulars, and eſpecially in reſpect of Chriſt's moral Obedience, the whole Life of Chriſt was a Diſcipline, a living, ſhining, and exemplary precept unto men; and hence it is that we find ſuch names given to him in Scripture, as ſignifies not only Preheminence, but exemplarineſs; thus he was called a *Prince*, Dan. 9. 25. *a Leader*, Iſa. 55. 4. *a Governour*, Matth. 2. 6. *a Captain*, 2. 10. *a chief Shepherd*, 1 Pet. 5. 4 *a forerunner or conduct into Glory.* Heb. 2. 20. *a light to the Jews*, Exod. 13. 21. *a light to the Gentiles*, Luke 2. 3. *a light to every man that entreth into the World*, Iohn 1. 9. All which Titles, as they declared his Dignity, ſo his Examplarineſs, that he was the Author and Pattern of Holineſs to his People. And as for all other Saints, tho they are imitable, yet with Limitation unto him, only ſo far as they expreſs his Life in their Converſation: *Be ye followers* 1 Cor. 11. 1. *of me, even as I am of Chriſt.*

For the ſecond; why we muſt conform? Upon what Motives? I anſwer, 1. Becauſe Chriſt hath done and and ſuffered very much to that end and purpoſe? Sometimes I have wondered why Chriſt would do ſo much, and ſuffer ſo much as the Evangeliſts in their Hiſtories relate. This I believe, that Jeſus was perfect God, and perfect Man; and that every Action of his Life, and but one hour of his Paſſion and Death, might have been ſatisfactory, and enough for the Expiation and Reconcilement of ten thouſand Worlds; but now I am anſwered, that all thoſe inſtances of Holineſs, and all thoſe kinds of Virtues, and all thoſe degrees of Paſſion, and all that effuſion of his Blood, was partly on this account, that he might become an example to us, that he might ſhine to all the Ages and Generations, of the World, and to be a Guiding Star, and a Pillar of Fire to them in their Journey towards Heaven: O my Soul, how doth this call on thee to conform to Chriſt? What? That a ſmaller expence ſhould be enough to thy Juſtification, and yet that the whole Magazine ſhould not procure thy Sanctification? That at the leſſer ſum of Obedience God might have pardoned thy Sin, and yet at a greater ſum thou wilt not ſo much as imitate his Holineſs? In a dark Night, if an *Ignis Fatuus* go before thee, thou are ſo amuzed with that little Flame, that thou art apt to follow it, and loſe thy ſelf; and wilt thou not follow the Glories of the Sun of Righteouſneſs, who by ſo many inſtances calls upon thee, and who will guide thee into ſafety, and ſecure thee againſt all imaginable dangers? God forbid! If it had not been for thy imitation, I cannot think that Chriſt would have lived on earth ſo many years, to have done ſo many gracious and meritorious works. O think of this!

2. Becauſe Chriſt is the beſt and higheſt Exemplar of holineſs that ever the world ever had: hence we muſt needs conſorm to Chriſt (as the Apoſtle Rom.8.29 argues) becauſe *he is the firſt born among many Brethren*; the firſt in every kind is propounded as a pattern to the reſt; now Chriſt is the firſt born. Chriſt is the head of all the predeſtinate, as the firſt-born was wont to be the head in all Families. The old ſaying is, *Regis ad examplar, &c.* A very deformity was ſometimes counted an honour, if it were in imitation of the Prince. It is ſtoried of *Nero*, that having a wry neck, there was ſuch an ambition in men to follow the Court, that it became the faſhion and gallantry of thoſe times, to hold their Necks awry; And ſhall not Chriſt, the King of Saints, be much more imitated by his Saints? Chriſt is *the head of the* Col. 1.18. *body, the beginning, the firſt born from the dead. in all things he hath the preheminence*; and the rule is general, that, *that which is firſt and beſt in any kind, is the rule and meaſure of all the reſt.* Why ſuch is Chriſt; O then let him be the guide of our life, and of our manners.

3. Becauſe Chriſt doth not only give us an example, but he doth cheriſh, ſuccour, and aſſiſt us by its eaſineſs, complacency and proportion to us. Some ſweetly obſerve, that *Chriſt's piety* (which we muſt imitate) *was even, conſtant, unblameable, complying with civil ſociety, without any affrightment of precedent, or without any prodigious inſtances of actions, greater than the imitation of men.* We are not commanded to imitate a life, whoſe ſtory tells us of extaſies in prayer, of abſtractions of ſenſes, of extraordinary faſtings to the weakning of our ſpirits; and diſabling of all animal operations; no, no; but a life of juſtice, and temperance, and charity, and Piety, and Juſtice, and devotion; ſuch a life as without which humane ſociety cannot be conſerved; -And it is very remarkable, that beſides the eaſineſs of this imitation, there is a virtue and efficacy in the life of Chriſt; a merit, and impetration in the ſeveral paſſages of Chriſt's life, to work out our imitation of him. In the *Bohemian* Hiſtory it is reported that *Winceſlaus* their King, one Winter's night going to his devotion in a remote Church, his ſervant *Podavivus*, who waited on his Maſter, and endeavoured to imitate his Maſter's piety, he began to faint through the violence of the ſnow and cold; at laſt the King commanded him, to follow him, and to ſet his feet into the ſame footſteps which his feet ſhould mark, and ſet down for him; the ſervant did ſo, and preſently he fancied a cure: Thus Chriſt deals with us; it may be we think our way to Heaven is troubleſome, obſcure, and full of objection; well, ſaith Chriſt, *But mark my footſteps; come on, and tread where I have ſtood, and you ſhall find the virtue of my example will make all ſmooth and eaſie; you ſhall find the comforts of my company, you ſhall feel the virtue and influence of a perpetual guide.*

4. Becauſe Chriſt in his word hath commanded Matt. 11. 19. us to follow his ſteps; *Learn of me, for I am meek and and lowly in heart; and ye call me Maſter, and Lord,* John 13. 13,14,15. *and ye ſay well, for ſo I am; if I then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh one another's feet, for I have given you an example, that ye* Col.3. 12, 13. *ſhould do as I have done to you.* ——— *Put on therefore bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiveing one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* ——— *And* 1 Pet. 15, 16, *as he which hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, Be ye holy, for I am holy.* ——— Againſt this ſome object, How can we be holy as Chriſt is holy? Firſt, the thing is impoſſible; and ſecondly, if we could, there would be no need of Chriſt. But I anſwer to the firſt; the thing if rightly underſtood, is not impoſſible; we are commanded to be holy as Chriſt is holy, not in reſpect of equality, as if our holineſs muſt be of the ſame compaſs with the holineſs of Chriſt; but in reſpect of quality, our holineſs muſt be of the ſame ſtamp, and truth, as the holineſs of Chriſt; as when the Apoſtle ſaith, *That we muſt love our Neighbour as our* Rom.13.9 *ſelf*; the meaning is, not that our love to our Neighbour ſhould be Mathematically equal to the love of our ſelf, for the Law doth allow of degrees in love, according to the degrees of relation in the thing beloved. *Do good unto all Men, ſpecially to thoſe of* Rom.12.9 *the Houſhold of faith*; Love to a friend may ſafely be greater than love to a ſtranger; or love to a Wife or Child, may ſafely be greater than to a Friend; yet in all our love to others, it muſt be of the ſelf-ſame nature, as true, as real, as cordial, as ſincere, as ſolid as that to our ſelves; *We muſt love our neighour as our ſelves* (*i. e.*) unfeignedly, and without diſſimulation. — Again, I anſwer to the ſecond, Chriſt is needful, notwithſtanding our utmoſt holineſs, in two reſpects. 1. Becauſe we cannot come to full and perfect holineſs, and ſo his grace is requiſite to pardon and cover our failings. 2. Becauſe that which we do attain unto, it is not of, or from our ſelves, and ſo his ſpirit is requiſite to ſtrengthen us unto his ſervice. We muſt be holy as Chriſt is holy, yet ſtill we muſt look at the holineſs of Chriſt, as the ſun, and root, and fountain; and that our holineſs is but as a beam of that ſun, but as a branch of that root, but as a ſtream of that fountain.

For the third, How we muſt conform to this life? I anſwer:

1. Let us frame to our ſelves ſome Idea of Chriſt, let us ſet before us the life of Chriſt in the whole, and all the parts of it, as we find it recorded in God's Book. It would be a large Picture if I ſhould draw it to the full; but for a taſte I ſhall give it in few lines. Now then ſetting aſide the conſideration of Chriſt as God, or as Mediator, or as Head of his Church.

1. I look at the mind of Chriſt, at his judgment, will, affections; ſuch as love, Joy, delight, and the reſt; and eſpecially at the compaſſions of Jeſus Chriſt. O the dear affections and compaſſions which Chriſt had towards the ſons of Men! this was his errand from Heaven, and while he was upon the earth he was ever acting it, I mean his pitifulneſs, I mean his affections, and compaſſion *in healing broken hearts*; Luke 4. 18. ſo the Pſalmiſt, *He healeth the broken in heart, and* Pſal. 147. 3. *bindeth up their wounds*; it is ſpoken after the manner of a Chirurgion, he had a tender heart towards all broken hearts; he endeavoured to put all broken bones into their native place again; nor ſpeak I thus only of him in reſpect of his Office; but as he was man, he had in him ſuch *a mind*, that he could not but compaſſionate all in miſery; O what bowels! what ſtirrings, and boylings, and wreſtlings of a pained heart, touched with ſorrow, was ever, upon occaſion, in Jeſus Chriſt? Peruſe theſe Texts; and *Jeſus went forth, and ſaw a great multitude, and he was* Matt.14.1 *moved with compaſſion towards them, and he healed their* Mar.6.34. *ſick* ——— Mar.1.40, 41. *And Jeſus when he came out, ſaw much People, and was moved with compaſſion towards them, becauſe they were as ſheep not having a ſhepherd.* ——— Matt. 15. 32.

And there came a leper to him, and kneeling down to him, and ſaying to him, If thou wilt, thou canſt make me clean; and Jeſus moved with compaſſion, put forth his hand, and Matt. 15. 32. *touched him, ſaying, I will, be thou clean.*——*Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude.* And for the two blind men that cried out, *Have mercy on us, O Lord, thou ſon of David,* Matt. 20. 34. it is ſaid, that *Jeſus ſtood ſtill,*——and *he had compaſſion on them, and touched their eyes.* And the poor Pro- Luke 15. 20. digal returning, *When he was yet a great way off, his Father ſaw him, and had compaſſion, and ran and fell on his neck and kiſſed him.* How ſweet is this laſt Inſtance! that our ſenſe of ſinful weakneſs, ſhould be ſorrow and pain to the bowels and heart of Jeſus Chriſt! You that are Parents of young Children, let me put the caſe; if ſome of you ſtanding in the relation of a Father, ſhould ſee his Child ſweat, and wreſtle under an over-load, till his back were almoſt broken, and that you ſhould hear him cry, *Oh I am gone, I faint, I ſink, I dye*; would not your bowels be moved to pity? and would not your hands be ſtretched out to help? Or if ſome of you ſtanding in the relation of a Mother, ſhould ſee your ſucking Child fallen into a pit, and wreſtling with the water, and crying for help, would you not ſtir, nor be moved in heart, nor run to deliver the Child from being drowned? Surely you would, and yet all this pity and compaſſion of yours is but a ſhadow of the compaſſions and dear affections, that were, and that are in the heart of Jeſus Chriſt; O he had a mind devoid of ſin, and therefore it could not but be full of pity, mercy, and tender bowels of compaſſion.

2. I look at the grace in Chriſt; O he was full of grace, yea, full of all the graces of the Spirit; *A* Cant. 1. 13, 14. *bundle of Myrrh, is my well-beloved to me:*——*My Beloved is unto me as a cluſter of camphire in the vineyards of Engedi:* a bundle of Myrrh, and a cluſter of Camphire denote all the graces of the Spirit; as many flowers are bound together in a Noſegay, ſo the variety of the graces of the Spirit, concenter'd in the heart of Jeſus Chriſt, *ex. gr.*

Matt. 21. 5. 1. In him was meekneſs, *He cometh unto the meek*: He had a ſweet command and moderation of his anger; he was meek as *Moſes*, nay, tho' *Moſes* was very Num. 12. 3. meek, *and very meek above all the men that were upon the face of the earth,* yet Chriſt's meekneſs exceeded *Moſes's*, as the body doth exceed the ſhadow.

2. In him was humility, he ſaved not the world by his power, but by his humility; in his incarnation, Chriſt would be humble; and therefore he was born of a poor Virgin, in a common Inn; in his life, his way on earth was a continual lecture of humility; a little before his death he gave ſuch an example of hu- John 13. 5. mility as never was the like, *He poured water into a baſon, and began to waſh the diſciples feet.* O ye Apoſtles, why tremble ye not at the wonderful ſight of this ſo great humility? *Peter*, what doſt thou? wilt thou ever yield that this Lord of Majeſty ſhould waſh thy feet? Methinks I hear *Peter*, ſaying, *What Lord, wilt thou waſh my feet? art not thou the Son of the living God? the Creator of the World, the Beauty of the Heavens, the Paradiſe of Angels, the Redeemer of Men, the Brightneſs of the Father's Glory? And I, what am I, but a worm, a clod of earth, a miſerable ſinner? And wilt thou notwithſtanding all this waſh my feet? Leave Lord, O leave this baſe office for thy ſervants; lay down thy Towel, and put on thy Apparel again; beware that the Heaven, or the Angels of Heaven be not aſhamed of it, when they ſhall ſee that by this ceremony thou ſet'ſt them beneath the earth? take heed leſt the daughter of King Saul diſpiſe thee, when ſhe ſhall ſee the girded about with this Towel, after the manner of a ſervant, and ſhall ſay, that ſhe will not take thee for her beloved, and much leſs for her God, whom ſhe ſeeth to attend upon ſo baſe an office.* Thus may I imagine *Peter* to beſpeak his Maſter; but he little knew what Glory lay hid in this humility of Chriſt; it was for us and our example; an humble Chriſt, to make humble Chriſtians.

3. In him was patience; O when I think of Chriſt's labours in Preaching, wearineſs in Travelling, watchfulneſs in Praying, tears in Compaſſionating, and then I add to all theſe his ſubmiſſion of Spirit, notwithſtanding all the affronts, injuries, and exprobrations of men; how ſhould I but cry out, *O the patience of Chriſt!* the Apoſtle tells us that 1 Pet. 2. 23. *when he was reviled, he reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly,*——I have already given a touch of theſe graces in Chriſt, which now I may ſet before me——In him was wiſdom, and knowledg, and juſtice, and mercy, and temperance, and fortitude, and every virtue, or every grace that poſſibly I can think of, *A bundle of Myrrh is my Beloved unto me, as a cluſter of Camphire in the vineyards of Engedi.*

4. I look at the converſation of Chriſt in word and deed; for his words, they were gracious. Not an idle word ever came out of the lips of Chriſt; himſelf tells us that *of every idle word we muſt give an* Matt. 12. 36. *account*; O then how free was Chriſt of every idle word? He knew the times and ſeaſons when to ſpeak, and when to be ſilent; he weighed every word with every circumſtance, time, and place, and manner, and matter; *There's a time to keep ſilence, and a time* Eccleſ. 3. 7. *to ſpeak*, ſaid *Solomon*, when he returned again to his wiſdom; and hence we read that ſometimes Jeſus being accuſed, *he held his peace* † and *when he* Matt. 26. 63, 27. 12. *was accuſed of the chief Prieſts and Elders, he anſwered nothing*; but other whiles he pours out whole Cataracts of holy inſtructions; he takes occaſion of Vines, of Stones, of Water, and Sheep, to ſpeak a word in ſeaſon; he is ſtill diſcourſing of the matters of the Kingdom of Heaven; and he ſpeaks ſuch words as give grace unto all the hearers round about him; ſo for his deeds and actions they were full of grace and goodneſs; the Apoſtle *Peter* gives him this character (which I look upon as a little deſcription of Chriſt's life) *who went about doing good*; it was his Act. 10. 38. meat and drink to do all the good he could; it was as natural to him to do good, as it is for a fountain to ſtream out, he was holy and heavenly, unſpotted every way; O the ſweet converſation of Chriſt! how humbly carries he it amongſt men! how benignly towards his Diſciples! how pitiful was he towards the poor! to whom (as we read) he made himſelf moſt like, *He became poor, that we might be made* 2 Cor. 8. 9. *rich*; he deſpiſed, or abhorred none; no not the very Lepers, that were eſchewed of all; he flattered not the rich and honourable; he was moſt free from the cares of the world; his preſcriptions were, *Care not for the things of the morrow*; and in himſelf he was never anxious of bodily needs; above all, he was moſt ſolicitous of ſaving ſouls. Much more I might add, if I ſhould go over the particulars in the Goſpel; but by theſe few expreſſions of Jeſus Chriſt, we may conceive of all the reſt.

2. Let us be humbled for our great inconformity to this copy; what an excellent pattern is here before us? and how far, how infinitely do we come ſhort of this bleſſed pattern? O alas! if Chriſt will not own me, unleſs he ſee his Image written upon me, what will become of my poor ſoul? Why Chriſt was meek, and humble, and lowly in ſpirit; Chriſt was holy, and heavenly; Chriſt ever went about doing good; and now when I come to examine my own heart according to this original, I find naturally a meer antipathy, a contrariety, I am as oppoſite to Chriſt as Hell and Heaven. 1. For my thoughts, within I am full of pride and malice: I am full of the ſpirit of the World; What is there in my heart but a world of paſſions, rebellions, darkneſs, and deadneſs of ſpirit to good? And, 2. If the fountain be ſo muddy, can I expect clear ſtreams! What words are theſe that come many a time from me? Chriſt would

not ſpeak an idle word, But how many idle, evil, ſinful words come daily flowing from my lips? *Out of the abundance of the mouth the heart ſpeaketh*; and if I may gueſs at my heart by my words, where was my heart this Sabbath, and the other Sabbath, when my diſcourſe was all on my Calling, or on the World, or it may be on my Luſts, or on my *Dalilah*'s, on my right-hand-ſins, or on my right-eye-ſins? And, 3. What actions are theſe ſo frequently performed by me? If I muſt read my ſtate by my converſation, *Whoſe Image and ſuperſcription is this*? The laſt Oath I ſwore, the laſt Blaſphemy I belched out, the laſt act of Drunkenneſs, Idolatry, Adultery I committed, (or if theſe ſins are not fit to be named) the laſt piece of wrong I did my neighbour, the laſt prank of pride I played on this ſtage of the world, the laſt expence of time when I did no good in the world, neither to my ſelf nor others, the laſt omiſſion of good, as well as commiſſion of evil; O my ſoul, whoſe Image is this? Is it the Image of Chriſt, or of Satan? If the worſt Scholar in the School ſhould write thus untowardly after his Copy, would he not be aſhamed? If in my heart and life I obſerve ſo many blots and ſtains, ſo great inconformity and diſſimilitude to the life of Chriſt, how ſhould I but lie in the duſt? O wo is me! what a vaſt diſproportion is betwixt Chriſt's life and mine? Why thus, O my ſoul, ſhould'ſt thou humble thy ſelf; each morning, each prayer, each meditation, each ſelf-examination, ſhouldſt thou fetch new, freſh, clear, particular cauſes, occaſions, matters of humiliation: as thus; *lo there* the evenneſs, gravity, graciouſneſs, uniformity, holineſs, ſpiritualities, divineneſs, heavenlineſs of Jeſus Chriſt; lo there the fragrant zeal, dear love, tender pity, conſtant induſtry, unwearied pains, patience admirable, ſelf-denial, contempt of the world in Jeſus Chriſt; lo there thoſe many, yea continual devout, divine breathings of ſoul after God his Father's glory, after the ſpiritual and immortal good of the precious ſouls of his redeemed ones; Oh all the admirable meekneſs, mercifulneſs, clemency, charity, with all other excellent temperance, rare compoſure, wonderful order of his bleſſed Soul! O the ſweet expreſſions, gracious converſation! O the glorious ſhine, bleſſed luſtre of his divine ſoul! Oh the ſweet countenance, ſacred diſcourſe, raviſhing demeanour, winning deportment of Jeſus Chriſt! and now I reflect upon my ſelf, Oh alas! Oh the total, wide, vaſt, utter difference, diſtance, diſproportion of mine therefrom! I ſhould punctually anſwer, perfectly reſemble, accurately imitate, exactly conform to this life of Chriſt; but ah! my unevenneſs, lightneſs, vanity! Ah my rudeneſs, groſneſs, deformity, odiouſneſs, ſleightneſs, contemptibleneſs; execrableneſs! Ah my ſenſuality, brutiſhneſs, deviliſhneſs! How clearly are theſe, and all other my enormities diſcovered, diſcerned, made evident and plain by the bleſſed and holy life of Jeſus? So true is that rule, *Contraria juxta ſe poſita magis eluceſcunt.*

3. Let us quicken, provoke, and incenſe our ſluggiſh, drowſie ſouls to conform to Chriſt. If we will but ſtrictly obſerve our hearts, we ſhall find them very backward to this duty, and therefore let us call
Pſal. 103. 1. upon our ſouls as *David* did, *Bleſs the Lord, O my ſoul, and let all that is within me bleſs his holy Name*; let us work upon our ſouls by reaſoning with our own hearts, as if we diſcourſed with them thus, *O my heart*, or *O my ſoul*, if in the deep counſels of eternity this was God's great deſign to make his Son like thee, that thou alſo mighteſt be like his Son, how then ſhouldeſt thou but endeavour to conform? And what
Rom. 8. 29. ſays the Apoſtle? *For whom he did foreknow, he alſo did predeſtinate, to be conformed to the Image of his Son*: This was one of his great purpoſes from eternity; this Law God ſet down, before he made the World, that I ſhould conform to his Son: And what, O my ſoul, would'ſt thou break the eternal bands of predeſtination? O, God forbid! Again, if this was one of the ends of Chriſt's coming, to deſtroy the works of the Devil, to deface all Satan's works, eſpecially his work in me, his Image in me, and to ſet his own ſtamp on my ſoul; How then ſhould I but endeavour to conform? I read but of two ends of Chriſt's coming into the World in relation to us, whereof the firſt was to redeem his people, and the other was to purifie his people; *He gave himſelf for us, that he might* Tit. 2. 14.
redeem us from all iniquity, and purifie unto himſelf, a peculiar people, zealous of good works: the one is the work of his merit, which goeth upward, to the ſatisfaction of his Father; the other is the work of his Spirit and Grace, which goeth downwards to the ſanctification of his Church; in the one he beſtoweth his righteouſneſs on us by imputation; in the other he faſhioneth his Image in us by renovation; and what, O my ſoul, would'ſt thou deſtroy the end of Chriſt's coming in the fleſh? or would'ſt thou miſs of that end for which Chriſt came in relation to thy good; O, God forbid! Again, conſider the example of the Saints before thee; if this was their holy ambition to be like their Jeſus, emulate them in this, for this is a bleſſed emulation; it is obſervable how the Heathens themſelves had learnt a rule very near to this; *Seneca* adviſed that Senec. Ep. 11.
every man ſhould propound to himſelf, the example of ſome wiſe, and vertuous perſonage, as *Cato*, or *Socrates*, or the like; and really to take his life as the direction of all their actions; but is not the life of Jeſus far more precious, and infinitely more worthy of imitation? We read in Hiſtory of one *Cecilia* a Virgin, who accuſtomed her ſelf to the beholding of Chriſt for imitation, and to that purpoſe ſhe ever carried in her breaſt ſome pieces of the Goſpel, which ſhe had gathered out of all the Evangeliſts, and thereon night and day ſhe was either reading, or meditating; this work ſhe carried on in ſuch a circulation, that at laſt ſhe grew perfect in it, and ſo enjoyed Chriſt and the Goſpel, not only in her breaſt, but alſo in the ſecrets of her heart; as appeared by her love of Chriſt, and confidence in Chriſt, and familiarity with Chriſt, as alſo by her contempt of the World, and all its glory, for Chriſt his ſake; There is ſome reſemblance of this in the Spouſe, when ſhe reſolved of Chriſt,
He ſhall lye all night betwixt my breaſt; *q. d.* he ſhall be Cant. 1. 13.
as near me as near may be, my meditation of him (and by conſequence my imitation of him) ſhall be conſtant and continual; not only in the day, but *He ſhall lye all night betwixt my breaſts.* What, O my ſoul, was this the practice of the Saints? And wilt thou not be of that Communion? O God forbid! thus let us quicken and provoke our ſouls to this conformity; let us excite, rouze, incenſe, awake, and ſharpen up our wretched, ſluggiſh, drouzy, lazy, ſouls; our faint, feeble, flagging, faultering, drooping, languiſhing affections, deſires, endeavours! let us with enlarged induſtry engage, and encourage our backward and remiſs ſpirits to fall upon this duty of conformity, again and again; let us come up higher towards it, or if poſſibly we may, compleatly to it, that the ſame mind, and mouth, and life may be in us that was in Jeſus Chriſt, that we may be found to walk after Chriſt, that we may tread in the very prints of the feet of Chriſt, that we may climb up after him, into the ſame heavenly Kingdom, that we may aſpire continually towards him, and grow up to him, even *to the meaſure of the ſtature of the fulneſs of Chriſt*

4. Let us regulate our ſelves by the life of Chriſt; whatſoever action we go about, let us do it by this rule, what? *Would Chriſt have done this?* or at leaſt, *Would Chriſt have allowed this?* It is true, ſome things are expedient and lawful with us, which were not ſutable to the Perſon of Chriſt, *Marriage is honourable with all men, and the bed undefiled*; but it did not befit his Perſon, who came

into the World only to ſpiritual purpoſes, to beget Sons and Daughters. Writing of Books is commendable with men, becauſe like *Abel*, being dead, they may ſtill ſpeak, and teach thoſe who never ſaw them; but it would have been derogatory to the Perſon and Office of Chriſt: for it is his Prerogative to be in the midſt of the ſeven golden Candleſticks, to be preſent to all his Members, to teach by Power, and not by Miniſtry; to write his Law in the hearts of his people, and to make them his Epiſtle. Contrition, Compunction, Mortification, Repentance for ſin, are acts and duties neceſſary to our ſtate and condition; for we are ſinners, and ſinners of the Gentiles, Acts 11. 18. *To whom God alſo hath granted repentance unto life*; but theſe were in no ſort agreeable to Chriſt, for, he was without ſin, and needed not repentance, nor any part of it. The ſeveral ſtates of men, as of Governors, Kings, Judges, Lawyers, Merchants, &c. are convenient for us, otherwiſe what ataxy and confuſion would there be in the World? And yet Jeſus never put himſelf into any of theſe ſtates; John 18. 36. *My Kingdom* (ſays he) *is not of this world.* Now as in theſe things we muſt only reſpect the Allowance of Chriſt, ſo in other things we muſt reflect upon the example of Chriſt; as, 1. In ſinful acts eſchewed by Chriſt. 2. In moral duties that were done by Chriſt.

1. In ſinful Acts eſchewed by Chriſt, as when I am tempted to Sin, then am I to reaſon thus with my ſelf, Would my bleſſed Saviour if he were upon Earth do thus and thus? When I am tempted to looſeneſs and immoderate living, then am I to ask Conſcience ſuch a queſtion as this, Would Chriſt have done thus? Would he have ſpent ſuch a Life upon Earth as I do? When I am moved by my own Corruption, or by Satan, to Drunkenneſs, Gluttony, ſinful and deſperate Society, to Swearing, Curſing, Revenge, or the like; then am I to ask, Is this the Life that Chriſt led? Or if he were to live again, would he live after this manner? When I fall into Paſſion, Peeviſhneſs, raſh Words, or if it be but idle words, then am I to conſider, O but would Chriſt ſpeak thus? Would this be his Language? Would ſuch rotten or unprofitable Speech as this, drop from his honey Lips?

2. In caſe of moral Obedience, concerning which we have both his Pattern and Precept. I look upon Chriſt as my Rule; and I queſtion thus, Did Chriſt frequently pray both with his Diſciples, and alone by himſelf? And ſhall I never in my Family, or in my Cloſet think upon God? Did Chriſt open his Wounds for me? And ſhall not I open my Mouth to him? Did Chriſt ſerve God without all ſelf-ends, meerly in Obedience, and to Glorify him? And ſhall I make God's Worſhip ſubordinate to my aims and turns? Did Chriſt ſhew Mercy to his very Enemies? And ſhall I be cruel to Chriſt's very Members? O my Soul, look in all thy Sins, and in all thy Duties to thy original, and meaſure them by the Holineſs of Chriſt; whether in avoiding Sin, or in doing Duty, think, *What would my bleſſed Saviour do in this caſe? Or what did he in the like caſe, when he was upon earth?* If we had theſe thoughts every day, if Chriſt were continually before our Eyes, if in all we do or ſpeak we ſhould ſtill muſe on this, *What would Jeſus Chriſt ſay if he were here?* I believe it would be a bleſſed means, of living in comfort, and ſpiritual conformity to the Commands of God, yea, of acting Chriſt's Life (as it were) to the Life.

5. Let us look fixedly on Jeſus Chriſt, let us keep our ſpiritual Eyes ſtill on the Pattern, until we feel our ſelves conforming to it; it is a true ſaying, that *Objects and moving reaſons kept much upon the mind by ſerious thoughts, are the great Engine, both appointed by Nature and Grace, to turn about the Soul of Man.* If I may deliver it in fewer terms, *Objects conſidered much, or frequently, do turn the Soul into their own Nature.* Such as the things are, we muſt think of, and conſider of, ſuch will be our ſelves; or if we be not ſo, it is not through any Imperfection in the Object (eſpecially in ſuch an Object as Jeſus Chriſt is) but becauſe it is not well applied, and by conſideration held upon the heart, till it may work there; indeed the manner of this working may be ſecret and inſenſible, yet if we follow on, we ſhall feel it in the iſſue; the beholding of Chriſt, is a powerful beholding; there is a changing, transforming Virtue goes out of Chriſt, by looking on Chriſt; Can we think of his Humility, and not be humble? Can we think of his meekneſs and gentleneſs of Spirit, and yet we continue in our fierceneſs, roughneſs, frowardneſs of Spirit? Can a proud fierce Heart apprehend a meek, and ſweet, and lowly Jeſus? No, no; the heart muſt be ſuitable to the thing apprehended, it is impoſſible otherwiſe; certainly if the *look* be right, there muſt be a ſuitableneſs betwixt the Heart and Chriſt. Sight works upon the Imagination in brute Creatures; as *Laban's* Sheep, when they ſaw the party-coloured Rods, they had Lambs ſuitable; now will ſight work upon Imagination, and Imagination work a real change in Nature? And is not the Eye of the Mind (eſpecially the Eye of Faith) more ſtrong and powerful? If I but write after a Copy, I ſhall in a while learn to write like it; if I ſeriouſly meditate on any excellent Subject, it will leave a print behind it on my Spirit; if I read but the Life and Death of ſome eminently gracious and holy Man, it molds, and faſhions, and transforms, and conforms my mind to his Similitude; even ſo, and much more, it is in this caſe; ſince the Eye of Faith works in the matter, which in it ſelf is operative and effectual, and therefore it cannot but work more, than where is only ſimple Imitation, or naked Meditation; O then, let us ſet the Copy of Chriſt's Life (as before deſcribed) in our view, and let us look upon it with both Eyes, with the Eye of Reaſon, and with the Eye of Faith.

But how ſhould we keep the Eye of our Faith on this bleſſed Object, until we feel this conformity in us? I anſwer——

1. Let us ſet apart ſome times on purpoſe to act our Faith in this reſpect; *There is a time for all things under the Sun*, ſaith *Solomon*. Eccleſ. 3. 1. It may be ſometimes we are in our civil Employments, but then is not the time; yet when they are done, and the day begins to cloſe, if together with our Cloſet-prayer we would fall on this duty of *looking unto Jeſus* by lively Faith, How bleſſed a Seaſon might this be? I know not but that ſome Chriſtians may do it occaſionally, but for any that ſets ſome time apart for it every day, and that in Conſcience, as we do for Prayer, Where is he to be found?

2. Let us remove hindrances; Satan labours to hinder the Soul from beholding Chriſt with the Duſt of the World, *The God of this World blinds the Eyes of Men:* O take heed of fixing our Eyes on this World's Vanity! our own Corruptions are alſo great hindrances to this view of Chriſt; away, away with all carnal Paſſions, baſe Humours, ſinful Deſires; unleſs the Soul be ſpiritual, it can never behold ſpiritual things.

3. Let us fix our Eyes only on this bleſſed Object; a moving, rolling Eye ſees nothing clearly; 1 Pet. 1. 12. *When the Angels are ſaid to look into theſe things*, the word ſignifies that they look into them narrowly, as they who bowing or ſtooping down to look into a thing; ſo ſhould we look narrowly into the Life of Chriſt; our Eye of Faith ſhould be ſet upon it in a ſteady manner, as if all the World could not move us, as if we forgot all the things behind, and had no other buſineſs in the World but this.

4. Let us look wiſhingly and cravingly; there is Affection, as well as Viſion in the Eye; as the lame Man that lay in *Solomon*'s Porch looked wiſhly Acts 3. 5. on *Peter* and *John*, *expecting to receive ſomething of them*; ſo let us look on Chriſt with a craving Eye, with an humble Expectation to receive a ſupply of Grace from Chriſt, *Why Lord thou art not only anointed with the oyl of gladneſs above thy fellows, but for thy fellows; I am earthly minded, but thou art heavenly; I am full of Luſts, but the Image of God is perfect in thee; thou art the Fountain of all Grace, an Head of Influence, as well as of Eminence; thou art not only above me, but thou haſt all Grace for me; and therefore, O give me ſome Portion of thy meekneſs, Lowlineſs, Heavenly-mindedneſs, and of all other the Graces of thy Spirit. Surely thou art an Heaven of Grace, full of bright ſhining Stars; Oh, that of that fulneſs thou wouldſt give me to receive even Grace for Grace; I pray Lord with an humble expectation of receiving from thee; Oh let me feel the dropping of the two Olive-trees into the golden Candleſticks, even into my Soul.*

5. Be we aſſured that our Prayer (if it be in Faith) is even now heard; never any came to Chriſt with ſtrong Expectations to receive Grace, or any benefit prayed for, that was turned empty away; beſides Chriſt hath engaged himſelf by promiſe to write his Law in our hearts; to make us like himſelf; 1 Pet. 1. 15. *As he which hath called us his holy, ſo ſhould* (yea, and ſo ſhall) *we be holy in all manner of Converſation.* Oh, let us build on his gracious Promiſe; Heaven and Earth ſhall paſs away before one jot or tittle of his Word ſhall fail; only underſtand we his promiſe in this Senſe, that our conformity muſt be gradual, 2 Cor. 3. 18. not all at once, *We all with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame Image from Glory to Glory,* (*i. e.*) from Grace to Grace; or from Glory inchoate in obedience, to Glory conſummate, in our heavenly Inheritance.

6. If notwithſtanding all this, we feel not for the preſent this conformity in us, at leaſt in ſuch a degree; let us act over the ſame Particulars again and again; the gifts of Grace are therefore communicated by degrees, that we might be taken off from living upon a received ſtock of Grace; and that we might ſtill be running to the Spring, and drink in there; why alas, we have a continual need of Chriſt's letting out himſelf, and Grace into our Hearts, and therefore we muſt wait at the Well head, Chriſt; we muſt look on Chriſt as appointed on purpoſe by his Father to be the Beginner and Finiſher of our Holineſs; and we muſt believe that he will never leave that Work imperfect, whereunto he is ordained of the Father. *We may be confident* (ſaith the Apoſtle) *of this very thing, that he which hath begun a good work in us, will perform it, or finiſh it, until the day of Jeſus Chriſt*, Phil. 1. 6. Oh then be not weary of this Work, until he accompliſh the deſires of thy Soul.

I have now done with this Subject; only before I finiſh, one word more. Sometimes I have obſerved that many precious Souls, in their endeavours after Grace, Holineſs, Sanctification, have been frequent in the uſe of ſuch and ſuch Means, Duties, Ordinances; wherein I cannot ſay, but they have done well; and for their help I therefore compoſed that peice called *Media*; but of all the Ordinances of Chriſt, this *Looking unto Jeſus*, is made leaſt uſe of, tho it be cheif of all: It is Chriſt (when all is done) that is that great Ordinance appointed by God for Grace and Holineſs; and certainly thoſe Souls which trade immediately with Jeſus Chriſt, will gain more in a day, than others in a Month, in a Year. I deny not other helps, but amongſt them all, if I would make choice which to call upon, that I may become more and more Holy, I would ſet before me this Glaſs, (*i. e*) *Chriſt's Holy Life*, the great Exemplar of Holineſs; we were at firſt created after his Image in Holineſs, and this Image we loſt through our Sin, and to this Image we ſhould endeavour to be reſtored by Imitation: And how ſhould this be done, but by looking on Chriſt as our Pattern? By running through the ſeveral Ages of Chriſt, and by obſerving all his Graces, and gracious Actings? In this reſpect I charge thee, O my Soul (for to what purpoſe ſhould I charge others, if I begin not at home, and with thee?) That thou make Conſcience of this practical Evangelical Duty: O be much in the exerciſe of it! not only in the day intend Chriſt, but when Night comes, and thou lieſt down on thy Bed, let thy Pillow be as Chriſt's Boſom, in which *John* the beloved Diſciple was ſaid to lean; there lean thou with *John*; yea, lye thou between his Breaſts; Cant. 1. 13 and *let them lye all night betwixt thy Breaſts*; Pſal. 4. 8. thus mayeſt thou *lye down in peace and ſleep, and the Lord only will make thee to dwell in ſafety*; and when day returns again, have this in Mind, yea, in all thy Thoughts, Words, and Deeds, even *look unto Jeſus* as thy holy Exemplar: Say to thy ſelf, *If Chriſt my Saviour were now upon Earth, would theſe be his Thoughts, Words, and Deeds? Would he be thus diſpoſed as I now feel my ſelf? Would he ſpeak theſe Words that I am now uttering? Would he do this that I am now putting my Hand unto? O let me not yeild my ſelf to any Thought, Word, or Action, which my dear Jeſus would be aſhamed to own!* Yea (if it were poſſibe for thee to be ſo conſtant in this bleſſed Duty) going and ſtanding, ſitting and lying, eating and drinking, ſpeaking and holding thy Peace, by thy Self or in Company, caſt an Eye upon Jeſus; for by this means thou canſt not chuſe but love him more, and joy in him more, and truſt in him more, and be more and more familiar with him, and draw more and more Grace and Virtue, and Sweetneſs from him: O let this be thy Wiſdom, to think much of Chriſt; ſo as to provoke thee to the Imitation of Chriſt! then ſhalt thou learn to contemn the World, to do good to all, to injure no man, to ſuffer wrong patiently, yea, to pray for all thoſe that diſpitefully uſe thee, and perſecute thee; then ſhall thou learn to condeſcend to the weak, to condole Sinners caſes, to embrace the Penitent, to obey Superiors to Miniſter to all; then ſhalt thou learn to avoid all boaſting, bragging, ſcandal, immoderate Eating and Drinking; in a word, all Sin. Then ſhalt thou learn to *bear about in thy Body the dying of our Lord Jeſus Chriſt, that the life of Jeſus may be made manifeſt in thy body:* So the Apoſtle, *For we which live are always delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh*, 2. Cor. 4. 10, 11. Why this is to follow Chriſt's ſteps he deſcended from Heaven to Earth for thy ſake; do thou trample on earthly things, *Seek after the Kingdom of God, and his Righteouſneſs*, for thy own ſake; tho the World be ſweet, yet Chriſt is ſweeter; tho the World prove bitter, yet Chriſt ſuſtained the bitterneſs of it for thee: and now he ſpeaks to thee, as he did to *Peter*, *Andrew*, *James*, and *John*, *Come follow me*; O do not faint in the way, leſt thou loſe thy place in thy Country, that Kingdom of Glory.

Thus far we have *looked on Jeſus* as our *Jeſus* in his Life, during the whole time of his Miniſtry; our next work is to *look on Jeſus*, carrying on the great work of Man's Salvation, during the time of his ſuffering and dying on the Croſs, until his Reſurrection from the Dead

LOOKING

LOOKING UNTO
JESUS,
IN HIS
DEATH.

The Sixth Book. PART VI.

CHAP. I.

Lam. 1. 12. *Is it nothing to you, all ye that paſs by? Behold, and ſee.*
Heb. 12. 3. *Conſider him who hath endured ſuch contradiction of ſinners againſt himſelf*

SECT. I.

Of the day of Chriſt's *Sufferings, divided into Parts and Hours.*

THE Son of Righteouſneſs, that *aroſe with healing*, we ſhall now ſee go down in a ruddy Cloud. And in this Piece, as in the former, we muſt firſt lay down the Object, and then direct you to *look upon it*.

The Object is *Jeſus*, carrying on the work of Man's Salvation during the time of his Sufferings; now in all the Tranſactions of this Life, we ſhall obſerve them, as they were carried on ſucceſſively in thoſe few hours of his Paſſion and Death.

As the work of Man's Salvation was great, ſo we cannot but obſerve how every piece of it was carried on in its due time, even from Eternity to Eternity. The very time of Chriſt's paſſage depended not on the Will of Man; for his Enemies ſought many times before to Slay him; as *Herod* in his Infancy, *Matth.* 2. 16. The *Jews* in his ripe Age, when ſometimes they took up Stones to ſtone him, *John* 8. 59. and ſometimes they would have broke his Neck from an *Luke* 4. 29. but his time was not then come. We Exod. 12. 2, 6. read of the Paſchal Lamb, that it was to be ſlain *on the fourteenth day of the firſt Month called Abib*, or *Niſan*; at the full of the Moon *in the evening, or between the evenings*; ſome think this Month anſwers to our *March*, others to our *April*; I ſhall not be too curious in the Inquiſition; for I think it not worth the while; only this, I cannot but obſerve, that the ſame day that the Lamb muſt be Slain, muſt our Paſchal Lamb begin his Sufferings; and as then it was full Moon, ſo it notes unto us the fulneſs of time which now was come; and as it was in ſuch a Month, as when Light prevails againſt Darkneſs, and every thing Revives and Springs; ſo Chriſt by his Sufferings was to chaſe away our Darkneſs and Death, and to bring in Light and Life, and a bleſſed ſpring of Grace and Glory; and as it was to be Slain *in the evening*, or *between the evenings*; ſo muſt Chriſt the true Paſchal Lamb be ſacrificed about the very ſame hour that the Myſtical Lamb was Slain; to underſtand which, we muſt know that the *Jews* diſtinguiſhed their Artificial day into four parts; from ſix to nine, from nine to twelve, from twelve to three, from three to eight; this laſt part was counted the Evening of the Day, and the next three hours the Evening of the Night; now in this laſt part of the Day uſed the Paſchal Lamb to be Slain; and after it was Slain, ſome time was taken up to dreſs it whole for Supper; ſo Chriſt at the fourth part of the day, at their ninth hour, that is, at our three of the Clock in the Afternoon, Mat. 27. 50. *between the evenings, with a loud voice yielded up the Ghoſt.*

For the whole time of theſe laſt and extreme Sufferings of Chriſt, I ſhall reduce them to ſomewhat leſs than one natural Day; or if we may take the whole Day before us, conſiſting of twenty four Hours, and begin with the Evening, according to the beginning of natural Days from the Creation (as it is ſaid, *the evening and the morning made the firſt day.*) Gen. 1. 5. In this Revolution of time, I ſhall obſerve theſe ſeveral paſſages.——As,

1. About ſix in the Evening Chriſt celebrated, and eat the Paſſover with his Diſciples, at which time he inſtituted the Sacrament of the Lords Supper, and this continued till the eighth hour.

2. About Eight in the Evening he waſhed his Diſciples Feet, and then leaning on the Table, he pointed out *Judas* that ſhould betray him; and this continued until the ninth hour.

3. About Nine in the Evening (the ſecond Watch in the Night) *Judas* that Traytor went from the Diſciples; and in the mean time Chriſt made that ſpiritual Sermon, and afterwards that ſpiritual Prayer recited only by *John*; *John* 14. 15, 16, 17. Chap. and this, (together with a Pſalm they ſung) continued at leaſt until the tenth hour. Thus far we proceeded before we had done with the *Life of Chriſt*. That which concerns his Paſſion, follows immediately upon this; and upon that only I ſhall take notice in my following Diſcourſe.

This Paſſion of Chriſt I ſhall divide between the Night and Day. 1. For the Night, and his Sufferings therein, we may obſerve theſe periods, or thereabouts. As——

1. From Ten to Twelve he goes over the Brook *Cedron* to the Garden of *Gethſemani*, where he prayed earneſtly, and ſweat Water and Blood.

2. From Twelve to Three he is betrayed, and by the Soldiers and other Officers, he is bound, and brought to *Jeruſalem*, and carried into the Houſe of *Annas*, who was one of the cheif Prieſts.

3. From three till Six they led him from *Annas* to *Caiaphas*, when he and all the Prieſts of *Jeruſalem* ſate upon Jeſus Chriſt; and there it was that *Peter* denied Chriſt, and at laſt the whole *Sanhedrim* of the *Jews* gave their conſent to Chriſt's Condemnation.

2. The Night thus diſpatcht, at Six in the Morning, about Sun-riſing, our Saviour was brought unto *Pilate*, and *Judas Iſcariot* hanged himſelf, becauſe he had betrayed innocent Blood. —— About Seven in the ſame Morning Chriſt is carried to *Herod*, that cruel Tyrant, who the year before had put *John* the Baptiſt to Death. —— At Eight of the ſame day our Saviour Chriſt is returned to *Pilate*, who propounded to the *Jews*, whether they would have *Jeſus* or *Barabbas* let looſe unto them. —— About the Ninth, (which the *Jews* call the third hour of the day) Chriſt was whipped, and crowned with Thorns. About Ten, *Pontius Pilate* brought forth Jeſus out of the Common-Hall, ſaying, *Behold the Man*; and then in the place called *Gabbatha*, he publickly condemned Chriſt to be Crucified. About Eleven our Saviour carried his Croſs, and was brought to the place called *Golgotha*, where he was faſtned on the Croſs, and lifted up, *as Moſes lifted up the Serpent in the Wilderneſs*. —— About Twelve (in that Meridian which the *Jews* call the ſixth hour) that ſupernatural Eclipſe of the Sun happened. —— And about Three in the afternoon (which the *Jews* call the Ninth hour) the Sun now begining to receive his Light, Chriſt cried, *It is finiſhed*; and commending his Spirit into his Father's hands he gave up the Ghoſt. —— I ſhall add to theſe; that about four in the Afteneon, our bleſſed Saviour was pierced with a Spear, and there iſſued out of his ſide both Blood and Water. —— And about five (which the *Jews* call the Eleventh, and the laſt hour of the day) he was buried by *Joſeph* of *Arimathea* and *Nicodemus* -- So that in this round of our natural Day, you ſee the wonderful Tranſaction of Chriſt's Sufferings. I ſhall take them in order, and begin with his Sufferings in that night before his crucifying. *And Jeſus ſaid unto his Diſciples, All ye ſhall be offended becauſe of me this night*: and he ſaid unto *Peter*, *that this day, even in this night, before the Cock crow twice, thou ſhalt deny me thrice.* Matt. 21. 31. Mark. 16. 30.

Sect. 2. *Of the Brook over which Chriſt paſſed.*

THe firſt Paſſage of that *Night*, was Chriſt's going over the Brook *Cedron*, to the Garden of *Gethſemane*. *When Jeſus had ſpoken theſe words, he went forth with his Diſciples over the Brook Cedron, where was a Garden, into which he entred, and his Diſciples.* Joh. 18.1.

In this Paſſage obſerve we theſe Particulars. 1. The River over which they paſſed. 2. The Garden into which they entred. 3. The Prayer he there made, and the Dolours and Agonies he there ſuffered.

1. He and his Diſciples went over the Brook *Cedron*. So it was called (ſay ſome) from the ſame Ceders that grew all along the Banks; or (ſay others) from the darkneſs of the Valley, ſo *Kader* ſignifies darkneſs; and this was done to fulfil a Prophecy: *He ſhall drink of the Brook in the way.* Pſal. 110. 7. By the *Brook* or Torrent, we may underſtand myſtically the Wrath of God, and Rage of Men, the very afflictions which befel Jeſus Chriſt; and by his *drinking of the Brook*, we may underſtand Chriſt's enduring afflictions, or (as others) his enduring many afflictions, and not a few. 1. That *Afflictions* are underſtood by *Waters*, we find it very frequently in Scriptures; *The ſorrows of death compaſſed me, and the floods of Belial made me afraid.* —— *Deep calleth unto deep, at the noiſe of the water-ſpouts; all thy waves and thy billows are gone over me.* —— And, *Save me, O God, for the waters are come in unto my Soul*; and, *if it had not been the Lord, who was on our ſide,* —— *then the waters had overwhelmed us, the ſtream had gone over our Souls, then the proud waters had gone over our Souls.* Pſal. 18. 4. Pſal. 42.7. Pſal. 69. 1. Pſal. 124. 1, 4, 5,

2. As Waters ſignify Afflictions; ſo Chriſt drinking of thoſe Waters, it ſignifyed *Chriſt's ſuffering of Afflictions*; or as others, it ſignifies *Chriſt's ſuffering many Afflictions.* Thus we find together two Words with Relation thereunto, *are ye able to drink of the Cup* (ſaith Chriſt) *that I ſhall drink of, and to be baptized with the Baptiſm that I am baptized with*; He that drinketh, hath the Water in him, and he that is baptized, dipped or plunged, hath the Water about him; ſo it notes the variety or univerſality of Afflictions which Chriſt ſuffered; it was within him, and it was about him, he was every way afflicted. Matt. 20. 22.

Not to ſpeak yet of thoſe Sufferings which yet we are not to come to ſpeak unto; we find here in the way, betwixt the City and the Garden, that Chriſt went over the Brook *Cedron*; in the Night, he wades through cold Waters on bare Feet; and as he wades through them, he drinks of them, he doth not ſip, but drink; *he ſhall drink of the Brook in the way*. I know ſome would not have this Prophecy accompliſhed till afore Chriſt's Apprehenſion, when it is ſaid that the rude Rout brought him again to *Jeruſalem*, over the Brook *Cedron*; and then he drunk of the Brook; but I find no mention of this Brook in Scripture at ſuch a time; only now *in this way*, I find theſe paſſages. 1. His Conference with his Diſciples as they go along. 2. The Diſciples reply upon his Conference. 3. His dolorous Paſſage over the Brook, betokening the very Wrath of God,

1. In the way * he hath a ſerious Conference with his Diſciples; ſo the Evangeliſt; *and when they had ſung an Hymn, they went out towards the mount of Olives, and then ſaith Jeſus unto them, all ye ſhall be offended becauſe of me this Night; for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad.* Chriſt now begins the Story of his Paſſion; *the Shepherd ſhall be ſmitten*; and he proves it from God's Decree, and from the prophecy of the Prophet, Zech. 13,7. *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow.* —— *Smite the Shepherd, and the Sheep ſhall be ſcattered abroad.* Zech. 13.7 God the Father is here brought in, as drawing and whetting his Sword, and calling upon it, to do Execution againſt Jeſus Chriſt: God the Father had an hand in the Sufferings: *It pleaſed the Lord to bruiſe him, he hath put him to grief.* Iſa. 53.10. —— *I will ſmite the Shepherd*, ſaith God: It was not a naked Permiſſion but a poſitive Decree, and actual Providence of God that Chriſt ſhould ſuffer; the Plot was long ſince drawn and lay hid in God's boſom, till he was pleaſed by the Actions of Men to Copy it out, and to give the World a Draught of it. This was not a thing of yeſterday; no, no: God ſent his eternal Thoughts about it; the Story was long ſince written in *Zechary's* Book, and in the *Volume of God's Book*: Pſal. 40 8. Chriſt was ordained to be a Lamb ſlain from the beginning of the World; *him being delivered by the determinate Council and fore knowledge of God, ye have taken* (ſaith *Peter*) *and by wicked hands have crucified and ſlain*: Acts 2.23 The Enemies of Chriſt, tho they broke Commands, yet they fulfilled Decrees. *Againſt thy holy Child Jeſus whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles, and People of Iſrael,* Acts 4.27, 28.

* *Vid. Arot in locum.* Matt. 25. 30. 35.

were gathered together, for to do whatſoever thy hand and thy Councel determined before to be done. The Story of Chriſt's Sufferings was long ſince taken up, and reſolved on in the Councels of Heaven; and now in the way, *the only begotten Son which lay in the boſom of his Father*, reveals this Story; he tells his Diſciples, *It is written, it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered.*

2. The Diſciples hearing this diſcovery of *the Shepherd being ſmitten, and the Sheep being ſcattered,* they are amazed; What ſhall Chriſt dye? And ſhall we like Cowards run away, and leave him alone in the Combat? *Peter* who ſeems boldeſt, he ſpeaks firſt; *Tho all men ſhould be offended becauſe of thee, yet will I never be offended.* O raſh Preſumption! It appears in theſe particulars; —— 1. *Peter* prefers himſelf before the reſt, as if all the other Diſciples had been weak, and he only ſtrong; *tho all ſhould be offended. yet will not I.* 2. Peter contradicts Chriſt's great diſcovery of his Father's great deſign from all Eternity, with a few bragging words; *q. d.* what tho' *Zechary* hath ſaid it, and God hath decreed it, yet on my part, I will never do it; *Tho' I ſhould dye with thee, I will not deny thee.* 3. *Peter* in his boaſt never mentions *God's* help or God's aſſiſtance; whereas in relation to future Promiſes, and future Pur- Jam.4.15. poſes, the Apoſtle's Rule is; *Ye ought to ſay, If the Lord will we ſhall live, and do this, and that*: So *Peter* ſhould have ſaid, *By God's aſſiſtance I will not be offended; by the Lord's help I will not deny thee; if the Lord will, I will do this and that; I will live with thee, and dye with thee, rather than I will deny thee;* but we find no ſuch word in all the Story; and therefore Chriſt takes him off his Bottoms in the firſt place: Matth.26.35. *Verily I ſay unto thee Peter, That this Night before the Cock crow twice, thou ſhalt deny me thrice*: Oh no ſaith *Peter*? he will not go off his preſumptuous Confidence; *tho I ſhould dye with thee, I will not deny thee; likewiſe alſo ſaid all his Diſciples.* But I muſt not dwell on theſe paſſages.

3. His dolorous Paſſages over the Brook ſucceeds: *He went forth with his Diſciples over the Brook Cedron*: I never read of this Brook *Cedron*, but ſome way or other it points at the Sufferings of our Saviour; I ſhall inſtance in ſome places. 1. When *David* fled 2 Sam.15.23. from *Abſolom* out of *Jeruſalem*, it is ſaid that *all the Country wept with a loud voice, and all the People paſſed over, the King alſo himſelf paſſed over the Brook Cedron* ——— *towards the way of the Wilderneſs.* In this Story we find *David* paſſing over this Brook *Cedron*, *with bare Head and bare Feet*; and he and all his Men *weeping as they went up by the Aſcent of Mount* Olivet: I cannot think but in this, King *David* was a Type of King *Jeſus*: Chriſt, as another *David*, with his Soldiers or Diſciples, goes out of *Jeruſalem* bare Head and bare Foot, as this Type ſeems to ſpeak) what weeping was in the way, I cannot tell; but probably Sadneſs was in the hearts both of him and his Diſciples; whoſe Conference was of flying, ſuffering, dying the moſt grievous Death that ever was; all the difference that I find betwixt the Type and Antitype in this paſſage, is in that *David* fled from the face of *Abſolom*, but Chriſt goes out of *Jeruſalem*, not to fly from *Judas*, or the *Jews*, but rather to commit himſelf into their hands.

1 King 2.36, 37. 2. When *Solomon* confined *Shimei* to his Houſe in *Jeruſalem*, ſaying, *Dwell there, and go not forth thence any whither*; for *it ſhall be, that on the day thou goeſt out, and paſſeſt over the Brook Cedron, thou ſhalt know for certain that thou ſhalt ſurely dye.* Now two of the Servants of *Shimei* running away from him, he follows after them, and paſſing over the Brook *Cedron*, it became his Death; why, here was a type of Jeſus Chriſt: we were thoſe Fugitive Servants that run away from God; and to fetch us home, Jeſus goes over the brook *Cedron*; rather than he will loſe his Servants, he will loſe his Life. All the difference that I find betwixt *Shimei* and Chriſt in this, is, in that *Shimei* was but a wicked Man, and yet he died an honourable Death, not for his Servant's, but for his own Tranſgreſſion; but Chriſt, being a juſt Man (ſo *Pilate*'s Wife ſent her Husband word, *Have thou nothing to do with that juſt man*) he died a moſt ignominious ſhameful Death, even the Death of the Croſs, and that not for himſelf, but for us; *He was* Iſa.53.5. *wounded for our tranſgreſſions, he was bruiſed for our iniquities.*

3. When the good Kings, *Hezekiah*, and *Aſa*, and *Joſiah*, purged the City and the Temple of Idolatry, they burnt the curſed things at the Brook 2 King.23.6. *Kidron*, and caſt them therein. *And Aſa cut down* 2 Chr.29.16. *the Idol, and he brought out the Grove from the houſe of the Lord without Jeruſalem unto the Brook Kidron, and burnt it at the Brook Kidron*; —— *and the Prieſts went into the inner part of the Houſe of the Lord, to cleanſe it, and brought all the uncleanneſs that they found in the Temple of the Lord, into the Court of the Houſe of the Lord; and the Levites took it to carry it out abroad into the Brook Kidron.* ——— *And they aroſe and took away the Altars* 2 Chr.20.14. *that were in Jeruſalem, and all the Altars for Incenſe took they away, and caſt them into the Brook Kidron, or Cedron.* All theſe note unto us, that the Brook was as it were the Sink of the Temple, into which all the *Purgamenta*, and Uncleanneſſes of God's Houſe, and all the accurſed things were to be caſt; and here again was a Type of Chriſt; upon him was caſt all the Filths of our Sins, that as a River or Fountain he might cleanſe us from them; in this reſpect he is ſaid to be *made ſin for us, who know no* 2 Cor.5.21. *ſin, that we might be made the righteouſneſs of God in him*; he was made Sin for us, and a Curſe for us, that ſo he might ſwallow up Sin and Death, and might be the Deſtruction of Hell, and all.

I cannot paſs over this Paſſage of the Brook without ſome Uſe or Application to our ſelves.

1. It informs. Methinks this Valley, and this *Uſe.* Brook of *Cedron* is a right Repreſentation of a Chriſtian's Life; Jeſus went forth with his Diſciples over the Brook *Cedron*: What is our Life if we are Chriſt's, but a paſſage through a Vale of Tears, and over a Brook of ſeveral Afflictions? *Many are the troubles of the Righteous.* The very word Pſal.34.19. *Cedron*, which ſignifies Darkneſs, denotes this State; *an horror of great Darkneſs* was ſaid to fall on *Abraham*, and then ſaid God, *know of a ſurety that thy ſeed ſhall be* Gen.15.12, 13. *ſtrangers in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.* As God made the Evening and the Morning the firſt Day, and ſecond Day, and third Day, &c. So the Life of God's Saints, is as the evening of Troubles, and their happineſs hereafter is as the Morning of Glory; God's worſt is firſt, with thoſe that are his; the way to *Canaan* is through the Wilderneſs; *the way to Sion is through the valley of Baca.* Pſal. 84.6 *Through much tribulation we muſt enter into the Kingdom of God. In* Acts 14.22. *the World ye ſhall have tribulation*, ſaith Chriſt; yea, Joh.16.33. *all that will live godly in Chriſt Jeſus muſt ſuffer Perſecution*, 2 Tim.3.12. ſaith the Apoſtle; ——— Our reſt is not here in this World; What is this World, but an Ark of Travel, a School of Vanities, a Fear of Deceits, a Labyrinth of Error, a barren Wilderneſs, a ſtrong Field, a tempeſtuous Sea, a ſwelling Brook, a Vale of Tears, full of all Miſeries?

2. It reproves. It is the firſt paſſage of Chriſt when he begins his Sufferings, to go over the Brook *Cedron*, and it is the A, B, C of Chriſtanity (as *Bradford* ſaid) to learn the Leſſon of taking up the Croſs and following Chriſt. Surely this World is

no place, and this Life it is no time for Pleaſure: God hath not caſt Man out of Paradice, that he ſhould find another Paradice on this ſide Heaven. Oh, why do we ſeek the living among the Dead? Why do we ſeek for living comforts, where we muſt expect to dye daily? It is only Heaven that is above all Winds, and Storms, and Tempeſts, and Seas, and Brooks, and Waves: Oh! why do we look for Joy in a Vale of Tears? It was an holy charge that the Apoſtle *James* laid upon ſome, that *they lived in plea-*
Jam. 5. 5. *ſure upon earth, q. d.* Earth is not the place for Pleaſure; Earth is the place of Sorrow, of Trouble, of Mourning, of Affliction; *Remember that thou in thy life*
Luke 16. 25. *time receivedſt thy good things, and Lazarus evil things: but now he is comforted, and thou art tormented.* All the pleaſure that wicked Men have, it is upon Earth; but the condition of the godly is clean contrary: Oh, 'tis ſad to out-live our happineſs, and when we ſhould live indeed, then to want our Comforts, and our
Matt. 6. 2. Joys. *Verily I ſay unto you, they have their reward*; ſaith Chriſt of Hypocrites? their Heaven is paſt; *they*
Job 21. 13 *ſpend their daies in wealth, or in mirth* (ſaith *Job*) of the wicked, *and in a moment go down to the Grave*: Alas, their beſt daies are then paſt, and they muſt never be merry any more. Ah fond Fools, of *Adam's* Seed, to loſe Heaven for a little earthly contentment! How ſhould this ſowr your carnal Joys, when you remember, *all this is only upon Earth, it cannot be for ever?* there muſt be a change of all theſe things; here you laugh, and hereafter you muſt howl: no ſooner Death comes, but then you'l cry, *Farewel World; Oh into what a Gulf am I now falling!*

3. It inſtructs. Ah my Brethren! let's remember, we are Pilgrims and Strangers upon Earth, and our way lies over the Brook and Valley of *Cedron*; we cannot expect to enter with Chriſt into Glory, but we muſt firſt drink *of the Brook in the way*; (*i. e.*) we muſt endure many Afflictions, variety of Afflictions.——— You will ſay, *this is an hard ſaying, who can bear it?* I remember when Jeſus told his Diſciples of his Sufferings to be accompliſhed at *Jeruſalem*,
Matt. 16. 22. *Peter* takes the boldneſs to dehort his Maſter, *Be it far from thee, Lord, this ſhall not be unto thee*: Jeſus thereupon calls him *Satan*, meaning that no greater Contradictions can be offered to the deſigns of God add Chriſt, than to diſſwade us from Sufferings. There's too much of *Peter's* humour abides amongſt us: Oh this Doctrine of Afflictions will not down with *Libertines*, *Antinomians*, and the like; and hence we believe we have our Congregations ſo thin in compariſon of ſome of theirs; they that can break off the Yoke, of Obedience, and unty the Bands of Diſcipline, and preach a cheap Religion, and preſent Heaven in the midſt of Flowers, and ſtrew Palms and Carpets in the way, and offer great liberty of living under Sin, and reconcile Eternity with the preſent Enjoyment, ſhall have their Schools filled with Diſciples; but they that preach the Croſs, and Sufferings, and Afflictions, and ſtrictneſs of an holy Life, they ſhall have the lot of their bleſſed Lord, (*i. e.*) they ſhall be ill thought of, and deſerted, and railed againſt. Well, but if this be the way that Chriſt hath led us, whileſt others abide at eaſe in *Zion*, let us follow him in the Valley, and over the Brook that is called *Cedron*.

Thus far have we obſerved Chriſt in the way together with his Paſſage over *Cedron*; we come now to the Garden, into which he entred, and his Diſciples.

Sect. 3. *Of the Garden into which Chriſt entred.*

Matt. 26. 36. Matthew relates it thus, *Then cometh Jeſus with them unto a place called Gethſemane*; εἰς χωρίον, it ſignifies in ſpecial, a Field, a Village; but more generally a *Place*, as we tranſlate it; and this place was called *Gethſemane* (*i. e.*) *a Valley of Fatneſs*: Certainly it was a moſt fruitful and pleaſant Place, ſeated at the foot of the mount of *Olives*; accordingly *John* relates it thus, *Jeſus went forth with his Diſciples over the* Joh. 18. 1.
Brook Cedron, where was a Garden; many Myſteries are included in this word; and I believe it is not without reaſon, that our Saviour goes into a *Garden*. As,——— 1. Becauſe Gardens are ſolitary Places, fit for Meditation and Prayer; to this end we find Chriſt ſometimes on a Mountain, and ſometimes in a Garden. 2. Becauſe Gardens are places fit for Repoſe and Reſt, when Chriſt was weary with Preaching, working of Miracles, and doing acts of Grace in *Jeruſalem*, then he retires into this Garden. 3. Becauſe a Garden was the place wherein we fell, and therefore Chriſt made choice of a Garden, to begin there the greateſt Work of our Redemption: In the firſt Garden was the beginning of all Evils, and in this Garden was the beginning of our Reſtitution from all Evils; in the firſt Garden, the firſt *Adam* was overthrown by Satan, and in this Garden the ſecond *Adam* overcame, and Satan himſelf was by him overcome; in the firſt Garden Sin was contracted, and we were indebted by our Sins to God; and in this Garden Sin was paid for, by that great and precious price of the Blood of God; in the firſt Garden Man ſurfeited by eating the forbidden Fruit; and in this Garden, Chriſt Sweat it out wonderfully, even by a bloody Sweat; in the firſt Garden, Death firſt made its entrance into the World; and in this Garden Life enters to reſtore us from Death to Life again; in the firſt Garden *Adam's* Liberty to Sin brought himſelf and all us into Bondage; and in this Garden, Chriſt being bound and fettered, we are thereby freed and reduced to Liberty. I might thus deſcant in reſpect of every Circumſtance; but this is the Sum; in a Garden firſt begun our Sin, and in this Garden firſt began the Paſſion, that great Work and Merit of our Redemption. 4. Chriſt goes eſpecially into this Garden, that his Enemies might the more eaſily find him out; the Evangeliſts tells us, that this Garden was a place often frequented by Jeſus Chriſt; ſo that *Judas, which* Joh. 18. 2.
betrayed him, knew the place, for Jeſus oftentimes reſorted thither with his Diſciples; ſure then he went not thither to hide himſelf; but rather to expoſe himſelf and like a noble Champion to appear firſt in the Field, and to expect his Enemies. Thus it appears to all the World, that Chriſt's Death was voluntary. *He poured forth his* Iſa. 53. 12.
ſoul unto Death (ſaith the Prophet) *he gave himſelf for* Gal. 1. 4.
our ſins (ſaith the Apoſtle); nay himſelf tells us, *there-* John 10.
fore doth my Father love me, becauſe I lay down my life: no 17, 18.
man taketh it from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it up again. But I will not ſtay you at the Door; let us follow Chriſt into the Garden, and obſerve his Prayer and his Sufferings there.

Sect. 4. *Of the Prayer that Chriſt there made.*

Jeſus entering the Garden, he left his Diſciples at the entrance of it, calling with him *Peter*, *James* and *John*; they only ſaw his Transfiguration, the earneſt of his future Glory, and therefore his Pleaſure was, that they only ſhould ſee of how great Glory he would diſrobe himſelf, even for our ſakes.— In the Garden we may obſerve, firſt his Prayer, and ſecondly his Paſſion.

1. He betakes himſelf to his great Antidote, which himſelf, the great Phyſitian of our Souls, preſcribed to all the World; he *prays* to his heavenly Father; he kneels down; and not only ſo, but falls flat upon the Ground; he prays with an Intention, great as his Sorrow, and yet with a Submiſſion ſo ready, as if the Cup had been the moſt indifferent thing in the World. The Form of his Prayer ran

thus

Mat. 26. 39. thus, *O my Father, if it be poſſible, let this Cup paſs from me; nevertheleſs not as I will, but as thou wilt.* In his Prayer obſerve we theſe Particulars: 1. The Perſon to whom he Prays, *O my Father.* 2. The matter for which he prays; *Let this Cup paſs from me.* 3. The Limitation of this Prayer; *If it be poſſible*, and *if it be thy will.*

1. For the Perſon to whom he prays; it is his *Father*: As Chriſt prayed not in his God-head but according to his Manhood; ſo neither prayed he to himſelf as God; but to the *Father*, the firſt Perſon of the God-head: Hence ſome obſerve, that as the Father ſometimes ſaying, *This is my beloved Son*, he ſpake not to himſelf, but to the Son; ſo the Son uſually ſaying, *O my Father*, he prays not to himſelf, but to the Father.

2. For the Matter of his Prayer: *Let this Cup paſs from me*: Some interpret thus; *Let this Cup paſs by me, Oh that I might not taſte it!* But others thus; *Let this Cup paſs from me; tho I muſt taſte it, yet Oh that I may not be* * *too long, or tediouſly annoyed by it!* That which leads unto this laſt Interpretation, is that of the Apoſtle, *Chriſt in the days of his fleſh offered up Prayers and Supplications with ſtrong cries and tears unto him that was able to ſave him from Death, and he was heard in that which he feared*, Heb. 5. 7. How was he heard? Not in the removal of the Cup; for he drank it up all; but in reſpect of the tedious annoyance or poyſoning of the Cup; for tho it made him ſweat drops of Blood, tho it grieved him, and pained him, and made him cry out, *My God, my God, why haſt thou forſaken me?* Tho it caſt him into a Sleep, and laid him Dead in his Grave, and there ſealed him for a time; yet preſently within the ſpace of forty hours, or thereabouts, he revived, and awakened as a Lyon out of Sleep, or as a Gyant refreſhed with Wine; and ſo it paſſed from him, as he prayed in a very ſhort time? and by that ſhort and momentary Death, he purchaſed to his People everlaſting Life.

* *Quod dicit, transfer calicem iſtum a me, non hoc eſt, non adveniat mihi? niſi enim advenerit, transferri non poterit, ſed ſicut quod preterit, nec intactum eſt nec permanens; ſic Salvator leviter invadentem tentationem flagitat pelli.* Sic Dioniſius Alexandrin.

3. For the Limitation of his Prayer: *If it be poſſible, if it be thy will*: He knows what is his Father's Will, and he Prays accordingly, and is willing to ſubmit unto it; Heb. 5. 7. if the *paſſing of the Cup* be according to the laſt Interpretation, we ſhall need none of theſe many Diſtinctions to reconcile the Will of God and Chriſt: *If it be poſſible*, ſignifies the earneſtneſs of the Prayer: And *if it be thy will*, the Submiſſion of Chriſt unto his Father; the Prayer is ſhort, but ſweet: How many things needful to a Prayer do we find concentred in this one inſtance? Here is Humility of Spirit, Lowlineſs of Deportment, Importunity of Deſire; a fervent Heart, a lawful Matter, and a Reſignation to the Will of God. Some think this the moſt fervent Prayer that ever Chriſt made on Earth: *If it be poſſible*; O! *if it be poſſible, let this Cup paſs from me*: And I think it was the greateſt Dereliction and Submiſſion to the Will of God, that ever was found upon the Earth; for whether the Cup might paſs or not paſs, he leaves it to his Father; *nevertheleſs, not as I will, but as thou wilt, q. d.* Tho in this Cup, are many Ingredients, it is full red, and hath in it many Dregs, and I know I muſt Drink, and Suck out the very utmoſt Dreg, yet whether it ſhall paſs from me in that ſhort time, or continue with me a long long time, I leave it to thy Will: I ſee in reſpect of my Humanity, there is in me Fleſh and Blood, O! I am frail and weak; I cannot but fear the Wrath of God, and therefore I pray thus earneſtly unto my God; *O, my Father, if it be poſſible, let this Cup paſs from me: nevertheleſs, not as I will, but as thou wilt.*

But what was there in the Cup, that made Chriſt pray thus earneſtly that it might paſs from him? I anſwer——

1. The great Pain that he muſt endure; the Buffettings, Whippings, Bleedings, Crucifyings; all the Torments from firſt to laſt throughout all his Body; why all theſe now came into his mind, and all theſe were put into the Cup of which he muſt drink.

2. The great ſhame that he muſt undergo, this was more than Pain; as a *good Name is better than precious Oyntment, and loving Favour better than Silver and Gold*; ſo is Shame a greater Puniſhment to the Mind, than any Torture can be to the Fleſh. Now came into his Thoughts, his Apprehending, Binding, Judging, Scorning, Reviling, Condemning; and, Oh, what a bloody Bluſh comes into the Face of Chriſt, whilſt in the Cup he ſees theſe Ingredients!

3. The neglect of Men, notwithſtanding both his pain and ſhame: I look upon this as a greater cut to the Heart of Chriſt than both the former; when he conſidered, that after all his Sufferings and Reproaches, few would regard. O this was a bitter Ingredient! naturally Men deſire, if they cannot be delivered, yet to be pitied; it is a kind of eaſe, even to find out ſome regard among the Sons of Men; it ſhews that they wiſh us well, and that they would give us eaſe if they could; but Oh, when it comes to this, that a poor Wretch is under many Sufferings, and great Shame, and that he finds none ſo much as to regard all this, now verily it is an heavy Caſe; and hence was Chriſt's Complaint: *Have ye no regard, O all ye that paſs by the way? Conſider, and behold, if ever there were ſorrow like unto my ſorrow, which was done unto me, wherewith the Lord hath afflicted me in the days of his fierce anger.* Lam. 1. 12 Chriſt complains, not of the ſharp pains he endured, but he complains of this, *Have ye no regard?* He cries not out, *Oh deliver me, and ſave me*; but *Oh conſider and regard me*; *q. d.* All that I ſuffer, I am contented with, I regard it not; only this troubles me, that you will not regard; why, it is for you that I endure all this; and do you ſo look upon it, as if it nothing at all concerned you? Suppoſe a Prince ſhould pay ſome mighty price to redeem a Slave from Death, and the Slave ſhould grow ſo deſperate, as after the price paid, to throw himſelf upon his Death, yea, with all the ſtrength and might he hath, to offer a Death upon his very Redeemer; would not this trouble? Why, thus it was; Chriſt is willing to redeem us with his own precious Blood, but he ſaw many to paſs by without any regard, yea ready to trample his precious Blood under their Feet, and *to account the Blood of the Covenant as an unholy thing*: Oh Heb. 10. 29. this was another Spear in the heart of Chriſt, or a bitter Ingredient in this Cup.

4. The Guilt of Sin which he was now to undergo; *upon him was laid the Iniquity of us all.* Iſa. 53. 6. All the Sins of all Believers in the World, from the firſt Creation, to the laſt Judgment, were laid on him: Oh, what a Weight was this! Surely one Sin is like a Talent of Lead: Oh then, what were ſo many thouſands of millions? The very Earth it ſelf Groans under the Weight of Sin until this Day. *David* cried out, That *his iniquities were a burden too heavy for him to bear*: Pſal. 38. 4. Nay, God himſelf complains, *Behold, I am preſſed under you as a Cart is preſſed that is full of Sheaves.* Amos 2. 13. Now then no wonder if Chriſt bearing all the Sins of *Jews* and *Gentiles*, Bond and Free, cry out, *My Soul is heavy*; for Sin was heavy on his Soul.—In that I ſay, all the Sins of all Believers were laid on Chriſt, underſtand me ſoberly; my meaning is not that Believers ſins were ſo laid on Chriſt, as that they ceaſed to be Believers ſins according to their phyſical and real in-dwelling; but only that they were laid on Chriſt by Law-imputation, or by legal-obligation to ſatisfactory puniſhment. I make a difference betwixt ſin, and the guilt of ſin; for

ſin it ſelf is *macula*, the blot, the defilement, and blackneſs of ſin, which I conceive, is nothing but the abſence and privation of that moral rectitude and righteouſneſs which the Law requireth; but the guilt of Sin is ſome-what iſſuing from this blot and blackneſs, according to which the Perſon is liable and obnoxious to eternal puniſhment. Some indeed give a diſtinction of the guilt of ſin; there is *reatus culpæ*, the guilt of ſin, as ſin, and this is all one with ſin, being the very eſſence, ſoul, and formal being of ſin; they call it a fundamental, or potential guilt: and there is *reatus pœnæ, reatus perſonæ, reatus actualis*, the guilt or obligation to puniſhment, the actual guilt or actual obligation of the perſon who hath thus ſinned, to puniſhment; and this guilt is a thing far different from ſin it ſelf, and is ſeparable from ſin: yea, and is removed from ſin in our juſtification. Now this was the ſin or guilt, which was laid on 1 Pet. 2. 24. Chriſt, in which ſenſe the Apoſtle ſpeaks *who his own ſelf bare our ſins in his own body on the tree*; How bare Iſa. 53. 6. our ſins on the Tree, but by his ſufferings? —— *And* 2 Cor. 5. 21. *he hath laid on him the iniquity of us all?* —— How laid on him, but by imputation? —— *And he hath made him to be ſin for us, who knew no ſin*: How made ſin for us? Surely there was in Chriſt no fundamental guilt; no, no, but he was made Sin by imputation and Law-account: he was our ſurety, and ſo our ſins were laid on him in order to puniſhment; as if now in the Garden, he had ſaid to his Father, *Thou haſt given me a Body; as I have taken the debts and ſins of all believers in the world upon me, Come now, and arreſt me as the only Pay-maſter; lo here I am to do and ſuffer for their ſins, whatſoever thou pleaſeſt*, Pſal. 40. 6, 7. 8. Heb. 10. 4, 5, 6, 7, 8, 9. Or, as it he had ſaid to his Father thus, *I am the ſinner, O Father! I am the ſurety, all my friends wants, and all their debts let them be laid on me; my life for their life, my ſoul for their ſouls, my glory for their glory, my heaven for their heaven*: Now this was no ſmall matter; little do we know or conſider, what is the weight and guilt of ſin. And this was another ingredient in Chriſt's Cup.

5. The Power and Malice of Satan; the Devil had a full leave and licenſe; not as it was with *Job*; *Do what thou wilt, Satan, but ſave his life?* no, no, he had a commiſſion without any ſuch reſtriction or limitation; the whole power of darkneſs was let looſe to uſe all his violence, and to afflict him as far as poſſibly he could; and this our Saviour intimates, John 14. 30. when he ſaith, *that the Prince of this world cometh*: Now was it that the Word muſt be accompliſhed, Gen. 3. 15. *Thou ſhall bruiſe his heel*; the Devil could go no higher then the heell of Chriſt; but whatever he could do, he was ſure to do; he had been nibling a great while at his heel: no ſooner he was born, but he would have killed him; and after he fell fiercely on him in the Wilderneſs; but now all the power and all the malice of Hell conjoyns. If we look on the Devil in reſpect of his evil nature, he is compared to *a roaring Lion*: not only is he a Lion, but a roaring Lion; his diſpoſition to do miſchief, is always wound up to the height: and if we look on the Devil in reſpect of his Power, there is no part of our ſouls or bodies that he cannot reach? the Apoſtle deſcribing his Power, he gives him names above the higheſt compariſons; as *Principalities, Powers, Rulers* Eph. 6. 12. *of the darkneſs of this Word, Spiritual wickedneſs above*: Devils are not only called *Princes*, but *Principalities*; not only mighty, but *Powers*; not only Rulers of a part, but of *all the darkneſs of all this World*; not only wicked Spirits, but *ſpiritual wickedneſs*; not only about us, but *above us*; they hang over our heads continually: You know what a diſadvantage it is to have your Enemy get the hill, the upper ground; and this they have naturally, and always. Oh then what a combate muſt this be, when all the Power, and all the malice of all the Devils in Hell, ſhould by the permiſſion of God, arm themſelves againſt the Son of God. Surely this was a bitter Ingredient in Chriſt's Cup.

6. The wrath of God himſelf; this, above all, was the moſt bitter Dreg; it lay in the bottom, and Chriſt muſt drink it alſo: *Oh! the Lord hath afflicted* Lam. 1. 12. *me in the day of his fierce anger*; God afflicts ſome in mercy, and ſome in anger; this was in his anger; and yet in his anger God is not like to all; ſome he afflicts in his more gentle and mild, others in his fierce anger; this was in the very fierceneſs of his Anger. It is agreed upon by all Divines, that now Chriſt ſaw himſelf bearing the ſins of all Believers, and ſtanding before the judgment-ſeat of God; to this end are thoſe words, *Now is the judgment of this* John 12. 31. *World, and the Prince of this World ſhall be caſt out.* Now is the judgment of this World, *q. d.* Now I ſee God ſitting in judgment upon the World; and as a right Repreſentative of all the World of Believers, here I ſtand before his Tribunal, ready to undergo all the puniſhments due to them for their ſins: why, there is no other way to ſave their ſouls, and to ſatisfie juſtice, but that the fire of thy indignation ſhould Nahum 1. 6. kindle againſt me; *q. d. O! I know it is a fearſul thing to fall into the hands of the living God: Oh! I know God is a conſuming fire; who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him*: But for this end came I into the World; O my Father, I will drink this Cup; lo here an open Breaſt; come, prepare the Armory of thy wrath and herein ſhoot all the Arrows of revenge —— And yet, O my Father, let me not be oppreſſed, ſubverted, or ſwallowed up by thy wrath; let not thy diſpleaſure continue longer than my patience or obedience can indure; there is in me fleſh and blood in reſpect of my humanity, and *my fleſh trembleth for fear of thee; I am afraid of thy judgments*: Oh! if it be poſſible, *if it be poſſible, let this Cup paſs form me.*

Sect. 5. *Of the Dolours and Agonies that Chriſt there ſuffered.*

2. Chriſt's Paſſion in the Garden was either before, or at his apprehenſion; his Paſſion before is declared, 1. By his ſorrow. 2. By his Sweat.

1. For his ſorrow; The Evangeliſts diverſly re- Mat. 26 37. late it; *He began to be ſorrowful, and very heavy*, ſaith *Matthew*: *He began to be ſore amazed, and to be very heavy*, Mar. 14. 33. ſaith *Mark*: *And being in an Agony, he prayed more earneſtly*, Luke 22. 44. ſaith *Luke*: *Now is my Soul troubled, and what ſhall I ſay? Father, ſave me from this hour; but for* John 12. 27. *this Cauſe came I unto this hour* ſaith *John*. All avow this ſorrow to be great, and ſo it is con- Matt. 26. 38. feſſed by Chriſt himſelf: *Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death.* Ah Chriſti- Prov. 18. 14. ans! who can ſpeak out this ſorrow? *The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit who can bear?* Chrſt's Soul is ſorrowful; or if that be too flat, his ſoul is ſorrowful, *exceeding ſorrowful*; or if that language be too low, his ſoul is exceeding ſorrowful, *even unto death*; not only extenſively, ſuch as muſt continue for the ſpace of ſeventeen or eighteen hours, even until death it ſelf ſhould finiſh it; but alſo intenſively, ſuch, and ſo great, as that which is uſed to be at the very point of death; and ſuch as were able to bring death it ſelf, had not Chriſt been reſerved to a greater and an heavier puniſhment. Of this ſorrow is that eſpecially ſpoken, *Conſider, and behold, if ever there were ſorrow like unto my ſorrow*: Many a ſad and ſorrowful ſoul hath, no queſtion, been in the World; but the like ſorrow to this, was never ſince the Creation: The very terms of the Evangeliſts ſpeak no leſs; he was *ſorrowful and heavy*, ſaith one; *amazed and very heavy*, ſaid another: *in an Agony*,

ſaith a third: *in a ſoul trouble*, ſaith a fourth. Surely the bodily torments of the Croſs were inferior to this Agony of his Soul; the pain of the Body, is the body of pain: Oh but the very ſoul of Sorrow and pain, is the Soul's ſorrow, and the Soul's pain. It was a Sorrow unſpeakable, and therefore I muſt leave it, as not being able to utter it.

Luke 22. 44. 2. For his Sweat; *Luke* only relates it: *And his ſweat was as it were great drops of blood falling down to the ground.* In the words I obſerve a *Clymax*. 1. *His ſweat was as it were blood. Ethymius*, and *Theophilact* interpret thoſe words as only a ſimilitude, or figurative *Hyperbole*; an uſual kind of ſpeech to call a vehement Sweat, a bloody Sweat: as he that weeps bitterly, is ſaid to weep tears of blood. *Auguſtine*, *Jerome*, *Epiphanius*, *Athanaſius*, *Irenæus*, and others, from the beginning of the Church, underſtand it in a literal ſenſe, and believe it was truly, and properly a Bloody Sweat; nor is the Objection conſiderable, that it was *ſicut guttæ ſanguinis, as it were drops of blood*: for if the Holy Ghoſt had only intended that *ſicut* for a ſimilitude or *Hyperbole*, he would rather have expreſſed it, *as it were drops of water*, than *as it were drops of blood*. We all know that ſweat is more like to water than to blood: Beſides, a *ſicut*, in Scripture-phraſe, doth not always denote a ſimilitude, but ſometimes the very thing it ſelf, according to the verity of it: Thus John 1.14 *we behold his glory, the glory, as it were, of the* Luke 24. 11. *only begotten Son of the Father.* —— *and their words ſeemed to them as it were idle tales, and they believed them not.* The words in the Original, ὡς, ὡσεὶ, are the ſame; here is the firſt ſtep of this *Clymax*, his Sweat was a wonderful Sweat, not a Sweat of Water, but of red gore-blood.

2. Great drops of blood, θρόμβοι αἵματος. There is *ſudor diophoreticus*, a thin faint Sweat, and *ſudor grumoſus*, a thick, concrete, and clotted Sweat; in this bloody Sweat of Chriſt, it came not from him in ſmall dews, but in great drops; they were drops, and *great drops of Blood*, craſſie and thick drops; and hence it is concluded as preternatural; for tho much may be *Ariſt l. 3. de hiſt. anim c. 29* ſaid for ſweating Blood in a courſe of nature, *Ariſtotle* affirms it, and *Auguſtine* grants that *he knew a man that could ſweat blood even when he pleaſed*; in faint bodies *Aug. l 14. de Civ. Dei, c. 24.* a ſubtile thin Blood, like Sweat, may paſs through the pores of the Skin; but that through the ſame pores, craſs, thick, and great drops of Blood ſhould iſſue out, it was not, it could not be without a Miracle: Some call them *grumes*, others *globes* of blood; certainly the drops are great, ſo great, as if they had ſtarted through his skin to outrun the ſtreams and rivers of his Croſs.

3. Here is yet another *clymax*, in that theſe great drops of Blood did only *diſtillare*, drop out; but *decurrere*, run a ſtream down ſo faſt, as if they had iſſued out of moſt deadly wounds; they were *great drops of blood falling down to the ground*; here's magnitude and multitude; great drops, and thoſe ſo many, ſo plenteous, as that they went through his apparel and all, ſtreaming down to the ground: Now was it that his Garments were died with Crimſon red: that of the Prophet, tho ſpoken in another ſenſe, yet in ſome reſpect may be applied to this: *Wherefore art thou red in thine apparel? and thy garments like him that treadeth the Wine-fat?* Oh what a ſight was here! His Head and Members are all on a bloody Swear, his Sweat trickles down, and bedecks his Garments, which ſtood like a new firmament ſtudded with ſtars, portending an approaching ſtorm: nor ſtays it there, but it *falls down to the ground*: Oh happy Garden watered with ſuch tears of blood! how much better are theſe rivers than *Abana and Pharphar, rivers of Damaſcus*; yea, *than all the waters of Iſrael*; yea, than all thoſe Rivers that water the Garden of *Eden*? ——

1. This may inform us of the weight and burden *Uſe.* of ſin, that thus preſſeth Chriſt under it till he ſweat and bleed: when the firſt *Adam* had committed the firſt ſin, this was the penalty, *in the ſweat of thy face* Gen. 3. 19. *ſhall thou eat thy bread*; but now the ſecond *Adam* takes upon him all the Sins of all Believers in the World; he ſweats not only in his face, but in all his Body. O then, how was that face disfigured, when it ſtood all on drops, and thoſe drops not of a watery Sweat, but of a gore Blood? We ſee in other men, that when they are diſquieted with fear or grief, the blood uſually runs to the heart; indeed that is the principal member, and therefore, leaving the other parts, it goes thither, as of choice, to comfort that; but our Sweet Saviour contrariwiſe (becauſe he would ſuffer without any manner of comfort) he denies to himſelf this common relief of nature; all the Powers of our Souls, and parts of our Bodies were ſtained with ſin, and therefore he ſweats Blood from every part; we ſin, and and our eyes will ſcarce drop a tear for ſin; but his eyes, and ears, and head, and hands, and feet, and heart, and all run rivers of tears of blood for us, even for our ſins. ——Let Jeſuits and Friers in meditating of Chriſt's ſufferings, cry out againſt the Jews; in this bloody ſweat of Chriſt I ſee another uſe; alas! here's no *Jew*, no *Judas*, no *Herod*, no *Pilate*, no Scribe, no Phariſees; here's no tormentors to whip him; no Soldiers to crown his head with Thorns, here's neither Nails, nor Spear to fetch his blood out of his Body; how comes it then to paſs? Is there any natural cauſe? ah, no: the night is cold, which naturally draws blood inwards; in the open air he lies grovelling on the ground, aud there *he ſweats, and* 2 Sam. 12. 5. *bleeds.* O my heart! who hath done this deed? *As the Lord liveth, the man that hath done this thing, ſhall ſurely die.* So ſaid *David*, when *Nathan* replyed upon him, *thou art the Man.* O my heart! my ſinful heart! V. 7. O my ſinful, deceitful, abominable heart! thou art the Murderer; thy ſins ſate upon the heart of Chriſt, as heavy as a mountain of Lead or Iron; when none was near, but a few dull, heavy, ſleepy Diſciples; then all the ſins of Believers (and amongſt them, thy ſins) fell upon the ſoul of Chriſt, as ſo many murtherers, and ſqueezed blood, and made him cry out, *My ſoul is heavy, heavy unto death.* Go thy ways now, and weep with *Peter*, and ſay with *David*, *I have ſinned againſt* V. 13. *thee, Lord.* O how ſhould theſe eyes of mine look upon Chriſt thus ſweating, bleeding, ſtreaming out blood, clods of blood, great drops of blood, from all the parts and members of his Body, but I muſt *mourn* Zech. 12. 10. *over him, as one that mourneth for his only ſon; but I muſt be in bitterneſs, as one that is in bitterneſs for his firſt born.*

2. This may inform us of the extraordinary love of Chriſt. It is ſaid of the *Pelican* that when her young ones are ſtruck with the tail of ſome poyſonous Serpent, ſhe preſently ſtrikes her breaſt with her Beak or Bill, and ſo lets out her own blood, as a Medicine for them that they may ſuck and live; even ſo Chrſt ſeeing us ſtruck with the poyſon of ſin, he is impatient of delay, he would not ſtay till the Jews let him blood with their Whips, and Thorns, and Nails; *I have a* Luke 12. 52. *Baptiſm to be baptized with* (ſaith Chriſt) *and how am I ſtraightned till it be accompliſhed?* He is big with love, and therefore he opens all his pores of his own accord, he lets blood guſh out from every part, and thereof he makes a precious Balſom to cure our wounds. O! the love of Chriſt! As *Elihu* could ſometimes ſay, *Behold, my belly is as wine which hath no vent, it is ready to* Job. 32. 19 *burſt like new Bottles*; ſo the heart of Chriſt was full, even full of love, ſo full that it could not hold, but it burſt out thro' every part and member of his body in a bloody ſweat. I will not ſay, but that every drop of Chriſt's Blood was very precious, and of ſufficient value to ſave a World; but certainly, that blood which was not forc'd

by Whips, or Thorns, or Spear, is to be had in ſingular honour; as the Myrhre, that by inciſion of the Tree, flows out, is very precious; yet that which drops out of its own accord, is accounted as the firſt and choice; and as the Balſome, which way ſoever it comes, is ſweet; yet that which falls of its own accord is held the moſt pure and odoriferous: to this Eccluſ.24. 15. alludes that Apocryphal-ſaying in *Eccleſiaſticus, I gave a ſweet ſmell like Cinamon, and I yeilded a pleaſant odour, like the beſt Myrrh:* The vulgar tranſlates it thus *Quaſi Libanus non inciſus vaporavi; as the Myrrh-tree that is not cut, I evaporated*; as if Chriſt ſhould have ſaid, Without any lanching, cutting, pruning, out of meer love I poured out my blood upon the earth; this is certain, at this time, no manner of violence was offered him in body, no man touched him, or came near him: in a cold night (for they were fain to have a fire within doors) lying abroad in the air, and upon cold earth, he caſts himſelf into a Sweat of Blood: ſurely love is hot; he had a fire in his breaſt that melts him into this bloody ſweat; O wonderful Love!

3. This may inform us of the Deſign of Chriſt Bern. Serm in Dom.palm. in theſe very ſufferings: *Chriſt weeps* (ſaith *Bernard*) *not only in his eyes, but in all his members, that with the tears of his body, he might waſh and purifie his body which is the Church:* or Chriſt weeps blood, that he might give us a ſign of the enemies ruine. Sweat in ſickneſs, is as a *Criſis*, or promiſing ſign, that nature with all her force hath ſtrove againſt the peccant humour, and hath now overcome it; ſo this Bloody ſweat is a bleſſed *Criſis*, or argument of ſin decaying, and that the Lamb hath over thrown the Lion. As Joh.12.31 32. Chriſt ſometimes ſaid; *Now is the Judgment of this World, now ſhall the Prince of this World be caſt out; and I, if I be lifted up from the Earth,* ~~and~~ *will draw all men unto me.*

Thus far of Chriſt's Paſſion before his Apprehenſion. And now we may ſuppoſe it about midnight, the very time which Chriſt called *the* Luke 22. 52. *hour, and power of darkneſs*: what followed from twelve till three at night, we ſhall diſcover in the next Secttion

Sect. 6. *Of* Judas's *Treaſon*, Chriſt's *Apprehenſion, binding and leading unto* Annas.

BY this time the Traitor *Judas* was arrived at *Gethſemani*, and being near the Garden door, Jeſus goes to his Diſciples, and calls them from their ſleep: by an *Irony* (as ſome think) he bids them *ſleep on now, and take their reſt*; meaning if they could, for danger, that now was near; but withal he adds, Matt.26. 45, 46. *Behold the hour is at hand, and the Son of man is betrayed into the hands of ſinners; riſe, let us be going, behold he is at hand that doth betray me.* That it might appear he undertook his ſufferings with choice and free election, he not only refuſed to fly, but he calls his Apoſtles to riſe, that they might meet his Murderers. And now they come *with Swords and Staves*; or as Matt. 26. 47. John 18.3. John 18. 12, 13. *John* adds, *with Lanthorns and Torches, and* (Judas *going before them, and drawing near unto Jeſus to kiſs him*) *they took him, and bound him, and led him away to* Annas *firſt.*

In this Period I ſhall obſerve, 1, *Judas's* Treaſon. 2. Chriſt's Apprehenſion. 3. Chriſt's Binding. 4. Chriſt's Leading to *Annas*, one of the Cheif Prieſts, as to his ſtrſt Station.

1. *Judas's* Treaſon: Luke 22. 47. *And while he yet ſpake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto* Jeſus *to kiſs him.* This Traytor is not a Diſciple only, but an Apoſtle, not one of the Seventy, but one of the Twelve. *Auguſtine* ſpeaks of many Offices of Love that Chriſt had done to *Judas* in eſpecial manner; he had called him to be an Apoſtle, made him his Friend, his Familiar, cauſed him to eat of his Bread, ſit at his Table, and to dip his Hand in the Diſh with him; yea, if his Tradition be true, Jeſus *had delivered* Judas *often* Aug.Serm. 28. *ad fratres.* *from Death, and for his ſake healed his Father of a Palſy, and cured his Mother of a Leproſy: and next to* Peter, *honoured him above all other his Apoſtles.* Of this we are ſure, that he kiſſed him, and waſhed his Feet, and made him his Treaſurer, and his Almoner; and that now *Judas* ſhould betray Chriſt: O! how doth this add to the Sufferings of Chriſt, and to the Sin of *Judas? Behold a multitude*, and *Judas* in the front: *He went before them, tam pedibus quam moribus? in his Preſence, and in his Malice.* The Evangeliſt gives the reaſon of this, that he might have the better opportunity to Kiſs him, this was the ſign he gave the Rout; *Whomſoever I ſhall Kiſs, that is he, lay hold on him*; he begins War with a Kiſs, and breaks the peace of his Lord by a Symbol of Kindneſs: Jeſus takes this ill; *What,* Judas! *betrayeſt thou the Son of* Luke 22. 48. *Man with a Kiſs? q.d.* What, doſt thou make the Seal of Love, the Sign of Treachery; What! muſt a Kiſs of thy Mouth be the Key of Treaſon? O what a friendly reproot is here. By way of Uſe.

Uſe. *Utinam* Judas *ſolus ſic peccaſſet.* Chryſ. *It were well for the World* (ſaith *Chryſoſtome*) *eſpecicially for the Children of God, that* Judas *were alone in this Tranſgreſſion, that there were no more perfidious, treacherous Perſons in it beſides himſelf.* But Oh! how full is the World of ſuch Miſcreants? There was never yet an *Abel*, but he had a *Cain* to murther him; never yet a *Moſes*, but he had a *Jannes* and *Jambres* to reſiſt him; never yet a *Joſeph*, but he had unkind Brothers to envy him; never yet a *Sampſon*, but he had a *Delilah* to betray him; never yet a *David*, but he had an *Abitophel* to hurt him; never yet a *Paul*, but there was an *Alexander* to do him much Evil; Nay, it is well, if in every Aſſembly we meet not with *Judas*: In Civil Affairs, how many are thre that Live, and make Gain by Lying, Swearing, Cheating, Cozening, Selling away Chriſt and their own Souls, for a leſſer matter than thirty pieces of Silver? and in Religious Affairs, how many ſecure and drowſy Profeſſors have we amongſt us, that ſalute Chriſt both by hearing the Word, and receiving the Seals, and yet in their Lives and Converſations they deny Chriſt? *They honour God with their lips, but their hearts are far away from him.* Matth.26. 50.

2. For Chriſt's Apprehenſion; *then came they, and laid hands on* Jeſus, *and took him.* They apprehended him whom the World cannot comprehend; and yet before they took him, he himſelf begins the Inquiry, and leads them into their Errand; he tells them that he was Jeſus *of* Nazareth, *whom they ſought*: this was but a Breath, a meek and gentle word; yet had it greater ſtrength in it than the Eaſtern wind, or the Voice of Thunder: for God was in that ſtill Voice, and it ſtruck them down to the Ground. O the Power of Chriſt! they come to him with Clubs, and Staves, and Swords, and he goes no more, but lets a word fly out of his Mouth, and preſently they ſtagger, run *backward, and fall to the Ground.* Oh, Joh. 18.6. if we cannot bear a ſoft Anſwer of the Merciful God, how dare we ſo provoke, as we do, the Wrath of the Almighty Judge? And yet he ſuffers them to riſe again, and they ſtill perſiſt in their Inquiry after him; he tells them once more, *I am he*; he offers himſelf, he is ready, and deſirous to be Sacrificed; only he ſets them their Bounds, and therefore he ſecures this Apoſtles to be Witneſſes of his Sufferings: In his Work of Redemption, no man muſt have an active ſhare beſides himſelf; he alone was to tread the Wine-Preſs: *If therefore ye ſeek me,* (ſaith Chriſt) Joh. 18.8. *let theſe go their way*; thus he permits himſelf to be taken, but not his Diſciples.

And now they have his leave, Oh, with what fierce and cruel Countenances, with what menacing and threatning Looks, with what malicious and ſpightful Minds, do they invade and aſſault our Saviour? they encompaſs him round; then they lay their wicked and violent Hands upon him. In the Original, ἐπέβαλον ſignifies a violent taking. One ſpeaks the manner of his Apprehenſion in theſe words, * *Some of them lay hold on his Garments, others on the Hair of his Head: ſome pluck him by the Beard, others ſtruck him with their impious Fiſts, and being enraged, that with a Word he had thrown them backwards on the Ground, they therefore throw him on his Back, and baſely tread him under their dirty Feet.* Another Author gives it thus: † *As a roaring, ramping Lyon draws along the Earth his Prey, and tears it, and pulls: ſo they haled Chriſt all along the Earth, ſpitting, buffetting, pulling him by the Hair.* Another in like manner thus: ∴ *They all ruſh violently upon him, they fling him to the Ground, they kick him, tear him, ſpurn him, pull of the Hair, both off his Head and Beard.* Of every of theſe paſſages we find Scripture full: *Many Bulls have compaſſed me, ſtrong Bulls of Baſhan have beſet me round, they gaped upon me with their mouths as a ravening and roaring Lyon.*

* *Quidam apprehendebant veſtes ejus alii mittebant manus in capillos capitis*, &c. Homil. Joh. Carthag. Hiſpan.

† *Sicut Leo rugiens & rapiens trahit prædam per terram, & lacerat, & laniat*, &c. Jacob *de Valent*. in Pſal. 21. ∴ *Omnes impetum faciunt in eum*, &c.

Pſal. 22. 12, 13.

Uſe. We are apt to cry out on *Judas* and the *Jews*, and we think, Oh if we had been in their ſtead, we ſhould never have done thus: but lay aſide a while thoſe Inſtruments, and look we at the principal Cauſe: had we not an hand in all theſe Actings? Did not we conſpire his Death, and Apprehenſion in reference to it? Oh my Sins! my Sins! theſe were the Band, the Captain, and the Officers: theſe were the *Multitude*, a Multitude indeed, if I ſhould tell them, I might tell a thouſand, and yet not tell one of a thouſand; theſe were the Soldiers that beſet him round, the Bulls that compaſſed him about, the roaring Lyons that gaped upon him with their Mouths; O my heart, why ſhould thou riſe up againſt the *Jews*, when thou findeſt the Traytor, and the whole rout of Officers in thy ſelf? Oh that thou wouldeſt turn the Edg of thy Deteſtation into its right Stream and Channel! Oh that thou wouldſt *remember thy own ways, and all thy doings wherein thou haſt been defiled*; and that thou would *remember thy ſelf in thy own ſight for all the evils that thou haſt committed!* Ezek. 20. 43.

3. For Chriſt's binding, the Evangeliſt tells us, That *the Band, and the Captain, and the Officers of the Jews took Jeſus, and bound him*, ἔδησαν they bound his hands with Cords; a Type of this was *Sampſon*, whom *Delilah* bound with Ropes; ſo they bound him with Ropes or Cords, foreſhewing hereby that he muſt dye, they never uſing to bind any with Ropes or Cords, but thoſe whom undoubtedly they purpoſed to Crucify: Some add the Circumſtances of this Binding, that they bound him with three Cords, and that with ſuch violence that they cauſed Blood to ſtart out of his tender hands; certainly they wanted no Malice, and now they wanted no power, for the Lord had given himſelf into their Hands. Binding argues baſeneſs: It is ſtoried of *Alexander*, that when ſome Arrow that was ſhot into him, was to be drawn out, his Phyſitians adviſed to bind him; for that the leaſt motion (as they ſaid) would do him hurt; but he anſwered, * *Kings were not fit to be bound, the power of a King was over free and ſafe*: And *David* in his Lamentation over *Abner*, ſaid, *Died Abner as a fool dieth? thy hands were not bound, nor thy feet put in fetters*, 2 Sam. 2. 33, 34. Fools and Slaves were accuſtomed to be bound, and ſo were Thieves; they that open their hands to receive others goods, it is fit their hands ſhould be bound, and tied up; but is our Saviour numbred amongſt any of theſe? O yes! *In that ſame hour, ſaid Jeſus to the multitude, are ye come out as againſt a Thief, with Swords and Staves? he made himſelf of no reputation, and took upon him the form of a Servant*: O wonderful Condeſcention of Chriſt! O admirable Exinanition! he that was eminently Juſt, is reputed a Thief; he that was equal with God, is become a Servant; he that was Stronger than *Sampſon*, and could have broken his Cords from off his Arms like a Thrid, he is bound with Cords, and as a poor Lamb, he continues bound for the Slaughter; and thus began our Liberty and Redemption, from Slavery, and Sin, and Death, and Curſing.

Joh. 18. 12

* *Non decet vinciri regem, cum libera ſit regis & ſemper ſalva poteſtas.* Bern. *Serm. de Paſ.*

Matth. 26. 55. Phil. 2. 7.

But beſides theſe Cords, the word ἔδησαν, ſignifies a binding with Chains, *Mark* 5. 3, 4. And ſome are of opinnion, that they ſhackled both his hands and feet, *pedicis & catenis vinctus*, Mark 5. 4. And others ſay that they put about his Neck † *a Chain of Iron*; and it is not altogether improbable but they might be as cruel to the Maſter, as to his Servants: I cannot think they were ſo enraged againſt *Peter*, as they were againſt Chriſt; and yet they laid on him *two Chains*, Acts 12 6. Nor can I think they were ſo enraged againſt *Paul*, as they were againſt Jeſus; and yet *the chief Captain took him, and commanded him to be bound with two Chains.* And that this might be their dealing with Chriſt, *Judas*, by his Counſel ſeems to ſpeak; *hold him faſt——take him and lead him away ſafely*, *q. d.* make him ſure, that he eſcape not out of your hands; he hath deceived you often, and therefore Chain him with an Iron Chain, that will be ſure to hold. I cannot paſs this without ſome word to our ſelves.

Mark 5. 3, 4.

† *Quidam exiſtimaverunt catena ferrea collum ejus alligaſſe, quod mihi certe incredibile non eſt. Hom.* Joh. Carthag.

Acts 21. 33. Matth. 26. 48. Mark 14. 44.

Uſe. Chriſt undergoes this reſtraint, that all ſorts of Perſecution might be ſanctified to us by his Suſception. Again, Chriſt was faſter bound with his Cords of Love, than with Iron-fettters; his Love was ſtrong as Death; it overcame him who is Invincible, and bound him who is Omnipotent; the *Jews* Cords where but the Symbols and Figures; but the dear Love, the tender Bowels of Jeſus Chriſt were the Morals, and things ſignified: Again, Chriſt was bound that we might be free; the Cords of Chriſt were ſo full of Virtue, that they looſed the Chains of our Sins, and tied the hands of Gods Juſtice, which were ſtretched out againſt us for our Sins. Again, he was bound for us, that ſo he might bind us to himſelf. *I drew them with cords of a man, with bands of Love.* Hoſ. 11. 4. A ſtrange thing it was, to ſee the King bound for the Thieves offence; but ſuch was Chriſt's Love, that he might draw ſinful mankind to the Love of him again. Laſtly, one good Leſſon we may learn from wicked *Judas*; *take him and lead him away ſafely:——hold him faſt.* Come Chriſtians! here's good Counſel from a *Judas*; like another *Caiaphas*; he Propheſies he knows not what; *take him, and lead him away, and hold him faſt.* It is of neceſſity that thoſe which ſpiritually ſeek after Chriſt, ſhould take him by Faith, and hold him faſt by Love: *I will riſe now*, (ſaith the Spouſe) *I will ſeek him whom my ſoul loveth*; and anon, *I found him whom my ſoul loveth, I held him, and would not let him go, until I had brought him into my Mothers Houſe, into the Chamber of her that conceived me.* Cant. 3. 2, 3. We muſt ariſe out of the Bed of Sin, we muſt ſeek Chriſt in the uſe of Ordinances, and here if we find him, we muſt take him, lay hold on him by the hands of Faith, and not let him go; but lead him ſafely until we have brought him into our Mothers Houſe, into the Aſſemblies of his People; or if you will, until we have brought him into our Souls, where he may Sup with us, and we with him.

4. For his leading to *Annas*, *John* records it that *they led him to Annas firſt, for he was Father-in law to Caiaphas*, Joh. 18. 13.

Caiaphas, who was the high Prieſt that ſame year. 1. They led him away; ἀπήγαγον. it refers to the place were they led him; the Garden was the *terminus á quo*; there they apprehended him, and thence they led him away; but the word Ἀπάγω is ſomething more than meerly *abduco*; ſometimes it ſignifies *abigo*, to drive away either away, whether by force or fraud; ſometimes *rapio ad ſupplicium, ad judicandum*; to ſnatch away either to Puniſhment, or to Judgment: It is ſaid, * *They drew him away by the hairs of the head, and that they led him in uncouth ways, and through the Brook Cedron, in which the ruder Soldiers plunged him, and paſſed upon him all the Affronts and Rudeneſs which an inſolent and cruel Multitude could think of.* So that now again was the fulfilling of the Propheſie, *He ſhall drink of the Brook in the way.* Pſal. 110. 7. I dare not deliver theſe things as certain truths; only this I affirm, that they led him, ſnatcht him, haled him from the Garden back again to *Jeruſalem*, over the Brook and Valley called *Cedron*.——2. They led him firſt to *Annas*; why thither, is a queſtion: the cognizance of the cauſe belonged not properly to *Annas*, but to *Caiaphas*; all that can be ſaid for *Annas*, is, that he was chief of the *Sanhedrim*, and Father-in-law to *Caiapas*, and to the High Prieſt the next year following.

* *Ecce trahebatur paſſis Prionidia virgo crinibus.* Virg. Æn. 1.

Uſe. Oh when I think of Jeſus thus *led away to Annas firſt*; when I think of him partly going, and partly haled forwards, and forced to haſten his Grave pace; when I think of him thrown into, or plunged in the Waters of the Brook, and ſo forced to drink of the Brook *Cedron* in the way: when I think of him preſented by a deal of Soldiers and rude Catch-poles, to this mercenary *Annas*; and withal, think that I had an hand as deep as any other in theſe acts; my heart muſt either break, or I muſt proclaim it an heart of flint, and not of fleſh. Come Chriſtians, let us lay our hands upon our hearts, and cry, *Oh my Pride! and Oh my Covetouſneſs! and Oh my Malice and Revenge! Oh my Unbelief! and Oh my Unthankfulneſs! and Oh my Uncharitableneſs to the needy members of Chriſt Jeſus! why theſe were the rout, theſe were they that led, and dragg'd, and drew Jeſus* (as it were) *by the hair of his head; theſe were they that took hold of the chain, and pulled him forwards, and ſhewed him in triumph to this bloody* Annas; *nay, theſe were the* Judas, Jews, Annas, *and all: Oh that ever I ſhould lodge within me ſuch an heart, that ſhould lodge in it ſuch ſins, ſuch betrayers, ſuch murderers of Jeſus Chriſt!*

But I muſt remember my ſelf; *Watchman, what of the night? Watchman, what of the night? if ye will enquire, enquire, return, come.* We may now ſuppoſe it about the third hour, or the laſt watch: in the Goſpel it is called the *fourth watch of the night*, elſe were it is called *the morning watch*, which continueth *till the morning.* And of the Acts done in this interval of time, we are next to treat.

Iſa. 21. 11, 12. Mat. 14. 25. Exod. 14. 24. Pſal. 130. 6.

Sect. 7. *Of* Chriſt'*s Examination, and Condemnation, with their Appendices.*

NOW it was that they led him from *Annas* to *Caiaphas*: aud preſently a Council is called of the High Prieſts, Scribes, and Elders; theſe were the greateſt, graveſt, learned'ſt, wiſeſt men amongſt them, and they all conſpire to Judge him, who is the great Judg both of quick and dead.—— In their proceedings, we may obſerve, 1. The captious examination of the High Prieſt. 2. The ſacrilegious ſmiting of one of the Servants. 3. The impious accuſations of the Witneſſes. 4. The Sentence of the Judges. 5. The perfidious denial of perjured *Peter*. 6. The ſhameful deluſion and abuſes of the baſe attendants.

1. For the captious examination of the High Prieſt: *The High Prieſt then asked Jeſus, of his Diſciples, and of his Doctrine.* Joh. 18. 19. 1. Of his Diſciples: what the Queſtions were, it is not expreſſed, but probably they might be ſuch as theſe: 'How many 'Diſciples he had? and where they were? and what 'was become of them? why he ſhould take upon 'him to be better guarded than others of greater 'place and calling? whether it did not ſavour of 'ſedition and diſturbance of the State, to lead about 'ſuch a Crew of Diſciples and followers after him? 'and what was the reaſon of their flight? whether 'it were not a token of their guiltineſs of ſome diſ'order, or of riotous practices? It is not for me to ſpeak how many Queries the High Prieſt might make to tempt Jeſus: but certainly he was ſifted to the Bran, examined to the full of all ſuch circuſtances as either might trap Chriſt, or in the leaſt degree advance and help forward his Condemnation: to this queſtion concerning his Diſciples, our Saviour anſwered nothing; alas, he knew the frailty of his followers, he might have ſaid, 'For my Diſciples, 'you ſee one hath betrayed me, and another will 'anon forſwear me, he ſtays but for the crowing of 'the Cock, and then you ſhall hear him curſe and 'ſwear, that he never knew me: and for all the reſt, 'a pannick fear hath ſeized upon their hearts, and 'they are fled, and have left me alone to tread the Wine-preſs. Ah no, he will not ſpeak evil of the Teachers of his people; it was grief to him, and added to his ſufferings, that all had forſaken him; once before this, *many of his Diſciples went back, and walked no more with him*; which occaſioned Jeſus to ſay to the twelve, *will ye alſo go?* why no, ſaid *Peter* then, *Lord whither ſhall we go? thou haſt the words of Eternal Life; and we believe, and are ſure, that thou art that Chriſt the Son of the Living God.* Oh *Peter*, what a ſtrong Faith was that? *We believe, and we are ſure*; but how is it now that ye have no faith? or why are ye ſo fearful, O ye of little Faith? I believe this ſate upon the heart of Chriſt, and yet he would not accuſe them, who now ſtood in their places, and was accuſed for them, and for us all; and therefore to that queſtion of his Diſciples, he anſwered nothing. Joh. 6. 67, 68, 69.

2. He asked him of his Doctrine: what his queſtions were of that, are not ſet down neither, but probably they might be ſuch as theſe: 'Who was 'his Maſter, or inſtructer in that new Doctrine he 'had lately broached? why he did ſeek to innovate, 'and alter their long practiſed and accuſtomed Rites? 'and what ground had he to bring in his own de'vices in their ſteads? as Baptiſm for Circumciſion, 'the Lords Supper for the *Paſſover*, himſelf and his 'Apoſtles for the high Prieſts and Levites, when nei'ther he nor moſt of them were of that Tribe? 'why he was ſo bold and ſawcy (being but three 'and thirty years of age) to declaim ſo bitterly and 'ſatyrically againſt the Phariſees, and Sadduces, and 'Scribes, and Prieſts, and Elders of the People? Much of this ſtuff he might bring out in his Interrogatories, that ſo by his queſtioning him in many things, he might trap him in ſomething to his confuſion and deſtruction.——And to this queſtion our Saviour anſwers; but Oh how wiſely! *I ſpake openly to the World* (ſaith he) *I ever taught in the Synagogue, and in the Temple, whither the Jews always reſorted; and in ſecret have I ſaid nothing; why askeſt thou me? ask them which heard me, what I ſaid unto them; behold they know what I ſaid: q. d.* I appeal to the teſtimony of the very enemies themſelves; thou ſuſpecteſt me to be a ſeditious perſon, and one that plots miſchef againſt the State in ſecret; I tell the truth, *I ſpake nothing in ſecret* (*i. e.*) nothing in the leaſt manner tending to ſedition; my Doctrine I brought with me from the boſom of my Father, John. 18. 20, 21.

Father, it is the everlaſting Goſpel, and not of yeſterday; and it contains nothing in it of Sedition, Faction, Rebellion, Treaſon; ask theſe mine Enemies, theſe who have apprehended and bound and brought me hither; *they know what I ſaid*, let them ſpeak if they can, wherein I have tranſgreſſed the Law.

John 18. 22.
2. For the ſtroke given Chriſt by that baſe ſervant; *of the Officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the High Prieſt ſo?* That holy face which was deſigned to be the object of Heaven, in the beholding of which much of the celeſtial glory doth conſiſt; that face which the Angels ſtare upon with wonder, like Infants at a bright Sun-beam, was now ſmitten by a baſe varlet in the preſence of a Judge; and howſoever the Aſſembly was full, yet not one amongſt them all reproved the fact, or ſpake a word for Chriſt: nay, in this the injury was heightned, becauſe the blow was ſaid to be given by *Malchus* an *Idumean* Slave; it was he, whoſe ear was cut off by *Peter*, and cured by Chriſt, and thus he requites him for his Miracle.——Amongſt all the ſufferings of Chriſt, one would think this were but little; and yet when I look into Scriptures, I find it much: Thus *Jeremy*, *He giveth his cheeks to him that ſmiteth him, he is filled full with reproach.* Thus *Micah* ſpeaking of Chriſt, *They ſhall ſmite the Judge of Iſrael with a Rod upon the Cheek*: there was in it a world of ſhame; the Apoſtle lays it down as a ſign of ſuffering and reproach, *if a man ſmite you on the face. Nothing more diſgraceful* (ſaith Chryſoſtom) *than to be ſmitten on the Cheek*; the diverſe reading of the word ſpeaks it out further; *he ſtruck him with a Rod*, or *he ſtruck him with the palm of his hand* ἐδώκε ῥάπισμα, the word ῥάπισμα, ſay ſome, refers to his ſtriking with a rod, or club, or ſhooe, or pantoffle; or as others, it refers to his ſtriking with the palm of his hand; of the two, the palm of the hand is judged more diſgraceful, than either rod, or ſhooe; and therefore in the Text we tranſlate it, *with the palm of the hand he ſtruck at Jeſus*, (*i. e.*) with open hand, with his hand * *ſtretched out.*

Chryſ. Hom. 82. in Joh.

Lam. 3. 30.

Mich. 5. 1.

2 Cor. 11. 30.

Chriſ. Hom 82. in Joh.

ῥάπις & virgam & crepidam ſignificat *Lei. Crit. Sacr.*

*Κολέφος pugno, ῥάπι palmi, *Idem.*

Chryſ. hom 18. in Joh. c. 18.

Aug. in. Tract. 113.

The Ancients commenting on this Cuff; *Let the Heavens be afraid* (ſaith one) *and let the Earth tremble at Chriſt's patience, and this Servant's impudence. O ye Angels, how were ye ſilent? how could you contain your hands, when you ſaw his hand ſtriking at God?*——*If we conſider* (ſaith another) *who took the blow, was not he that ſtruck him, worthy to be conſumed of fire, or to be ſwallowed up of earth, or to be given up to Satan, and thrown down into Hell?* If a Subject ſhould but lift up his hand againſt the Son of an earthly Soveraign, would he not be accounted worthy of puniſhment? how much more in this caſe, when the hand is lifted up againſt the King of Kings, and Lord of Lords? whom, not only men, but the Cherubims and Seraphims, and all the Celeſtial powers above, adore and worſhip? *Bernard* tells us, that *his hand that ſtruck Chriſt, was armed with an Iron Glove*: and *Vincentius* affirms, that *by the Blow Chriſt was felled to the earth*: and *Ludovicus* adds, that *blood guſhed out of his mouth, and that the impreſſion of the Varlet's fingers remained on Chriſt's Cheek with a tumor and wan colour.* I need ſay no more of this; only one word in reference to our ſelves.

Ber. Serm. de Paſſ. *Lud.* de vita Chriſti.

Uſe.
Come, look upon this lively and lovely picture of patience; he was ſtruck on the face, but he was never moved in his heart; notwithſtanding the abuſe, he ſhewed all mildneſs and gentleneſs towards his enemies: O what art thou that canſt not brook a word, that canſt not bear a diſtaſtful ſpeech, that canſt not put up the leaſt and ſmalleſt offence, without thy wrath and fury? O proud man? O impudent wretch! how art thou ſo ſuddenly moved at the leaſt indignity, when thou ſeeſt thy Saviour quietly ſuffer great affronts? come learn of Chriſt? if ever we mean to have a ſhare and intereſt in his ſufferings, let us conform to him in meekneſs, and patience, in gentleneſs, and lowlineſs of mind, and ſo we ſhall find reſt unto our ſouls.

3. For the Accuſation of the Witneſſes; he is falſly accuſed and charged with the things that he never knew: In his Accuſation I obſerve theſe things. 1. That they ſought falſe witneſſes; for true witneſſes they could have none: *Now the cheif Prieſts and Elders, and all the Council ſought falſe witneſſes againſt Jeſus to put him ito death.* They were reſolved in a former Council that he ſhould not live, but die; and now palliating their deſign with a Scheme of a Tribunal, they ſeek out for witneſſes. O wonder! who ever heard that Judges went about to enquire for falſe witneſſes, and ſuborned them to come in againſt the Priſoner at the Bar? 2. *Though many falſe witneſſes came in to teſtifie againſt him, yet they found none*; becauſe *their witneſs did not agree together.* O the injuſtice of men in bringing about the Decrees of God! the Judges ſeek out for witneſſes, the witneſſes are to ſeek for proof, thoſe proofs were to ſeek for unity and conſent, and nothing was ready for their purpoſe. 3. At laſt; after many attempts *came two falſe witneſſes and ſaid, This fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three Days.* They accuſe him for a figurative ſpeech, a trope which they could not underſtand; which if he had effected according to the Letter, it had been ſo far from a fault, that it would have been an Argument of his power but obſerve their falſe report of the words he had ſpoken; for he ſaid not, *I am able to deſtroy this Temple of God, and to build it in three days*; but, *deſtroy ye this Temple, and in three days I will raiſe it up*: the allegation differs from the truth in theſe particulars. 1. *I am able to deſtroy*, ſay they; ay, but *deſtroy ye*, ſaith Chriſt. 2. *I am able to deſtroy this Temple of God*, ſay they; ay, but *deſtroy ye this Temple*, ſaith Chriſt; ſimply *this Temple*, without addition. 3. *I am able to deſtroy this Temple of God, and to build it in three days* ſay they; ay but *deſtroy ye this Temple, and in three days I will raiſe it up*, ſaith Chriſt: he ſpoke not of building an external Temple, but of raiſing up his own body, which he knew they would deſtroy. Theſe were the accuſations of the falſe witneſſes, to all which *Jeſus anſwered nothing*; he deſpiſed their accuſations as not worthy an anſwer; and this vexed more.——But 4. Another accuſation is brought in; *Caiaphas* had a reſerve, which he knew ſhould do the buſineſs in that Aſſembly; he adjured him by God, to tell him if he were the Chriſt: *I adjure thee by the living God, that thou tell us whether thou be the Chriſt the Son of God:* The holy Jeſus being adjur'd by ſo ſacred a Name, would not now refuſe an anſwer; but he confeſſed himſelf to be *the Chriſt, the Son of the living God*: and this the High Prieſt was pleaſed (as the deſign was laid) to call *Blaſphemy*; and in token thereof, he rends his cloaths, prophetically ſignifying, that the Prieſthood ſhould be rent from himſelf.

Mat. 26. 59.

Ver. 60. Mark 14. 56.

Joh. 2. 19.

Mat. 26 63.

Uſe.
Job. 31. 35 36.
We are taught in all this quietly to ſuffer wrong; *If my adverſary ſhould write a book againſt me, ſurely I would take it upon my ſhoulder* (ſaith *Job*) *and bind it as a Crown to me*; it is impoſſible, if we are Chriſt's ſervants, to live in this world without falſe accuſations: come let us take heart, and in ſome caſes, ſay not a word; ſince he that was moſt innocent, was moſt ſilent, why ſhould we be too forward in our excuſes? I know there is a time to ſpeak, as a time for ſilence; if it may tend to God's Honour and to the ſpreading of God's truth, and that right circumſtances do concur, it is then time to open our mouths, though we let in death. So did our bleſſed Saviour: O let us learn of him, and follow his ſteps!

4 For the Doom or Sentence of theſe Judges; *Caiaphas* prejudging all the *Sanhedrim*, in declaring Jeſus to have ſpoken Blaſphemy, and the fact to be notorious, Mat. 26. 66. he then asked their Votes, *What think ye? and they anſwered, and ſaid, he is guilty of Death.* They durſt not deny what *Caiaphas* had ſaid; they knew his Faction was very potent, and his malice great, and his heart was ſet upon the buſineſs, and therefore they all conſpire, and ſay, as he would have them, *He is guilty of Death*, Oh here is Jeſus's ſentence, which ſhould have been mine, *He is guilty of Death*, But this Sentence was but like ſtrong Diſpoſitions to an enraged Fever; they had no power at that time to inflict death, or ſuch a death as that of the Croſs, they only declared him apt, and worthy, and guilty of Death.

Prov. 11. 14. *In the multitude of Councellors there is ſafety*, ſaith *Solomon*; but we muſt take this in; *if it be of good men, and to good purpoſes*: for otherwiſe, the Meetings, Aſſemblies, and Councils of the wicked are dangerous and deadly; Pſal. 2. 2. *the Kings of the earth ſet themſelves, and the Rulers take counſel together againſt the Lord, and againſt his anointed.* Such Councils we had many in our times. I know not whether we may call them Councils, or *ſtruma tantum Civitatis, an ulcerous bunch*, raiſed by the diſorder and diſtemper of the City.

5. For *Peter*'s denial and abjuration; while theſe things were thus acting concerning Chriſt, a ſad accident happened to his Servant *Peter*; at firſt a Damoſel comes to him, Mat. 26. 29. and tells him, *Thou waſt with Jeſus of Galilee*; and then another Maid tells the by-ſtanders, Ver. 71. *this fellow was alſo with Jeſus of Nazareth*: and after a while, they that ſtood by, ſpake themſelves, Ver. 73. *ſurely thou art one of them, for thy ſpeech betrayeth thee*, *q. d.* thy very Idiom declares thee to be a *Galilean*; thou art as Chriſt is, of the ſame Country and Sect, and therefore thou art one of his Diſciples, *Peter* thus ſurprized, without any time to deliberate, he ſhamefully denies his Lord: and, 1. He doth it with a Ver. 70. kind of ſubterfuge, *I know not what thou ſayeſt*: he Ver. 72. ſeems to elude the Accuſation with this Evaſion, *I* know not thy meaning, I underſtand not thy words, *I skill not what thou ſayeſt.* 2. At the next turn, he goes on to a licentious boldneſs, *denying Chriſt with an Oath, I know not the man*: and laſtly, he aggravates his ſin ſo far, that he grows to impudence, and ſo denies his Lord with *curſing and ſwearing, I know not the man*; here's a Lie, an Oath and a Curſe: the ſin is begun at the voice of a Woman, a ſilly Damoſel; not any of the greateſt Ladies, ſhe was only a poor ſerving-maid that kept the doors; but it grew to ripeneſs, when the Men-Servants fell upon him; now he ſwears, and vows, and curſes himſelf *if he knew the* Ver. 74. *man.* O *Peter*, is the man ſo vile, that thou wilt not own him! Hadſt thou not before confeſt him to be the Chriſt, the Son of the living God? and doſt thou not know him to be Man, as well as God? ſay, is not this the Man-God, God-Man that called thee, and thy brother *Andrew*, at the ſea of *Galilee*, ſaying, *follow me, and I will make you fiſhers of men?* Is not this he whom thou ſaweſt on Mount *Tabor*, ſhining more glorioully than the Sun? Is not this he whom thou ſaweſt walking on the water, and to whom thou ſaid'ſt, Mat. 14. 28. *Lord if it be thou, bid me come unto thee on the water?* How is it then that thou ſaiſt, *I know not the man*? Surely here's a ſad example of humane infirmity; if *Peter* fell ſo foully, how much more may leſſer ſtars? and yet withal, here's a bleſſed example of ſerious, thorough repentance; no ſooner the Cock crew, and Ver. 75. Chriſt gave a look on *Peter*, but *he goes out, and weeps bitterly.* The Cock was the Peacher, and the look of Jeſus was the Grace that made the Sermon effectual: O the Mercy of Chriſt! he looked back on him that had forgot himſelf; he revives his ſervant's memory, to think on his Maſter's words; he ſends him out to weep bitterly, that ſo he might reſtore him mercifully to his favour again.

Let us learn hence, to think modeſtly and ſoberly of our ſelves: Vſe. yea, *let him that thinketh he ſtandeth, take heed leſt he fall!* 1 Cor. 10. 12. If *Peter* could firſt diſſemble, and then lie, and then forſwear, and then blaſpheme and curſe, O let *us not be high-minded, but fear*; Rom. 11. 20. —— And in caſe we fall indeed, as *Peter* did, yet let us not deſpair, as *Judas* did: but ſtill upon our repentance let us truſt in God. When Chriſt looked on *Peter*, he wept bitterly: notwithſtanding our ſins are great, yet one look of Chriſt is full of virtue, and enough to melt us into tears: O let us not ſink in deſpair, but look up to him, that he may look down on us. *Pliny* tells us of ſome Rocks in *Plin. Hiſt.* *Phrygia*, that when the Sun doth but Shine upon them, they ſend out Drops of Water, as if they wept Tears? *Peter* ſignifies a Rock, and whilſt *Peter* perſiſted in his Sin of denying Chriſt, his Heart was hard as the Rock; but when Chriſt the Sun of Righteouſneſs looked upon him, his Heart was ſoftned, and he dropped Tears continually. Such is the Virtue of Chriſt's look, *it turns the Rock into a ſtanding Water, and the Flint into a Fountain of Waters.* Pſal. 114. 8. ——Laſtly, let us not decry Repentance, but rather be in the Uſe and Practice, and Exerciſe of it: Is not here a Goſpel Precedent? * *Clement* an Ancient Writer, of whom *Paul* makes mention, *Phil.* 4. 3. expreſſeth *Peter*'s Repentance to have been ſo great, that *in his Cheeks he made (as it were) furrows, in which, as in certain Channels, his Tears run down*; the Text tells us, *he wept bitterly*; and *Clement* adds, that while he lived, *as often as he heard a Cock crow, he could not but weep, and bewail his denial.* *David* is another like Example; *All the Night*, ſaid he, *I make my Bed to ſwim, I water my couch with my tears*, Pſal. 6. 6. *David* makes mention of his *Bed and Couch*, becauſe there moſt eſpecially he had offended God: It was on his Bed that he committed Adultery; and it was in his Couch, that he deſigned and ſubſcribed with his own Hand, that *Uriah* muſt dye; and hence is it that he waters his *Bed and Couch* with his Tears; the very ſight of his *Bed and Couch* brings his Sin into his remembrance; as the very hearing of the crowing of the Cock, ever after awakened *Peter* to his task of Tears; that *Repentance is a Goſpel Duty*, we have ſpoken elſewhere. O take heed of decrying it! as we are often ſinning, ſo let us often repent; it concerns us near to be frequent in this Duty of bewailing Sin, and turning to God.

6. For the Abuſes and Deluſions of the baſe Attendants offered to Chriſt; the Evangeliſt tells us, *Then did they ſpit in his face, and buffetted him, and others ſmote him with the palms of their hands, ſaying, Propheſy unto us, thou Chriſt, who is he that ſmote thee?* Mat. 26. 27, 68. Luke 22. 65. And as *Luke* adds, *many other things blaſphemouſly ſpake they againſt him*; what thoſe many other things were, it is not diſcovered; only ſome Ancient Writers ſay, *Hier.* ut citat. *Guliel.* ſtatione tertia Chriſti patientis. that Chriſt in that Night ſuffered ſo many, and ſuch hideous things, that *the whole knowledg of them is reſerved only for the laſt day of Judgment.* *Mallonius* writes thus, *After* Caiaphas *and the Prieſts had ſentenced Chriſt worthy of Death, they committed him to their Miniſters,* *Mallon.* de flagellatione Chriſti, *c.* 6. *warily to be kept till day; and they immediately threw him into the Dungeon in* Caiaphas's *Houſe, there they bound him to a ſtony Pillar, with his Hands bound on his Back, and then they fell upon him with their Palms and Fiſts.* Others add, That *the Soldiers not yet content, they threw him into a filthy dirty Puddle, where he abode for the remainder of that Night*; of which the *Pſalmiſt*, *Thou haſt laid me in the loweſt pit in darkneſs, and in the deeps*; Pſal. 86.6 Pſal. 69.2. Cant. 3. 7.

and

* Flevit quidem tanta lachrymarum inundatione, ut in maxillis profundos ſulcos haberet, per quos, quaſi per quoſdam canales, aut aquæ-ductus lachrymæ ejus defluebant. Clem. Quoties galli cantum audiebat, in lachrymas prorumpebat, per totum vitæ tempus, negationis culpam frequenter adeo planxit. Idem.

Pſal.69.2. *and I ſink in the deep mire where there is no ſtanding*
Cant.3.7 *Behold the Bed which is* Solomon's, or rather, which is Chriſt's; for a greater than *Solomon* is here: Behold the flouriſhing Bed wherein the King of Saints doth lie; ſurely a place moſt Sordid, full of Stench; his other Senſes had their Pain, and his Smell felt a loathſome Savour, in this noiſome Puddle.

But we need not borrow light from Candles, or leſſer Stars; the Scripture it ſelf is plain: Obſerve we theſe Particulars.

1. They Spit in his Face; This was accounted among the *Jews* a matter of great Infamy and Reproach: Num.12.14. *And the Lord ſaid to Moſes, if her Father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days?* We our ſelves account this a great Affront, and ſo did *Job*; Job 30.9, 10. *I am their ſong and their by-word; they abhor me, they fly far from me, and ſpare not to ſpit in my face.* Oh that the ſweet Face of Chriſt, ſo much honoured and adored in Heaven, ſhould be defiled and deformed by their ſpitting! Oh that no place ſhould be thought fit for them to void their Excrements and Drivel in, as the bleſſed Face of Jeſus Chriſt! *I hid not my face* (ſaith Chriſt) Iſa.50.6. *from ſhame and ſpitting*: I uſed no Mask to keep me fair; tho' I was fairer than the Sons of Men, I preſerved not my Beauty from their naſty Flegm, but I opened my Face, and I ſet it as a Butt for them to dart their frothy Spittle at.

2. They Buffet him; We heard before that one of the Officers ſtruck Jeſus with the Palm of his Hand; but now they Buffet him: ſome obſerve this difference betwixt ῥάπισμα & κόλαφος; the one is given with the open Hand, but the other with the Fiſt ſhut up; and thus they uſed him at this time, they ſtruck him with their Fiſts, and ſo the ſtroke was greater and more offenſive: *By this means they made his Face to Swell, and to become full of Bunches all over.* One gives it in thus, *By theſe Blows of their Fiſts, his whole Head was Swollen, his Face became Black and Blew, and his Teeth ready to fall out of his Jaws.* Very probable it is, that with the Violence of their Strokes, they made him Reel and Stagger, they made his Mouth, and Noſe, and Face to Bleed, and his Eyes to Startle in his Head.

Colaphis illi tuber totum caput, facies livida forte & excuſſi dentes.

Mark 14.65. 3. They covered his Face, *Mark* 14. 65. Several Reaſons are rendred for it. As, 1. That they might ſmite him more boldly, and without Shame. 2. That they might not have that object of Pity in their view; it is ſuppoſed that the very ſight of his admirable Form, ſo lamentably abuſed, would have mollified the hardeſt Heart under Heaven, and therefore they veiled and hoodwink'd that alluring, drawing Countenance. 3. That they might not ſee their own filth in his Face, however his Beauty was winning, yet they had ſo bedawbed it with their beaſtly Spitting, that they began to loath to look upon him: *It was a nauſeous ſight* (ſaith one) *and enough to make one Spew to look upon it.* But whether his Splendor, or his horror occaſioned this Veil over his Face, this is moſt certain, that it veiled not their Cruelty, but rather revealed it, and made it manifeſt to all the World.

Nauſeam ipſis ſpectatoribus fœditas illa provocabat.

4. They ſmote him with the Palms of their Hands, ſaying, *Propheſy unto us, thou Chriſt, who is he that ſmote thee?* To paſs away that doleful, tedious Night, they interchangeably ſport at him; firſt one, and then another gives him a ſtroke (we uſually call it a Box on the Ear) and being hoodwink'd, they bid him *a-read, who it is that ſmote him.* Some reckon theſe Taunts amongſt the bittereſt paſſages of his Paſſion; nothing is more miſerable, even to the greateſt Miſery, than to ſee it ſelf ſcorned of Enemies. It was our Saviour's caſe; they uſed this deſpight for their deſport; with a wanton and merry Malice they aggravate their Injury with ſcorn; *q. d. Come on, thou ſayeſt thou art Chriſt the Son of the Living God, and therefore it is likely thou art Omniſcient, thou knoweſt all things; tell now, who is it that ſtrikes thee? We have blind-folded thee that thou canſt not ſee us with thy bodily Eyes, let thy Divinity a read, gueſs, tell, propheſy, who is it now that ſmote thee laſt? Who gave thee that blow?* O Impiety without Example! Surely if his Patience had been leſs than Infinite, theſe very Injuries would have been greater than his Patience. In way of Application.

Uſe. 1. Conſider Chriſtians, whether we had not a hand in theſe Abuſes; for, 1. They Spit in the Face of Chriſt, who defile his Image in their Souls, who reject his holy and heavenly motions in their Hearts. —— 2. They Buffet him with their Fiſts, who perſecute Chriſt in his Members, *Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the Pricks.* Luke 10.16. 3. They cover his Face, that do not readily and willingly confeſs their Sins, that extenuate their Frailties and imperfections, with counterfeit Pretexts. — 4, They mock and Scoff at Chriſt, ſcorn and contemn his Meſſengers and Miniſters; *He that deſpiſeth you, deſpiſeth me* ſaith Chriſt. O that we would lay theſe things to our hearts, and ſee, and obſerve wherein we ſtand guilty of theſe Sins, that we may repent.

2. Conſider Chriſtians, and read Chriſt's Love in all theſe Sufferings; O unheard of Kindneſs, and truly paternal Bowels of Pity and Compaſſion! who ever heard before of any that would be content to be Spit upon, to wipe their Filths who ſpit upon him? That would be content to be beat and buffeted, to ſave them from buffets, who were the buffeters? That would be content to be Blindfolded, that he might neither take notice of, nor ſee the Offences of them that Blindfolded him? That would be content to be made a Scorn, to ſave them from Scorn, that ſhall Scorn him? Chriſtians! you that take your Name from Chriſt, how ſhould you admire at the infiniteneſs and immenſity of this Love of Chriſt? Was it a ſmall thing that the Wiſdom of God ſhould becom the Fooliſhneſs of Men, and Scorn of Men, and Ignominy of Men, and Contempt of the World for your Sins ſake: O think of this!

And now the diſmal Night is done; what remains, but that we follow Chriſt, and obſerve him in his Sufferings the next day! the *Pſalmiſt* Pſal 30. 5. tells us, *Sorrow may endure for a night, but joy cometh in the morning*; only Chriſt can find none of this Joy neither morning nor evening; for after a diſmal Night, he meets with as dark a Day; what the Paſſages of the Day were, we ſhall obſerve in their ſeveral Hours.

Chap. 2. Sect. 1. *Of* Chriſt's *Indictment, and* Judas's *fearful end.*

ABout ſix in the Morning Jeſus was brought unto *Pilate*'s Houſe; *then led they* Jeſus *from Caiaphas unto the Judgment-Hall, and it was early.* —— Joh.18.28. *When the morning was come, all the chief Prieſts and Elders* Mat 27. 1, 2, 3, 4, 5. *of the People took counſel againſt* Jeſus *to put him to death*; *and when they had bound him, and led him away, and delivered him to* Pontius Pilate *the Governor*; *then* Judas *which had betrayed him, hanged himſelf.* O the readineſs of our Nature to Evil! When the *Iſraelites* would ſacrifice to the Golden-Calf, they *roſe up early in the* Exod. 32. 6. *Morning*; if God leave us to our ſelves, we are as ready to practiſe Miſchief, as the Fire is to burn without delay. But on this Circumſtance I ſhall not long ſtay; the Tranſactions of this Hour I ſhall conſider in theſe two Paſſages, Chriſt's Indictment, and *Judas*'s fearful end.

In Chriſt's Indictment we may obſerve, 1. His Accuſation. 2. His Examination.

In his Accuſation we may obſerve, 1. Who are his Accuſers. 2. Where he was accuſed. 3. What was the matter of which they do accuſe him.

Matt. 27. 12. 1. His accuſers were the *chief Prieſts and Elders of the people*; the very ſame that before had judged him *guilty of Death*, are now his Accuſers before the Temporal Judge; but why muſt our Saviour be twice Judged? Was not the *Sanhedrim*, or Eccleſiaſtical Court, ſufficient to Condemn him? I anſwer,——— He is twice Judged; 1. That his innocency might more appear; true Gold often tried in the Fire, is not conſumed, but rather perfected; ſo Chriſt's Integrity, tho examined again and again, by divers Judges wholly corrupt; yet thereby it was no hurt, but made rather more illuſtrious. 2. Becauſe his firſt Judgment was in the Night, and a Sentence pronounced then was not reputed valid; it is ſaid of Exod. 18. 13. *Moſes*, that *he judged the People from the morning unto the evening*; for until Night no Judgment was protracted. 3. Becauſe ſaid the *Jews*, *it is not lawful* Joh. 18.31 *for us to put any man to death*. Theſe words had need of Expoſition; we know *Moſes*'s Law preſcribed Death to the Adulterers, Idolators, Blaſphemers, Manſlayers, Sabbath-breakers; but now the *Romans* (ſay ſome) had come and reſtrained the *Jews* from the Execution of their Laws; others are of another mind; and therefore the meaning of theſe words, *It is not lawful for us to put any man to Death*, may be underſtood (ſay they) in a double Senſe: 1. That it was not lawful for them to put any Man to ſuch a Death, as the Death of the Croſs: *Moſes*'s Law was Ignorant of ſuch a Death; and the words following ſeem to favour this Interpretation, *That the ſaying of* Joh. 18.32 *Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould dye.* We read only of four ſorts of Death that were uſed among the *Jews*, as Strangling, Stoning, Burning, and Killing with the Sword; Crucifying was the Invention of *Romans*, and not of *Jews*. ———2. That it was not lawful for them to put any Man to Death at ſuch a time: on this day was celebrated the *Jews* Paſſover, which was in memory of their Deliverance out of *Egypt*; ſo that now they had a cuſtom to deliver ſome from Death (the caſe of *Barabbas*) but they could not now condemn any one to Death; hence it was, that after *Herod* the *Jew* had killed *James*, he proceeded farther, to take *Peter*; alſo yet during the days of unleavened Bread he delivers him to be kept in Priſon, *intending* (ſaith the Acts. 12. 14. Text) *after Eaſter to bring him forth to the People*. *Pilate*, a *Gentile*, was not tied to theſe Laws, and therefore they led Jeſus from *Caiaphas unto the Hall of Judgment*, or *unto Pilate's Houſe*.

2. The place of the Accuſation was at the Door of Joh. 18. 28. the Houſe; *they would not go into the Judgment-Hall leſt they ſhould be defiled, but that they might eat the paſſover*. See what a piece of Superſtition and groſs Hypocriſie is here! they are curious of a Ceremony, but make no ſtrain to ſhed Innocent Blood; they are preciſe about ſuch matters of the Law, as Mercy, Judgment, Fidelity, and the Love of God, they let them paſs; they honour the figurative Paſſover, but the true Paſſover they Seize upon with bloody and ſacrilegious Hands.

3. The matter of which they accuſe him. 1. That he ſeduced the People. 2. That he forbad to pay Tribute to *Cæſar*. 3. That he ſaid he was a King. How great, but withal, how falſe were theſe their Accuſations? For the firſt, Chriſt was ſo far from ſtirring up Seditions, that he ſtrove and endeavoured Matth. 23. 37. to gather the People into one. *O Jeruſalem, Jeruſalem, how often would I have gathered thy Children together, even as a Hen gathers her Chickens under her Wings, and ye would not?* For the ſecond inſtead of denying to pay Tribute to *Cæſar*, he paid it in his own particu- Matt. 17. 27. lar; *take twenty pence out of the fiſhes mouth* (ſaith he to *Peter*) *and give unto them for me and thee*; and *give* Luke 20. 25. *unto Cæſar the things that are Cæſar*'s (ſaid he to the *People*) *and to God, the things that are God's*. For the third; inſtead of makeing himſelf a King, he profeſſed that *his Kingdom is not of this World*, and when they would have made him a King, inſtead Joh. 18.36 of flattering them, *he flieth* from them, and that into the Wilderneſs, or *into a mountain himſelf alone*.—— Joh. 6. 15. Thus much of the Accuſation.

2. For his Examination, *Pilate* was nothing moved with any of the Accuſations, ſaving only the third; and therefore letting all the reſt paſs, he asked him only, *Art thou the King of the Jews?* To whom Jeſus anſwe- Joh. 18.33 36. red, *My Kingdom is not of this World*, &c. He ſaith not, my Kingdom is not *in this World*; but my Kingdom is not of *this World*; by which *Pilate* knew well that Chriſt was no enemy unto *Cæſar*: Chriſt's Kingdom is Spiritual, his Government is in the very Hearts and Conſciences of Men, and what is this to *Cæſar*?— Hence *Pilate* uſeth a Policy to ſave Jeſus Chriſt; they tell him Chriſt was of *Galilee*; and therefore he takes occaſion to ſend him to *Herod* who was Governor of *Galilee*, But of that anon. Uſe.

How many Leſſons may we learn from hence; 1. Chriſt was accuſed, who can be free; The chief Prieſts and Elders of the *Jews* accuſed Chriſt; no wonder if thoſe that are cheif and great among us, accuſe poor Chriſtians: O, there's a perpetual Enmity between the Seed of the Woman, and the Seed of the Serpent; there is an everlaſting, irreconcilable, implacable Enmity and Antipathy between Grace and Prophaneſs, Light and Darkneſs, Chriſt and *Belial*: as it is reported of Tigers, that they rage when they ſmell the fragrancy of Spices; ſo it is with the wicked, who rage at the Spiritual Graces of them that are ſincere for God.

2, Chriſt's Accuſers would not go into the Judgment-Hall, leſt they ſhould be defiled; the very prophane can learn to be Superſtitious in leſſer matters; how many amongſt us will make Conſcience of outward Ceremonies (as of eating Meats, obſerving Days) but as for the weightier matters of the Law, *Judgment and Mercy*, they leave them undone?

3. Chriſt is moſt falſly accuſed of Sedition, Seduction, and Uſurpation; it was indeed to be wiſhed, that they who take upon them the Name of Chriſtianity, were guilteſs of ſuch Crimes; but let them look to it, who are ſuch: This, I am ſure, was Chriſt's rule and Practice; *Be ſubject to every conſtitu-* 1 Pet. 2. 13. *tion and Authority of man, for the Lord's ſake*. If any dare to reſiſt the Power that is of God, *they ſhall* Rom. 13.2 *receive to themſelves damnation*. Nor can we excuſe our ſelves, becauſe our Governours are not Godly; for all the Governours to whom Chriſt and his Apoſtles ſubmitted themſelves, and to whom all thoſe ſtrict Precepts of Duty and Obedience related in the New Teſtament, were not better (for ought I know) than Tyrants, Perſecutors, Idolators, and Heathen-Princes.

4. Chriſt is examined only of his Uſurpation: *Art thou the King of the Jews?* The men of this World mind only worldly things: The Apoſtle ſo deſcribes them, *who mind earthly things*. Phil. 3.19. *Pilate* regards not Chriſt's Doctrine; but he is afraid leſt he ſhould aſpire the Kingdom; and concerning this, our Saviour puts him out of doubt; *My Kingdom is not of this World*. As *Pilate* and *Chriſt*, ſo Worldings and Chriſtians are of differing Principles, they mind earthly things; *but our Converſation* (ſaith the Apoſtle) Ver. 20. *is in Heaven*; our Converſation, (*i.e.*) the Aim and ſcope of our Hearts in every Action, is only for Heaven; whatſoever we do, it ſhould ſome way or other fit us for Heaven; we ſhould ſtill be laying it for Heaven againſt the time that we ſhall come and live there; we ſhould have our Thoughts and Hearts ſet upon Heaven: ſo it is ſaid of holy *Mr. Ward*, that being in the midſt of a Dinner very

Contemplative, and the People wondering what he was muſing about; he preſently breaks out, *for ever, for ever, for ever*; and tho' they endeavoured to ſtill him, yet he ſtill cryed out, *for ever, for ever, for ever*. Oh Eternity! to be for ever in Heaven with God and Chriſt, how ſhall this ſwallow up all other Thoughts and Aims? and eſpecially all worldly, careful, ſinful Thoughts, Aims, or Ends?

2. *Pilate* having diſmiſſed Jeſus, this hour is concluded with a ſad Diſaſter of wicked *Judas*; *then* Mat.27.3. *Judas which betrayed him, when he ſaw that he was condemned, repented himſelf*, &c. Now his Conſcience thaws, and grows ſomewhat tender; but it is like the tenderneſs of a Boyl, which is nothing elſe but a new Diſeaſe; there is a Repentance that comes too late; *Eſau* wept bitterly, and repented him, when the Bleſſing was gone; the five fooliſh Virgins lift up their Voices aloud, when the Gates were ſhut; and in Hell men ſhall repent to all Eternity, and ſuch a Repentance was this of *Judas*; about Midnight he had received his Money in the Houſe of *Annas*, and now betimes in the Morning he Repents his Bargain, and throws his Money back again; the end of this Tragedy was, that *Judas* died a miſerable Death; he periſhed by the moſt infamous Hands in the World (*i. e*) by his own Hands; *he went and* Mat.27.5. *hanged himſelf*. And as *Luke*, *he fell headlong, and burſt aſunder in the midſt, and all his Bowels guſhed out.* In every paſſage of his Death, we may take notice of God's Juſtice, and be afraid of Sin; it was juſt that he ſhould hang in the Air, who, for his Sin was hated both of Heaven and Earth; and that he ſhould fall down headlong, who was fallen from ſuch an height of Honour, and that the Halter ſhould ſtrangle that Throat, through which the Voice of Treaſon had ſounded; and that his Bowels ſhould be loſt, who had loſt the Bowels of all Pity, Piety, and Compaſſion; and that his Ghoſt ſhould have its paſſage out of his midſt (he burſt aſunder in the midſt) and not out of his Lips, becauſe with a kiſs of his Lips he had betrayed his Lord, our Bleſſed Jeſus.

Uſe. Here's a warning-piece to all the World; who would dye ſuch a Death for the pleaſure of a little Sin? Or who would now ſuffer for Millions of Gold, that which *Judas* ſuffered, and yet ſuffers in Hell, for thirty pieces of Silver? Now the Lord keep our Souls from betraying Chriſt, and from deſpairing in God's Mercy through Chriſt. *Amen, Amen*, I ſee one Sand is run, I muſt turn the Glaſs; now was the ſeventh Hour, and what were the paſſages of that Hour, I ſhall next relate.

Sect. 2. *Of Chriſt's Miſſion to* Herod, *and the Tranſactions there.*

Luk.23.3. ABout ſeven in the Morning, Jeſus was ſent to *Herod, who himſelf alſo was at Jeruſalem at that time.* The reaſon of this was, becauſe *Pilate* had Ver. 8. heard that Chriſt was a *Galilean*; and *Herod* being Tetrarch of *Galilee*, he concludes that Chriſt muſt be under his Juriſdiction: *Herod* was glad of the Honour done to him; *for he was deſirous to ſee Chriſt of a long ſeaſon, becauſe he had heard many things of him, and he* Ver. 9. *hoped to have ſeen ſome Miracle done by him.* That which I ſhall obſerve in this Paſſage, is,

1. *Herod*'s queſtioning of Jeſus Chriſt. 2. Chriſt's Silence to all his Queſtions. 3. *Herod*'s Deriſion; and Chriſt's Diſmiſſion back again to *Pilate*.

Luk,23.8. 1. *Herod queſtioned with him in many words*; what thoſe words were, are not expreſſed; only we have ſome Conjectures from *Luke* 23. 8. q. d. *What! art thou he concerning whom my Father was ſo mocked of the Wiſe Men? And for whoſe ſake my Father ſlew all the Children that were in* Bethlehem? *I have heard thou haſt changed Water into Wine, and haſt multiplied Loaves, whereon ſo many thouſands fed; come, do ſomething at my requeſt, which elſewhere thou haſt done without requeſt of any; come, ſatisfie my deſire, work now but one Miracle before me, that I may be convinc'd of thy Divinity.* I dare not deliver theſe words as certain Truths, becauſe of that Silence that is in Scripture; only we read that *he hoped to have ſeen ſome Miracle done by him. Herod* could not abide to hear his Word, and to bear his Yoke; but he was well content to ſee the Works and Miracles of Jeſus Chriſt.

2. Whatever his Queſtions were, *he anſwered him* Ver. 9 *nothing*; many reaſons are given in for this; as, 1. Becauſe he enquired only in curioſity, and with no true intent or end; concerning which, ſaith the wiſe Man, *Anſwer not a fool according to his folly*: And, Prov.26.4 *ye ask and receive not* (ſaith *James*) *becauſe ye ask amiſs.* Jam. 4.3. 2. Becauſe Chriſt had no need of Defence at all; let them go about to Apologize, that are afraid, or guilty of Death; as for Chriſt, he deſpiſeth their Accuſations by his very Silence. 3. Becauſe *Herod* had the year before put *John* the *Baptiſt* to Death, who was *that Voice crying in the Wilderneſs*; now that Voice being gone, Chriſt, *the Word*, will be ſilent; he will not give *a Word*. 4. Becauſe *Herod* had been ſottiſhly careleſs of Jeſus Chriſt; he lived in the place where Jeſus more eſpecially had converſed, yet never had ſeen his Perſon, or heard his Sermons. It gives us to learn thus much; that if we neglect the opportunities of Grace, and refuſe to hear the Voice of Chriſt in the time of Mercy, Chriſt may refuſe to ſpeak one word of Comfort to us in our time of need; if we, during our time ſtop our Ears, God will in his time ſtop his Mouth, and ſhut up the Springs of Grace, that we ſhall receive no Refreſhment, no Inſtruction, no Pardon, no Salvation. 5. Becauſe Chriſt was reſolved to be Obedient to his Father's Ordinance, he was reſolved to ſubmit to the Doom of Death with Patience and Silence; for this purpoſe he came into the World, that he might ſuffer in our ſtead, and for our Sins; and therefore he would not plead his own Cauſe, nor defend his own Innocency in any kind; he knew that we were guilty, tho himſelf was not.

3. This Silence they interpret for Simplicity; and ſo, 1. They deſpiſe him. And, 2. They diſmiſt him: *And Herod with his Men of War ſet him at* Luke 23. 11. *naught, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate.* They arrayed him with a white, glittering, gorgeous Rayment; the word λάμπρος, ſignifies *gorgeous, bright, reſplendent*, ſuch as Nobles and Kings uſed to wear: The *Latins* ſometimes render it, *ſplendidam veſtem*, and ſometimes *candidam*, or *albam veſtem*, we tranſlate it a *gorgeous robe*; and the Ancients call it a *white robe*; in imitation whereof the Baptized were wont to put on a white rayment, which they called λαμπροφρίαν; but whether it were white or no, I ſhall not controvert: The Original yeilds thus far, that it was a *bright and reſplendent garment, ſuch as came newly from the fulling*: Many myſteries (if it be white) are found out here; ſome ſay, this held forth the excellency or dignity of Chriſt: White colour is moſt agreeable to the higheſt God; he many times appeared in white, but never in any other colour; and the Saints in Heaven are ſaid to be *cloathed in long white Robes*: and Rev. 4. 4. Peers, Kings and *Cæſars* were uſually cloathed in White, ſaith *Janſenius*: Others ſay, this held forth the innocency of Chriſt, and that they were directed herein by Divine Providence, declaring plainly againſt themſelves, that Chriſt ſhould rather have been abſolved as an Innocent, than condemned as a Malefactor. But to leave theſe miſteries, the meaning of *Herod* was not ſo much to declare his excellency, or innocency, as his folly, or ſimplicity; certainly he

accounted him for no other than a very Fool, and Ideot, a paſſing ſimple man. The Philoſophers (ſays *Tertullian*) *drew him in their Pictures, attired by* Herod, *like a Fool, with long Aſſes ears, his nails plucked off, and a book in his hand,* &c O marvellous madneſs! Oh the ſtrange miſtakes of men! in his life-time they
Matt. 12. *account Jeſus a glutton, a drinker of Wine, a Companion*
19. *of Sinners: a Blaſphemer, a Sorcerer, and one that caſt*
Mark. 2. 7. Matth. 12. *out Devils through Belzebub, Prince of Devils*: yea, *and*
24. *one that himſelf was poſſeſſed with a Devil.* And now
Joh. 8. 48. towards his death he is bound as a Theif, he is ſtruck in the Houſe of *Caiaphas* as an arrogant and ſaucy Fellow; he is accuſed before the Sanhedrim of Blaſphemy; he is brought before *Pilate* as a malefactor, a mover of Sedition, a Seducer, a Rebel, and as one that aſpired to the Kingdom; he is tranſmitted unto *Herod* as a Jugler to ſhew tricks; and now in the cloſe of all, he is accounted of *Herod* and his men of War, as a Fool, an Idiot, a Brute, not having the underſtanding of a man. But ſoft *Herod*; is Chriſt therefore a Fool, becauſe he is ſilent? and art thou wiſe, becauſe of thy *many words*, and many queſtions? *Solomon*, a wiſer man than *Herod*, is of another mind:
Prov. 10. *In the multitude of words there wanteth not ſin; but he that*
19. *refraineth his lips, is wiſe.* Again, *He that hath know-*
Prov. 17. *ledge, ſpareth his words, and a man of underſtanding is of*
27, 28. *a cool Spirit; even a fool, when he holdeth his peace, is accounted wiſe: and he that ſhutteth his lips is eſteemed a man of underſtanding.* Ah poor *Herod*, conſult theſe Texts, and then tell me who is the Fool; what? thou that ſpeakeſt *many words*, and queſtioneſt about many things which in time will turn to thy greater condemnation, or Chriſt Jeſus that was deeply ſilent to the Worlds eternal Salvation; *Paul* was of another Spirit, and of another Judgment concerning Chriſt, in him was *knowledge*; nor is that all, in whom was *wiſdom and knowledge*; nor is that all, in whom were *treaſures*, and *all treaſures* of wiſdom and knowledg:
Col. 2. 3. *In him are hid all the treaſures of wiſdom and knowledg*; and yet that is not all neither, not only is wiſdom in him, but he is *wiſdom* it ſelf (for that is his name and title in the Book of *Proverbs*) and yet by *Herod* and his Courtiers he is reckoned, arrayed, and derided as a meer ſimple man.

2. They diſmiſt him; in this poſture they ſent him away again to *Pilate*, to all their former deriſions they added this, that now he was expoſed in ſcorn to the Boys of the Streets. *Herod* would not be content that he and his men of War only ſhould ſet him at naught, but he ſends him away through the more publick and eminent Streets of *Jeruſalem*, in his white Garment, to be ſcorned by the People; to be hooted at by idle Perſons; And now was fulfilled the Propheſie of
Lam. 3. Chriſt, *I was a deriſion to all my people, and their Song*
14. *all the day.*

Uſe. Of this let us make ſome uſe. Was the eternal Word of God, and the uncreated wiſdom of the Father reputed a fool? no wonder if we ſuffer thouſands
1 Cor. 4. of reproaches; *We are made a ſpectacle unto the World,*
9, 10, 13. *and to angels, and to men; we are fools for Chriſt's ſake,* ſaith the Apoſtle. —— *We are made as the filth of the world, and are the off-ſcouring of all things unto this day.* Chriſtians muſt wear the badg and livery of Jeſus Chriſt; we cannot expect to fare better than our Maſter, why then ſhould we deſpond; I never knew Chriſtians in better temper, than when they were ſtyled by the Name of *Puritans, Preciſians, Hypocrites, Formaliſts*, or the like.

2. Let us not judg of men and their worth by their out-ſide Garments; wiſdom may be, and often is clad in the Coat of a Fool. As beggarly Bottles oft-times hold rich Wines; ſo poor Robes contain ſometimes many precious Souls; in right judgement we ſhould look only to the mind, and ſoul, and inſide of a man, yea, to the hidden man of the heart: and for our ſelves, we ſhould look to the inward, and not to the outward adorning: men, and women eſpecially, have rules for this, *Your adorning let it not be that outward adorning, of platting the hair, and of wearing of gold, or of putting on of apparel, but let it be in the hidden man of the heart, in that which is not corruptible.* Oh what is it for a man to be cloathed in Gold,
whiles his Soul is *wretched*, and *miſerable, and poor, and* 1 Pet. 3.
blind, and naked? 3, 4.

3. Let us admire at the condeſcenſion of Chriſt, who for our ſakes came down from Heaven to teach us wiſdom; and for us, who were fools indeed, was content to be counted a fool himſelf; yea, and if need had been, would have been ready to have ſaid with
David, I will yet be more vile than thus, and will be baſe 1 Sam. 6.
in my own ſight. I know this Doctrine is an offence 22.
to many; *Chriſt crucified is unto the Jews a ſtumbling-* 1 Cor. 1.
block, and unto the Greeks fooliſhneſs. 23.
To tell natural men (ſuch as *Herod*, and his men of war) that this ſame Jeſus whom they mock, and ſet at naught, is the Son of God, and Saviour of the World, they
cannot believe; it is plainly evident, that *not many* 1 Cor. 1.
wiſe men after the fleſh, not many mighty, not many noble 26. 27.
are called; but God hath called the fooliſh things of the Verſ. 25.
world to confound the wiſe; why this is the fruit of Chriſt's condeſcenſion, called *the fooliſhneſs of God*; Wiſdom it ſelf was content to be counted a fool, that thoſe who are accounted *the fooliſh things of the World*, might be wiſe to Salvation.

4. Let us ſearch whether *Herod* and his men do not keep a rendezvouz in our hearts; do not we ſet Chriſt at naught? do not we mock him, and array him in a gorgeous robe? whatſoever we do to one of the leaſt of his Saints, he tells us that we do it to himſelf, *Matt.* 25. 40, 45. and have we not dealt thus with his Saints? Have we not dealt thus with his Mi-
niſters? when *Eliſha* was going up to *Bethel*, *there* 2 Kings 2.
came little Children out of the City, and mocked him, and 23.
ſaid unto him, go up thou bald head, go up thou bald head. A reproach of *bald head, round head*, given to a faithful *Eliſha*, or a miniſter of Chriſt, proclaims you as bad as thoſe little Children, yea, as bad as *Herod*, and his men of war; ſuch *Herod's* were a little before the deſtruction of *Jeruſalem*, ſome there
were then that *mocked the Meſſengers of God, and deſpiſed* 2 Chron.
his words, and miſuſed his Prophets, until the wrath of the 36. and 16.
Lord aroſe againſt his people, till there was no remedy. O take heed of this ſin, baniſh *Herod* out of your hearts, or Chriſt will never lodge there; ruine without remedy will ſeize on thoſe ſouls, that *Herod* like, mock the Meſſengers of God; what is it but to mock the Meſſenger, the Angel of the Covenant, even Chriſt himſelf? As *Herod* ſent Jeſus away, and gave him a diſmiſſion out of our doors.

The hour ſtrikes again, and ſummons Chriſt and us to another ſtation: let us follow him ſtill, as
Peter did when he went into the high Prieſt's
Pallace, *and ſate with the Servants to ſee the end.* Mat. 26. 58.

Sect. 3. *Of Chriſt and Barabbas compared; and of the Queſtion debated betwixt Pilate and the Jews.*

ABout eight in the morning our Saviour Chriſt is returned to *Pilate*; who propounded to the *Jews*, whether they would have Jeſus or *Barabbas* let
looſe unto them. *Ye have a cuſtome* (ſaith he) *that* John 18.
I ſhould releaſe unto you one at the Paſſover, will ye there- 39, 40.
fore that I releaſe unto you the King of the Jews? *Then cryed they all again, ſaying, Not this man, but Barabbas; now Barrabbas was a Robber.* It is ſuppoſed that in this paſſage *Pilate* endeavoured Chriſt's liberty, *He*
knew that for envy they had delivered him, and he ſaw Mat. 27.
that *Herod* had ſent him back again uncondemned, 18.
and therefore now he propounds this *medium* to reſcue
him from their malice; *Whom will ye that I releaſe unto* Mat. 27.
you, 17.

you, Barabbas or Jeſus, *which is called* Chriſt? In the proſecution of this paſſage, I ſhall obſerve, 1. Who this *Barabbas* was. 2. What is the difference betwixt him and Chriſt. 3. How they vote. 4. *Pilate's Quære* upon the vote. 5. Their anſwer to his *Quære.* 6. His reply unto their anſwer. 7. Their reduplication upon his reply.

For the firſt, what was this *Barabbas,* but *a notable Priſoner?* Matth. 27. 16. *One that had made inſurrection, and who had committed murther in the inſurrection?* Mark 15. 7. *One that for a certain ſedition made in the City, and for murther was caſt into Priſon?* Luke 23. 19. one that was a robber or an high-way thief? *John* 18 40. one that was the greateſt malefactor of his time? and muſt he be taken, and Jeſus caſt? muſt he be ſaved, and Chriſt condemned?

For the ſecond, what the difference is betwixt him and Chriſt, let us weigh them in the balance, and we may find; 1. *Barabbas* was a thief, and by violence took away the bread of the needy, but Chriſt was a feeder and ſupplier of their needs. 2. *Barabbas* was an high-way thief, wounding them that travelled by the way; but Chriſt was the good *Samaritan* that healed ſuch, binding up their wounds, and pouring into them Wine and Oyl. 3. *Barabbas* was a murtherer, and had ſlain the living; but Chriſt was the Saviour, reſtoring life unto the dead. 4. *Barabbas* was a ſeditious tumult-raiſer, he made a certain ſedition in *Jeruſalem*; but Chriſt was a loyal Tribute-payer, and his commands were, *Give unto Ceſar the things that are Ceſar's.* 5. *Barabbas* was a bloody revenger, a man of blood, that hunted after blood; but Chriſt was a meek and quiet ſpirit, and what with ſweating, binding, buffeting, bleeding, was now become almoſt a bloodleſs Redeemer: light and darkneſs have no leſs fellowſhip, Chriſt and *Belial* no leſs diſcord; here's a competition indeed, the author of ſedition with the Prince of peace; a murtherous mutinier, with a merciful mediator; a ſon of *Belial* with the Son of God. ———

For 3. their votes, they give them in thus; *Not this man, but Barabbas,* q. d. *let us have him crucified who raiſed the dead, and him releaſed who deſtroyed the living:* Joh. 18. 40 *let the Saviour of the world be condemned to death, and* Aug. *trac.* 15. *in Johan.* Leo. *Serm. de paſſ.* *the ſlayer of men be releaſed from Priſon, and have is pardon.* A ſtrange vote, to deſire the Wolf before the Lamb, the noxious and violent before the righteous and innocent: here was the Prophetick parable of *Jotham* fulfilled, *The trees of the foreſt have choſen the* Jud. 9. 14. *bramble, and refuſed the Vine*;

But there is ſomething more obſervable in this vote: the Jews had a cuſtom not to name what they held accurſed; *I will not make mention of their names* Pſal. 16. 5. *within my lips*; and ſurely this ſpeaks their ſpight, that they will not vouchſafe to ſpeak the Name of Jeſus; the cry is not thus, *Not* Jeſus *but Barabbas*; but thus, *Not this man, not this fellow, but Barabbas:* as if they meant firſt to murther his Name, and then his Perſon.

4. For *Pilate's quære* upon the vote, *What ſhall I do then with* Jeſus, *which is called Chriſt? Pilate* gives Mat. 27. 22. him his name to the full, *Jeſus who is called Chriſt*; his name is *Jeſus Chriſt.* There is more pity in a gentile *Pilate,* than in all the *Jews*; in ſome things *Pilate* did Juſtly, and very well; as firſt he would not condemn him before his accuſations were brought in; nor then neither before he was convicted of ſome capital crime; and becauſe he perceives that it was envy all along that drove on their deſign, he endeavours to ſave his life by balancing him with *Barabbas*; and now he ſees that they prefer *Barabbas* before Jeſus, he puts forth the queſtion, *What ſhall I do then with Jeſus which is called Chriſt?* q. d. I know not what to do with him, it is againſt my light to condemn him to death, who is of innocent life: I could tell what to do with *Barabbas,* for he is a Thief, a Mutinier, a Murtherer, a notable Malefactor; but there is no ſuch thing proved againſt Jeſus, who is called Chriſt, *What then ſhall I do with him?*

5. For their anſwer to this *quære, And they all* Matt. 27. 22. *ſaid unto him, Let him be crucified.* This was the firſt time that they ſpeak openly their deſign; it had long lurk'd within them that he muſt die a curſed death, and now their envy burſts, and breaks out with unanimous conſent, and cry, *Let him be crucified.* O wonder! muſt no other death ſtint their malice but the Croſs? Other deaths they had in practice, as the Towel, Stoning and Beheading; more favourable, and ſuitable to their Nation; and will they now pollute a Jew with a *Roman* death? *Magna crudelitas, &c. a great cruelty; they ſought not only to* Beda. *kill him, but to crucifie him, that ſo he might dye a lingering death.* The Croſs was a gradual and ſlow death, it ſpun out pain into a long thred, and therefore they make choice of it, as they made choice of Jeſus; let him dye, rather than *Barabbas,* and let him dye the death of the Croſs, rather than any other ſpeedy, quick, diſpatching death.

6. For *Pilate's* reply unto this anſwer, *Why?* Matt. 27. 23. *what evil hath he done?* He was loath to ſatiſie their demands, and therefore he queſtions again, *What muſt he dye for?* Was it meet that he ſhould condemn one to death, and eſpecially to ſuch a death, and no crime committed? *Come on* (ſaith *Pilate*) *what evil hath he done?* Aug. *tract.* 15. *ſuper Job.* *Auguſtine* upon theſe words. Ask (ſaith he) "and let them anſwer with whom he "converſed moſt, let the poſſeſſed who were freed, "the ſick and languiſhing who were healed; the "leprous that were cleanſed, the deaf that hear; the "dumb that ſpeak, the dead that were raiſed, let "them anſwer the queſtion, what evil hath he done? Sometimes the Jews themſelves could ſay, Mark. 7. 37. *He hath done all things well, he maketh both the deaf to hear, and the dumb to ſpeak.* Surely he hath done all things well; he ſtilled the winds, and calmed the ſeas; with the ſpittle of his mouth he cured the blind; he raiſed the dead, he prayed all night; he gave grace, and he forgave ſins; and by his death he merited for his Saints everlaſting life: Why then ſhould he dye, that hath done all things well? No wonder if *Pilate* object againſt theſe malicious ones, *What evil hath he done?*

7. For their reduplication on his reply, *they cri-* Ibid. *ed out the more, ſaying, Let him be crucified.* Inſtead of proving ſome evil agaiſt him *they cried out* Luke 23. 23. *the more*; as *Luke, They were inſtant with loud voices*; they made ſuch a clamour, that the earth rang with it, the cry was doubled, and redoubled, *Crucifie him, Crucifie him*; twice *Crucifie him,* as if they thought one Croſs too little for him. O inconſtant favour of men! their *Anthems* of *Hoſanna,* and *Bemdictus,* not long ſince joyfully ſpoken, are now turned into jarring hideous notes, *Let him be crucified.* And now is *Pilate* threatned into another opinion, Ver. 23. they *require* his Judgment; and the voices of them, Matt. 27. 11. and of the *Chief Prieſt prevailed*; ſo it follows, and when *he ſaw he could prevail nothing, but that rather a tumult was made,* why then *Barabbas* is releaſed unto them, and Jeſus is delivered to be ſcourged.

Uſe.

I would not dwell too long on *Pilate,* the high Prieſts, and Jews, the application is the life of all.— Now then ————

1. Give me leave to look amongſt our ſelves, is there not ſome or other amongſt us that prefer *Barabbas* before Jeſus? O yes! thoſe that liſten to that old mutinous Murtherer in his ſeditious temptations; thoſe that reject the bleſſed motions of Gods own Spirit, in his tenders and offers of Grace; thoſe that embrace the world with its pleaſures and profits,

fits, and make them their portion; all theſe chuſe *Barabbas*, and reject Jeſus Chriſt; little do we think that every wilful act of ſin, is a ſedition, a mutiny againſt our Souls, another *Judas Galileus* that ſtirs up all the paſſions of our mind againſt our Jeſus. I cannot but think what drawing, and ſoliciting of our Souls is made by *virtue* and *vice* in our paſſage towards the other world: on the one hand ſtands *vice* with all her falſe deceits, and flat- Wiſd. 2.6, 7. 8, 9. teries, her temptations are ſtrong, *Come let us enjoy the good things that are preſent, and let us ſpeedily uſe the creatures as in youth, let us fill our ſelves with coſtly Wine and Ointments, and let no flower of the ſpring, paſs by us, let us crown our ſelves with roſe buds before they be withered, let none of us go without his part of jollity let us leave tokens of our joyfulneſs in every place, for this is our portion, and our lot is this.* On the other hand ſtands *Virtue*, or Grace, with all the promiſes of future happineſs, ſhe points at Jeſus, and cries, Prov. 8. 11, 18, 19. *O come unto Chriſt and live; Wiſdom is better than rubies, her fruit is better than Gold, yea, than fine Gold, and her revenue than choice Silver; they that love Chriſt ſhall inherit ſubſtance, and he will fill them with treaſures, even with durable riches*, But Oh! how many thouſand, and ten thouſands that neglect this cry, and follow *vice*? What millions of men are there in the world that prefer *Barabbas* before Jeſus! If we proclaim it in our Pulpits that *Chriſt is the Chiefeſt of ten thouſands*, that he is *fairer than all the Children of men*, that he is the *Standard-bearer*, and there is none, like to him: That if you will have but Jeſus Chriſt you need no more; yet do not many of you ſay in your hearts, as *Pilate* here, *What ſhall I do with Jeſus that is called Chriſt?* or as the devils ſaid elſewhere, *What have we to do with thee Jeſus thou Son of God?* Nay, hath not many times the ſecret grudgings of your reluctant ſouls accounted the gracious offers of ſpeedy repentance to be but as *a coming of Chriſt to torment you before your time?* Why alas, what is this now but to prefer *Barabbas* before *Jeſus*? You that ſwear as the Devil bids, and as Chriſt forbids, you that prophane Sabbaths, that revel, drink to exceſs, or it may be to drunkenneſs, ſurely your vote goes along with the Jews, *Not this Man but Barabbas.*

2. Give me leave to look on the love and mercy of God in Chriſt; our Jeſus was not only content to take our nature upon him, but to be compared with the greateſt malefactor of thoſe times; and by publick ſentence, yea votes and voices of the People, to be pronounced a greater delinquent, and much more worthy of death than wicked B*arabbas*. O the love Levit. 14. 4, 5. 6, 7. of Chriſt! we read in *Leviticus*, that in the days of the cleanſing of the Leper, the Prieſt was to take two Birds (or two Sparrows) alive, and the one of them muſt be killed, and the other being kept alive, muſt only be dipt in the blood of the Bird that was ſlain, and ſo it muſt be let looſe into the open field. *Barabbas*, ſay ſome; but all Believers, ſay we, are that live Sparrow; and Jeſus Chriſt is the Sparrow that was ſlain; the lot fell upon him to dye for us; all our ſins were laid upon his ſoul: So that in this ſenſe Jeſus Chriſt was the greateſt ſinner in the World, yea, a greater ſinner than *Barabbas* himſelf, and therefore he muſt dye, and we being dipt in the Blood of Chriſt, muſt be let looſe, and ſet at liberty! Was not this love? He died that we might live; it was the voice of God as well as men, *Releaſe Barabbas, every believing Barabbas, and cucifie Jeſus.*

Another hour is gone, let us make ſtand for a while; and the next time we meet, we ſhall ſee farther ſufferings.

Sect. 4. *Of* Chriſt *Stripped, Whipped, Cloathed in Purple, and Crowned with Thorns.*

ABout nine (which the Jews call the third hour of the day) was Chriſt ſtripped, whipped, cloathed with Purple, and crowned with Thorns; in this hour his ſufferings came thick. I muſt divide them into parts, and ſpeak of them ſeverally by themſelves.

1. When *Pilate* ſaw how the *Jews* were ſet upon his death, he conſented, and delivered him firſt to be ſtripped, *Then the Soldiers of the Governor took* Mat. 27. 27. *Jeſus into the common Hall, and gathered unto him the whole band of Soldiers, and they ſtripped him.* They pulled off his Cloaths, and made him ſtand naked before them all; He that adorns the Heaven with Stars, and the Earth with Flowers, and *made Coats of skins* Gen 3.21. *to cloath our firſt Parents in*, is now himſelf ſtripped ſtark naked; I cannot but look on this as a great ſhame; it appears ſo by our firſt Parents *Adam* and *Eve*, who no ſooner had ſinned, and knew themſelves naked, but they *ſowed fig leaves together, and made* Gen.3.7. *themſelves Aprons.* If *Adam* was aſhamed of his nakedneſs before his own Wife (who was naked too, as well as he) what a ſhame, and bluſh was it in the face of Chriſt, when in the common Hall, in view of the whole band, or company of Soldiers, he ſtands all naked? *My confuſion is continually before me, and* Pſal. 44. 15. *the ſhame of my face hath covered me*, ſaith *David* in the Perſon of Chriſt. It is reported, in the Eccleſiaſtical ſtory, that when two Martyrs, aud holy Virgins (they call them *Agnes* and *Barbara*) were ſtripped ſtark naked for their execution, God pitying their great ſhame and trouble, to have their nakedneſs diſcovered, made for them a veil of light, and ſo he ſent them to a modeſt, and deſired death; but our Saviour Chriſt, who choſe all ſorts of ſhame and confuſion, that by a fulneſs of ſuffering he might expiate his Father's wrath, and conſecrate to us all kinds of ſufferings and affronts, he endured the ſhame of nakedneſs at the time of his ſcourging; ſee here a naked Chriſt, and therein ſee the mercy of Chriſt to us; he found us like the good *Samaritan*, when we were ſtripped, and wounded, and left half dead, and that we might be covered, he quietly ſuffered himſelf to be diveſted of his own robes; he took on him the ſtate of ſinning *Adam*, and became naked, that we might firſt be cloathed with Righteouſneſs, and then with Immortality; Oh! what a bleſſed uſe may we make of the very nakedneſs of Chriſt?

2. *Pilate* gave him to be ſcourged; this ſome think he did upon on other account, but that the Jews being ſatiated and glutted with theſe tortures, they might reſt ſatisfied, and think themſelves ſufficiently avenged, and ſo deſiſt from taking away his life. That he was ſcourged, is without controverſie, for ſo the Evangeliſt relates, *Then Pilate* Joh. 19.1. *took Jeſus and ſcourged him:* and that *Pilate* might give him to be ſcourged on that account, is very probable, becauſe that after the ſcourging, he brings him out to the Jews, proclaiming, *I find no fault in him*; and be- Ver. 6. fore his ſcourging, he ſpeaks it more expreſly, *He hath done nothing worthy of death, I will therefore chaſtiſe him*, Luke 23. 15, 16. *and releaſe him.* And it adds to this, that howſoever the cuſtome was, that thoſe that were to be crucified muſt firſt be whipped, yet *if they were adjudged to dye,* *Hier. in Matthe-um Tom.* 9. *their ſtripes muſt be leſs; and if they were to be ſet at liberty, be beaten with more ſtripes*; And *Pilate* endeavouring to preſerve his life, they ſcourged him above meaſure, even almoſt to death.

In this ſcourging of Chriſt I ſhall inſiſt on theſe two things; 1. The ſhame. 2. The pain.

1. For the ſhame, it was of ſuch infamy, that the *Romans* Exempted all their Citizens from it. *Is it*

lawful

Act. 22. 25, 26. *lawful for you* (ſaid **Paul**) *to ſcourge a man that is a Roman?*——*And when the Centurion heard that, he went, and told the chief Captain, ſaying, Take heed what thou diſt, for this man is a Roman?* the *Romans* looked upon it as a moſt infamous puniſhment, fit only for Thieves and ſlaves, and not free-born or priviledged *Romans*; and the Jews themſelves would not ſuffer it above ſo many ſtripes, leſt a brother Deut. 25. 2, 3. ſhould ſeem vile unto them; *If a wicked man be worthy to be beaten, that the Judge ſhall cauſe him to lye down,-- forty ſtripes he may give him, and not exceed, leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhoul ſeem vile unto thee.* Whipping is ſo unworthy a puniſhment, that only Children, Bond-ſlaves, and Rogues were uſed to be corrected therewith, eſpecially if they exceeded the number of forty ſtripes; when *Paul* was thus uſed, he tells us, 2 Cor. 11. 24. *Of the Jews five times received I forty ſtripes ſave one. Theophilact* ſays they would not exceed that number, leſt *Paul* ſhould have become infamous, and ever after incapable of publick office, and hoping they might have regained him, they would not brand him with that note of infamy. O then it one ſtripe above forty was ſo infamous amongſt the Jews, what ſhame, what infamy was this, when ſo many ſcores, hundreds, and thouſands of ſtripes (as ſome reckon them) were laid on Jeſus Chriſt? And yet our Lord doth not diſdain to undergo them for our ſakes, he bears in his body thoſe wounds and ſtripes that we had deſerved by our ſins,

2. For the pain; this kind of puniſhment was not only infamous, but terrible; no ſooner the Soldiers had their commiſſion, but they charged and diſcharged upon him ſuch bloody blows, as if he had been the greateſt offender, and baſeſt ſlave in all the Nicep*l*. 1. c. 3. World. *Nicephorus* calls theſe whippers bloody Hang-men, by the fierceneſs of whoſe whipping many had dyed under their hands. 'The manner 'of their whipping is deſcribed thus; After they 'had ſtripped him, they bound him to a pillar, whi-'ther came ſix young and ſtrong Executioners, Boſq. de paſſ. Domini. pag. 840. 'Scourgers, Varlets, Hang-men (ſaith *Jerome*) to 'ſcourge him, and whip him while they could; 'whereof two whipped him with rods of thorns; 'and when they had wearied themſelves, other two 'whipped him whith ropes or whip-cords, tyed and 'knotted like a carters whip; and when they were 'tyred, the other two ſcourged off his very Skin 'with wires, or little chains of Iron, and thus they 'continued, till by alternate and ſucceſſive turns they 'had added ſtripe upon ſtripe, and wound upon 'wound, latter upon former, and new upon old, 'that he was all over in a gore blood. The Iſa. 53. 5 Scripture tells us, that *He was wounded for our tranſgreſſions, and bruiſed for our iniquities; the chaſtiſement of our peace was laid upon him, and with his ſtripes we are healed*; he was wounded, bruiſed, chaſtiſed, whipped with ſtripes; if you would know with how many ſtripes; ſome reckon them to the number of the Soldiers, Six hundred and ſixty, or a thouſand ſtripes; other reckon them according to the number of the bones, compacted in mans body, which ſay *Anatomiſts* are two hundred and ſixty, and Chriſt having received for every bone three ſtripes according to the triple manner of his whipping, they amounted in all to ſeven hundred and eighty ſtripes; others reckon them to five thouſand, above the forty which the *Jews* were commanded not to exceed in.-- And the truth is, if the whole band of Soldiers were the whippers of Chriſt (as ſome would have it) I cannot ſee but his ſtripes might be more than ſo; when the Son of an *Iſraelitiſh* woman blaſphemed God, the Lord ſaid to *Moſes*, *Bring forth him that hath* Lev.24.14 *curſed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation ſtone him*; now Chriſt had ſaid before all the band, that he was *the Son of God*, which they called Blaſphemy; and therefore why might they not all (according to this Law) lay their hands upon him, and fall upon him, if not with ſtones (which now was turned into whipping) yet with rods, whip-cords, and little chains?

I ſhall not contend about the number of his ſtripes, but this is certain, that the ſoldiers, with violent and unrelenting hands, executed their commiſſion: they tore his tender fleſh, till the pillar and pavement were purpled with a ſhower of blood: and if we may believe *Bernard*, 'They plowed with their whips upon 'his back, and made long furrows, and after that 'they turned his back upon the pillar, and whipt 'his belly and his breaſt, till there was no part free from his face unto his foot. A ſcourging able to kill any man, and would have killed him, but that he was preſerved by the God-head to endure, and to ſuffer a more ſhameful death.

We may read here a Lecture of the immenſe love *Uſe.* of God in Chriſt to us poor Gentiles; he is therefore whipped that he might marry us to himſelf, and never reject us, or caſt us off: we read of a Law in *Moſes*, that if a man took a wife, and hated her, and gave occaſions of ſpeech againſt her, and brought an evil name upon her undeſervedly; that then the *Elders of the City ſhould take that man and chaſtiſe him,* Deut. 22. 18, 19. —— *and ſhe ſhould be his wife, he might not put her away all his days.* There is a great myſtery in this ceremony, for that man (ſay ſome) was Chriſt, who by his incarnation betrothed unto himſelf the Gentile Church; but he ſeems to hate her, and to give an occaſion of a ſpeech againſt her, and to bring an evil report upon her, as *Into the way of the Gentiles ye* Mat. 10.5. *ſhall not go, and in the City of the Samaritans ye ſhall not* Mat. 15. 26. *enter? and it is not meet to take the Childrens bread and to caſt it unto dogs.* And now he is accuſed before the Elders, now he is whipt and chaſtiſed, and commanded by his Father to take her to his wife, and not to put her away all his days. I know there is much unlikeneſs in this myſtery, for Chriſt was not whipt for calling the Church adulterous, that indeed was chaſt; but he was whipt to preſent the Church as a chaſt Virgin to his Father, that indeed was adulterous. *Oh he loved the Church, and gave himſelf for* Eph. 5. 25. 27. *it*;——*that he might preſent it to himſelf a glorious Church, not having ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blemiſh*; this was Iſa. 53. 5. the meaning of Chriſt's whipping, *The chaſtiſement of our peace was upon him, and with his ſtripes are we healed.* Come then, let us learn to read this love-letter ſent from Heaven in bloody characters; Chriſt is ſtripped who cloathed the Lillies of the Field; Chriſt is bound hand and foot, his hands that multiplied the Loaves; and his feet that were weary in ſeeking Iſa. 1. 6. the ſtragling ſheep: Chriſt is ſcourged all over, becauſe all over we were full of *wounds, and bruiſes, and putrifying ſores*, and there was no way to cure our wounds, but by his wounds; our bruiſes, but by his bruiſes; our ſores, but by his ſores; O read, and read again, Chriſt is whipped, belly, back, ſide, from his ſhoulders to the ſoles of his feet, the laſhes eating into his fleſh, and cutting his very veins, ſo that (as ſome ſay with much confidence, though I know not with what truth) the gaſhes were ſo wide that you might have ſeen his ribs, and bones, and very inwards; what, was there ever love like unto this love? had he not been God as well as man, he could never have had in his heart ſuch a love as this? O it was a divine love, it was the love of a Jeſus, a love far ſurpaſſing either the love of men, or women, or of Angels.

3. They put upon him a *Purple Robe*, or a *Scarlet Robe.* Joh. 19. 2. Mat. 27. 28 *John* calls it *Purple*, and *Matthew Scarlet*; howſoever

ſoever ſome difference may be, yet becauſe of their likeneſs, they are put ſometimes one for another, *They put upon him a Scarlet robe*, it is in the Original Κλαμύδα κοκινὴν. *a Scarlet Cloak*, it was a looſe ſhort garment, at firſt uſed only by Kings or Emperors, and the colour of it was ſuitable to Chriſt's condition, for he was now purple all over, as well within it, as without it: his body and his garment were both of a deep dyed ſanguine Zech. 3.3. colour. Some out of *Zechary*, where it is ſaid that *Joſhua was cloathed with filthy garments*, conclude the old, ragged, thred-bare filthineſs of his robe: ſo that every thing ſhall have its office, and ſeverally ſhare in his abuſe: the colour and the manner of the garment flouts his Kingdom: the bareneſs, his outward eſtimation with the people: the raggedneſs, his late ſcattered retinue: the ſulliedneſs, his ſtained, ſpotted life, as they pretended, ſaying, *He was a Friend of Publicans and Sinners*—— but out of this darkneſs the Lord can bring light; he hath his myſteries wrapt up in the malice of his enemies; for both *on his garment*, Rev. 19. 16. *and on his thigh* was written a *myſtery*; and in this ſenſe, what other is his garment but the embleme of his humanity? and what is his ſcarlet garment, but the emblem of his wounded body? that as he Joh. 12.7. ſpake of the woman, *She anointed him aforehand unto his burial*: ſo *Pilate* in the myſtery cloaths him aforehand unto his bloody death.

Mat. 27. 29. 4. They platted *a Crown of Thorns, and put it upon his head:* a goodly Crown for the King of Kings, we read of many ſorts of Crowns, as of the Triumphal, Laurel, Naval, Mural, &c. but never till this did we read of a Crown of Thorns: a Crown it was to delude him, and a Crown of Thorns to torment him: in this we may read both his pain and ſhame: 1. For his pain, it boared his head, ſaith *Oſorius*, with Ber. Serm. de Paſſ. Dom. ſeventy and two wounds: *Bernard* ſpeaks of many more, *mille puncturis*, &c I know not what ground they have to number them: but certainly many wounds they made, and the rather may we ſay ſo, becauſe that after they had put it upon his head, Mat. 27. 30. *they took a Reed and ſmote him on the head:* (*i. e.*) they ſmote him on the head to faſten the Crown of Thorns upon him ſurer, and to imprint it deeper, till as ſome think it pierced his very Skull. 2. Nor was it only Jodg. 9.8, 9, 10, 11, 12, 13.14. 15. pain, but ſhame: when *Jotham* put out his Parable to the men of *Sechem*: *The Trees* (ſaid he) *went out on a time to anoint a King over them, and they ſaid unto the Olive-Tree, Reign thou over us; but the Olive-Tree ſaid unto them, ſhould I leave my fatneſs, wherewith by me they honoured God and Man, and to be promoted over the Trees; And the Trees ſaid unto the Fig-Tree, come thou and reign over us, but the Fig-Tree ſaid unto them, ſhould I forſake my ſweetneſs, and my good fruit, and go to be promoted over the Trees? Then ſaid the Trees unto the Vine, Come thou and reign over us, and the Vine ſaid unto them, ſhould I leave my Wine, which cheareth God and Man, and go to be promoted over the Trees? Then ſaid all the Trees unto the Bramble, come thou and reign over us: and the Bramble ſaid unto the Trees, If in truth ye anoint me King over you, then come and put your truſt in my ſhadow; and if not, let fire come out of the Bramble, and devour the Cedars of Lebanon.* As *Jotham* put out this Parable in ſcorn of *Abimilech*, ſo the Soldiers in ſcorn put on Chriſt's head this Bramble Crown: *q. d. Come, thou ſayeſt, thou art King of the* Jews, *and therefore we will make thee a crown of Bramble, King of Trees:* by which means they proteſt againſt Chriſt as a feigned fabulous King, as if he were no fitter to be King of *Jews*, than the Bramble was to be King of all the Trees in the Foreſt.

Uſe. How many leſſons might we draw from hence? they put upon his head a Crown of Shame, of Death, of Torture; who came to give us a Crown of Victory, of Life, of Glory. 2. Our ſins cauſed the Earth to bring forth Thorns, and Briers, and our Saviour muſt wear them, both to take away our ſins, and in the iſſue to take away ſins curſe, Thorns, or Bryers, or whatſoever. 3. From the crown of the head to the ſole of the foot, we were full of ſin, and Chriſt accordingly muſt ſhed his Blood from head to foot: their Whips did not reach his head, their nails could not pierce it without an end of torture: but now they draw blood from it, with Thorns: *the whole head is ſick*, ſaith the Prophet of us: and the Iſa. 1. 5. whole head of Chriſt is bruiſed with Thorns to cure our ſickneſs. 4. Chriſt is not crowned with Thorns without a Propheſie, or a Type: here is *a true Lilly among Thorns*: Cant. 2.2. here he is as *Iſaac's Ram tyed faſt by the head in Thorns*: Gen. 33. 31. he was ever intended to be a ſacrifice, and a ranſome for our ſins, and to that purpoſe he was *caught in a Thicket*, he was crowned with Thorns. 5. O what a ſhame is it for any of us *to crown our heads with Roſe-buds*, (as the wanton worldlings could ſay) *afore they were withered*, to ſpend our time in Vanity, Folly, Sin, when Chriſt our Lord had ſuch a Grove of Thorns growing on his Sacred head? *The Diſciple is not above his Maſter, nor the Servant above his Lord: It is enough for the diſciple that he be as his Maſter, and the Servant as his Lord:* Mat. 10. 24, 25. if our Lord and Maſter was crowned with Thorns, ſurely the Members of Baruc.6.7. Chriſt ſhould not be ſoft, delicate, effeminate, wholly ſenſual, or given up to pleaſures. 6. *As every bird ſitteth upon the Thorns in the Orchard*, ſo let us draw near, and make our neſts in theſe bleſſed Buſhes: let us abandon all the colours of our Captains, as the World, Fleſh, and Devil: and let us keep cloſe to the Royal Standard of our King: under theſe Thorns we may find ſhelter againſt all our enemies: from theſe Thorns we may undoubtedly gather Grapes, even a vintage of ſpiritual joy and gladneſs.

Now the hour ſounds again, and calls us to go forth, and to behold King Jeſus with the Crown wherewith he was Crowned in the Day of his Eſpouſals. And this we ſhall do the next hour,

Sect. 5. *Of Chriſt brought forth, and ſentenced.*

ABout Ten Chriſt was brought forth and ſentenced. 1. For his bringing forth, I ſhall therein obſerve theſe Particulars. As —— 1. We find *Pilate* bringing forth Jeſus out of the Common Hall, and ſhewing this ſad ſpectacle to all the People: *Then came Jeſus forth, wearing the Crown of Thorns, and the purple robe, and* Pilate *ſaith unto them, Behold the Man:* Joh. 19.5. he thought the very ſight of Chriſt would have moved them with compaſſion: they had laſh'd him almoſt unto death, they had moſt cruelly divided thoſe azure chanells of his guiltleſs Blood, they had cloathed him with Purple, crowned him with Thorns; and now they bring him out by the hair of the head (ſay ſome) and expoſe him to the Publick view of the ſcornful company, *Pilate* crying unto them, *Behold the man, q. d. Behold a poor, ſilly, miſerable, diſtreſſed man: behold, I ſay, not your King, to provoke you againſt him, nor yet the Son of God, which you ſay he makes himſelf to be: but behold the man, a mean man, a worm, and no man: behold how he ſtands diſfigured with wounds, behold him weltring and panting, in a crimſon river of his own gore blood: and let this ſufficient, yea, more then ſufficient puniſhment ſuffice to ſatisfie your rage; what would you have more? if it be for malice that you are ſo violent againſt him, behold how miſerable he is: if for fear, behold how contemptible he is: As for any fault whereby he ſhould deſerve his death, I find no fault in him: he is a Lamb without ſpot, a Dove without gall: O come and behold this man, I can find no fault in him.* Some Doctors affirm that while *Pilate* cried out *behold the man*, his ſervants lifted up the purple robe, that ſo all might ſee him torn, and bloody, and macerated body: he ſuppoſed his words could not ſo move their hearts, as Chriſt's wounds, and therefore ſaid he, *Behold the man* : as if he had ſaid again, *Look on him and view him well, is he not well paid for calling himſelf King of the Jews; now ſee him ſtript, and whipt, and crowned with thorns, and ſcepter'd with a reed, anointed with ſpittle, and cloathed with purple: what would you more ?*

Joh. 19. 6. 2. We find the *Jews* more enraged againſt Jeſus, *When the cheif Prieſts and Officers ſaw him, they cried out ſaying, Crucifie him, crucifie him.* The more *Pilate* endeavours to appeaſe them, the more were the people enraged againſt him: and therefore they cry, Ver. 15. Away *with him*, away *with him: crucifie him, crucifie* Jer. 12. 8. *him.* Now was fulfilled that Propheſie of *Jeremy, My heritage is unto me as a Lion in the foreſt, it crieth out againſt me.* The Naturaliſts report of the Lion, that when he is near to his prey, he gives out a mighty roar, whereby the poor hunted beaſt is ſo amazed and terrified, that almoſt dead with fear he falls flat on the ground, and ſo becomes the Lions prey indeed: And thus the *Jews* (who were the heritage of the Lord) were unto Chriſt as a Lion in the foreſt, they hunted and purſued him to his death, and being near it, they give out a mighty ſhout, that the earth rung again, *Away with him, away with him, crucifie him* O ye *Jews*, children of *Iſrael*, ſeed of *Abraham, Iſaac*, and *Jacob*, is not this he concerning whom your Fa- Iſa. 64. 1. thers cried, *O that thou wouldſt rend the heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence ?* How is it that you ſhould deſpiſe him preſent, whom they deſired abſent ? How is it that your cry and theirs ſhould be ſo contrary ? The *Panther* (ſay they) is of ſo ſweet a ſavour, that if he be but within the compaſs of ſcent, all the beaſts of the field run towards him, but when they ſee his ugly viſage they fly from him, and run away; ſo the *Jews* afar off feeling the ſweet ſavours of Chriſt's Oynt- Cant 1. 2. ments, they cried, *Draw me, we will run after thee; come Lord Jeſus, come quickly*; but now in his Paſſion, looking on his form, they change their note, *He hath* Iſa. 53. 2 *no form or comelyneſs, there is no beauty that we ſhould deſire him, Away with him, away with him.*

3. We find *Pilate* and the *Jews* yet debating the buſineſs; *Pilate* is loth to pronounce the ſentence, and the cheifeſt of the *Jews* provoke him to it with a threefold argument. As——

Joh. 19. 7. *Ejus abſolvere. cujus eſt condere Legem* 1. *They had a law, and by their Law he ought to die, becauſe he made himſelf the Son of God*; thus Doctors of the Law do accuſe the Author and Publiſher of the Law; but they conſider not the rule concerning Laws, *He may lawfully aboliſh, who hath power to eſtabliſh*; nor did they conſider that this Law concerned not himſelf, who is indeed and in truth the Son of God: the Text tells us, that *Pilate hearing this argument, was the more afraid. Pilate* (ſaith *Cyril*) was an Heathen Idolater, and ſo worſhipping many gods, he could not tell but that Chriſt might be one of them, and therefore in condemning Chriſt, he might juſtly provoke all the gods to be revenged of him. This was the meaning of *Pilate's* queſtion, *Whence art thou ?* what is thy Off-ſpring? of what Progenitors art thou ſprung ? *And from thenceforth Pilate ſought to releaſe him.*

2. The *Jews* come with another Argument, they Joh. 19 12. threaten *Pilate, If thou let this man go, thou art not Cæſar's friend*; a forcible reaſon, as the caſe then ſtood; it was no ſmall matter to be accuſed by ſo many audacious impudent men of high treaſon againſt *Cæſar*, and therefore under this obligation *Pilate* ſeems to bend and bow; whom the fear of Chriſt's Divinity had reſtrained, him the fear of *Cæſar's* frown provoked to go on to ſentence and condemnation. Oh he was more afraid of man, whoſe breath is in his noſtrils, *than of God himſelf, who made the heavens, and framed* Mat. 27. 24. *the World.* And yet before he gives ſentence, *he takes water, and waſheth his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon, ſee ye to it.*

3. In reference to this they engaged themſelves for him, which was their laſt argument, *His blood be upon us and our children.* Mat. 27. 25. *q. d.* act thou as Judg, let him be condemned to die, and if thou feareſt any thing, we will undergo for thee, let the vengeance of his blood be on us, and on our children for ever. Thus far of the firſt General.

2. For the ſentence it ſelf, *When Pilate heard that,* Joh. 19. 13. *he ſate down in the judgment-ſeat, in a place that is called the Pavement*, becauſe erected of ſtones; *but in the Hebrew Gabbatha.* —— This word ſignifies *an high place*, and *raiſed above*; it was ſo on purpoſe, that the Judges might be ſeen of men when they pronounced ſentence. And here *Pilate* ſitting down, he gave the doom. What was the form or manner of the ſentence, is a great queſtion amongſt Divines. *Chryſoſtom* is of mind, *Chryſoſt. 1 Cor. Ser. ult. de Eleemoſ.* that he pronounced no form at all, but only *delivered Jeſus unto them to be crucified, Mark* 15. 15. *Joh.* 19. 16. Others cannot yeild to this, for to what end (ſay they) ſhould he then *ſit down upon the Judgment-ſeat ?* and yet amongſt themſelves they cannot agree on a form. *Anſelm* gives it thus, *Anſel. de Paſſ.* *I adjudg Jeſus of Nazareth to that ignominious and ſhameful Death of the Croſs. Vincentius* thus, *Vinc. de Paſſ* *I condemn Jeſus, ſeducing the people, blaſpheming God, and ſaying that he was Chriſt the King of the Jews, to be faſtened to the Croſs, and there to hang till he die.* Many other forms are brought in by others, but that of *Luke* is I am ſure moſt authentick: *And Pilate gave ſentence, that it ſhould be as they required*: Luke 23. 24. 25. and then *he delivered Jeſus to their will.* Here's a ſentence indeed, a delivery of Jeſus not to his own, but to his enemies liberty; to the boundleſs bonds, and all the poſſible Tortures of their own wills and wiſhes. O unjuſt Sentence! Pſal. 27. 12. *Give me not over to the will of my adverſaries*, crys *David*; the will of malice is an endleſs wheel, it cares not how long it ſpins out pain, and therefore they cried, *Crucifie him, Crucifie him, let him be crucified. Amen*, (ſays *Pilate*) *do what you pleaſe, Crucifie him, and Crucifie him as often as you will, it ſhall be as you require, Lo now I deliver him to your own will.*

We cannot ſhake this tree without ſome Fruit; from this Sight of Chriſt, and Sentence of *Pilate*, we may learn ſome good.——

Uſe. 1. From this Sight of Chriſt, as he was preſented by *Pilate* to the People, we may learn Remorſe; not any of us who have crucified Chriſt by our Sins, but we are called on at this time, to *behold the Man*; ſuppoſe we ſaw him with our bodily Eyes; ſuppoſe we had the ſame view of Chriſt as the *Jews* had, where he was thus preſented; ſuppoſe we ſaw him in the very midſt of us, wearing the Crown of Thorns, and the Purple Robe, and the Cane or Reed held in his right Hand; ſuppoſe we heard the Voice of *Pilate* ſpeaking to us, as he did to the *Jews, Behold the Man*; ſuppoſe we ſaw the Purple Robe lifted up, that we might ſee all under, how his Body was torn; and that ſame Voice from Heaven ſhould come to us, ſaying, *This ſame is he whom ye have buffetted, ſcourged, crowned,* Acts 2. 37 *crucified with your Sins*: Were not this enough to prick us in our Hearts, and to make us Cry, *Men and Brethren, what ſhall we do ?* Oh, we look on the Inſtruments, and we cry, *Fie on Pilate, fie on the Soldiers, fie on the* Jews; but we look not on our Sins, ſaying, *Fie on them.* Could we but reallize our Sins as the principal of theſe Sufferings of Chriſt, methinks our Hearts ſhould break in very pieces: Conſider, Yeſterday in the midſt of our Markets ſo many lies were told, and ſo many Oaths were ſworn; and this day ſo ſoon as Day-light ſprang, ſo many Acts of prophaning the Lords day were committed by us; little did we think that all this while we had been ſtripping Chriſt naked, whipping Chriſt with Rods, or little Chains, cloathing Chriſt with a Purple-Scarlet Robe, platting a Crown of Thorns, and putting it on his head, ſceptring him with a Read, and ſaluting him with Scorn, *Hail*

Kings of the Jews. Men, Brethren, and Fathers, be not deceived, Chriſt is mocked, ſcorned, and thus abuſed by you when you Sin; your Sins thus dealt with Chriſt, and in God's Acceptation your Sins thus deal with Chriſt even unto this very Day. Never ſay, it was long ſince Chriſt was crucified, and he is now in Heaven, for by your Sins you crucifie again the Lord of Glory, you put him again to open Shame; you Strip him, and Whip him, and Torment him afreſh. Oh look on him whom you have pierced! *Pilate* thought that if the *Jews* would but ſeen the Man, *Behold the Man*, their Hearts would have mollified; and ſhall not I think as well of you? It is a bleſſed means to make Sin bitter, and to breed in our Hearts remorſe for Sin, if we will but hearken to this Voice of *Pilate*, *Behold the Man*.

2. From the Sentence of *Pilate*, that *Chriſt ſhould be Crucified, as the* Jews *required*, we may learn the deceitfulneſs of our hearts, in making ſelf the end, and aim of our particular Callings. *Pilate* as Judge ſhould have glorified God in doing Juſtice; but when he hears the *Jews* cry, *If thou let him go, thou art not* Cæſar's *Friend*, he then looks to himſelf, and his own Intereſts. Judges can have their ends in the very place of Judicature: Nay, is not this the very common Sin in Magiſtrates, Miniſters, Tradeſmen, of all ſorts of Callings; come, what is it you aim at in your ſeveral Places? Is it not to be Great, and Rich, and High, and Honourable? Say truly, is it in your Hearts to ſay, That *by this Calling my chief aim is to glorifie God, and to ſerve my Generation with all Faithfulneſs; and theſe two ends I prefer before all worldly advantages whatſoever?* O then, what a bleſſed Reformation would be amongſt us? If it be not thus, what are you but as ſo many *Pilates*, that if you were but threatned into a Sentence, you would rather Condemn Chriſt than you ſelves of Enmity againſt *Cæſar*; ſuch would be the cry, *Let Chriſt be crucified, and ſelf advanced.*

Much more might be ſaid, but the hour ſtrikes again; *Pilate* is now riſen, the Court diſſolved, and *Jeſus* is delivered into the Hands of the *Jews* for Execution. How that went on, the next hour will ſpeak; only God prepare your hearts to hear devoutly, and to conſider ſeriouſly, what Jeſus the great Saviour of the World hath ſuffered for you.

Sect. 6. *Of* Chriſt *Crucifying, with its Appendices.*

ABout Eleven, they prepare with all ſpeed for the Execution: In the Revolution of this hour we may obſerve theſe ſeveral Paſſages. As, 1. Their taking off the Robe, and cloathing him again with his own Raiment. 2. Their leading him away from *Gabbatha* to *Golgotha*. 3. His bearing the Croſs, with *Simon*'s help to bear it after him. 4. His comforting the Women who followed weeping after him as he went. 5. Their giving him Vinegar to drink mingled with Gall. 6. Their crucifying, or faſtening him on the Croſs, whereon he dyed.

1. The Evangeliſt tells us, *They took the Robe off from* Mat.27.31 *him, and they put his own Raiment on him: Origen* Obſerves, *They took off his Robes, but they took not off his Crown of Thorns*; what ſerved their Intereſt they purſued ſtill, but nothing of Mitigation of Mercy to the afflicted Son of Man. It is ſuppoſed this ſmall buſineſs could not be done without great Pain; after his ſore Whipping his Blood congealed, and by that means ſtuck to his Scarlet-Mantle; ſo that in pulling off the Robe, and putting on his own Rayment, there could not but be a renewing of his Wounds.

2. *They led him away.* Some ſay they caſt a Rope Mat.27.31 or Chain about his Neck, by which they led him out of the City to Mount *Calvary*, and that all along the way, Multitudes attended him, and a Cryer went before him, proclaiming to all Hearers the cauſe of his Death; namely, that *Jeſus Chriſt was a Seducer, Blaſphemer, Negromancer, a Teacher of falſe Doctrines, ſaying of himſelf that he was the Meſſias, King of* Iſrael, *and the Son of God.*

3. *He bore his Croſs.* So *John* relates; before it Joh.19.17 bears him, he muſt bear it; and thus they make good their double cry, *Crucifie him, Crucifie him*; firſt crucifie him with it as a Burthen, and then Crucifie him with it as a Croſs; thoſe Shoulders which had been unmercifully battered with Whips before, are now tormented with the weight of his Croſs. As a true *Iſaac* bears the Wood for the Sacrifice of himſelf; or *Uriah*-like, he carries with him the very Inſtrument of his own ſad Death. O the Cruelty of this paſſage! they had ſcarce left him ſo much Blood or Strength, as to carry himſelf, and muſt he now bear his heavy Croſs? Yes, 'till he Faint and Sink, ſo long he muſt bear it, and longer too, did they not fear that he ſhould die with leſs Shame and Smart than they intended him; which to prevent, Mat.27.32 *they conſtrained one Simon a Cyranean to bear his* Mark 15. 21. *Croſs after him.* How truly do they here again ſwallow the Camel and ſtrain at a Gnat? The Croſs was a *Roman* Death, and ſo one of their Abominations; hence they themſelves would not touch the Tree of Infamy, leſt they would have been defiled; but to touch the Lord's anointed, to Crucifie the Lord of Glory, they make no ſcruple at all; but why muſt another bear the Croſs, but to conſign this Duty unto Man, that we muſt enter into a fellowſhip of Chriſt's Sufferings; *If any man will come* Matth. 16 *after me, let him deny himſelf, and take up his Croſs, and* 24. *follow me.*——— *And therefore Chriſt hath ſuffered for* 1 Pet. 2. *us, leaving us an example that we ſhould follow his ſteps.* 21.

4. He comforted the Women, who followed weeping after him as he went along. *And there fol-* Luke 23. *lowed him a great Company of People, and of Women* 27, 28. *wich alſo bewailed and lamented him; but Jeſus turning to them, ſaid, Daughters of* Jeruſalem *weep not for me but weep for your ſelves, and for your Children.* In the midſt of his Miſery he forgets not Mercy; in the midſt of all their Tortures and loudeſt out-cries of Contumely, of Blaſphemy, of Scorn, he can hear his following Friends weeping behind him, and neglect all his own Sufferings to comfort them, *Weep not for me.* He hath more Compaſſion on the Women that follow him weeping, than of his own mangled ſelf that reels along, fainting and Bleeding unto Death: He feels more the Tears that drop from their Eyes than all the Blood that flows from his own Veins: We heard before that ſometimes he would not vouchſafe a word to *Pilate* that threatned him, nor to *Herod* that entreated him; and yet unaskt, how graciouſly doth he *turn about* his bleſſed bleeding Face to theſe weeping Women, affording them Looks and Words too, both of Compaſſion and of Conſolation, *Daughters of* Jeruſalem *weep not for me, but for your ſelves.*——— And yet obſerve, he did not turn his Face to them until he heard them Weep; nor may we not think to ſee his Face in Glory, unleſs we firſt bathe our Eyes in Sorrow. It is a wonder to me tht any in our Age ſhoud ever decry Tears, Remorſe, Contrition, Compunction: How many Saints do we find both in the *Old* and *New Teſtament*, confuting by their Practices theſe groſs Opinions? The Promiſe tells us, that *They that ſow in tears ſhall reap in joy*; he that follows Chriſt, or *goeth forth weeping, bearing precious ſeed,* Pſal. 126. *ſhall doubtleſs come again with rejoycing, bringing his* 5, 6. *ſheaves with him*

But what's the meaning of this, *Weep not for me?* May we not weep for the Death of Chriſt? Do we not find in Scripture that all the People wept at the Death of *Moſes*? That all the Church wept at the Death of *Stephen*? That the Women lamented Deut.24.8 the Acts 8.2.

the Death of *Dorcas*? And if all Chriſt's Actions be our Inſtructions (I mean not his Miraculous, or Meritorious, but his Moral ones) did not Chriſt himſelf weep for *Lazarus*, and for *Jeruſalem*? Nay, is he not here weeping Showers of Blood all along the way? And may not we drop a Tear for all thoſe purple Streams of his? O, what's the meaning of this, *Weep not for me, but weep for your ſelves?*

I anſwer; the words are not abſolute, but Comparative. Chriſt doth not ſimply forbid us to weep for our Friends, but rather to turn our worldly Grief into godly Sorrow for Sin as Sin. Chriſt herein pointed the Women to the true Cauſe and Subject of all their Sorrow, which was their Sins; and thus we have cauſe to weep indeed. Oh! our Sins were the cauſe of the Sufferings of Chriſt; and in that reſpect, Oh that our Heads were Fountains, and our Eyes Rivers of Tears! Oh that our Tears were as our Meat and Drink! Oh that we could feed, with *David, on the Bread of Tears*, and that the Lord would give us *plenteouſneſs of Tears to drink!* Oh that the Lord would ſtrike (as he did at *Rephidim*) theſe rocky Hearts of ours, with the Rod of true Remorſe, that Water might guſh out! Oh that we could thus mourn over Jeſus whom we have pierced, and *be* Zech. 12. 10. *in bitterneſs for him, as one that is in bitterneſs for his firſt born!*

5. No ſooner was he come to the place of Execution, Matt. 27. 34. *but they gave him Vinegar to drink mingled with Gall*: In that they gave him drink, it was an Argument of their Humanity; this was a Cuſtom amongſt *Jews* and *Romans*, that to the condemned they ever gave Wine to drink: *Give ſtrong Wine unto him that is ready to periſh, and Wine unto thoſe that be of heavy heart.* Prov. 31. 6 But in that they gave him Vinegar mingled with Gall, it was an Argument of their Cruelty and Envy. *Theophil. in Mar.* *Theophylact* ſpeaks plainly, that the Vinegar mingled with Gall was poyſonous and deadly, and therefore when Chriſt had taſted it, he would not drink, Chuſing rather the Death of the Croſs, to which he was deſtinated by his Father, than any poyſonous Death.

Uſe. Ah Brethren, are not we apt to think hardly of the *Jews* for giving Chriſt ſo bitter a potion at his time of death? and yet little do we think that when we ſin, we do as much. See but how God himſelf Deut. 32. 32. 33. compares the ſins of the wicked *Jews* to very poyſon; *For their wine is of the wine of Sodom, and of the fields of Gomorrah; their Grapes are Grapes of Gall, their cluſters are bitter, their wine is the poyſon of Dragons, and the cruel venome of Aſps.* In this reſpect we may think as hardly of our ſelves as of the *Jews*, becauſe ſo oft as we ſin againſt God, we do as much as mingle rank poyſon, and bring it to Jeſus Chriſt to drink.

Matth. 27. 35. 6. *They crucified him*, (*i. e.*) they faſtened him on the Croſs; and then lift him up. A great queſtion there is amongſt the Learned, whether Chriſt was faſtened on the Croſs after it was erected, or whiles it was lying on the ground; I would not take too much into theſe niceties, only more propable it is that he was faſtened to it whiles it lay flat on the Joh. 3. 14. ground, and then *as Moſes lifted up the Serpent in the wilderneſs, ſo was the Son of man lifted up.* We may expreſs the manner of their acting, and his ſufferings now, as a Learned Brother hath done before us; Herle *contemplat. on Chriſt's paſſ.* *Now come the Barbarous inhumane Hangmen, and begin to unlooſe his hands; but how? alas 'tis not to any liberty, but to worſe bonds of nails: then ſtript they off his gore-glewed Cloaths, and with them queſtionleſs not a little of his mangled skin and fleſh, as if it were not enough to crucifie him as a Thief, unleſs they fley him too as a Beaſt; then ſtretch they him out as another* Iſaac *on his own Burthen, the Croſs; that ſo they might take meaſure of the holes; and though the print of his Blood on it gave them his true length, yet how ſtrictly do they take it longer than the truth? Thereby at once both to Crucifie and Rack him? That he was thus ſtretcht and wracked upon his Croſs,* David *gives more than probable Intimation:* Pſal 22. 17 *I may tell all my Bones; and again all my Bones* Ver. 14. *are out of Joynt; which otherwiſe, how could it ſo well be as by ſuch a violent Stretching and Diſtortion? Whereby it ſeems they had made him a living Anatomy; nor was it in the leſs ſenſible, fleſhy parts of his Body, that they drive theſe their larger Tenters, whereon his whole Weight muſt hang; but in the Hands and Feet, the moſt Sinewy, and conſequently the moſt ſenſible fleſhy parts of all other; wherein how rudely and painfully they handle him, appears too by that of* David, *they digged my Hands and my Feet; they made wide holes like that of a Spade, as if they had been digging in ſome Ditch: the boyſterous and unuſual Greatneſs of thoſe Nails, we have from venerable Antiquity:* Conſtantine *the Great, is ſaid to have made of them both an Helmet and a Bridle.*—— *How ſhould I write on, but that my Tears ſhould blot out what I write, when it is no other than he that is thus uſed who hath blotted out that Hand-writing of Ordinances that was againſt me?* Coloſ. 2. 14.

But the hour goes on, and this is the great Buſineſs of the Worlds Redemption, of which I would ſpeak a little more; by this time we may imagine Chriſt nailed to the Croſs, and his Croſs fixed in the ground, which with its fall into the place of its Station, gave infinite Torture by ſo violent a Concuſſion of the Body of our Lord. That I mean to obſerve of this crucifying of Chriſt, I ſhall reduce to theſe two Heads, *viz.* the Shame and Pain.

1. For the Shame, it was a curſed Death, *Curſed is every one that hangeth on a tree.* Gal. 3. 13. When it was in uſe, it was chiefly inflicted upon Slaves that either falſly accuſed, or treacherouſly conſpired their Maſters Death; but on whomſoever it was inflicted, this Death in all Ages among the *Jews*, hath been branded with a ſpecial kind of Ignominy; and ſo the Apoſtle ſignifies when he ſaith, *He abaſed himſelf to the death, even to the death of the Croſs.* Phil. 2. 8. It was a mighty ſhame that *Saul's* Sons were hanged on a Tree; 2 Sam 21. 6. and the reaſon was more ſpecially from the Law of God; Deut. 21. 23. *For he that is hanged, is accurſed of God*: I know *Moſes's* Law ſpeaks nothing in particular of crucifying; yet he doth include the ſame under the general of hanging on a Tree; and ſome conceive that *Moſes* in ſpeaking that Curſe, foreſaw what manner of Death the Redeemer ſhould die.

2. For the Pain, it was a painful Death; that appears ſeveral ways: As—— 1. His Legs and Hands were violently racked, and pulled out to the places fitted for his faſtening, and then pierced through with Nails. 2. By this means he wanted the uſe both of his Hands and Feet, and ſo he was forced to hang immovable upon the Croſs, as being unable to turn any way for his eaſe. 3. The longer he lived, the more he endured, for by the weight of his Body, his Wounds were opened and enlarged, his Nerves and Veins were rent and torn aſunder, and his Blood guſhed out more and more abundantly ſtill. 4. He died by inch meal, (as I may ſay) and not at once, the Croſs was a Death long in dying, it kept him a great while upon the Rack, it was full three hours betwixt Chriſt's Affixion and Expiration; and it would have been longer if he had not freely and willingly given up the Ghoſt; it is reported that *Andrew* the Apoſtle was two whole days on the croſs before he died, and ſo long might Chriſt have been, if God had not heightned it to greater degrees of Torment ſupernaturaly.

I may add to this, as above all this, the Pains of his Soul while he hanged on the Croſs, for there alſo Chriſt had his Agonies and Soul Conflicts, theſe

Acts 2.24. were thoſe *ὠδῖνες θανάτου*, thoſe Pains, or *Pangs of Death*, from which *Peter* tells us Chriſt was looſed. The word *ὠδῖνες*, properly ſignifies the Pains of a Woman in Travel; ſuch were the Pains of Jeſus Chriſt in Iſa. 53. 11. Death: the Prophet calls it, *The travel of his Soul*: Pſal. 116. 3. and the Pſalmiſt calls it the Pains of Hell, *The Sorrows of death compaſſed me, and the Pains of Hell gat hold upon me.* The Sorrows, or Cords of Death compaſſed his Body, and the Pains of Hell gat hold upon his Soul: And theſe were they that extorted from him that paſſionate Expoſtulation, *My God, My God, why* Matt. 27. 46. *haſt thou forſaken me*? He complains of that which was more grevious to him, than ten thouſand Deaths, *My God, My God, why haſt thou withdrawn thy wonted preſence, and left my ſoul (as it were) in pains of Hell!*

Uſe. And now reflect we on the Shame and Pain! O the curſe and bitterneſs that our Sins have brought on Jeſus Chriſt! When I but think on theſe bleeding Veins, bruiſed Shoulders, ſcourged Sides, furrowed Back, harrowed Temples, digged Hands and Feet, and then conſider that my Sins were the Cauſe of all; methinks I ſhould need no more Arguments for Self-abhorring! Chriſtians! would not your hearts riſe againſt him, that ſhould kill your Father, Mother, Brother, Wife, Husband, deareſt Relations in all the World? O then, how ſhould your Hearts and Souls riſe againſt Sin; Surely your Sin it was that murthered Chriſt, that killed him who is inſtead of all Relations, who is a thouſand thouſand times dearer to you than Father, Mother, Husband, Child, or whomſoever; one thought of this ſhould methinks Jcb 42. 6. be enough to make you ſay as *Job* did, *I abhor my ſelf, and repent in duſt and aſhes*: Oh, what's that Croſs on the back of Chriſt? *My Sins*: Oh, what's that Crown on the head of Chriſt? *My Sins*: Oh what's that Nail in the right hand, and that other in the left hand of Chriſt? *My Sins*: Oh, what's that Spear in the ſide of Chriſt? *My Sins*: Oh, what are thoſe Nails and Wounds in the feet of Chriſt? *My Sins.* With a ſpiritual Eye I ſee no other Engine tormenting Chriſt; no other *Pilate, Herod, Annas, Caiaphas* condemning Chriſt; no other Soldiers, Officers, *Jews* or *Gentiles* doing Execution on Chriſt, but only Sin, *Oh my Sins, my Sins, my Sins!*

2. Comfort we our ſelves in the end and aim of John 3. 14, 15. this Death of Chriſt, *As Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up; that whoſoever believeth in him ſhould not periſh, but have eternal Life.* The end of Chriſt's crucifying is the material buſineſs; and therefore let the end be obſerved as well as the meritorious Cauſe; without this conſideration the Contemplation of Chriſt's Death, or the Meditation of the Story of Chriſt's Sufferings would be altogether unprofitable; now what was the end? Joh. 12. 32. 1 Pet. 2. 24. Surely this, *Chriſt lifted up, that he might draw all men unto him; Chriſt hanged on a Tree, that he might bear our Sins on the Tree*; this was the Plot, which God by ancient deſign had aimed at in the crucifying of Chriſt; and thus our Faith muſt take it up; indeed our Comfort hangs on this; the intent, aim, and deſign of Chriſt in his Sufferings is that welcome News, and the very Spirit of the Goſpel: O remember this? Chriſt is crucifyed, and why ſo; That *whoſoever believeth in him ſhould not periſh, but have life everlaſting.*

We are now at the height of Chriſt's Sufferings, and the Son is now in his Meridian, or height of Aſcent, I ſhall no more count hour by hour; Matth. 27. 45. for *from the ſixth hour till the ninth hour,* (that is, from twelve till three in the Afternoon) *there was darkneſs over all the Land.* But of that, and of the Conſequents after it, in the next Section.

Sect. 7. *Of the Conſequents after Chriſt's Crucifying.*

THe Particulars following, I ſhall quickly diſpatch. As thus.——

1. About twelve when the Sun is uſually brighteſt; it begat now to darken. This darkneſs was ſo great, that it ſpread over all the Land of *Jewry*; ſome think, over all the World, ſo we tranſlate it in *Luke*, *And there was darkneſs over all the Earth*; and many Luke 23. 44. *Gentiles* beſides *Jews*, obſerved the ſame as a great Miracle. *Dioniſius* the Areopagite, (as *Suidas* relates) Suid. in vita. S. Dion. could ſay at the firſt ſight of it, *Either the World is ending, or the God of nature is ſuffering.* This very Darkneſs was the occaſion of that Altar erected in *Athens*, dedicated unto *the unknown God.* Of this prophesied *Amos*, *And it ſhall come to paſs in that day,* Act. 17. 23. Amos 8. 9. *that I will cauſe the Sun to go down at noon, and I will darken the Earth in a clear day.*

The cauſe of this darkneſs is diverſly rendered by ſeveral Authors; ſome think that *the Sun by Divine* Hier. in Mat. 17. *Power withdrew, and held back its beams.* Others ſay, Orig. tract 35. in Matth. That *the obſcurity was cauſed by ſome thiek Clouds which were miraculouſly produced in the Air, and ſpread themſelves over all the Earth.* Others ſay, Dioniſ. Epiſt. 7. ad Policarpum. *That this darkneſs was by a wonderful Interpoſition of the Moon, which at that time was at full, but by a Miracle interpoſed it ſelf betwixt the Earth and Sun.* Whatſoever was the cauſe, it continued for the ſpace of three hours as Dark as the darkeſt Winters night.

2. About three (which the *Jews* call the ninth hour) the Sun now beginning to receive his Light, *Jeſus cryed with a loud voice, Eli, Eli, Lamaſabachthani, My God, My God, why haſt thou forſaken me? —— And then; that the Scripture might be fulfilled, he ſaid, I thirſt. ——— And when he had received the vinegar, he ſaid it is* Matth. 27. 46. *finiſhed.—— And at laſt crying with a loud voice, he ſaid,* John 19. 28. 30. *Father into thy hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.* I cannot ſtay on theſe ſeven Luke 23. 46. Words of Chriſt, which he uttered on the Croſs; his words were ever grcious, but never more gracious than at this time; we cannnot find in all the Books and Writings of Men, in all the Annals and Records of time, either ſuch Sufferings, or ſuch ſayings, as were theſe laſt Words and Wounds, Sayings and Sufferings of Jeſus Chriſt.——— *And having ſaid thus, he gave up the Ghoſt.* Or as *John* relates it, *He bowed* Joh. 19. 30. *his head, and gave up the Ghoſt*: He bowed, not becauſe he was dead; but firſt he bowed, and then died; the meaning is, he died willingly without conſtraint, cheerfully without murmur; what a wonder is this? Life it ſelf gives up his Life, and Death it ſelf dyes by his Death; Jeſus Chriſt who is the Author of Life, the God of Life, lays down his Life for us; and Death it ſelf lyes for ever nailed to that bloody Croſs in the ſtead of Jeſus Chriſt. And now we may ſuppoſe him at the Gates of Paradiſe, calling with his laſt words to have them opened, *that the King of Glory might come in.*

3. About four in the Afternoon he was pierced with a Spear, and there iſſued out of his Side both Blood and Water. And *one of the Soldiers with a Spear pierced his Side, and forthwith came thereout Blood and Water.* How truely may we ſay of the Soldiers, Joh. 19. 34. that *after all his Sufferings they have added Wounds?* They find him dead, and yet they will ſcarce believe it, until with a Spear they have ſearch'd for Life at the Well-head it ſelf, even at the Heart of Chriſt: And *forthwith there came out Blood and Water*; this was a Fountain of both Sacraments, the Fountain of all our Happineſs, *The Fountain opened to the Houſe of* Zech. 13. 1. *David, and to the Inhabitants of Jeruſalem for Sin and for uncleaneſs.* There are three that bear Witneſs on Earth, (ſaith *John*) *the Spirit, and the Water, and the* 1 John 5. 8. *Blood.* Out of the Side of Chriſt, being now dead, there iſſues *Water and Blood*; ſignifying that he is both our Juſtification and Sanctification. Phyſicians tell us, that above the Heart there is a Film or Skin like

unto a Purſe, wherein is contained clear Water to cool the heat of the Heart; and therefore very probable it is that, that very Skin (or *Pericardium*) was pierced through with the Heart, and thence came out thoſe Streams of Blood and Water. ——— O *Gates of Heaven! O Windows of Paradiſe! O Palace of Refuge! O Tower of Strength! O Sanctuary of the Juſt! O flouriſhing Bed of the Spouſe of* Solomon! *Methinks I ſee Water and Blood running out of his ſide more freſhly, than thoſe Golden Streams, which ran out of the Garden of* Eden, *and watered the whole World.* Here if I could ſtay, I might lengthen my Doctrine during my Life: Oh, it were good to be here; it were a large Field, and a bleſſed Subject.

4. About five (which the *Jews* call the Eleventh, and the laſt hour of the Day) Chriſt was taken down, and buried by *Joſeph* and *Nicodemus.* But enough, I muſt not wear out your Patience altogether.

Thus far we have propounded the bleſſed Object of Chriſt's ſuffering and dying for us; our next Work is to direct you (as formerly) in the Art or Myſtery, how you are to *look unto him* in this Reſpect.

Chap. 3. Sect. 1. *Of knowing Jeſus as carrying on the great Work of our Salvation in his Derth.*

1. LEt us *know Jeſus* carrying on the great Work of our Salvation, during his Sufferings and Death. This is the high Point which *Paul* was ever ſtudying on, and Preaching on, and pondering on: 1 Cor. 2. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* Chriſt crucified, is the rareſt piece of Knowledg in the World; the Perſon of Chriſt is a matter of high Speculation, but Chriſt farther conſidered, as cloathed with his Garments of Blood, is that Knowledg which eſpecially *Paul* purſues; he Eſteems not, Reckons not, Determines not to make any Profeſſion of any other Science or Doctrine than the moſt neceſſary, and only ſaving knowledg of Chriſt crucified. O my Soul, how many Days, and Months, and Years, haſt thou ſpent to attain ſome little meaſure of Knowledg in the Arts, and Tongues, and Sciences? And yet what a poor Skill haſt thou attained in reſpect of the many thouſands of them that knew nothing at all of Jeſus Chriſt? And what if thou hadſt reached out a greater Proficiency? Couldſt thou have dived into the Secrets of Nature, couldſt thou have excelled *the Wiſdom of all* 1 Kings 4. 33. *the Children of the Eaſt Country, and all the wiſdom of Egypt, and the Wiſdom of Solomon, who ſpake of Beaſts, of Fowls, of Fiſhes, of all Trees from the Cedar tree that is in Lebanon, even to the Hyſſop that ſpringeth out of the Wall,* yet without the ſaving Knowledg of Chriſt crucified (Chriſt Suffering, Bleeding, and Dying) all this had been nothing, ſee *Eccleſ.* 1. 18. only that knowledge is worth the having which refers to Chriſt; and above all, that is the rareſt piece of Chriſt's Humiliation, which holds him forth Suffering for us, and ſo freeing us from Hell ſufferings. Come then, and ſpend thy time for the future more fruitfully in reading, learning, knowing, this *one neceſſary thing.* Study Chriſt crucifyed in every Piece and Part, O the precious Truths, and precious Diſcoveries that a ſtudying Head and Heart would hammer out here! Much hath been ſaid, but a thouſand thouſand times more might yet be ſaid; we have given but a little ſcantling of that which Chriſt endured: Volumes might be written till they were piled as high as Heaven; and yet all would not ſerve to make out the full diſcoveries of Jeſus's Sufferings Study therefore, and ſtudy more, but be ſure thy Study, and thy Knowledg be rather Practical than Speculative; do not meerly beat thy Brains to learn the Hiſtory of Chriſt's Death, but the Efficacy, Virtue, and Merit of it; know what thou knoweſt in reference to thy ſelf, as if Jeſus had been all the while carrying on the Buſineſs of thy Souls Salvation; as if thou hadſt ſtood by, and Chriſt had ſpoke to thee, as ſometimes to the Woman, *Weep not for me, but for thy ſelf; thy Sins cauſed my ſufferings, and my Sufferings were for the Abolition of thy Sins.*

Sect. 2. *Of conſidering Jeſus in that Reſpect.*

2. LEt us *conſider Jeſus,* carrying on this great Work of our Salvation during his Sufferings and Death. *They ſhall look upon me whom they have pierced,* ſaith the Prophet; (*i. e.*) they ſhall conſider me: Zech. 12. 10. And accordingly is the Apoſtle, *looking unto Jeſus, or* Heb. 12. 2. *conſidering of Jeſus the Author and Finiſher of our Faith, who for the joy of our Salvation ſet before him, endured the Croſs, and deſpiſed the Shame.* Then indeed, and in that Act is the Duty brought in, it is good in all reſpects, and under all Conſiderations to look unto Jeſus from firſt to laſt; but above all, this Text relates firſtly to the time of his Sufferings; and hence it is that *Luke* calls Chriſt's Paſſion θεωρίαν, a Theory or Sight; *And all the people that came together to that ſight,* ——— *ſmote their* Luke 23. 48. *breaſts and returned.* Not but that every Paſſage of Chriſt is a Theory or Sight, worthy our looking on, or conſidering of; Chriſt in his Fathers's Purpoſe, and Chriſt in the Promiſe, and Chriſt in Performance; Chriſt in his Birth, and Chriſt in his Life, O how ſweet? What bleſſed Objects are theſe to look upon? But above all, *conſider him* (ſaith the Apoſtle) *that en-* Heb. 12. 3. *dured ſuch contradiction of Sinners againſt himſelf.* ——— *Conſider him who for the joy that was ſet before him, en-* Ver. 2. *dured the croſs and deſpiſed the ſhame;* of all other Parts Acts or Paſſages of Chriſt, the Holy Ghoſt hath only honoured Chriſt's Paſſion (his Sufferings and his Death) with this name *Theory, and Sight.* Why ſurely this is the *Theory* ever moſt commended to our View and Conſideration: O then let us look on this, conſider on this. As in this manner. ———

1. Conſider him paſſing over the Brook *Cedron*; it ſignifies the Wrath of God, and Rage of Men; the firſt ſtep of his Paſſion is ſharp and ſore; he cannot enter the Door, but firſt he muſt wade through cold Waters on bare Feet; nor muſt he only wade through them, but *drink* of them; through many Tribulations muſt he go that will purchaſe Souls; and through many Tribulations muſt they go that will follow after him to the Kingdom of Glory. — Conſider him entring into the Garden of *Gethſemane*; in a Garden *Adam* ſinned, and in this Garden Chriſt muſt ſuffer, that the ſame place which was the Neſt where Sin was hatched, might now be the Childbed of Grace and Mercy; into this Garden no ſooner was he entred, but he began to be agonized; all his Powers and Paſſions within him were in Conflict. Conſider, O my Soul, how ſuddenly he is ſtruck into a ſtrange *Fear*; never was man ſo afraid of the Torments of Hell, as Chriſt (ſtanding in our room) is of his Fathers Wrath; fear is ſtill ſuitable to Apprehenſion, and never Man could ſo perfectly apprehend the cauſe of fear as Jeſus Chriſt; nor was he only afraid, but very heavy; *My ſoul is exceeding ſorrowful, even unto death.* His Sorrow was lethal and deadly, it melted his Soul gradually as Wax is melted with heat; it continued with him till his laſt Gaſp, his Heart was like Wax burning all the time of his Paſſion; and at laſt, *it melted in the midſt of his* Pſal. 22. 19. *Bowels.* Nor was he only afraid and heavy, but he began to be ſore amazed; this ſignifies an univerſal Mark 14. 33.

Ceſſation of all the Faculties of the Soul from their ſeveral Functions; we uſually call it a Conſternation, it is like a Clock ſtopped for the while from going, by ſome hand or other laid upon it; or if it was not wholly a Ceſſation, yet was it at leaſt an Expavefaction, ſuch a motion of the mind as whereby for the preſent he was diſenabled to mind any thing elſe, but the dreadful ſenſe of the Wrath of God. O what an *Agony* was this? O what a ſtrugling Paſſion of mixed Grief was this? What afflicting and conflicting Affections under the ſight and ſenſe of eminent Peril was in this *Agony?* Luke 22. 44. *And being in an Agony he prayed more earneſtly*; thrice had he prayed, but now in his Agony he prayed more earneſtly; *O my Father, if it be poſſible, let this Cup paſs from me; nevertheleſs, not as I will, but as thou wilt.* Tho I feel the Soul of Pain, in the Pain of my Soul, yet there is Divinity in me, which tells me there is a wage for Sin, and I will pay it all? O my Father, ſith thou haſt bent thy bow, lo here an open Breaſt, fix herein all thy Shafts of Fury; better I ſuffer for a while than that all believers ſhould be damned for ever; thy Will is mine, lo I will bear the burthen of Sin, come and ſhoot here thy Arrows of Revenge. And Luke 22. 44. thus as he prayed he ſweat, *And his ſweat was as it were great drops of blood falling down to the ground.* Oh, what Man or Angel can conceive the Agony, the Fear, the Sorrow, the Amazement of that Heart, that without all outward Violence, meerly out of the extremity of his own Paſſion, bled through the Fleſh and Skin, not ſome faint Dew, but ſolid drops of Blood? Now is he crucified without a Croſs, Fear and Sorrow are the Nails, our Sins the Thorns, his Fathers Wrath the Spear, and all theſe together cauſe a bleeding ſhower to Rain throughout all his Pores: O my Soul, conſider of this, and if thou wilt bring this Conſideration home, ſay, *thy Sins were the cauſe of this bloody Sweat*; Jeſus Chriſt is that true *Adam* that is come out of Paradiſe for thy Sins, and thus laboured on Earth with his bloody Sweat to get the Bread that thou muſt feed on.

2. Conſider his Apprehenſion; *Judas* is now at hand, with a Troop following him to apprehend his Maſter; ſee how without all Shame he ſet himſelf in the Van, and coming to his Lord and Maſter, gives him a moſt traiterous and deceitful Kiſs, *What Judas betrayeſt thou the ſon of man with a kiſs?* Haſt thou ſold the Lord of Life to ſuch cruel Merchants, as covet greedily his Blood and Life? O alas! at what price haſt thou ſet the Lord of all the Creatures? At thirty Pence? What a vile and ſlender price is this for a Lord of ſuch Glory and Majeſty? God was ſold for thirty Pieces of Silver, but Man could not be bought without the deareſt heart-blood of the Son of God. At that time ſaid Luke 22. 53. Chriſt, *Ye be come as it were againſt a thief with ſwords and ſtaves, I ſat daily among you teaching in the Temple, and ye never laid hands on me; but this is your hour, and the power of darkneſs.* Now the Prince of Darkneſs exerciſed his Power; now the helliſh Rout, and malicious Rabble of ravenous Wolves, aſſaulted the moſt Innocent Lamb in the World; now they moſt furiouſly haled him this way and that way: O how ungently did they handle him? How uncourteouſly ſpake they unto him? How many Blows and Buffets did they give him? What Cries, and Shouts, and Clamours made they over him: Now they lay hold on his holy Hands, and bind them hard with rough and knotty Cords, ſo that they gall the Skin of his Arms, and make the very Blood ſpring out; now they bring him back again over *Cedron*, and they make him once again to *drink of the brook in the way*; now they led him openly through the high Streets of *Jeruſalem*, and carry him to the Houſe of *Annas* in great Triumph. O, my Soul, conſider theſe ſeveral Paſſages, conſider them leiſurely, and with good attention, conſider them till thou feeleſt ſome Motions or Alterations in thy Affection; is not this he that is the infinite Virtue, the pattern of Innocency, the everlaſting Wiſdom; the Honour of Earth, the Glory of Heaven, the very Fountain of all Beauty, whether of Men or Angels? How is it then that this Virtue or Power is tyed with Bands, that Innocency is apprehended, that Wiſdom is flouted and laughed to ſcorn, that Honour is contemned, that Glory is tormented, that he that is fairer than all the Children of Men, is beſmeared with Weeping, and troubled with Sorrow of heart? ſurely there is ſome thing, O my ſoul, in thee, that cauſed all this: hadſt not thou ſinned, the Sun of Righteouſneſs had never been eclipſed.

3. Conſider the hurryings of Jeſus from *Annas* to *Caiaphas*; there a Council is called, and *Caiaphas* the high Prieſt adjures our Lord to tell him *if he was Chriſt the Son of God:* Mat 26. 63. no ſooner he affirms it, but he is doomed guilty of blaſphemy, and ſo *guilty of death.* Ver 66. Now again they aſſault him like mad Dogs, and diſgorge upon him all their malice, fury, and revenge; each one to the utmoſt of his power gives him buffets, and ſtrokes; there they ſpit upon that Divine face with their deviliſh mouths, there they hood-wink his eyes, and ſtrike him on the cheek, ſcoffing, and jeſting, and ſaying, *Read, who is it that ſmote thee?* O beauty of Angels! was that a face to be ſpet upon? men uſually when they are provoked to ſpit, turn away their faces towards the fouleſt corner of the houſe, And is there not in all that Palace a fouler place to ſpit in, than the face of Jeſus? O my ſoul, why doſt thou not humble thy ſelf, at this ſo wonderful example? How is it that there ſhould remain in the World any token of Pride after this ſo great and marvellous an example of humility? Surely I am at my wits end, and very much aſtoniſhed to conſider, how this ſo great patience overcomes not my anger; how this ſo great abaſing aſſwageth not my pride, how theſe ſo violent buffets beat not down my preſumption: Is it not marvellous that Jeſus Chriſt by theſe means ſhould overthrow the Kingdom of Pride, and yet that there ſhould remain in me the relicks of Pride? Conſider all thoſe night-ſufferings of Chriſt; O cruel night! O unquiet night! now was the ſeaſon that all creatures ſhould take their reſt, that the ſenſes, and members wearied with toils and labours, ſhould be refreſhed; but on the contray Chriſt's members and ſenſes were then tormented, they ſtruck his body, they afflicted his ſoul, they bound his hands, they buffetted his cheeks, they ſpit in his face; O my ſoul, thou ſinneſt in the dark, in covert, in ſecret, when no eye is upon thee, when the Sun, that eye of the world is ſet, or hid; and therefore all the night long is Chriſt thus tormented by thy ſins; not one jot of reſt hath Chriſt, not a wink of ſleep muſt ſeize on him, whom thou by the alarm of thy ſins diſquieted, both at evening, at midnight, and at the Cock Crow, and at the dawning.

4. Conſider the hurryings of Jeſus from *Caiaphas* to *Pilate*; now he ſtands before *Pilate*, where he was accuſed of ſedition, ſeduction, and uſurpation. Not only *Jews*, but *Gentiles* have their hands imbrewed in the blood of Chriſt; *Pilate* was delegated from *Ceſar*, Luke 18. 31. both of them *Gentiles*, yet not without a Propheſie, *Behold we go up to Jeruſalem, and all things that are written by the Prophets concerning the Son of man ſhall be accompliſhed; for he ſhall be delivered unto the Gentiles:* At the Gentile-tribunal being queſtioned of his Kingdom, and he anſwers both the Jews and Gentiles Jo. 18.26. that they need not fear his uſurpation, *My Kingdom is not*

John 18. 36. *not of this world.* He gives Kingdoms that are eternal, but he will take away none that are temporal; Chriſt came not into the World to be *Ceſar*'s, or *Pilate*'s or *Herod*'s ſucceſſor; but if they had believed, to have been their Saviour. Look through the Chronicles of his life, and we find him ſo far from a King, that he was the meaneſt ſervant of all men; where was he born but at *Bethlehem* a little City? where did the Shepherds find him, but in a poor cottage? who were his Diſciples but a deal of Fiſhermen? who his Companions but Publicans and Sinners? is he hungry? where ſtands his Table but on plain ground? what are his dainties but Bread and a few Fiſhes? where is his lodging but at the ſtern of a Ship? Here's a King without either Preſence-chamber, or Bed-chamber. *The Foxes have holes, and the Birds of the air have neſts, but the Son of man hath not whereon to lay his head.* Come, fear not *Pilate* the loſs of thy Diadem; it may be the people would ſometimes have made him a King, but ſee how he flies from it, *My Kingdom is not of this World* ſaith Jeſus. Oh that I could but contemn the World as Chriſt did! O that firſt and above all I could ſeek the Kingdom of God and his righteouſneſs! Oh my ſoul, I feel it, I feel it, unleſs I can be free from the affection of all creatures, I cannot with freedom of mind aſpire unto divine things; unleſs I be willing with Chriſt to tread on Crowns and Scepters, to be diſpiſed and forſaken of all, and to be eſteemed nothing at all, I can have no inward peace, nor be ſpiritually enlightned, nor be wholly united to the Lord Jeſus Chriſt.

5. Conſider the hurryings of Jeſus from *Pilate* to *Herod*; there is he *queſtioned of many things*, but juſtly is the Lamb of God dumb, and opened not his mouth to him that not long before had taken away his voice; upon this *he is mocked, and arrayed in a gorgeous robe:* Luke 23. 11. Wiſdom is taken for Folly, Virtue for Voice, Truth for Blaſphemy, Temperance for Gluttony, the Peace-maker of all the World for a ſeditious diſturber of the World; the reformer of the Law for a breaker of the Law, and the juſtifier of ſinners for a ſinner, and the follower of ſinners. See how he emptied himſelf, and made himſelf of no reputation that he might fill thee with goodneſs, and make thee ſpiritually wiſe unto ſalvation.

6. Conſider the hurryings of Jeſus from *Herod* back again to *Pilate*; O my Saviour, how art thou now abuſed! new accuſations are forged; and when *Pilate* ſees that nothing will do, but Chriſt muſt dye, he delivers him to be ſtripped, whipped, cloathed in Purple, crowned with Thorns, and Sceptred with a Reed. He that with ſpittle cured the eyes of the blind, is now blinded with their ſpittle; who can number thoſe ſtripes wherewith they flea and tear his body, one wound eating into another, that *there is no health in his bones by reaſon of my ſins?* O Jeſus! was that frothy ſpittle the Ointment, thoſe Thorns thy Crown, that Reed thy Scepter, that Purple-dyed and imbroidered with blood, thy Royal Robes? or becauſe *Adam*'s ſin brought forth Thorns, muſt it therefore be thy penance to wear them? unthankful people thus watered with his blood, that brings forth nothing but Thorns to crown him. But Oh that the Lord of Heaven, the Creator of the World, the Glory of the Angels, the Wiſdom of God, ſhould, for my ſake, be puniſhed with whips and ſcourges? O my heart! how can I think on this without tears of blood? O joy of the Angels, and glory of Saints, who hath thus diſfigured thee? who hath thus defiled thee with ſo many bloody blows? certainly they were not thy ſins, but mine, it was love and mercy that compaſt the about, and cauſed thee to take upon thee this ſo heavy a burthen; love was the cauſe why thou didſt beſtow upon me all thy benefits, and mercy mov'd thee to take upon thee all my miſeries.

7. Conſider that ſad ſpectacle of Jeſus when *he came forth wearing the Crown of Thorns, and the Purple Robe, and Pilate ſaying unto them, Behold the Man.* John 19.5 O my ſoul, fix thy eyes on the ſad object! ſuppoſe thy ſelf in the caſe of Jeſus; what if in ſo ſenſible and tender a part as thy head is, men ſhould faſten a number of Thorns, yea, and thoſe ſo ſharp that they ſhould pierce into thy ſcull? why alas, thou canſt hardly abide the prick of a Pin, much leſs the piercing in of ſo many Thorns; O but thy Jeſus was Crowned with Thorns, and Sceptred with a Reed, and that Reed was taken out of his hands, to beat the Crown of Thorns into his head; and beſides, thy Jeſus was whipped with cords, and rods, and little chains of iron, that from his ſhoulders to the ſoles of his feet there was no part free; and being now in this plight, thou art called on to *behold the Man:* Doſt thou ſee him? Is thy imagination ſtrong? Canſt thou conſider him at preſent, as if thou hadſt a view of this very man? Methinks it ſhould make thee break out, and ſay, *O brightneſs of thy Father's glory, who hath thus cruelly dealt with thee? O unſpotted glaſs of the Majeſty of God who hath thus wholly diſfigured thee? O river that flows out of the paradiſe of delights, who hath thus troubled thee? It is my ſins, O Lord, that have ſo troubled thee; my ſins were the Thorns that pricked thee, the laſhes that whipped thee, the purple that cloathed thee; it is I, Lord, that am thy tormentor, and the very cauſe of theſe thy pains.*

8. Conſider *Pilate*'s ſentence, that *Jeſus ſhould be crucified as the Jews required.* Now they had him in their will, and they did to him what ſeemed them good. Follow him from *Gabbatha* to *Golgotha*, ſee how they lay the heavy Croſs upon his tender ſhoulders, that were ſo pitifully rent and torn with whips; accompany him all the way to the Execution, and help to carry his Croſs to Mount *Calvary*; And there, as if thou hadſt been frozen hitherto, thaw into tears; ſee him lifted up on that engine of torture, the bloody Croſs; he hangs on Nails, and as he hangs, his own weight becomes his own affliction; O ſee how his arms and legs were wracked with violent pulls, his hands and feet boared with nails, his whole body torn with ſtripes, and gored with blood; and now, O my ſoul, run with all thy might into his arms held out at their full length to receive thee? Oh weigh the matter! becauſe ſin entred by the ſenſes, therefore the head, in which the ſenſes flouriſh, is crowned with ſearching Thorns; becauſe the hands and feet are more eſpecially the inſtruments of ſin, therefore his hands and feet are nailed to the Croſs for ſatisfaction. O marvellous! what King is he, or of what Countrey, that wears a Crown of Thorns? what man is he, or where lives he, whoſe hands and feet are not only bored, but digged into, as if they had been digging with Spades in a ditch? ſurely here's matter for a ſerious meditation; be enlarged O my thoughts, and dwell upon it! conſider it, and conſider it again!

9. Conſider the darkneſs that ſpread over all the Earth; now was the Sun aſhamed to ſhew his brightneſs; conſidering that the Father of lights was darkened with ſuch diſgrace; the Heavens diſcoloured their beauty, and are in mourning robes; the Lamp of Heaven is immantled with a miraculous Eclipſe; the Sun in the firmament will ſympathize with *the Sun of Righteouſneſs*; it will not appear in glory, tho it be mid-day, becauſe the Lord of Glory is thus diſgraced. And now hear the voice that comes from the Son of God, *My God, my God, why haſt thou forſaken me?* Chriſt in the Garden taſted the bitter cup of God's fierce wrath, but now he drunk the dregs of it; he then ſipped off the top,

but now he drunk all off, top, and bottom and all. O but what's the meaning of this; *My God, my God, why haſt thou forſaken me?* Surely, 1. This was not a total, but a partial dereliction; this was not a perpetual, but a temporary forſaking of him; the Godhead was not took away from the manhood, but the union remained ſtill, even now when the Manhood was forſaken. 2. This was not a forſaking on Chriſt's part, but only on the Father's part; the Father forſook Chriſt, but Chriſt went after him; God took away the ſenſe of his love, but the Son of God laid hold upon him, crying and ſaying, *My God, my God, why haſt thou forſaken me?* 3. This forſaking was not in reſpect of his being, but in reſpect of the feeling of God's favour, love, and mercy; certainly God loved him ſtill; Oh but his ſenſe of comfort was now quite gone, ſo as it never was before; In his agony there was ſome inklings of God's mercy, now and then at laſt there was ſome ſtar-light, ſome little flaſh of lightning to cheer him up; but now all the ſenſe and feeling of God's love was gone, and not ſo much as any little ſtar-light of the ſame appeared. Chriſt now took the place of ſinners, and God the Father ſhut him out (as it were) amongſt the ſinners; he drew his mercy out of ſight, and out of hearing, and therefore he cried out in a kind of a wonderment, *My God, my God, why haſt thou forſaken me?* After this he ſpeaks but a few words more, and he gives up the Ghoſt. He dyes that we might live; he is diſſolved in himſelf, that we might be united to his Father; O my ſoul, ſee him now if thou canſt for weeping, his eyes are dim, his cheeks are wan, his face is pale, his head is bowing, his heart is panting, himſelf is dying; come, come, and dye with him by a moſt exact mortification; look pale like him with grief, and ſorrow, and trouble for thy ſins.

10. Conſider the piercing of his ſide with a Spear, whence came out a ſtream of blood and water; O Fountain of everlaſting waters; methinks I ſee the blood running out of his ſide more freſhly than thoſe golden ſtreams which ran out of the Garden of *Eden*, and watered the whole World. Conſider the taking of his body down by *Joſeph*; the burying of it by *Joſeph* and *Nicodemus*; O here's excellent matter for our meditation! O my ſpirit, go with me a little! Chriſt being dead, it is pity but he ſhould have a funeral; according to the letter, let *Joſeph* and *Nicodemus* bear his Corps; let the bleſſed Virgin go after it ſighing and weeping, and at every other place looking up to Heaven; let *Mary Magdalen* follow after with a box of precious Ointment in her hand, and with her hair hanging, ready (if need were) to wipe his feet again; or that in this meditation I may be more ſpiritual, let the Uſurer come firſt with *Judas*'s bag, and diſtribute to the poor as he goes along; let the Drunkard follow after with the ſpunge that was filled with gall and vinegar, and check his wanton thirſt; let the young Gallant or voluptuous man come like his Maſter with bare foot, and with the Crown of Thorns ſet alſo upon his head; let the wanton perſon bear the rods, and whips, and wiers wherewith Chriſt was ſcourged, and fright his own fleſh; let the ambitious man be clad in the purple robe, lte the angry perſon in the ſeamleſs coat; my meaning is, let every ſinner according to the nature of his ſin, draw ſomething or other from the Paſſion of Chriſt to the mortifying of his ſin, yea let all turn mourners, let all bow their heads, and be ready to give up the Ghoſt for the Name of Chriſt, and let not Chriſt be John 10. 11. buried without a Sermon neither, and let the Text be this, *The good ſhepherd giveth his life for the ſheep*; and in the end of the Sermon (whether it be in uſe or no) let the Preacher take occaſion to ſpeak a word or two in the Praiſe of Chriſt; let him ſay with the Spouſe, that *he was the chiefeſt amongſt ten thouſands,* Cant. 5. 10 *that he was altogether lovely*; 16. that being God above all Gods he became man beneath all men; that when he ſpake, he began ordinarily with *verily, verily I ſay unto you*: that he was an holy man, that he never ſinned in all his life neither in thought, word, or deed; that being endowed with the Power of Miracles, he lovingly employed it in curing the lame, and blind, and deaf, and dumb, in caſting out Devils, in healing the ſick, in reſtoring the dead to life; that as he lived, ſo he died; for being unjuſtly condemned, mocked, ſtripped, whipped, crucified, he took all patiently, praying for his perſecutors, and leaving to them, when he had no temporal thing to give them, a legacy of love, of life, of mercy, of pardon, of Salvation: When the Sermon is done, and the Burial is finiſhed, let every Mourner go home, and begin a new life in imitation of Jeſus Chriſt. O my ſoul, that thou wouldſt thus meditate, and thus imitate, that ſo thy meditation might be fruitful, and thy imitation real; I mean that thy life and death might be conformable to the life and death of Jeſus Chriſt. But of that hereafter.

Sect. 3. *Of deſiring Jeſus in that Reſpect.*

3. LEt us *deſire after Jeſus*, carrying on the work of our ſalvation in his death; Jeſus Chriſt to a fallen ſinner is the chief object of deſire; but Jeſus Chriſt as crucified, is the chief piece of that object. Humbled ſouls look after the remedy, and they find it chiefly in Chriſt crucified; and hence are ſo many cries *after bathings in Chriſt's blood, and hiding in Chriſt's righteouſneſs, active, and paſſive.* Indeed nothing doth ſo cool and refreſh a parched, dry, and thirſty ſoul, as the blood of Jeſus; which made the poor woman cry out ſo earneſtly, *I have an Husband, and Children, and many other comforts, but I would give them all, and all the good that ever I ſhall ſee in this world, or in the world to come, to have my poor thirſty ſoul refreſhed with that precious blood of the Lord Jeſus Chriſt.*

But what is there in Chriſt's blood or death that is ſo deſirable? I anſwer, ——

1. There is in it the perſon of Chriſt, he that is Man-God, God-Man, *The brightneſs of his father's* Heb. 1. 3. *Glory, and the expreſs Image of his Perſon*; it is he that dyed; every drop of his blood was not only the blood of an innocent man, but of one that was God as well as man, *God with his own blood purchaſed the Church*; Acts 20. 28. now ſurely every thing of God is moſt deſirable.

2. There is in it a worth, or price; Chriſt conſidered under the notion of a ſacrifice, is of infinite Heb. 9. 28. worth; now *this ſacrifice* (ſaith the Apoſtle) *he offered up*, Heb. 9. 28. He offered up, not in Heaven, as the *Socinians* would have it, in preſenting himſelf before God his Father; but upon earth, *viz.* in his Paſſion upon the Croſs. No wealth in Heaven or Earth beſides this, could redeem one ſoul; and therefore the Apoſtle ſets this againſt all *corruptible things, as ſilver and gold*, the things ſo much ſet by amongſt the men of this world; *Ye were not redeemed with corruptible things, as ſilver, and gold,—— but with* 1 Pet. 1. 18. *the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot.*

3. There is in it a merit and ſatisfaction; the Scripture indeed doth not expreſly uſe theſe words, but it hath the ſenſe and meaning of them; As in that Text, *He hath made us accepted in the beloved; to* Epheſ. 6. 7. *whom we have redemption through his blood.* I know there is a different notion in theſe words; for Merit doth properly reſpect the good that is to be procured;

ed ; but Satisfaction, the evil that is repelled; but in Chriſt we ſtand not on theſe diſtinctions, becauſe in his merit was ſatisfaction, and in his ſatisfaction was merit. A great controverſie is of late riſen up, *Whether Chriſt's death be a ſatisfaction to divine juſtice ?* But the very words *redeeming and buying*, do plainly demonſtrate, that a ſatisfaction Tit.2. 12. was given to God by the death of Jeſus; *He gave* 1 Cor. 6. 20. *himſelf for us, that he might, redeem us. Ye are bought with a price* ; and what price was that ? why his own blood. *Thou waſt ſlain, and haſt redeemed us to* Mat. 20. 28. *God by thy blood* : (*i. e.*) by thy Death and Paſſion. 1 Tit. 2.6. This was the λύτρον, that ranſome which Chriſt gave for his Elect; *The Son of man came to give his life a ranſome for many*, or as the Apoſtle, *He gave himſelf a ranſome for all* ; the word is here ἀντίλυτρον, which ſignifies an adequate price, or a counter-price ; as when one doth, or undergoeth ſomething in the room of another ; as when one yields himſelf a Captive for the redeeming of another out of Captivity, or gives up his own life for the ſaving of another man's life; ſo Chriſt gave himſelf ἀντίλυτρον, a ranſome, or counterprice, ſubmitting himſelf to the like puniſhment that his redeemed ones ſhould have undergone.

The *Socinians* tell us, that Chriſt's ſufferings and death were not for ſatisfaction to God, but in reference to us, that we might believe the truth of his Doctrine confirmed and ſealed (as they ſay) by his death, and that we might yield obedience to God according to the pattern that he hath ſet before us, and that ſo believing and obeying, we might obtain the remiſſion of Sins and Eternal Life.

But the Scripture goes higher ; in that mutual compact and agreement betwixt God and Chriſt, we find God the Father impoſing, and Chriſt ſubmitting to this ſatisfaction. 1. The Father impoſeth it by charging the ſins of his Elect upon Iſa. 53. 6. Jeſus Chriſt. *The Lord hath laid on him the iniquity of us all* ; not the ſins themſelves, not the evil in them, or fault of them, but the guilt and penalty belonging to them ; this God laid upon his Son, and charged it upon him; he charged it as a Creditor chargeth the Debt upon the Surety, requiring Ver. 7. ſatisfaction. 2. Chriſt undertook it. *He was oppreſſed, and he was afflicted*, or as ſome tranſlate, *It was exacted, and he anſwered*; (*i. e.*) God the Father required ſatisfaction for ſin, and Jeſus Chriſt was our Surety, anſwered in our behalf; *He* Ver. 12. *bear the ſins of many*, he bear them as a Porter that bears the burthen for another which himſelf is not able to ſtand under; he bear them by undergoing the puniſhment which was due for them, he bear them as our Surety, ſubmitting himſelf unto the penalty which he had deſerved; and by that means he made ſatisfaction to the Juſtice of God. Surely Chriſt's Death was not only for confirmation of his Doctrine, but for ſatisfaction to God.

4. There is in it not only a true, but a copious, and full ſatisfaction ; Chriſt's Death and Blood is ſuperabundant to our ſins ; *The grace of our Lord was exceeding abundant*, 1 Tim. 1. 14. ὑπερεπλεόνασε it was over-full, redundant, more than enough. Many an humble ſoul is apt enough to complain, *Oh if I had not been ſo great a ſinner, If I had not committed ſuch and ſuch tranſgreſſions, there might have been hope* ; This to undervalue Chriſt's Redemption, this is to think there is more in ſin to damn, than in Chriſt's Sufferings to ſave ; whereas all thy Sins to Chriſt are but as a little cloud to the glorious Sun ; yea, all the ſins of all the men in the world, are but to Chriſts merits as a drop to the Ocean. I ſpeak not this to encourage the preſumptuous ſinner ; for alas, he hath no part in this ſatisfaction ; but to comfort the humble ſinner, who is loaden with the ſenſe of his ſins: what though they were a burthen greater that he can bear yet they are not a burthen greater than Chriſt can bear ? there is in Chriſt's Blood an infinite Treaſure, able to ſanctifie thee and all the World ; there is in Chriſt's Death a Ranſome, a counterpriſe ſufficient to redeem all the ſinners that ever were, or ever ſhall be ; the price is of that nature, that it is not diminiſhed, though it be extended to never ſo many as the Sun hath fulneſs of light to enlighten all the World ; and if the blind do not ſee by it, it is not any ſcarcity of light in the Sun, but by reaſon of his own indiſpoſition, ſo if all men are not acquitted by Chriſt's Death, it's not becauſe that was inſufficient, as if it had not vertue enough to reach them as well as others, but becauſe they by their unbelief do reject this Remedy, Oh what large room hath Faith to expatiate in ! ſit down, and dive, and dive, yet thou canſt not come to the bottom of Chriſt's blood; but as the Prophet *Ezekiel* ſaw ſtill *more and greater abominations*, ſo mayſt thou in the Sufferings of Chriſt obſerve more and more fulneſs, See what a notable oppoſition the Apoſtle makes, *Rom.* 5. 15, 16, 17, 18, 19, 20, 21. between the firſt and ſecond *Adam* ; proving at large that Chriſt doth ſuper-abound in the fruits of his grace, above the firſt *Adam* in the fruits of his ſin ; he calls it *grace, and the abundance of grace*, and this abundance of grace *reigneth to* Ver. 17. *life* ; ſo that theſe Texs ſhould be like ſo much oyl poured into the wounds of every broken hearted ſinner. Oh is there any thing that can be deſired more than this ?

5. There is in it remiſſion of ſins: ſo ſaith Chriſt, *This is my blood of the New Teſtament, which is ſhed for* Mat. 26. 28. *many for the remiſſion of ſins.* Remiſſion of ſins is attributed to Chriſt's death as a cauſe ; it is not thy Tears or Prayers, or rending of heart that could pay the leaſt farthing, *Without ſhedding of blood* (ſaith the Apoſtle) *there is no remiſſion*, Heb.9.22. God will have tears and blood alſo, though not for the ſame purpoſe; for all thy tears thou muſt fly to Chriſt only as the cauſe ; it is true thou muſt mourn, and pray, and humble thy ſelf, but it's Chriſt's Blood only that can waſh us clean : Oh remember this ! God will not pardon without ſatisfaction by the blood of Chriſt. And ſurely this makes Chriſts Death ſo deſirable : *Oh my ſins afflict me*, (cries many a one) *Oh I am loathſome in mine own Eyes , much more in God's* ; *ſurely God is offended with my dulneſs, ſlothfulneſs, and my thouſand imperfections* ; *I am all the day long entangled with this ſin, and that ſin, and the other ſin :* but let this contrite ſpirit look on Chriſt's Death, and therein he may find all ſin is pardoned : See here what an Argument is put into thy mouth from theſe ſufferings of Chriſt, well mayeſt thou ſay, O *Lord, I am unworthy, but it is juſt and right that Chriſt obtain what he died for* ; O Eph.2.13, 14. *pardon my ſins for his death's ſake, and for his precious blood ſake.*

6, There is in it reconciliation and peace with God, *In Chriſt Jeſus ye who ſometimes were afar off, are made nigh by the blood of Chriſt, for he is our peace, who hath made both one, and hath broken down the mid-* Rom. 5. 10. *dle wall of partitions between us.* ——— *When we* Eph.2.16 *were Enemies, we were reconciled unto God by the* Col 1. 20. *death of his Son* ——— *that he might reconcile both* (viz *Jews and Gentiles*) *unto God in one body by the Croſs.* ——— *And having made peace through the blood of his Croſs, by him to reconcile all things to him-*

ſelf. This certainly ſhould admirably ſupport the drooping ſoul; it may be thou crieſt, *My ſins have made a breach betwixt God and my ſoul; I have warred againſt heaven, and now God wars againſt me; and oh what odds? if the Lord be angry, yea, but a little, what will become of my poor ſoul? is a ſtubble able to contend with the conſuming fire? how then ſhall I contend with God*? But come now, and look on Chriſt's Death as the means and meritorious cauſe of Reconciliation, and thou canſt not but ſay, *O this death is deſirable!* When God the Father looks at a ſinner in the bloody glaſs of Chriſt, then ſaith God, *Oh now fury and wrath is not in me, I have no more quarrel or controverſie with this ſoul: ſeeing Chriſt hath ſuffered, it is enough, I have as much as my juſtice can demand, my frowns are now turned into ſmiles, and my rod of iron into a Scepter of grace*, Why this is it that makes Chriſt's Death and Blood ſo deſirable to the ſoul; what ſhall *Jacob* ſo rejoyce in ſeeing *Eſau's* face altered to him? ſhall he ſay to *Eſau*, *I have ſeen thy face, as the face of God?* how much rather may the humble and believing ſinner be filled with gladneſs, when through Chriſt's blood ſhall be thus appeaſed and reconciled with him?

7. There is in it immunity and ſafety from all the Judgments and dangers threatned againſt our ſins. Surely if there were ſuch force in the Blood of the type, that by the effuſion of it the *Iſraelites* lay ſafe, and untouched of the revenging Angel; how much more in the blood of Chriſt? Satan himſelf is ſaid to be *overcome by the blood of the Lamb*; and God's revenge due to our ſins, is ſaid to be removed by the blood of Jeſus, therefore it is called, *The blood of ſprinkling, that ſpeaks better things than the blood of Abel*: Rev. 12. 11. Heb. 12. 24. The blood of ſprinkling was for ſafety, and Chriſt's blood is for ſafety; it cries not for Revenge, as *Abel's* blood cried, but for mercy and for deliverance from all miſery.

8. There is in it a bleſſed vertue to open Heaven, and to make Paſſage thither for our ſouls, *Having boldneſs* or liberty *to enter into the holieſt by the blood of Jeſus:* Heb. 10. 19. it is the blood of Chriſt that rends the Vail, and makes a way into the Holy of Holies, that is, into the Kingdom of Heaven: without this blood there is no acceſs to God; it is only by the blood of Chriſt that Heaven is open to our prayers, and that Heaven is open to our perſons; this blood is that Key that unlocks Heaven, and lets in the ſouls of his Redeemed ones: *And I looked* (ſaith *John*) *and behold a door was* Rev. 4. 1. *open in Heaven, and the firſt voice I heard, was as it were of a trumpet talking with me, which ſaid, come up hither*; and no ſooner was he in the Spirit, and entred in, but he heard the new ſong of the four beaſts, and four and twenty Elders, ſaying to Chriſt, *Thou* Rev. 5. 9 *art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood.*

Come now, and gather in all theſe ſeveral particulars; there is in Chriſt's blood incluſively the perſon of Chriſt, the price of ſouls, a merit and ſatisfaction, a copious and full ſatisfaction, remiſſion of ſins, reconciliation with God, immunity from dangers, a paſſage into glory; I might add all other Priviledges, Benefits, Dignities of the Soul, for they all flow from the blood of Jeſus, and they are all contained either expreſly, or virtually in the blood of Jeſus; and is not all this worth the looking after? O my ſoul, where is thy languor, and fainting towards this bleſſed object? Shall *Ahab* eagerly deſire after *Naboth's* Vineyard, yea, ſo eagerly deſire it, that his deſire ſhall caſt him upon his bed? and is not Chriſt's Blood better than *Naboth's* Vineyard? how is it, O my ſoul, that thou art not ſick on thy bed in thy deſires after Jeſus? When *David* deſired ſtrongly after God's Law, he expreſſed his longings by the breaking and fainting of his ſoul, *My ſoul breaketh for the longing that it hath to thy judgment at all times*; ——— *and my ſoul fainteth for thy Salvation:* Pſal. 119. 20, 81. 2 Cor. 5. 2. Oh where be theſe breakings and faintings? ſtrength of deſire is expreſſed by the Apoſtle by *groaning*, which is the language of ſickneſs: Oh where be theſe groanings after Chriſt's Death? When I call to mind that Chriſt's Death is my Ranſome, that Chriſt's Wounds are my Salves, that Chriſt's ſtripes are my cures, that Chriſt's blood is my fountain to waſh in, and to be clean; how ſhould I but pray in this ſence, *His blood be upon us, and on our children?* Oh I am undone except I have a ſhare in this blood! why is it only this blood that can heal my ſoul, it is only this *Fountain opened to the houſe of David, and to the inhabitants of Jeruſalem*, that can quench my thirſt; and now I have ſeen the Fountain opened, how ſhould I but thirſt, and cry out with the woman of *Samaria*, *O give me this water that I thirſt no more?* John 4. 15. But alas, I ſay it, I only ſay it. Oh that I could feel it! Oh my Jeſus, that thou would'ſt breed in me ardent deſires, vehement longings, unutterable groans, mighty gaſpings: Oh that I were like the dry and thirſty ground, that gapes, and cleaves, and opens for drops of Rain! when my ſpirit is in right frame, I feel ſome deſires after Chriſt's blood; but how ſhort are theſe deſires, how unworthy of the things deſired? Come Lord, kindle in me hot burning deſires, and then give me the deſirable Object.

Sect. 4. *Of hoping in Jeſus in that reſpect.*

4. LET us *hope in Jeſus*, carrying on the great work of our Salvation in his ſufferings and death. By this *hope* I intend only that which the Apoſtle calls *full aſſurance of hope.* Heb. 6. 11. The main queſtion is, *Whether I have any part in Chriſt's ſufferings?* They are of excellent uſe, and of great value to believers, but what am I the better for them if I have no part in them? or if I ſay, *I hope well*, Oh but what grounds of that *hope*? It is not every hope that is a well grounded hope; full aſſurance of hope, is an high pitch of hope, and every Chriſtian ſhould ſtrive and endeavour after it: now that we may do it, and that we may diſcern it, that our hope is not baſe, but right born, that the grounds of our hope in Chriſt's death are not falſe, but of the right ſtamp, I ſhall lay down theſe ſigns———

1. If Chriſt's death be mine, then is Chriſt's life mine; *é converſo*, if Chriſt's life be mine, then is Chriſt's death mine. Chriſt's active and paſſive obedience cannot be ſevered; Chriſt is not divided: we muſt not ſeek one part of our righteouſneſs in his birth, another in his habitual holineſs, another in the integrity of his life, another in his obedience of death; They that endeavour to ſeperate Chriſt's active and paſſive obedience, they do exceedingly derogate from Chriſt, and make him but half a Saviour; was not Chriſt our *Surety? Heb.* 7. 22. Heb. 7, 22. and thereupon was he not bound to fulfil all righteouſneſs for us? (*i. e.*) as to ſuffer in our ſtead, ſo to obey in our ſtead? Oh take heed of oppoſing or ſeparating Chriſt's death, and Chriſt's life, either we have all Chriſt, or we have no part in Chriſt: now if theſe two be concomitants, well may the one be as the ſign of the other; ſearch then, and try, O my ſoul, haſt thou any ſhare in Chriſt's life? canſt thou make out Chriſt's active obedience unto thy own ſoul? if herein thou art at a ſtand, peruſe thoſe Characters laid down in the life of Chriſt; the many glorious effects flowing out of Chriſt's life into a Believers ſoul we have diſcovered before.

2. If Chriſt's death be mine, then is that great end of his death accompliſhed in me; *viz.* *By the ſacrifice of himſelf he hath put away ſin*, even Heb.9.26. Eph. 1.7. Dan. 9.24. my ſin—— and, *in him I have redemption through his blood, even the forgiveneſs of ſins.* As on this account he ſuffered, *to finiſh the tranſgreſſion, to make an end of ſins, and to make reconciliation for iniquity*; ſo if his death be mine, I may aſſuredly ſay, *my ſins are pardoned, and mine iniquities are done away.* Come then, and try by this ſign, canſt thou aſſure thy ſelf that thy ſins are forgiven thee? haſt thou heard the whiſperers of God's Spirit, *Son, or Daughter, be of good comfort, thy ſins are remitted?* there is no queſtion then, but thou art redeemed by his blood, thou haſt part in his ſufferings. Indeed this very Character may ſeem obſcure, aſſurance of pardon is the *hidden Manna, the white ſtone which no man knoweth, ſaving he which receives it and feels it*; and yet if thou diligently obſerveſt the Spirit's actings, even this may be known; remiſſion of ſin, and repentance for ſin, are Twins of a birth; thoſe two, God in Scripture 1 John 1.9. Acts 8.22. Acts 5.31. Luk. 24. 46, 47. hath joyned together: *If we confeſs our ſins, he is faithful and juſt to forgive our ſins.*——And, *repent and pray, if the thought of thy heart may be forgiven thee.*——And, *Chriſt is a prince and a Saviour to give repentance to Iſrael, and forgiveneſs of ſins.*—— And, *thus it is written*, and *thus it behoved Chriſt to ſuffer*——*That repentance and remiſſion of ſins ſhould be preached in his Name.* In this way *David* aſſured himſelf; Pſal. 32.5. *I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin,* Selah. It is no more, than to aſk thy Soul, what, are thy repentings kindled together? Haſt thou ſeriouſly and ſincerely repented thee of ſin as ſin? Haſt thou turned from all ſin unto God with conſtancy and delight? Surely this is peculiar and proper to the Child of God by Vertue of Chriſt's Death.

3. If Chriſt's death be mine, then am I engraffed into the likeneſs of Chriſt's death; then am I made conformable to Chriſt in his death, *that I may know him and the fellowſhip of his ſufferings being made conformable unto his death.* The ſame Phil. 3.10. that was done to Chriſt in a natural way, is done and performed in the Believer in a ſpiritual way; (*i e.*) as Chriſt died, ſo the Believer dies; as Chriſt died for ſin, ſo the Believer dies to ſin; *In that he died, he died unto ſin,*—— *likewiſe reckon ye alſo* Rom. 6. 10, 11. *your ſelves to be dead indeed unto ſin.* Obſerve here the Analogy, and proportion, and reſemblance betwixt Chriſt and us, both die unto ſin, Chriſt by way of expiation, ſuffering, and ſatisfying for the ſins of others; we by way of mortification, killing, and ſlaying, and crucifying our own ſins. I look upon this ſign as the very Touchſtone of a Chriſtian, and therefore I ſhall inſiſt upon it.

Two queſtions I ſuppoſe needful, to reſolve the grounds of our *Hope* concerning our intereſt in the death of Chriſt.

1. Whether indeed and in truth our ſins are mortified;
2. Whether we increaſe or grow in our mortification?

For the firſt; whether indeed and in truth our ſins are mortified; It is a skill worth our learning, becauſe of the many deceits that are within us; ſin may ſeem to be mortified when the occaſion is removed; or ſin may ſeem to be mortified, when it is not violent, but quiet; or ſin may ſeem to be mortified, when it is but removed from one ſin unto another; or ſin may ſeem to be mortified when the ſap and ſtrength of ſin is dead; as the Lamp goes out, when either the Oil is not ſupplied or taken away. Now that in this Scrutiny we may ſearch to the bottom, and know the truth and certainty of our mortification, it will appear by theſe Rules.

1. True mortification ſprings from a Root of Faith. Every thing in the world proceeds from ſome cauſe or other; and if the cauſe be good, the effect muſt needs be good; but if the cauſe be evil, the effect muſt needs be evil: *A good Tree cannot bring* Mat. 7.18. *forth evil Fruit, and an evil Tree cannot bring forth good Fruit.* In this caſe therefore let us examine the cauſe; if we can make out this Truth, that we believe in Chriſt, that we roll our ſelves on the Lord Jeſus Chriſt for life and for ſalvation, and that now we begin to feel in us the decay of ſin, we may conclude from the cauſe or riſe, that this decay of ſin is true mortification; ſurely it hath received the deadly wound: it is a bleſſed effect ariſing from a good, and right, and genuine cauſe.

2. True mortification is general; not only one ſin, but all ſins are mortified in a true Believer. As death is unto the Members of the body, ſo is mortification unto the Members of ſin; now death ſeizeth upon every member, it leaves not life in any one member of the body; ſo neither doth mortification leave life in any one member of ſin; my meaning is, it takes away the commanding power of ſin in every member: *Mortifie* Col. 3. 5. *your members which are upon the earth* (ſaith the Apoſtle) your *members*, not *one member*; and then he inſtanceth, *Fornication, Uncleanneſs, Inordinate Affections, Evil Concupiſcence, and Covetouſneſs, which is Idolatry.* Chriſtians that have their intereſt in Chriſt's death, muſt not only leave Pride but Luſt; not only Uncleanneſs, but Covetouſneſs; Sin muſt not only be ſlain in the underſtanding, but in the will and affections: mortification is general.

You will ſay this is an hard ſaying; doth any man, any Believer, leave all ſin? yes, in reſpect of ruling power he leaves all ſin; all groſs ſins, and all other ſins; only with this differenee, all groſs ſins in practice and actions, and all frailties and infirmities in allowance and affection. It is good to obſerve the degrees of mortification: the firſt is, to forbear the practice of groſs and ſcandalous ſins in word and deed: *If any man offend* Jam. 3.3. *not in word, the ſame is a perfect man*; and this perfection, by the help of Grace a godly man may reach to in this life. The ſecond is to deny conſent and will to all frailties and infirmities: *The evil which I would not, that do I*, Rom. 7. 19. Rom. 7.10 I may do evil, and yet I *would not do evil*; there is a denial of it in the will. The third is to be free from any ſetled liking of any evil motion: not only to deny conſent and will, but alſo to deny the very thought or imagination ſetledly and diliberately to delight in ſin. I know, to be void of all evil motions ariſing from the fleſh, or of all ſudden paſſions within, or of all ſudden delights in ſin, or of all deadneſs or backwardneſs to good things by reaſon of ſin, it is an higher pitch than any man can touch in this preſent world: for whilſt we live, the Law of the Members will be working, and we ſhall find cauſe enough to complain of a body of death; only, if when theſe motions firſt ariſe, we preſently endeavour to quench them, to reject them, to deteſt them, and to caſt them away from us, therein is true mortification: and thus far we muſt look to it, to leave all ſin.

3. True mortification is not without its preſent Combats, though at laſt it conquer; many a time corruption may break out, and luſt may be ſtrong and violent; but this violent luſt is only for the preſent, whereas a luſt unmortified ever reigneth. It is with ſin in a Believer, as it is with a man that hath received his deadly wound from his Enemy, he will not preſently fly away, but rather he will run more violently upon him that hath wounded him; yet, be he never ſo violent, in the middle of his Action he ſinks down, becauſe he hath received his deadly wound; ſo it is with a Believer's ſin, and with a mortified luſt, it may rage in the heart, and ſeem to bear ſway for a time; but the power and ſtrength of ſin is mortified, it ſinks down, and wants ability to prevail; by this ſign may we know whether the corruptions and ſtirrings of our hearts proceed from a mortified, or from an unmortified Luſt; a Luſt, though mortified may rage for a time but it cannot rule; it may ſtrive, but it cannot totally prevail; it may be in the heart, as a Thief in the houſe, not to reſide or dwell, but to lodge for a night, and be gone: And (that which is ever to be obſerved) after its ſwinge and breaking out, the heart that lodgeth it, abhors its ſelf in duſt and aſhes, cries mightily unto God for mercy and pardon, repairs the breach with ſtronger reſolution, and more invincible watchfulneſs againſt future aſſaults; but a Luſt unmortified poſſeſſeth it ſelf, and rules and reigns in the heart and ſoul; it abides there, and will not away. I ſhall not deny but there may be a ceſſation of its actings for a time; but that is not any want of good will, as they ſay, but only of matter, means, opportunity, enticement, company, provocation, or the like; and after ſuch ceſſation or forbearance, the heart uſually entertains it again with more greedineſs; it lies and delights in it as much as ever; it hardens it ſelf moſt obſtinately in it, as if it were impoſſible to leave it, or live without it with any kind of comfort.

4. True mortification is a painful work. The very word imports no leſs; to kill a man, or to mortifie a member, will not be without pain; hence it is called a crucifying of the fleſh, and a cutting off the Right Hand, a plucking out the Right Eye: *they that are* Gal. 5.24. Mat. 5.29, 30. *Chriſt's have crucified the fleſh; if thy hand offend thee, cut it off; and if thy eye offend thee, pluck it out*, In this reſpect this death unto ſin carries with it a likeneſs to the death of Chriſt; it is attended with Agonies, and Soul-conflicts, both before, and after our converſion.

1. Before converſion, before the firſt wound be given it, why then ordinarily there is ſome compunction of Spirit, ſome pricking of heart; what a caſe do we find the *Jews* in, when after *Peter's* Sermon, they were pricked at their hearts? And what an Agony do we find the Jailor in, when he came trembling in, and falling down at the Apoſtles feet, and Acts 2.7. Act. 16. 30. crying out *Sirs, What ſhall I do to be ſaved?* With ſuch Agonies as theſe, is the beginning of mortification uſually attended; I do not ſay that they are alike in all, whether for degree or continuance; but in ordinary, true and ſound converſion is not without ſome of theſe Soul-conflicts.

2. After Converſion, after the firſt round, there are ſome Agonies ſtill; for though a Believer be delivered of ſin in reſpect of the guilt, and reigning power; yet he hath ſtill ſome remainders of ſinful Corruption left within him, which draw many a groan, and many a ſigh from his trembling heart; Rom. 8. 23. *we alſo have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the Redemption of our bodies*: Such are the Groans of mortifying Saints, Saints dying unto ſin, like the Groans of dying men, whoſe Souls being weary of their Bodies, do earneſtly deſire a Diſſolution: And thus *Paul* groaned, when he ſaid, *O wretched man that I am who ſhall deliver me from the body of this death.* Rom. 7. 24.

Oh what a Touchſtone is this? How will this diſcover true mortification from that which was counterfeit? Some may think they are dead unto ſin, when indeed and in truth they are not dead, but aſleep unto ſin; and it appears by this, becauſe there were no pangs in their death; you know this is a difference betwixt death and ſleep; there are pangs in the one, but not in the other: O my Soul, examin, What pangs were there in thy death unto ſin? What Agonies what Soul-conflicts haſt thou felt? What compunction of heart, what affliction of Spirit haſt thou endured for ſin? What trouble haſt thou had to find *ſuch a Law in thy members rebel-* Rom. 7. 23. *ling againſt the Law in thy mind, and bringing thee into captivity to the Law of Sin?* Why Surely thou art not ſo mortified, as to be freed wholly from the power of ſin; It may be, it doth not rule in thee as a Prince, yet certainly it tyrannizeth over thee, it oft-times carries thee contrary to the bent of thy regenerate mind, to the omitting of what thou would'ſt do, and to the committing of what thou would'ſt not do: And is not this an affliction of Spirit? Doth not this cauſe frequent Conflicts in thy Spirit? If not, thou mayeſt well ſuſpect that ſin is not dead, but aſleep; or if it be dead to thee, yet thou art not dead to it. I confeſs, death-pangs are not all alike in all; ſome have a more gentle, and others a more painful death; ſo it is in this Spititual death unto ſin: And that herein there may be no miſtake, I ſhall propound this Queſtion: What is the leaſt meaſure of theſe pangs, theſe Soul-Agonies and Conflicts, that are neceſſarily required to true mortification? I anſwer——

1. There muſt be a ſenſe of ſin, and of God's Wrath due unto ſin; ſuch a ſenſe we find in Jeſus Chriſt; he was very ſenſible of the weight and burden of thoſe ſins, and of the Wrath of God that lay upon him; which made him cry out, *My God, My God, why haſt thou forſaken me?* Thus Souls in the Act of Mortification, ſometimes cry out, *Oh my ſins! and Oh God's wrath!*

2. There muſt be ſorrow for Sin, Such an Affection we find alſo in Jeſus Chriſt: *My ſoul is exceeding ſorrowful, even unto death*; περίλυπος, he was beſet and ſorrounded with ſorrows; ſo every mortified ſinner, at one time or other, he feels an inward ſorrow and grief; even that *Godly ſorrow* which the 2 Cor 7. 10. Apoſtle ſpeaks of, *a ſorrow according to God*; (*i. e.*) coming from God, well-pleaſing to God, and bringing to God back again.

3. There muſt be a deſire of being freed and delivered from ſin; Such a deſire we find alſo in Jeſus Chriſt; *I have a Baptiſm to be baptiſed with, and how* Luk. 12. 50. *am I ſtraitned until it be accompliſhed?* A regenerate ſoul earneſtly deſires to be freed, not only from the guilt, but alſo from the power of ſin, O *wretched man that I am! who ſhall deliver me?* &c.

4. There muſt be anſwerable endeavours in effectual ſtrivings againſt ſin; *Ye have not reſiſted unto* Heb. 12.4. *blood, ſtriving againſt ſin.* How did our Saviour wreſtle in the Garden, *offering up prayers and ſupplica-* Heb. 5.7. *cations, with ſtrong crying and tears?* ſo will a regenerate Soul wreſtle with God about the death of ſin, praying, watching, going out in the ſtrength of God, and engaging in a continual War, a deadly feud againſt it, and theſe are the leaſt of thoſe Soul-conflicts, wherewith this mortification, or death unto ſin is attended.

Now try we the Truth of our Mortification by theſe ſigns: Doth it ſpring from a right Root of

Faith? Is it general and univerſal in reſpect of all ſins? Is it accompanied with Combats? Doth the Fleſh luſt againſt the Spirit, and the Spirit againſt the Fleſh? And in this combat, doth the Spirit at laſt prevail and triumph over the Fleſh, Do we find it a painful work both before and after Converſion? Why, then may I ſay with the Apoſtle, *Now I know Chriſt, and the Fellowſhip of his Sufferings; Now by the Grace of Chriſt I am made conformable to his Death.* As he died for Sin, ſo I die to Sin; And here is the Ground of my Hope, that Chriſt's Death is mine.

For the Second, whether we encreaſe and grow in our Mortification! This Queſtion is needful as the former, to ſatisfie our Soul's Intereſt in the Death of Chriſt. As True Grace, is Growing Grace, ſo True Mortification is that which grows. Now that we may be reſolved in this Point alſo, the Growth of our Mortification will appear by theſe following ſigns ———

1, Growing Mortification hath its cheifeſt Conflicts in Spiritual Luſts. At firſt we mortifie groſſer Evils, ſuch as Oaths, Drunkenneſs, Uncleanneſs, Worldly-mindedneſs, or the like; but when we grow in this Bleſſed Duty, we then ſet our ſelves againſt ſpiritual wickedneſs; as Pride, Preſumption, Self-carnal confidence in a man's own Graces, or the like. This Method the Apoſtle ſets down; *let us clean our ſelves from all filthineſs of fleſh and ſpirit*: firſt from all filthineſs of the fleſh or body, and then from all filthineſs of the ſpirit or ſoul; as the children of *Iſrael* in their entrance into the land of Promiſe, firſt they ſat npon the Frontiers and Skirts of the Land, and they fought it out, and prevailed in the heart of the Countrey; ſo Chriſtians in their mortification, they firſt ſet upon Worldly luſts, grown evils, outward ſins; add when they have encountred them at the Frontiers, they then conflict with ſuch corruptions as lie more inwardly in the very heart, ſpiritual wickedneſſes that are within. Now if this be our caſe, here is one ſign of our growth.

2 Cor. 7. 1.

2. Growing Mortification is more even, conſtant, laſting, durable, when there is in the heart a ſudden flowing and re-flowing; it comes from thoſe vaſt Seas of Corruption that are within us; many Souls have their Ague-fits, ſometimes hot, and ſometimes cold it may be, now they are in a very good frame and within an hour or two, a mighty Tide comes in, and they are born down by Sin and Corruption; in this caſe Mortification is very weak: But on the contrary, if we find our ſtanding more firm and ſure, if for the main we walk evenly, and keep cloſely to the Lord; it carries with it an evidence that our Mortification grows.

3. Growing Mortification feels Luſt more weak, and the Spirit more ſtrong in its ordinary actings. If we would know the truth or growth, let us look to our fits of ſinning, for then a man's ſtrength or weakneſs is diſcerned moſt: as a man's weakneſs to good is deſcerned when he comes to act it; *to will a preſent with me, but how to perform that which is good, I find not*: ſo a man's weakneſs to ſin is beſt diſcerned, when he comes to act it. Mark then the ordinary Fits (as we call them) of ſinning; ſometimes God is pleaſed to appoint ſome more frequent aſſaults, as if he would on purpoſe ſuffer the law of the members to war, and to muſter up all their Forces, that ſo we might the rather know what is in our hearts; at ſuch a time, if we find that reſiſtance againſt ſin grows ſtronger, that ſin cannot advance and carry on his Armmy ſo as formerly, that ſin is encountred at firſt, or met withal at the Frontiers, and there overthrown, this is a good ſign that now our Mortification grows; as, ſuppoſe it be a Luſt or Fancy, it cannot boyl up to groſs fancies as it was wont; or ſuppoſe it be a Luſt of Pride, it boyls not up to ſuch a Spirit of Pride as formerly; inſtead of bringing forth fruit, it now brings forth bloſſoms: or inſtead of bringing forth bloſſoms, it now brings forth nothing but Leaves; why, this is a ſure ſign that this Luſt is withering more and more; when the inordinate Thirſt is not ſo great in the time of the Fit, when the inward Luſts pitch upon lower Acts than they had wont, when the Waters abate, and fall ſhort, and leſſen, and overflow leſs ground, we may conclude certainly that Mortification grows.

Rom. 7. 18.

4. Growing Mortification hath more ability to abſtain from the very occaſions and beginnings of luſt. Thus *Job* (whom we look on as a man much mortified) *made a Covenant with his Eyes, that he would not think upon a Maid*; and no queſtion, as he made a Covenant, ſo he kept his Covenant. Oh! when a man cannot endure to come where ſuch a one is that he loves not, when he cannot endure the ſight of him, or any thing that puts him in mind of him, not ſo much as to parly, or ſpeak with him; this is a ſign of ſtrong hatred; and ſo when a man hates the very Garment ſpotted with the fleſh, here's a good ſign: I know this height is not eaſie to attain to, and therefore ſome in imitation of *Job* and *David*, have bound themſelves with Vows and Promiſes, as much as might be, to abſtain from the appearance of evil, to cruſh the Cockatrice Egg before the Serpent could creep out of it, to avoid ſin in its firſt riſe: but alas, how have they broken their Vows from time to time? For all this, I dare not ſpeak againſt Vows, provided, that, 1. They be of things lawful. 2. That we eſteem them not as Duties of abſolute neceſſity. And 3. That we bind not our ſelves perpetually, leſt our Vows ſhould become burthens unto us; but only for ſome ſhort time, and ſo renew them as occaſion requires: in this way our Vows might much help us in our Mortification: And if once, through the help of Vows or Prayer, or looking unto Jeſus, or going to the Croſs of Jeſus Chriſt, or by any other means we feel our ſelves more able to reſiſt ſin, to hate ſin in its firſt riſe, firſt motions, firſt on-ſet, we may aſſuredly hope that now our Mortification grows.

Job. 31.

O my Soul, try now the growth of thy Mortification by theſe ſigns; haſt thou overcome groſſer ſins, and is now thy cheifeſt Conflict with ſpiritual wickedneſſes? Is thy ſtanding and walking with God more cloſe, and even, and conſtant than ſometimes it hath been? is thy Luſts more weak, and thy Grace more ſtrong in ordinary actings? I ſay, in ordinary actings; for the eſtimate of thy growth muſt not be taken for a turn or two, but by a conſtant courſe: haſt thou now more ability to quench the flame of ſin in the very ſpark, to daſh *Babylon*'s Brats againſt the ſtones, even whilſt they are little, to abſtain from ſin in its firſt motion or beginning? Why, then is the promiſe accompliſhed, *he will ſubdue our iniquities*: Surely thou art a growing Chriſtian; thou haſt fellowſhip with Chriſt in his ſufferings; thy ground is ſolid, firm, and ſtable; thy hope hath a Rock-foundation, and thou maiſt build upon it, that Chriſt's Death, and Blood, and Sufferings are thine *even thine*; *he loved thee, and gave himſelf for thee.*

Mica 7. 19.

Sect. 5. *Of Believing in Jeſus in that Reſpect.*

1. LEt us *believe in Jeſus*, carrying on the great work of our Salvation for us during his Sufferings and Death. Every one looks upon this as an eaſie Duty; only the humble Soul, the ſcrupulous Conſcience cries out, What! *Is it poſſible that Chriſt ſhould die, ſuffer, ſhed his Blood for me? His Incarnation was wonderful, his Life on Earth was to aſtoniſhment? but that the Son of God ſhould become Man,*

live amongſt Men, and die ſuch a Death, even the Death of theCroſs, for ſuch an one as I am, I cannot believe it; it is an abyſs paſt fadoming: the more I conſider it, the more I am amazed at it. Suppoſe I had an enemy in my power, Man or Devil, one that provokes me every day, one that hunts my Soul to take it away; ſhould I not ſay with 1 Sam. 24. 19. Saul, *If a man find his Enemy, will he let him go well away? It may be an ingenious Spirit (ſuch as* David) *would do thus much; but would* David, *or any breathing Soul, not only ſpare his Enemy, but ſpill himſelf to ſave his Enemy? Would a Man become a Devil, to ſave Devils? Would a Man endure Hell Pains to free all the Devils in Hell from their Eternal Pains? And yet what were this in compariſon of what Chriſt hath done or ſuffered for us? It is not ſo much for us to ſuffer for Devils (for we are Fellow-Creatures) as it is for Chriſt, God man, Man-God, to ſuffer for us. Oh what an hard thing is it, conſidering my Enmity againſt Chriſt, to believe that Chriſt died for me, that he gave himſelf to the Death, even to the Death of the Croſs for my Soul?*

Trembling Soul! throw not away thy ſelf in a way of Unblief. It may be thou would'ſt not die for an Enemy, an irreconcilable Fnemy; but are not the mercies of God above all the mercies of men? O believe! And that I may perſuade effectually, I ſhall lay down firſt ſome Directions; and ſecondly, ſome incouragements of Faith,

1. For the Directicns of Faith; in reference to Chriſt's Death, obſerve theſe Particulars:

1. Faith muſt directly go to Chriſt; not firſt to the Promiſe, and then to Chriſt; but firſt to Chriſt, and then to the Promiſe; the Perſon ever goes before the Prerogative.

2 Faith muſt go to Chriſt *as God in the fleſh*: This was the difference betwixt the New-Teſtament, and Old-Teſtament-Believers; their Faith directs only to God, but our Faith looks more immediately to Jeſus Chriſt; *Believe in the Lord Jeſus, and thou ſhalt be ſaved.*

3. Faith muſt directly go to Chriſt, as God in the Feſh, *made under the law.* He continued in all things written in the Book of the Law to do them; and ſo our Faith muſt look upon him. But of theſe before: I ſhall ſay nothing more to theſe Particulars.

4. Faith muſt go to Chriſt, not only as made under the directive part of the Law by his life, but under the penal part of the Law by his Death; in both theſe reſpects *Chriſt was made under the Law.* The one half of the Law he ſatisfied by the holineſs of his life; he fulfilled the Law in every jot, and every tittle; the other half of the Law he ſatisfied by his enduring the Death, even the Death of the Croſs; he paid both the Principal and the Forfeiture; and though men do not ſo, yet Chriſt did ſo, that the whole Law might be ſatisfied fully, by his being under both theſe parts of the Law, Pay and Penalty: Come then, and look upon Chriſt as dying; it was the Serpent, *as lifted up*, and ſo looked at, that healed the *Iſraelites* of their fiery ſtings. Alas! we are diſeaſed, in a ſpiritual ſenſe, as they were, and Chriſt Jeſus was lifted up as a Remedy to us, as the Serpent was unto them; it remains therefore, that as they looked up to the Brazen Serpent, ſo we *look up to Jeſus*, believe in Jeſus, as lifted up for Life and Joh. 14. 15. for Salvation: *As Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever believeth in him, ſhould not periſh, but have eternal life*, Indeed ſome difference there is betwixt the Serpent and Chriſt———

As, 1. The Brazen Serpent had no power in it ſelf to cure, as Chriſt hath. 2 The Serpent cured the *Iſraelites* but for a time, to die again; but whomſoever Jeſus cures in a Spiritual Senſe, he cures for Joh. 11. 26. ever; *they ſhall never die.* 3. The Serpent alſo had its time of curing; it did not always retain its Vertue, but during the time they were in the Wilderneſs; only Jeſus Chriſt, our Brazen Serpent, doth ever retain his power and vertue to the end of the World; and hence it is, that in the Minſtry, Chriſt is ſtill held forth as *lifted up*, that all that will but look on him by Faith, may live. 4. The Serpent, ſometimes a Remedy againſt Poyſon, was after turned even to poyſon the *Iſraelites*, which made *Hezekiah* to cruſh it, and break it, and ſtamp it to powder; but Jeſus Chriſt ever remains the ſovereign and healing God; he is *the ſame yeſterday, to day, and for ever.* He is unchangeable in his goodneſs, as he is in his holy and divine Nature; he can never be defaced, nor deſtroyed, but he abideth the Saviour of ſinners to all Eternity: why then let us rather *look upon Chriſt, and believe in Chriſt as lifted up*, (*i. e.*) as he was crucified and died on the Croſs. In this reſpect he is made a fit Object for a ſinner's faith to truſt upon, and reſt upon; *Chriſt as crucified, as made ſin, and a curſe for us, is the object of our pardon.* O this is it that makes Chriſt's death ſo deſirable; why therein is virtually and meritoriouſly pardon of Sin, Juſtification, Redemption, Reconciliation, and what not? *Oh!* cries a ſinner, *where may I ſet my foot? How ſhould I regain my God? My ſin hath undone me, which way ſhould I caſt for pardon?* Why now remember that in ſeeking pardon, Chriſt was crucified: Chriſt as dying, is principally to be eyed and looked at: *Who is he that condemneth, it is Chriſt that died,* Rom. 8. 34. No Queſtion Chriſt's Rom. 8. 34. Active Obedience, during his Life, was moſt exact, and perfect, and meritorious; yet that was not the expiation of ſin: only his Paſſive Obedience (Chriſt only in his Sufferings) took away ſin, the guilt of ſin, and puniſhment for ſin: *We have Redemption* Eph 1. 7. *through the blood of Chriſt, even the forgiveneſs of ſins.* If any humble Soul would have recourſe to that Chriſt, who is now in Heaven, let him firſt in the Actings of his Faith, conſider him as crucified, *as lifted up*, as made ſin for us, as through whom (under that conſideration) he is to receive pardon of ſin, Juſtification, Redemption, Reconciliation, Sanctification, Salvation.

5. Faith in going to Chriſt, *as lifted up*, it is principally and mainly to look unto the end, meaning, intent, and deſign of Chriſt in his Sufferings, as he was *lifted up.* We are not barely to conſider the Hiſtory of Chriſt's Death, but the aim of Chriſt in his Death. Many read the Hiſtory, and they are affected with it; There is a Principle of Humanity in Men, which will ſtir up Compaſſion, and Love, and Pity towards all in Miſery: Whilſt Chriſt was ſuffering, the Women ſollowed after him weeping; but this weeping, not being Spiritual, or rais'd enough, he ſaid to them, *Daughters of Jeruſalem weep not for me, but for your ſelves.* The way of Faith drawing Vertue out of Chriſt's Death, it is eſpecially to look to the ſcope and drift of Chriſt in his Sufferings. As God looks principally to the *meaning of the Spirit*, by Prayer, ſo doth Faith look principally to the meaning of Chriſt in his Sufferings: Miſtake not, my meaning is not, that we ſhould be ignorant of the Hiſtory of Chriſt's Death, or of the manner of Chriſt's Sufferings; you ſee we have opened it largely, and followed it cloſe from firſt to laſt; but we muſt not ſtick there; we ſhould above all, look to the mind and heart of Chriſt in all this: Some obſerve, that both in the Old and New Teſtament we find this Method; firſt, the Hiſtory, and then the Myſtery; firſt, the Manner, and then the Meaning of Chriſt's Sufferings; as in the Old Teſtament, We have firſt the Hiſtory, in *Pſal.* 22. written by *David*; and then the Myſtery, in *Iſa.* 52. written by *Iſaiah.* And in the New Teſtament we have firſt the manner of his Sufferings written at large by all the Evangeliſts;

and then the meaning, written by the Apoſtles in all their Epiſtles. Now accordingly are the Acts of Faith, we muſt firſt *look on Jeſus as lifted up*, and then look at the end and meaning; why was this Jeſus thus *lifted up*? Well, but you may demand, what was the End, the Plot, the great Deſign of Chriſt in this reſpect?

I anſwer, Some Ends were remote, and others were more immediate? but omitting all thoſe Ends that are remote, his Glory, our Salvation, &c. I ſhall only anſwer in theſe Particulars.

1. One Deſign of Chriſt's Death was to redeem us from the ſlavery of Death and Hell. *He hath redeemed us from the Curſe of the Law, being made a Curſe* Gal.3. 13. *for us; as it is written, Curſed is every one that hangeth on a Tree:* Hence it is, that we ſay, that *by his Sufferings Chriſt hath redeemed us from Hell, and by his doings Chriſt hath given us a right to Heaven; he was made under the Law, that he might redeem them that* Gal.3.4.5. *were under the Law.* Alas! we were *carnal, ſold under ſin*; whereupon the Law ſeized on us, lock'd us up, as it were, in a Dungeon; yea, the ſentence paſſed, and we but waited for Execution: Now to get us rid from this diſmal, damnable Eſtate, Chriſt himſelf is made under the Law, that he might redeem us. Redeem us! How? Not by way of Intreaty, to ſtep in, and beg our Pardon; that would not ſerve the turn: Sold we were, and bought we muſt be; a Price muſt be laid down for us, it was a matter of *Redemption*; But with what muſt we be redeemed? Surely with no eaſie Price; ah no, it coſt him dear, and very dear: 1 Pet. 1. 18. *Ye were not redeemed with corruptible things, as Silver and Gold, but with the precious blood of Chriſt*: His precious Blood was the Price we ſtood him in; which he paid when *he gave his Life a Ranſome* Mat. 20. 22. *for many.* The Caſe ſtood thus betwixt Chriſt and us in this Point of Redemption; we all like a Crew or Company of Malefactors, were ready to ſuffer, and to be executed: Now, what ſaid Chriſt to this? *Why, I will come under the Law*, ſaid Chriſt, *I will ſuffer that which they ſhould ſuffer; I will take upon me their Execution, upon Conditions I may redeem them.* Now this he did at his death, and this was the end why he died, that by his death we might be redeemed from the ſlavery of Death and Hell.

2. Another deſign of Chriſt's death, was to free us from ſin. Not only would he remove the effect, Rom. 3. 25. but he would take away the cauſe alſo; *Whom God hath ſet forth to be a Propitiation -- for the remiſſion of ſin* - Joh.1. 29. *Behold the Lamb of God which taketh away the ſins of the* 2 Cor. 5. 21. *World* -- *He hath made him to be Sin for us, who knew no* Heb.9.26. *ſin, that we might be made the Righteouſneſs of God in him.* -- 1 Joh. 1, 7. *Once hath he appeared to put away ſin by the ſacrifice of himſelf — And the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* This was the Plot, which God by an ancient deſign aimed at in the ſuffering of Jeſus Chriſt, that he would take away Sin: And thus Faith muſt take it up, and look upon it. When *Peter* had ſet forth the heinouſneſs of the *Jews* ſin, in killing Chriſt, he tells them at laſt of that deſign of old; *All this was done*, ſaid he, *by the determinate Counſel of God.* His meaning was firſt to humble them, and then to raiſe them up; *q. d.* It was not ſo much they that wrought his death, as the Decree of God, and the Agreement of God and Chriſt: There was an ancient contrivement, that Jeſus Chriſt ſhould die for ſin, and that all our ſins ſhould be laid on the back of Jeſus Chriſt; and therefore he ſeems to ſpeak comfort to them in this; that howſoever they deſigned it, yet God and Chriſt deſigned a farther end in it than they imagin'd, Rom. 4. 25. even to the Remiſſion of Sins, *Who was delivered to death for our ſins, and roſe again for our Juſtification.* The Death of Chriſt (as one obſerves) was the greateſt and ſtrongeſt deſign that ever God undertock, and therefore ſure he had an end proportionable to it; God that willeth not the Death of a Sinner, would not for any inferior end, will the Death of his Son, whom he loved more than all the World beſides; it muſt needs be ſome great matter for which God ſhould contrive the Death of his Son; and indeed it could be no leſs than to remove that which he moſt hated, and that was Sin. Here then is another end of Chriſt's Death, it was for the Remiſſion of Sin, one main part of our Juſtification.

3. Another deſign of Chriſt's Death was to mortify our Members which are upon the Earth. Not only would he remit Sin, but he would deſtroy it, kill it, crucify it; he would not have it *Reign in our* Rom. 6. *mortal bodies, that we ſhould obey it in the luſts thereof.* 11 This deſign the Apoſtle ſets out in theſe words, *he bare our ſins in his own body upon the Tree, that we being* 1 Pet. 2. *dead unto ſin, ſhould live unto Righteouſneſs*: Chriſt by 24. his Death had not only a deſign to deliver us from the guilt of Sin, but alſo from the power of Sin: *God forbid that I ſhould glory, ſave in the Croſs of our Lord* Jeſus Chriſt, *by whom the World is crucified unto me, and I* Gal. 6.14. *unto the World*: *Paul* was a mortified Man, dead to the World, and dead to Sin? but how came he ſo to be? Why this he attributes to the Croſs of Chriſt, to the Death of Chriſt; the Death of Jeſus was the cauſe of this Death in *Paul*: *How much more ſhall* Heb.9.14. *the blood of* Chriſt —— *purge our conſciences from dead works to ſerve the Living God*? There is in the Death of Chriſt, firſt a Value, and ſecondly, a Virtue; the former is available to our Juſtification, the latter to our Sanctification; now Sanctification hath two Parts, Mortification and Vivification: Chriſt's Death, or paſſive Obedience, is more properly conducible to the one; his Life, or active Obedience to the other. Hence Believers are ſaid to be *engraffed with* Chriſt *in the likeneſs of dis death*; there is a Rom. 6.4. kind of likeneſs betwixt Chriſt and Chriſtians: Chriſt died, and the Chriſtian dies; Chriſt died a natural Death, and a Chriſtian dies a ſpiritual Death; Chriſt died for Sin, and the Chriſtian dies for Sin; this was another end of the Death of Chriſt; there iſſues from his Death a mortifying Virtue, cauſing the death of Sin in a Believer's Soul, one main part of our Sanctification.

O my Soul, look to this; herein lies the Pith and Marrow of the Death of Chriſt; and if now thou wilt but act and exerciſe thy Faith in this reſpect, how mighteſt thou draw the Virtue and Efficacy of his Death into thy Soul? But here is the Queſtion, how ſhould I manage my Fath? Or, how ſhould I act my Faith, to draw down the Virtue of Chriſt's death, and ſo to feel the Virtue of Chriſt's death in my Soul, mortifying, crucifying, and killing Sin?

I anſwer, 1. In Prayer, Meditation, Self-examination, receiving of the Lord's Supper, &c. I muſt propound to my Self and Soul the Lord Jeſus Chriſt, as having undertaken and performed that bitter and painful Work of ſuffering even unto Death; yea, that of the Croſs, as it is held out in the Hiſtory and Narrrative of the Goſpel. 2. I muſt really and ſtedfaſtly believe, and firmly aſſent that thoſe Sufferings of Chriſt ſo revealed and diſcovered, were real and true, undoubted and every way unqueſtionable as in themſelves. 3. I muſt look upon thoſe grievous, bitter, cruel, painful, and with all opprobrious, execrable, ſhameful Sufferings of Chriſt, as very ſtrange and wonderful; but eſpecially conſidering the ſpiritual part of his Sufferings, *viz.* the ſenſe and apprehenſion of God's forſaking and afflicting him in the day of his fierce Anger, I ſhould even be aſtoniſhed and amazed thereat: What! that the Son of God ſhould lay his Head on the Block, under the Blow of Divine Juſtice; that he ſhould put himſelf under the Wrath of his Heavenly Father; that he ſhould enter into the Combat of Gods heavy Diſpleaſure, and be deprived of the ſenſe and feeling of his Love, and Mercy, and wonted Comfort! How ſhould I but ſtand agaſt at theſe ſo wonderful Sufferings of Jeſus Chriſt! 4. I muſt weigh and conſider what it was that occaſioned and cauſed all this *viz.* Sin, yea, my Sin, yea, this and that Sin particularly. This comes nearer home, and from this I muſt now gather in theſe ſeveral Concluſions: As,--

1. It was the deſign of Chriſt by his Sufferings to give Satisfaction to the Infinite Juſtice of God for Sin. 2. It was intended and meant (at leaſt in a ſecond place) to give out to the World a moſt notable and eminent Inſtance and Demonſtration of the horridneſs, odiouſneſs, and execrableneſs of Sin; ſith no leſs than all this, yea, nothing elſe but this would ſerve the turn to expiate it, and atone for it. 3. It holds forth again, as Sin is horrid in its ſelf ſo it cannot but be exceeding grievous and offenſive to Chriſt: Oh, it coſt him dear, it put him to all this Pain and Torture; it made him cry out, *My God, my God, why haſt thou forſaken me?* How then ſhould it but offend him above all, above any thing in the World? 4. If therefore there be in me any ſpark of Love towards Chriſt, or any likeneſs to Chriſt; or if I would have Chriſt to bear any Affection, Love, Regard, or Reſpect unto me, it will abſolutely behove me by all means to loath Sin, and caſt it away from me; to root it up, to quit my hands, and to rid my heart of it. The truth is, I cannot poſſibly give forth a more pregnant Proof of my ſincere Love, entire Affection, Reſpect, Conformity, Reſemblance, Sympathy to, and with Chriſt, than by offering all Violence, uſually all holy ſeverity againſt Sin for his very ſake.

Now when the heart is thus exerciſed, God by his Spirit will not fail to meet us; our deſire and endeavour of our Soul to weaken and kill Sin in the Soul, is not without its reward; but eſpecially when Sin hath in this way, and by this means, loſt the Affection of the Soul, and is brought in hatred, and diſeſteem, it decays, and dyes of it ſelf; for it only liveth and flouriſheth by the warm affections, good thoughts, and opinion that the Soul hath of it. So that matters going thus in the heart, the influence that ſhould nouriſh and maintain Sin, is cut off, and it withers by degrees till it be finally, and fully deſtroyed.

This for Direction; now for the Encouragements of our Faith to believe in Chriſt's Death, conſider,——

1. The fulneſs of this Object, *Chriſt crucified*; there is a tranſcendent All-ſufficiency in the Death of Chriſt; in a ſafe Senſe it contains in it in *univerſal Redemption*; it is ſufficient for the Redemption of every Man in the World, yea, and effectual for all that have been, are, or ſhall be called into the State of Grace, whether *Jews* or *Gentiles*, bound or free. I know ſome hold that Chriſt died for all, and every Man, with a purpoſe to ſave; only thus they explicate. 1. That Chriſt died for all Men conſidered in the common Lapſe or Fall, but not as Obſtinate, Impenitent, or Unbelievers; he died not for ſuch, as ſuch. 2. That Chriſt died for all Men in reſpect of the requeſt or impetration of Salvation, but the Application thereof is proper to Believers. 3. That Chriſt died not to bring all or any man actually to Salvation, but to purchaſe Salvability, and Reconciliation ſo far, as that God might and would (*Salva Juſtitia*) deal with them on terms of a better Covenant. 4. That Chriſt hath purchaſed Salvability for all Men, but Faith and Regeneration he hath merited for none; becauſe God is bound to give that which Chriſt hath merited of him, altho it be not deſired, or craved. I cannot aſſent to theſe poſitions; but thus far I grant, that Chriſt's Death in it ſelf is a ſufficient Price and Satisfaction to God for all the World; and that alſo it is effectual in many particulars to all men reſpectively in all the World; every man in one way or other hath the Fruit of Chriſt's Death conferred upon him; but this fruit is of one kind; for, 1. Some Fruit is common to every Man, as the earthly Bleſſings which Infidels enjoy, may be termed the Fruits of Chriſt's Death. 2. Other Fruit is common to all the Members of the viſible Church, as to be called by the Word to enjoy the Ordinances, or live under the Covenant, to pertake of ſome Graces that come from Chriſt. 3. Other Fruit indeed is peculiar to the Saints of God, as Faith unfeined, Regeneration, pardon of Sin, Adoption, &c. And yet this Fruit is univerſal to all the Saints, whether *Jews* or *Gentiles*;
in which Senſe ſpeaks the Apoſtle, *He ſpared not his* Rom. 11.
own Son, but delivered him up for us all,——And *he* 32.
gave himſelf a ranſom for all,——*and God hath concluded* 1 Tim. 2.
them all in unbelief, that he might have mercy upon all,--- 6.
And *by the righteoſneſs of one, the free gift came upon all* Rom. 11. 32.
men unto Juſtification of life;——*He taſted of Death for* Rom. 5. 18
all men, or diſtributively for every man. All which Heb. 2. 6
Texts are rightly interpreted by *Caiphas*, *He propheſied* Joh. 11.
that Jeſus ſhould dye for that Nation; and not for 51, 52.
that Nation only, but that alſo he ſhould gather together
in one the Children of God, that were ſcattered abroad. And
thus *John* brings in the four Beaſts, and four and
twenty Elders, ſaying, *Thou art worthy to take the Book,* Rev. 5. 9.
and to open the Seals thereof, for thou waſt ſlain, and haſt
redeemed us to God by thy Blood, out of every Kindred, and
Tongue and People, and Nation; and thus *Paul* rightly
argues, *Is he the God of the Jews only? Is he not of the* Rom. 3.
Gentiles alſo? Yes, of the Gentiles alſo. O the fulneſs 39.
of Chriſt's Death!—— many are apt to complain,
Would Chriſt dye for me? Why alas, I am an alien, I Eph. 2. 13,
am not of the Commonwealth of Iſrael, I am a dog, I am a 14, 14.
ſinner, a grievous ſinner, a ſinner of the Gentiles: And
what then? *Ye who ſometimes were afar off, are now*
made nigh by the Blood of Chriſt, for he is our Peace, who
hath made both one, and hath broken down the middle wall
of partition between us; that he might reconcile both unto God in one body by the croſs. Oh what Encouragement is this for thee to believe thy part in the Death of Chriſt?

2. Conſider the worth, the excellency of this glorious Object, *Chriſt crucified.* There is an infinite of worth in the Death of Chriſt; and this riſeth, firſt from the Dignity of his Perſon, he was God-man; the Death of Angels and Men if put together, could not have amounted to the excellency of Chriſt's Death; ſtand amazed at thy happineſs, O Believer, thou haſt gained by thy loſs, thou haſt loſt the Righteouſneſs of a Creature, but the Righteouſneſs of an infinite Perſon is now made thine; hence it is many
times called the *Righteouſneſs of God*: both becauſe Rom. 10.
Chriſt is God; and becauſe it is ſuch a Righteouſneſs 3.
as God is ſatisfied with; he looks for no better, yea, 2 Cor. 5.
there can be no better. 2. This worth is not only 21.
in reſpect of the Dignity of the Perſon, but alſo in reſpect of the Price offered: O, it was the blood of Chriſt, one drop whereof is of more worth than thouſands of Gold and Silver. It was this *Blood* that
purchaſed the whole *Church of God*, which a thouſand Acts 20.
Worlds of Wealth could never have done. 3. This 28.
worth is not only in reſpect of the Perſon and Price neither, but alſo in reſpect of the manner of the Oblation;
Chriſt muſt dye on the Croſs as it was de- 1 Pet. 1.
termined; the price in it ſelf, is not enough, unleſs 18.
it be ordered and proportioned according to the will of him, who is to be ſatisfied; if a man ſhould give

for a captive Priſoner an infinite Sum of Money, ſufficient in it ſelf to redeem a thouſand, yet if not accoding to ſuch a way as the Conqueror preſcribeth, if not according to the condition it could not be called a Satisfaction; now this was the condition that Chriſt muſt die, and die that Death of the Croſs, and accordingly he undertook, and performed, which ſet a Luſtre, and Glory, and Excellency, and worth upon his Death. O the worth, O the Excellency of this Death of Chriſt!——many are apt to complain, O the filth of my Sins! *Oh the injuries and unkindneſs that have been in mine iniquities! it is not my miſery, my deſtruction that ſo much troubles me, as that God is ſo much diſpleaſed.* Sweet Soul! turn thine Eyes hither; ſurely this Death of Chriſt is more ſatisfactory to God, than all thy Sins poſſibly can be diſpleaſing to God, there was more ſweet ſavour in Chriſt's Sacrifice, than there could be offence in all thy Sins; the Excellency of Chriſt's Death in making righteous, doth ſuperabound the filthineſs of Sin in making a Sinner. Come on then, and cloſe with Chriſt upon this Encouragement; there is a Dignity, an excellency, in this object of faith, *Chriſt crucified.*

3. Conſider the ſuitableneſs of this bleſſed object, *The death of Chriſt.* There is in it a ſuitableneſs to our ſinful condition, whatſoever the ſin is; it is the cry of ſome, *They dare not believe, they dare not touch Chriſt cruſified, they dare not approach to that precious blood, becauſe of this ſin, and that ſin, and the other ſin.* Whereas in the death and blood of Chriſt (if they could but take a full view of it) they might find ſomething ſuitable to their eſtate: As for inſtance, ſuppoſe thy ſin the greateſt ſin imaginable, except that againſt the Holy Ghoſt; Art thou a Murtherer? haſt thou had thy hands imbrued in the blood of Saints? Why ſee now how Chriſt for thy ſake was eſteemed of the Jews, a murtherer, and worſe than a murtherer; *Barabbas is preferred before Jeſus*; *Barabbas* is releaſed, and Jeſus is murthered; yea, his blood is ſhed, to waſh away thy blood ſhed; Art thou a Sorcerer, a Negromancer? Is thy ſin the 2 Chron. 33. 6. ſin of *Manaſſeh*, of whom it is ſaid, that *he uſed inchantments, and witchcraft; and dealt with a familiar ſpirit, and with wizards*; why, ſee now how Jeſus Chriſt for thy ſake was eſteemed of the Jews as an impoſtor, an inchanter; for ſo ſome ſay, that he got the Name of God, and ſowed it in his Thigh, and by vertue thereof he wrought all his Miracles; and they commonly reported of him that he had a Devil, and that *he caſt out devils through Belzebub Prince of devils.* Art thou a blaſphemer? haſt thou joyned with thoſe in theſe ſad times, who have opened their mouths againſt the God of Heaven, enough to make a Chriſtian rend his heart, and weep in blood? Why ſee now how Jeſus for thy ſake was judged of *Caiaphas*, and all the Sanhedrim for *a blaſphemer of God*, and that in the higheſt kind of blaſ- Matt. 26 65. phemy, *as making himſelf equal with God*; yea, ſee how *the high Prieſt rends his cloathes, ſaying, he hath ſpoken blaſphemy*; Surely all this he endured, that very blaſphemers may find mercy, if they will but come in, and believe in Jeſus. I might inſtance in other ſins; Art thou a Traytor, a Glutton, a Drunkard, a Wine-bibber, a Thief, a Seducer, a Companion of ſinners? Why, ſee now how Jeſus Chriſt was for thy ſake, thus called, reputed accounted; whatever the ſin is, there's ſome-thing in Chriſt that anſwers that very ſinfulneſs; thou art a ſinner, and he is made a ſin, to ſatisfie the wrath of God even for thy ſin; thou art ſuch, and ſuch a ſinner, and he is accounted ſuch and ſuch a ſinner for thy ſake, that thou mighteſt find in him ſomething ſuitable to thy condition, and ſo the rather be encouraged to believe, that in him, and through him all thy ſins ſhall be done away. Away, away unbelief, diſtruſt, deſpair! you ſee now the brazen ſerpent lifted up, you ſee what a bleſſed object is before you; O believe! O look *up unto Jeſus*! O believe in him thus carrying on the work of thy Salvation in his death.

Sect. 6. *Of Loving Jeſus in that reſpect*

6. LEt us *love Jeſus* as carrying on the great work of our Salvation for us during his ſufferings and death. What! Did he ſuffer and dye? *Greater love than this hath no man, that a man ſhould give his life for his friends.——but God commendeth his love towards us,* Rom. 5.8. *in that while we were yet ſinners, Chriſt dyed for us.* Why, here's an argument of love indeed, how ſhould we but love him who hath thus loved us? In proſecution of this, I have no more to do, but firſt to ſhew Chriſt's love to us, and to exerciſe our love to him again.

1. For his Love to us; Had not God ſaid it, and the Scriptures recorded it, who would have believed our reports? Yet Chriſt hath done it, and it is worth our while to weigh it, and conſider it in an holy meditation.——Indeed with what leſs than raviſhment of Spirit can I behold the Lord Jeſus, who from everlaſting was cloathed with Glory and Majeſty, now wrapped in Rags, cradled in a Manger, expoſed to Hunger, Thirſt, Wearineſs, Danger, Contempt, Poverty, Revilings, Scourgings, Perſecution? But let them paſs: Into what extaſies may I be caſt to ſee the Judg of all the World accuſed, judged, condemned? to ſee the Lord of life dying upon the tree of ſhame and curſe? to ſee the eternal Son of God ſtrugling with his Father's wrath? to ſee him who had ſaid, *I and my Father are one*, ſweating drops of blood in his agony, and crying out on his croſs, *my God, my God, why haſt thou forſaken me*? Oh whither hath his love to mankind carried him? Had he only ſent his creatures to ſerve us, had he only ſent his Prophets to adviſe us in the way to Heaven; had he only ſent his Angels from his chamber of preſence to attend upon us, and to miniſter to us, it had been a great deal of mercy; or if it muſt be ſo, had Chriſt come down from Heaven himſelf, but only to viſit us, or had he come only and wept over us ſaying, *Oh that you had known, even you in this your day, the things belonging to your peace! Oh that you had more conſidered of my goodneſs! Oh that you had never ſinned!* this would have been ſuch a mercy as that all the World would have wondered at it: But that Chriſt himſelf ſhould come, and lay down his blood and life, and all for his people; and yet I am not at the loweſt, that he ſhould not only part with life, but part with the ſenſe and ſweetneſs of God's love, which is a thouſand times better than Pſal. 63.3. life, *Thy loving-kindneſs is better than life*; that he ſhould be content to be accurſed, that we might be bleſſed; that he ſhould be content to be forſaken, that we might not be forſaken; that he ſhould be content to be condemned, that we might be acquitted; Oh what raptures of Spirit can be ſufficient for the admiration of this ſo infinite mercy? Be thou ſwallowed up, O my ſoul, in this depth of Divine love; and hate to ſpend thy thoughts any more upon the baſe objects of this wretched world, when thou haſt ſuch a Saviour to take them up.——Come, *look on thy Jeſus*, who dyed temporally, that thou mighteſt live eternally: who out of his ſingular tenderneſs would not ſuffer thee to burn in Hell for ten, twenty, thirty, forty, an hundred years, and then recover thee, by which, notwithſtanding he might better and deeper have imprinted in thee the bleſſed memory of a dear Redeemer; no, no, this was the Article

betwixt him and his Father, *That thou ſhouldſt never come there*; ſee but, obſerve but Chriſt's love in that mutual agreement betwixt God and Chriſt, *Oh I am preſſed* (ſaith God) *with the ſins of the world, as a Cart is preſſed that is full of ſheaves; come my Son, either thou muſt ſuffer, or muſt damn the world:* Accordingly I may imagine the Attributes of God to ſpeak to God, *Mercy* cries, *I am abuſed*, and *Patience* cries, *I am deſpiſed*; and *Goodneſs* cries, *I am wronged*, and *Holineſs* cries, *I am contradicted*; and all theſe come to the Father for *Juſtice*, crying to him, That *all the world were oppoſers of his Grace and Spirit; and if any be ſaved, Chriſt muſt be puniſhed.* In this caſe we muſt imagine *Chriſt* ſtepped in, *nay rather than ſo* (ſaith *Chriſt*) *I will bear all, and undertake the ſatisfying of all.* And now look upon him! he hangs on the Croſs all naked, all torn, all bloody; betwixt Heaven and Earth, as if he were caſt out of Heaven, and alſo rejected by Earth; he hath a Crown indeed, but ſuch a one as few men will touch, none will take from him; and if any raſh man will have it, he muſt tear hair, skin, and all, or it will not come; his hair is all clodded with blood, his face all clouded with black and blew, he is all over ſo pitifully rent, outwards, inwards, body and ſoul.—— I will think the reſt; alas, when I have ſpoken all I can, I ſhall ſpeak under it; had I the tongues of men and Angels, I could not expreſs it; Oh love more deep than Hell! Oh love more high than Heaven! the brighteſt Seraphims that burn in love, are but as ſparkles to that mighty flame of love in the heart of Jeſus.

2. If this be Chriſt's love to us, what is that love we owe to Chriſt? Oh now for an heart that might be ſome ways anſwerable to theſe mercies! Oh for a ſoul ſick of love, yea ſick unto death! how ſhould I be otherwiſe, or any leſs effected, this only ſickneſs is our health, this death our life, and not to be thus ſick is to be dead in ſins and trepaſſes; why, ſurely I have heard enough, for which to love Chriſt for ever. The depths of Gods grace are bottomleſs, they paſs our underſtanding, yet they recreate our hearts; they give matter of admiration, yet they are not devoid of conſolation: O God raiſe up our ſouls to thee, and if our Spirits be too weak to know thee, make our affections ardent and ſincere to love thee.

Surely the death of Chriſt requires this, and calls for this: many other motives we may draw from Chriſt, and many other motives are laid down in the Goſpel, and indeed the whole Goſpel is no other thing than a motive to draw man to God by the force of God's love to man; in this ſence the holy Scriptures may be called *the book of true love*, ſeeing therein God both unfolds his love to us, and alſo binds our love to him; but of all the motives we may draw from Chriſt, and of all the arguments we may find in the Goſpel of Chriſt, there is none to this, the death of Chriſt, the blood of Jeſus: Is not this ſuch a love-letter, as never, never was the like? Read the words, *For his great love wherewith he loved us*, Epheſ. 2. 4. or if you cannot read, obſerve the Hieroglyphicks, every ſtripe is a letter, every nail is a capital letter, every bruiſe is a black letter, his bleeding wounds are as ſo many rubricks to ſhew upon record: Oh conſider it, is not this a great love? Are not all mercies wrapt up in the blood of Chriſt? It may be thou haſt riches, honours, friends, means, Oh but thank the blood of Chriſt for all thou haſt; it may be thou haſt Grace, and that is better than Corn, or Wine, or Oil? Oh but for this thank the Blood of Jeſus, ſurely it was the Blood of Chriſt that did this for thee; thou waſt a rebellious ſoul, thou haſt an hard and filthy heart, but Chriſt's blood was the fountain opened, and it took away all ſin and all uncleanneſs; Chriſt in all, and Chriſt above all, and wilt thou not love him? O that all our words were words of love; and all our labour, labour of love; and all our thoughts, thoughts of love; that we might ſpeak of love, and muſe of love and love this Chriſt, who hath firſt loved us, with all our heart, and ſoul, and might! What? wilt thou not love Jeſus Chriſt? Let me ask thee then, whom wilt thou love? or rather whom canſt thou love, if thou loveſt not him? If thou ſayeſt, *I love my Friends, Parents, Wife, Children*; Oh but love Chriſt more than theſe; a friend would be an enemy, but that the blood of Chriſt doth frame his heart, a Wife would be a trouble, but that the blood of Chriſt doth frame her heart; all mercies are conveyed to us through this channel; Oh who would not love the Fountain?——conſider of it again and again, our Jeſus thought nothing too good for us, he parts with his life and blood, he parts with the ſenſe and feeling of the love of God, and all this for us, and for our ſakes; Ah my ſoul, how ſhouldſt thou but love him in all things, and by all means?

It is reported of *Ignatius*, that he ſo continually meditated on the great things Chriſt ſuffered for him, that he was brought entirely to love him: and when he was demanded, why he would not forſake Chriſt, rather than ſuffer himſelf to be torn and devoured of wild beaſts; He anſwered, that he could not forget becauſe of his ſufferings; *Oh his ſufferings* (ſaid he) *are not tranſcient words, or removable objects, but they are indelible characters, ſo engraven in my heart, that all the torments of earth can never raze them out.* And being commanded by that bloody Tyrant *Trajan* to be ript and unboweled, they found *Jeſus Chriſt* written upon his heart in Characters of Gold. Here was an heart worth Gold; Oh that it might be thus with us! If my hands were all of love, that I could work nothing but love; if my eyes were all of love, that I could ſee nothing but love; if my mind was all of love, that I could think of nothing but love; all were too little to love that Chriſt, who hath thus immeaſurably loved me; if I had a thouſand hearts to beſtow on Chriſt, and they moſt enlarged and ſcrued up to the higheſt pitch of affection, all theſe were infinitely ſhort of what I owe to my dread Lord, and deareſt Saviour. Come let's joyn hands, *He loved us, and therefore let us love him*: Joh. 11. 36. if we diſpute the former, I argue from the Jews, when he ſhed but a few tears out of his eyes at *Lazarus*'s Grave, *then ſaid the Jews, behold how he loved him*, John 11. 36. how much more truly may it be ſaid of us for whom he ſhed both water and blood, and that from his heart, *Behold how he loved us*; why then, if our hearts be not Iron, yea if they be Iron, how ſhould they but feel the magnetical force of this Loadſtone of love? for to a Loadſtone doth Chriſt reſemble himſelf, when he ſaith of himſelf; Joh. 12. 32. *And I, if I be lifted up from the earth, will draw all men unto me.*

Sect. 7. *Of joying in Jeſus in that reſpect.*

7. LEt us *joy in Jeſus*, as carrying on the great work of Salvation, in his ſufferings and death: What! hath Chriſt ſuffered for us? hath he drunk off all the cup of God's wrath, and left none Rom. 8. 1. for us? how ſhould we be but cheered? Precious ſouls! why are you afraid; there is no death, no hell, *no condemnation to them that are in Chriſt Jeſus.* There is no Divine juſtice for them to undergo, that have their ſhare in this death of Chriſt; Oh the Grace and Mercy that is purchaſed by this means of Chriſt! Oh the waters of comfort that flow from the ſufferings and obedience of Chriſt! Chriſt was amazed, that we might be cheered; Chriſt was impriſoned, that

we might be delivered; Chriſt was accuſed, that we might be acquitted; Chriſt was condemned, that we might be redeemed: Chriſt ſuffered his Fathers wrath, and came under it, that the victory might be ours, and that in the end we might ſee him face to face in glory. Is not here matter of Joy; It may be the Law, and Sin, and Juſtice, and Conſcience. and Death, and Hell, may appear as enemies, and diſturb thy comforts; but is there not a enough in the blood of Chriſt to chaſe them away? Give me leave but to frame the objections of ſome doubting ſouls: and ſee whether Chriſt's death will not ſufficiently anſwer, and ſolve them all.

1. One cries thus, *Oh I know not what will become of me, my ſins are ever before me; againſt thee, thee only have I ſinned, and done this evil in thy ſight. I have* Pſal. 61.3, 4. *ſinned againſt a moſt dear, and gracious, and merciful God and Father in our Lord Jeſus; O the aggravations of my ſins! are they not ſins above meaſure ſinful.*

It may be ſo, but the Blood of Chriſt is *a fountain opened for ſins and for uncleanneſs; in him we have redemption through his blood, even the forgiveneſs of ſins.— He by himſelf purged our ſins.— And now once in the end of the* Zech. 13. 1. *world hath he appeared, put away ſin by the ſacrifice of himſelf.——— And Chriſt was once offered* Eph. 1. 7. *to bear the ſins of many.* Ἀνενέγχειν, *to bear away the* Heb. 1. 3. *ſins of many.* As the Scape-goat under the Law had Heb. 9.26. Ver. 28. upon his head all the iniquities of the Children of *Iſrael*, Levit. 16. 21, 22. and ſo was *ſent away by the hand of a fit man into the wilderneſs*; ſo the Lord Jeſus (of whom that Goat was a type) had all the iniquities of his Elect laid upon him by God his Father, and bearing them, he took them away, *Behold the Lamb of God, who* John 1.29. *taketh away the ſins of the world*; he bore them, and bore them away; he went away with them into the wilderneſs, or into the land of forgetfulneſs. See what comfort is here.

2. Another cries thus, *Oh I know not what will become of me, the Law is mine enemy, I have tranſgreſſed* Gal. 3.10. *the Law, and it ſpeaks terribly, Curſed is every one that continueth not in all things which are written in the book of the Law to do them: Oh I have offended the Law, and I am under the curſe.*

Say not ſo, for by the death of Chriſt, tho the Law be broken, yet the curſe is removed; the A- Gal. 3 13. poſtle is clear, *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*; he was made a curſe for us, (*i. e.*) the fruits and effects of God's curſe, the puniſhment due to ſinners, the penal curſe which Juſtice required, was laid upon Chriſt, and by this means we are freed from the curſe of the Law. It is true, that without Chriſt thou art under this Law, *Do, or Die*; and if thou offendeſt in the leaſt kind, thou ſhalt periſh for ever, the curſe of the Law is upon thee to the uttermoſt; but on the other ſide, if thy claim be right to the blood of Chriſt, thou art freed from penalty; not but that we may be corrected and chaſtiſed, but what is that to the eternal curſe which the Law pronounceth againſt every ſin? We are freed from the curſe, or damna- Rom. 8. 1. tory ſentence of the Law, *There is no condemnation to them that are in Chriſt Jeſus*; the Law is ſatisfied, and the Bond is cancelled by our Surety Chriſt. O what comfort is this?

3. Another cries thus, *Oh I know not what will become of me, I have offended juſtice; and what ſhall I appeal from the ſeat of juſtice, to the throne of grace? my ſins are gone before, and they are knocking at Heaven gates. and crying, juſtice Lord on this ſinner; I know not what will be the iſſue, but either free Grace muſt ſave me, or I am gone.*

Say not ſo, for by this death of Chriſt, free Grace and Juſtice are both thy friends. How e're ſome do, yet certainly thou needs not to appeal from the Court of Juſtice to the Mercyſeat; in this myſtery of Godlineſs there may be as much comfort in ſtanding before the Bar of Juſtice, as at the Mercy-ſeat, (*i. e*) by ſtanding therein, and through the Lord Jeſus Chriſt; yea, this is the Goſpel way, to go to God the Father, and to render up to him the active and paſſive righteouſneſs of Chriſt his Son for an atonement and ſatisfaction for our ſins; in this way is the comfort of Juſtification brought; if we go to God in any other way than this, it is but in a natural way, and not in a true Evangelical way. A man by nature may know thus much, that when he hath ſinned, he muſt ſeek unto God for mercy; but to ſeek unto God for pardon with a price in our hands, to render up the merits of Jeſus Chriſt for a ſatisfaction to Divine Juſtice, here is the miſtery of Faith; and yet I ſpeak not againſt relying on God's mercy for pardon? But what need we to appeal from juſtice to mercy, when by faith we may tender the death of Chriſt, and ſo find acceptance with the Juſtice of God it ſelf? Come Soul, and let me tell thee for thy comfort, if thou haſt any ſhare in the death of Chriſt, thou haſt two tenures to hold thy pardon and ſalvation by, *Mercy and Juſtice? free grace, and righteoſneſs*; mercy in reſpect of thee, and Juſtice in reſpect of Chriſt; not only is free-grace ready to acquit thee, but a full price is laid down to diſcharge thee of all thy ſins: So that now when the Prince of this world comes againſt thee, thou mayeſt ſay in ſome ſenſe as Chriſt did, *He can find nothing in me; for how can he accuſe me, ſeeing Chriſt is my Surety? ſeeing the bond hath been ſued, and Chriſt Jeſus would not leave one farthing unpaid?* as *Paul* ſaid to *Philemon* concerning *Oneſimus, If he have wronged thee, or owe thee any thing, put it on my account*; ſo doth Chriſt ſay to God *If theſe have wronged thy Majeſty, or owe thee any thing, put it on me. Paul* indeed added, *I Paul have written is with mine own hand*; but Chriſt ſpeaks thus, *I Jeſus have ratified and confirmed it with my own blood.*

4. Another cries thus, *Oh I know not what will become of me; the firſt threat that ever was (In the day that thou eateſt thereof thou ſhalt ſurely die) now ſits on* Gen. 2.17. *my ſpirit; methinks I ſee the grizly form of death ſtanding before me; Oh this is he that is the King of fears, the chief of terrors, the inlet to all thoſe Plagues in another world; and die I muſt, there is no remedy; Oh I ſtartle,* Rom. 8. 34. *and am afraid of it.*

And why ſo? *It is Chriſt that died*, and by his death he hath took away the ſting of death, that now the Drone may hiſs, but cannot hurt: Come, meditate much upon the death of Chriſt, and thou ſhalt find matter enough in his death, for the ſubduing of thy ſlaviſh fears of death, both in the merit of it, in the effect of it, and in the end of it. 1. In the merit of it; Chriſt's death is meritorious, and in that reſpect the writ of mortality is but to the Saints *a writ of eaſe*, a paſſage into Glory. 2. In the effect of it, Chriſt's death is the conqueſt of death; Chriſt went down into the Grave to make a back-door, that the Grave, which was before a Priſon, might now be a thorow-fare ſo that all his Saints may with eaſe paſs through, and ſing, *O death where is thy* Heb. 2.14, 15. *ſting? Oh hell where is thy victory?* 3. In the end of it, Chriſt death amongſt other ends aims *at the ruine of him that had the Power of death; that is, the Devil; and to deliver them who through fear of death were all their life time in bondage.* Chriſt purſued this end in dying, to deliver thee from the fear of death; and if now thou feareſt, thy fearing is a kind of making Chriſt's death be of none effect. O Come, and Iſa. 12. 3. *with joy draw water out of this well of Salvation!*

5. Another cries thus, *Oh I know not what will become of me; the very thoughts of hell ſeem to aſtoniſh my heart; methinks I ſee a little peep-hole down into Hell, and the Devil roaring there, being reſerved in chains*

under darkneſs, until the judgment of the great day; and methinks I ſee the damned flaming, and Judas, and all the wicked in the world, and they of Sodom and Gomorrah there lying, and roaring, and gnaſhing their teeth: Now, I have ſinned, and why ſhould not I be damned? Oh why ſhould not the wrath of God be executed on me, yea even upon me?

I anſwer, the death of Chriſt acquits thee of all. *Bleſſed is he that hath a part in the firſt reſurrection, on* Rom. 20. 6. *ſuch the ſecond death hath no power.* Chriſt's death hath took away the pains of the ſecond death, yea, pains and power too, for it ſhall never oppreſs ſuch as belong to Chriſt. If Hell and Devils could ſpeak a word of truth, they would ſay, *Comfort your ſelves ye believing ſouls, we have no power over you, for the Lord Jeſus hath conquered us, and we have quite loſt the cauſe. Paul* was very confident of this, and therefore he throws down the Gauntlet, and challengeth a diſpute with all comers, *Who ſhall lay any thing to the charge* Rom. 8. 33, 34. *of God's Elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died*: Let Sin, and the Law, and Juſtice, and Death, and Hell, and all the Devils in Hell unite their forces, this one Argument of Chriſt's death (*it is Chriſt that died*) will be enough to confute and confound them all.

Come then, and comfort your ſelves all believers, in this death of Chriſt; What? Do you believe? and are you confident that you do believe? Why then do you ſit drooping? *What manner of communications* Luke 24. 17. *are theſe that you have, as ye walk, and are ſad?* Away, away dumpiſhneſs, deſpair, diſquietneſs of ſpirit; Chriſt is dead, that you might live, and be bleſſed; in this reſpect every thing ſpeaks comfort, if you could but ſee it; God and Men, Heaven and Earth, Angels and Devils; the very Juſtice of God it ſelf, is now your friend, and bids you go away comforted, for it is ſatisfied to the full; Heaven it ſelf waits on you, and keeps the doors open that your ſouls may enter; *We have boldneſs* (ſaith the Apoſtle) *to enter into the* Heb. 10. 20. *holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us through the veil, that is to ſay, his fleſh.* Chriſt's death hath ſet open all the golden gates and doors of Glory; and therefore go away chearily, and get you to Heaven, and when you come there, be diſcouraged, or diſcomforted if you can. O my ſoul, I ſee thou art pouring on ſin, on thy crimſon ſins, and ſcarlet ſins, but I would have thee dwell on that crimſon ſcarlet blood of Chriſt; Oh it is *the blood of ſprinkling, it ſpeaks better things than the blood of Abel*; it cries for mercy, and pardon, and refreſhing, and ſalvation; thy ſins cry, *Lord do me juſtice againſt ſuch a ſoul*; but the Blood of Chriſt hath another cry, *I am abaſed, and humbled, and I have anſwered all.* Methinks this ſhould make thy heart leap for joy; Oh the honey, the ſweet that we may ſuck out of this blood of Chriſt! come lay to thy mouth, and drink an hearty draught, it is the ſpiritual wine that makes merry the heart of man; and it is the voice of Chriſt to all his gueſts, *Eat, O* Cant. 5. 1. *friends; drink, yea drink abundantly, O beloved.*

Sect. 8. *Of Calling on Jeſus in that reſpect.*

8. LEt us *call on Jeſus*, or on God the Father in and through Jeſus.

1. We muſt pray that all theſe Tranſactions of Chriſt in his ſufferings and death may be ours; if we direct our Prayers immediately to Jeſus Chriſt, let us tell him what anguiſh and pains he hath ſuffered for our ſakes; and let us complain againſt our ſelves, *Oh what ſhall we do, who by our ſins have ſo tormented our deareſt Lord? what contrition can be great enough, what tears ſufficiently expreſſive, what hatred and deteſtation equal and commenſurate to thoſe ſad and heavy ſufferings of our Jeſus?* And then let us pray, that he would pity us, and forgive us thoſe ſins wherewith we crucified him; that he would beſtow on us the virtue of his ſufferings and death, that his wounds might heal us, his death might quicken us, and his blood might cleanſe us from all our ſpiritual filth of ſin; and laſtly, that he would aſſure us that his death is ours; that he would perſwade us, *That* Rom. 8. 38, 39. *neither death, nor life, nor Angels, nor principalities nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhould be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*

2. We muſt praiſe the Lord for all theſe ſufferings of Chriſt. Hath he indeed ſuffered all theſe puniſhments for us? Oh then what ſhall we render unto the Lord for all his benefits upon us? what ſhall we do for him, who hath done and ſuffered all theſe things? but eſpecially, if we believe our part in the death of Chriſt; in all the virtues, benefits, victories, purchaſes, and priviledges of his precious death, oh then what manifold cauſe of thankfulneſs and praiſe is here? be enlarged, O my ſoul, ſound forth the praiſes of thy Chriſt, tell all the world of that warmeſt love of Chriſt, which flowed with his blood out of all his wounds into thy ſpirit; tune thy heart-ſtrings aright, and keep conſort with all the Angels of Heaven, and all his Saints on Earth; ſing that *Pſalm* of *John* the Divine, *Unto him that loved us, and* Rev. 1. 5, 6. *waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God, and his Father, to him be glory and dominion for ever and ever. Amen.*

Sect. 9. *Of Conforming to Jeſus in that reſpect.*

9. LEt us *conform to Jeſus* in reſpect of his ſufferings and death, *Looking unto Jeſus* is effective of this; objects have an attractive power, that do aſſimulate, or make like unto them; I have read of a woman, that by fixing the ſtrength of her imagination upon a Blackamore on the wall, ſhe brought forth a black and ſwarthy child. And no queſtion but there is a kind of ſpiritual-imaginative of power in faith to be like to Chriſt by looking on Chriſt; come then, and let us look on Chriſt, and conform to Chriſt in this reſpect.

In this particular I ſhall examine theſe *Queries*: 1. Wherein we muſt conform? 2. What is the cauſe of this conformity? 3. What are the means of this conformity as on our parts?

For the firſt, Wherein we muſt conform? I anſwer, we muſt conform to Chriſt in his graces, ſufferings, death.

1. In the Graces that moſt eminently ſhined in his bitter paſſion; his life indeed was a gracious life, he was full of grace, *And of his fullneſs have all we received, and grace for grace*, but his graces ſhined Joh. 1. 16. moſt clearly and brightly at his death; as a Lilly amongſt the Thorns ſeems moſt beautiful, ſo his graces in his ſufferings ſhew moſt excellent; I ſhall inſtance in ſome of them: As———

1. His Humility was profound; What? that the moſt high God, that the only begotten, and eternal Son of God, ſhould vouchſafe ſo far as to be contemned, and leſs eſteemed than *Barabbas* a murtherer? That Chriſt ſhould be crucified upon a Croſs betwixt two Thieves, as if he had been the ring-leader of all malefactors? O what humility was this?

2. His patience was wonderful; in reſpect of this, the Apoſtle *Peter* ſets Chriſt as a bleſſed example before our eyes; *If when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called, because Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps.*——— *Who when he was reviled, he reviled not again; when* 1 Pet. 2. 20, 21, 23

he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly. O the patience of Chriſt!

3. His love was fervent; *Herein is love, not that* 1 John 4. 10. *we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* This love is an exemplar of all love, it is the fire that ſhould kindle all our ſparks; *Be ye followers of God* (ſaith the Apoſtle) Eph. 5.1, 2. *as dear children: and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and ſacrifice to God for a ſweet ſmelling ſavour.* Some obſerve, that in the Temple there were two Altars, the Brazen, and the Golden; the Brazen Altar was for bloody Sacrifices, the Golden Altar was for the offering of Incenſe; now the former was a type of Chriſt's bloody offering upon the Croſs, the latter of Chriſt's ſweet interceſſion for us in his glory; in regard of both, the Apoſtle tells that Chriſt gave himſelf both for an *offering and ſacrifice of a ſweet ſmelling ſavour unto God.* O what love was this!

4. His mercy was abundant; he took upon him all the miſeries and debts of the world, and he made ſatisfaction for them all; he acted our redemption immediately in his own perſon, he would not intruſt it to Angels, but he would come himſelf and ſuffer; nor would he give a low and baſe price for our ſouls, he ſaw the miſery was great, and his mercy ſhould be more great; he would buy us with ſo great a ranſom, as that he might over-buy us, and none might out-bid him in the market of our ſonls; O we under-bid, and under-value the mercy of God, who over valued us; we will not ſell all to buy him, but he ſold all he had, and himſelf too to buy us; indeed if he had not done it, we had been damned; and to ſave our ſouls, he cared not what hed id or ſuffered. O the mercy of Chriſt!

5. His meekneſs was paſſing great; in all the proceſs of his paſſion, he ſhewed not the leaſt paſſion of wrath or anger; he ſuffered himſelf gently and Joh.1.25. quietly to be carried like a ſheep to the Butchery, and *as a Lamb before the ſhearer is dumb, ſo opened he not his mouth*: A Lamb is a moſt meek and innocent creature, and therefore is Chriſt called *the Lamb of God, which taketh away the ſins of the world.* —— Iſa. 53. 7. And, *he was brought as a Lamb to the ſlaughter*; why, a Lamb goes as quietly to the ſhambles, as if it were going to the fold, or to the paſture-field where its Dam feedeth; and ſo went Chriſt to his Croſs. O the meekneſs of Chriſt!

John 18. 36. 6. His contempt of the world was to admiration; Joh.6.15. he tells them, *his Kingdom was not of this world.* When a Crown was offered him, and forced upon him, he refuſed it; but above all, behold the Bed where the Bridegroom lieth and ſleepeth at noon-day; here's but an hard flock, and narrow room; O bleſſed head of a dear Redeemer! how is it that thou haſt not a Pillow where to reſt thy ſelf? He hangs on the Croſs all naked; few Kings do ſo: He hath no Crown for his head, but one of Thorns; he hath no delicates, but Gall and Vinegar; he is leaving the World, and he hath no other Legacies to give his Jo.14.27 friends, but ſpiritual things; *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.* He had ſo contemned the World, that he had not a Legacy in all the world to give: *Not as the world giveth, give I unto you.*

Phil 2.8. Joh.5.30. 7. His obedience was conſtant, *He became obedient unto death, even the death of the Croſs* —— *He ſought not his own will, but the will of him that ſent him.* There was a command that the Father laid on Chriſt from all Eternity: *O my Son, my only begotten Son, thou muſt go down, and leave Heaven, and empty thy ſelf, and die the death, even the death of the Croſs, and go and bring up he fallen ſons of* Adam *out of Hell.* Mankind, like a precious Ring of Glory, fell off the Finger of Almighty God, and was broken all in pieces; and thereupon was the command of God that his Son muſt ſtoop down, tho it pain his back; he muſt lift up again the broken Jewel, he muſt reſtore it, and mend it, and ſet it as a Seal on the heart of God; all which the Lord Jeſus did in time; he was obedient till death, and obedient to death, even to the death of the Croſs. *Son, thou muſt die,* ſaid God: *why Father, I will do it,* ſaid Chriſt: And accordingly he freely made his Soul an offering for ſin.

Now in all theſe Graces we muſt conform to Chriſt. *Learn of me, for I am meek and lowly.* —— Matt. 11. 29. And, *walk in love, as Chriſt alſo hath loved us:* It is Eph. 5.2. as if Chriſt had ſaid, Mark the ſteps where I have trode, and follow me in humility, in patience, in love, in mercy, in meekneſs, in contempt of the world, in obedience unto death; in theſe, and the like Graces you muſt conform unto Chriſt.

2. We muſt conform to Chriſt in his Sufferings, if he calls us to them; this was the Apoſtle's Prayer, *that I may know him, and the power of his Reſurrection,* Phil.3.10. *and the fellowſhip of his ſufferings*; it was his deſire, that he might experimentally know what exceeding joy and comfort it was to ſuffer for Chriſt, and with Chriſt. Concerning this, the other Apoſtle ſpeaks alſo, *Chriſt ſuffered for us, leaving us an example that* 1 Pet.2. 21. *we ſhould follow his ſteps.* But the Text that ſeems ſo pertinent, and yet ſo difficult, is that of *Paul, I now* Col.1.24. *rejoyce in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodie's ſake, which is the Church*: One would wonder how *Paul* ſhould fill up that which is behind of the ſufferings of Chriſt; Were Chriſt's ſufferings imperfect? and muſt *Paul* add to them? no ſurely; *for by one of-* Heb.10. 14. *fering Chriſt hath perfected for ever them that are ſanctified.* I ſhall not inſiſt on many Commentaries; I ſuppoſe this is the genuine ſenſe and meaning of the Spirit. *Now rejoyce I in my ſufferings for you, whereby I fulfill the meaſure of thoſe tribulations which remain yet to be endured of Chriſt in his myſtical body, which I do for the bodies ſake, not to ſatisfie for it, but to confirm it, or ſtrengthen it by my example in the Goſpel of Chriſt.* The ſufferings of Chriſt are either perſonal or general; his perſonal ſufferings were thoſe he endured in his own body, as Mediator; which once for ever he finiſhed: his general ſufferings are thoſe which he endures in his myſtical body, which is, the Church; as he is a Member with the reſt; and theſe are the ſufferings *Paul* ſpeaks of, and which *Paul* fills up.

But wherein is the conformity betwixt our ſufferings, and the ſufferings of Chriſt? I anſwer, 1. Negatively, 2. Poſitively.

1. Negatively, Our ſufferings have no conformity with Chriſt in theſe two things: 1. Not in the Office of Chriſt's ſufferings; for his were meritorious and ſatisfactory, ours only miniſterial, and for edification. 2. Not in the weight and meaſure of Chriſt's ſufferings; for his were bitter, heavy, and woful, ſuch as would have preſſed any other Creature as low as Hell, and have ſwallowed him up for ever; but ours are but in compariſon light and tollerable; *There hath no temptation taken you but ſuch as* 1 Cor.10. 13. *is common to man; for God is faithful, who will not ſuffer you to be tempted above that you are able.*

2. Poſitively, Our ſufferings muſt have conformity with Chriſt. 1. In the cauſe of them; Chriſt's ſufferings were inſtrumentally from Satan and wicked men; we muſt look to ſuffer by the enemies of Chriſt, if we have any ſhare in Chriſt; the enmity continues ſtill; *I will put enmity between thee and the* Gen.3.15. *woman, and between thy ſeed and her ſeed.* This was primarily meant betwixt the Devil and Chriſt; but if we conform to Chriſt, we muſt expect the very ſame conditions. 2. In the manner of undergoing

them; we muſt ſuffer with a proportion of that humility, and patience, and love, and meekneſs and obedience which Chriſt ſhewed in his very ſufferings.

3. In reſpect of the iſſue of them; we muſt look upon Chriſt's iſſue, and expect it to be ours: Luke 24. 26. *Ought not Chriſt to have ſuffered theſe things, and ſo enter into Glory?*——And, Rom 8. 17 *if ſo be that we ſuffer with Chriſt, we ſhall be glorified together with Chriſt.*——2 Tit. 2. 12. *If we ſuffer with him, we ſhall alſo reign with him.*

By reaſon of this Conformity, we have that Communion and Aſſociation with Chriſt in all theſe Particulars; as, 1. We have Chriſt's Strength to bear Sufferings. 2. His Victories to overcome Sufferings. 3. His Interceſſion to preſerve us from falling away in Sufferings. 4. His Compaſſion to moderate and proportion our Sufferings to the meaſure of Strength which he hath given us. 5. His Spirit to draw into the ſame Yoke with us, and to hold us under all ſufferings, that we ſink not. 6. His Graces to be more glorious by our Sufferings, as a Torch, when it is ſhaken, Shines the brighter. 7. His Crown to reward our Sufferings when we ſhall have taſted our meaſure of them. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

O my Soul! ſtudy this Conformity, and be content with thy Portion; yea, comfort thy ſelf in this Condition of Sufferings: muſt we not drink of our Saviour's Cup? What, not of our Maſter's own Cup? We read of *Godfrey* of *Bullen*, that he would not be crowned in *Jeruſalem* with a Crown of Gold, where Chriſt was crowned with a Crown of Thorns, becauſe he would not have ſuch a great Diſproportion betwixt him and Chriſt. And we read of *Origen*, that when *Alexander Severus* the Emperor ſent for him to *Rome*, and that he might take his choice, whether he would ride thither on a Mule, or in a Chariot, that he refuſed them both, ſaying, *He was leſs than his Maſter Chriſt, of whom he never read that he rode but once.* O the Sufferings of Chriſt endured! he was called a Wine-bibber, a *Samaritan*, a Devil: he was Purſued, Entrapped, Snared, Slain: And ſurely 2 Tim. 3. 17. *they that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.* Never wonder that thou are hated of Men, or perſecuted of Men: why, I tell thee, if Chriſt himſelf were now amongſt us in the form and faſhion of a Servant, in that very Condition that ſometimes he was, and ſhould convince Men of their Wickedneſs as ſearchingly as ſometimes he did, I verily think he would be the moſt hated Man in all the World. It's plain enough what carnal Men would do, by theſe very doings of the carnal *Jews*.

3. We muſt conform to Chriſt in his Death, carrying in us a Reſemblance and Repreſentation of his Death. But what Death is this? I anſwer in a word, *a death unto ſin*: ſo the Apoſtle; Rom. 6. 10, 11. *in that he died, he died unto ſin*;——*likewiſe reckon ye your ſelves to be dead indeed unto ſin.* There is a likeneſs betwixt Chriſt's Death, and our Death, in this reſpect, Rom. 6. 5. *we are planted together in the likeneſs of his death.* True Mortification carries a Similitude, a Likeneſs, a Reſemblance of the Death of Chriſt. As for inſtance.

See Mr. *Brinſly* at large, myſtical implantation.

1. Chriſt's Death was a voluntary Death. John 10. 17, 18. *I lay down my life that I may take it again; no man taketh it from me, but I lay it down of my ſelf; I have power to lay it down and I have power to take it again*: Not all Men on Earth, nor all Devils in Hell could have enforced Chriſt's Death, if he had not pleaſed; his Death was a voluntary Death, a ſpontaneous Act; ſo is our Mortification: Pſal. 100. 3. *Thy people ſhall be willing in the day of thy power*; many may leave their Sins againſt their Wills; but this is not true Mortification; it bears not in it the likeneſs of Chriſt's Death, for he died willingly: It may be thou haſt a clamorous Conſcience, which continually dogs thee, therefore thou leaveſt thy Sin; thus *Judas* came in with his thirty Pieces of Silver, and *caſt them down in the Temple* at the High Prieſts feet, Mat. 27. 5 but no thanks to *Judas*, for they were too hot for him to hold; or it may be there is ſome Penalty of the Law, of or ſome temporal Judgment that hangs over thy head, like *Damocles*'s Sword, and therefore thou leaveſt thy Sin; thus *Ahab* for a time acts the part of a Penitent, but no thanks to *Ahab*; for the Prophet had rung him ſuch a Peal for his Sin, as made both his Ears tingle: *In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine*: 1 Kin. 21. 19. Or it may be there is in thee a fear of Hell, in thy apprehenſion Death is come, and is ready to carry thee before the dreadful Tribunal of a terrible God, and therefore thou leaveſt thy Sin; thus Sea-men in a ſtreſs part with their Goods, not becauſe they are out of love with them, but becauſe they love their lives better; they ſee plainly that either they muſt part with them, or periſh with them. Now in theſe caſes, they leaving off Sin, bears no Similitude with the Death of Chriſt; for his Death was voluntary, and true Mortification is a voluntary Action.

Queſt. But may there not be ſome reluctancy in this work betwixt the Fleſh and the Spirit? And if ſo, is it then voluntary? I anſwer——

Anſw. Yes, ſuch a reluctancy we find in the Humane Nature of Chriſt concerning the Cup, that it might Mat. 26 39. *paſs from him*, and yet his Death was a voluntary Death. An Action is ſaid to be voluntary or involuntary, according to the ſuperior Faculties of the Soul, and not according to the inferior; if the reaſonable part be conſenting, the action may be called voluntary, tho there be ſome reluctancy in the ſenſitive Appetite. Thus in the Chriſtian, in whom there is Nature and Grace, Fleſh and Spirit, an unregenerate and a regenerate part, if the ſuperior and better part be willing, (I mean adviſedly and deliberately willing, with full conſent of the inward Man) tho perhaps there may be ſome reluctancy in the Fleſh, in the unregenerate Part, yet this is ſaid to be a true voluntary Act. Ro. 7. 25. *So then with the mind, I my ſelf ſerve the Law of God, but with my fleſh the Law of Sin.*——22, 23. *I delight in the Law of God after the inward man; but I ſee another Law in my Members, warring againſt the Law of my Mind.* *Paul* was dead to Sin according to the inward man, the regenerate Part, tho he found a reluctancy in his outward members; and therefore his Death to Sin carried with it the reſemblance of the Death of Chriſt, it was a voluntary Death.

2. Chriſt's Death was a violent Death; he died not naturally, but violently; 1 Pet. 3. 18. *he was put to death in the fleſh*, Iſa. 53. 7. *he was brought as a Lamb to the ſlaughter.* So is our Mortification, it is voluntary in reſpect of us, but violent in reſpect of Sin; and herein is the life (as I may ſay) of his Death: Oh when a man lays violent hands on his Sins; when he cuts them off, being yet in their Flower, and ſtrength, and Power, and Vigor; when he pulls up thoſe Weeds before they wither in themſelves, this is true Mortification: many have left their Sins, who never mortified them; ſo the aged Adulterer hath left his Luſt, becauſe his Body is dead, and hence it is that *late repentance in an aged Sinner is ſeldom found true*: Alas, he dies not to Sin, but his Sin dies to him: I will not ſay, but God may call at the eleventh hour, tho it be very ſeldom; but in that caſe you had need to be Jealous over your ſelves with a godly Jealouſy: What, do you find ſome Sins within you to be dead, that were ſometimes alive? O be inquiſitive, impannel a Jury, call a Coroner's Inqueſt upon your own Souls, enquire how they came by their Deaths; whether

they died a violent or natural Death? Search what Wounds they have received, add whether they were deadly Wounds, yea, or no? Enquire what Weapon it was that ſlew them, whether the Sword of the Spirit, that two-edged Sword, the word of God? What purpoſes, what Reſolutions have been taken up, and levelled againſt them? What Prayers and Tears have been ſpent upon them? If you find not theſe Signs, you may give in your Verdict, that they died not a violent, but a natural Death. And here's Eccl. 12. 1. a good Caveat for others: *Remember now thy Creator in the days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* Oh take heed of reprieve your Luſts! let them not live till to morrow; now bring them forth in the ſight and preſence of God; Arraign, Condemn, Crucify, Mortify them while they might yet live. Surely this is true Mortification, when the Body of Sin dieth, as Chriſt died, a violent Death.

3. Chriſt's Death was a lingring Death; he hung divers hours upon the Croſs, *From the firſt hour to the ninth hour*, ſaith *Matthew*; (*i. e.*) from our Twelve to Three, before he gave up the Ghoſt. So is our Mortification a lingring Death; Sin is not put to Death all at once, but languiſheth by little and little; this is looked upon as one main difference betwixt Juſtification and Sanctification; the former is a perfect Work, admitting of no degrees, but ſo is not the latter; tho a Believer is freed perfectly from the guilt of ſin, yet not ſo from the power of it; ſin dwelleth in us, tho it hath not altogether a dominion over us: Rom. 7. 17. *It it no more I that do it, but Sin that dwelleth in me*; like a rebellious Tenant, it keeps Poſſeſſion in deſpight of the Owner, till the Houſe be pulled down over his Head. True indeed, the body of ſin in a regenerate Soul hath received its death Wound, and in that reſpect it may be ſaid to be dead, but it is not quite dead; ſtill it ſtirreth and moveth, dying but by degrees: What the Apoſtle ſaith of the renewing of the new Man, we may ſay of the deſtroying of the old Man, 2 Cor. 4. 16. *the inward man is renewed day by day*, and the old Man is deſtroyed day by day, or as *Paul* ſaid of himſelf, in reſpect of his 1 Cor. 15. 31. Afflictions, we may ſay of a Chriſtian in reſpect of his Sins, *I dye daily*; there is not the moſt ſanctified Soul upon Earth, but has ſome remainders of Corruption left in it, which God in his wiſe Providence permits for the trying, exerciſing, and humbling of our Souls, and for making his own Graces, in renewing and multiplying Pardons, ſo much the more glorious.

And here is a ground of Conſolation to a drooping and dejected Soul; ſuch an one cries out, *Alas, I feel the ſtirring and vigorous actings of Sin, and I am afraid my Sin is not mortified*; Gen. 25. 22. *as* Rebeccah *ſaid, when ſhe felt the Children ſtrugling within her; if it be ſo, why, am I thus? So, if Sin be mortified*, ſaith the Soul, *why am I thus?*—— Trembling Soul, let not this diſcourage: Jeſus Chriſt was not dead ſo ſoon as he was faſtned to the Croſs: But haſt thou taken the ſame courſe with the body of ſin, that the *Jews* did with the body of Chriſt? Haſt thou arraigned it, accuſed it, condemned it, and faſtned it to the Croſs? Haſt thou arraigned it at the Bar of God's Judgment, accuſed it by way of humble and hearty Confeſſion, condemned it in paſſing the Sentence of Eternal Condemnation upon thy ſelf for it, and faſtned it to the Croſs, in beginning the Execution of it, in ſetting upon the Mortification of it with a ſerious and unfeigned Reſolution to uſe all means for its mortifying and killing? why then be not diſheartned; it may be thou feeleſt it ſtirring, and ſtrugling within thee, and ſo will a crucified man do, and yet in the Eye of the Law, and the account of all men that ſee him, he is a dead man; ſurely ſo is the body of ſin, when it is thus crucified; tho it ſtill move and ſtir, yet upon a Goſpel-account, and in God's Eſtimation, it is no better than dead, and it ſhall certainly dye, it ſhall decay, and languiſh, and dye more and more; is not the Promiſe expreſs; *He that hath begun the* Phil. 1. 6. *good work, will perfect it to the day of Jeſus Chriſt?* Of this *Paul* was confident in behalf of his *Phillippians*; and of this let all true Believers reſt confident in reſpect of themſelves. Thus far we ſee wherein we muſt conform to Chriſt, *viz.* in his Graces, in his Sufferings, and in his Death.

For a Query, what is the cauſe of this Conformity? I anſwer, The Death of Chriſt is the cauſe of his Conformity: and that a fourfold cauſe.——

1. It is a meritorious cauſe; Chriſt's Death was of ſo great a Price, that it deſerved at God's hands our Conformity to Chriſt, *Chriſt loved the Church,* Eph. 7. 25, 26, 27. *and gave himſelf for it, that by his Death he might ſanctifie it, and cleanſe it*:——*and preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.*

2. It is an examplary Cauſe: *He ſuffered for us, leaving us an example that we ſhould follow his ſteps*: 1 Pet. 2. 21. He died for us, leaving us an Example that we ſhould dye to Sin, as he died for Sin; we may obſerve in many particulars (beſides thoſe I have named) a Proportion, Analogy, and Likeneſs betwixt Chriſt's Death and ours; Chriſt died as a Servant, to note that Sin ſhould not rule, or reign over us; Chriſt died as a Curſe, to note that we ſhould look upon Sin as a curſed thing; Chriſt was faſt nailed on the Croſs, to note that we ſhould put Sin out of eaſe, yea, crucify the whole Body of Sin: Chriſt died not preſently, yet there he hung till he died, to note that we ſhould never give over ſubduing Sin, while it hath any Life or working in us.

3. It is an efficient Cauſe, it works this Conformity by a ſecret Virtue iſſuing from it. Thus Chriſtians are ſaid to be *engraffed with Chriſt in the* Rom. 6. 5. *likeneſs of his Death*. The word ὁμοιώματι, is of a paſſive Signification, importing not only a being like, but a being made like, and that by a Power and Virtue out of our ſelves; ſo the Apoſtle elſewhere interprets, *That I may know him,*——*and* Phil. 3. 10. *the fellowſhip of his Sufferings, being made conformable unto his Death*. Not conforming my ſelf, but being made conformable, by a Power out of my ſelf,

Queſt. But how then is the Power of Mortification attributed to Men? As, *Mortifie ye your members which* Col. 3. 5. *are upon the Earth*—— And, *They which are Chriſt's* Gal. 5. 24 *have crucified the fleſh*.

Anſw. I anſwer, there is a twofold Mortification, the one habitual, the other practical; the former conſiſts in a change of the Heart, turning the Bent and Inclination of the Heart, from all manner of Sin; now this is the only and immediate Work of the Spirit of Grace, breathing and working where it will; the latter conſiſts in the exerciſe of putting forth of that inward Grace, in the acting of that Principle, in reſiſting Temptations, in ſuppreſſing inordinate Luſts, in watching againſt ſinful and inordinate acts; now, what this is the Work of a regenerate Perſon, himſelf co-operating with the Spirit of God, as a rational inſtrument with the principal Agent, and therefore the Apoſtle joyns both together: *If ye through* Rom. 8. 13. *the Spirit do mortifie the Deeds of the Body, ye ſhall live.*

4. It is an impelling, or a moving Cauſe, as all Objects are; for Objects have an attractive Power. *Achan* ſaw the wedg of Gold and then coveted it: *David* ſaw *Bathſheba*, and then deſired her. As the Brazen Serpent did heal thoſe who were bitten by the fiery Serpent, *tanquam objectum fidei*, meerly by being looked upon; ſo Chriſt crucified doth heal Sin, beget Grace, encourage to Sufferings by being

and

looked upon with the Eyes of Faith, *Wherefore ſeeing we are compaſſed about with ſo great a croud of Witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us; looking unto Jeſus the Author and Finiſher of our Faith.* The Apoſtle was to encourage the *Hebrews* to hold on the well-begun Profeſſion of Faith in Chriſt; and to that purpoſe he ſets before them two Sights to keep them from fainting. 1. *A Cloud of Witneſſes*, the Saints in Heaven; on which Cloud when he had ſtaid their Eyes a while, and made them fit for a clearer Object, he ſcatters the Clouds; and preſents *the Son of Righteouſneſs*, Chriſt himſelf, and he wills them *ἀφορᾷν*, to turn their Eyes from it to him, *looking unto Jeſus*, *q. d.* this Sight is enough to make you run the Race, and not to faint; why, Jeſus is gone before you, and will you not follow him; O *look unto Jeſus*, and the very Sight of him will draw you after him: Chriſt crucified hath an attractive Power: Joh. 12. 32. *And I, if I be lifted up, will draw all men to me.* ——Thus of the Cauſes of our Conformity; we ſee how it is wrought.

3. For the laſt Query: what are the means of this Conformity as on our part? I anſwer.

1. Go to the Croſs of Jeſus Chriſt. It is not all our Purpoſes, Reſolutions, Promiſes, Vows, Covenants, Endeavours without this, that will effect our Conformity to Chriſt in his Sufferings and Death; no, no, this Conformity is a fruit and effect of the Death of Chriſt, and therefore whoſoever would have this work wrought in him, let him firſt have recourſe to Chriſt's Croſs: O go we more immediately to the Croſs of Jeſus.

2. Look up to him that hangs upon it, contemplate the Death of Jeſus Chriſt; conſider ſeriouſly and ſadly his bitter, ſhameful, painful Sufferings: Much hath been ſaid, only here draw it into ſome Epitome: As, 1. Conſider who he was. 2, What he ſuffered. 3, Why he ſuffered, 4. For whom he ſuffered. 5. For what end he ſuffered. 6. With what mind he ſuffered: Every one of theſe will make ſome diſcoveries either of his Graces, or of his gracious actings in our behalf; and who can tell how far this very *Look* may work on us to change us, and transform us into the very Image of Jeſus Chriſt?

3. Let us humbly bewail our Defect, Exorbitancy, Irregularity and Inconformity, either to the Graces, Sufferings, or Death of Chriſt. As thus; *Lo here the profound Humility, wonderful Patience, fervent Love, abundant Mercy, admirable Meekneſs, conſtant Obedience of Jeſus Chriſt! Lo here the Tortures, Torments, Agonies, Conflicts, extreme Sufferings of Chriſt for the ſpiritual, immortal good of the precious Souls of his redeemed ones: Lo here the Death of Chriſt, ſee how he bowed the Head, and gave up the Ghoſt! Why theſe are the Particulars to which I ſhould conform: But Oh alas! what a wide, vaſt, utter Diſtance, Diſproportion is there betwixt me and them? Chriſt in his ſufferings ſhined with Graces, his Graces appeared in his Sufferings, like ſo many Stars in a bright Winter's Night; but how dim are the faint, weak Graces in my Soul? Chriſt in his Sufferings endured much for me, I know not how much; by thine unknown Sorrows and Sufferings felt by thee, but not diſtinctly known to us* (ſaid the *Ancient Fathers of the* Greek *Church, in their Liturgy*) *have mercy upon us, and ſave us; his Sorrows and Sufferings were ſo great, that ſome think it dangerous to define them; but how poor, how little are my Sufferings for Jeſus Chriſt? I have not yet reſiſted unto Blood, and if I had, what were this in compariſon of his extreme Sufferings? Chriſt in his Sufferings died; his paſſive Obedience was unto Death, even to the Death of the Croſs: he hung on the Croſs till he bowed his Head, and gave up the Ghoſt; he died unto Sin once,* Rom 6. 10. *But alas! how do I live in that for which he died? To this day my Sin hath not given up the Ghoſt; to this day the Death of Chriſt is not the Death of my Sin: O my Sin is not yet crucified; the Heart-blood of my Sin is not yet let out: Oh! wo is me how unanſwerable am I to Chriſt in all theſe reſpects?*

4. Let us quicken, provoke, and rouze up our Souls to this Conformity; let us ſet before them exciting Arguments, *ex. gr.* The greateſt Glory that a Chriſtian can attain to in this World, is to have a Reſemblance and likeneſs to Jeſus Chriſt. Again, the more like we are to Chriſt, the more we are in the love of God, and the better he is pleaſed with us: It was his Voice concerning his Son, *This is my beloved Son in whom I am well pleaſed*; and for his ſake, if we are but like him, he is alſo well pleaſed with us. Again, a Likeneſs or Reſemblance of Chriſt is that which keeps Chriſt alive in the World: As we ſay of a Child that is like his Father, *This Man cannot dye ſo long as his Son is alive*: So we may ſay of Chriſtians who reſemble Chriſt, that ſo long as they are in the World, Chriſt cannot dye; he lives in them, and he is no otherwiſe alive in this nether World, than in the hearts of gracious Chriſtians, that carry the Picture and Reſemblance of him. Again, a likeneſs to Chriſt in his Death, will cauſe a likeneſs to Chriſt in his Glory, *If we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection*: Rom.6. 5. As it is betwixt the Graft and the Stock, the Graft ſeeming dead with the Stock in the Winter, it revives with it in the Spring; after the Winter's Death, it partakes of the Spring's Reſurrection; ſo it is betwixt Chriſt and us, if with Chriſt we dye to Sin, we ſhall with Chriſt be raiſed to Glory; being conformed to him in his Death, we ſhall be alſo in his Reſurrection. Thus let us quicken and provoke our Souls to this conforminy.

5. Let us pray to God that he will make us conformable to Jeſus Chriſt. It is Grace we want? Let us beg of him that of that fulneſs that is in Chriſt, we may in our meaſure receive Grace for Grace. It is Patience, or Joy in Sufferings that we want? Let us beg of him that as he had promiſed, he will ſend us the Comforter, that we may follow Chriſt chearfully from his Croſs to his Crown, from Earth to Heaven. Is it Mortification our Souls pant after? This indeed makes us moſt like to Chriſt in his Sufferings and Death; why then pray we for this Mortification.

But, how ſhould we pray? I anſwer, 1. Let us plainly acknowledg, and heartily bemoan our ſelves in God's Boſom for our Sins, our abominable Sins. 2 Chr.20. 12. 2. Let us confeſs our weakneſs, feebleneſs, and inability in our ſelves to ſubdue our Sins: *We have no might* (may we ſay) *againſt this great company that come againſt us, neither know what to do, but our eyes are upon thee.* 3. Let us put up our Requeſt, begging help from Heaven, let us cry to God that Virtue may come out of Chriſt's Death to mortify our Luſts, heal our Natures, to ſtanch our bloody iſſues; and Rom.8. 13. that the Spirit may come in to help us in theſe works: *For by the Spirit do we mortifie the deeds of the Body.* 4. Let us preſs God with the Merits of Chriſt, and Rom.6. 14. with his Promiſes through Chriſt; for he hath ſaid, *Sin* Rom. 8.2 *ſhall not have dominion over us; for we are not under the Law, but under Grace*: and *Paul* experienced it, *The Law of the Spirit of Life in Chriſt hath freed me from the Law of Sin and Death.* 5. Let us praiſe God and thank God for the help already received, if we find that we have gotten ſome Power againſt Sin, that we have gotten more Ability to oppoſe the Luſts of the Fleſh that we are ſeldom overtaken with any breathing forth of it, that we have been able to withſtand notable Temptations to it, that the force of it in us is in any meaſure abated, that indeed and in truth Virtue is gone out of the Death of Chriſt

Oh then return we Praiſes to God, let us triumph in God, let us lead our captivity captive, and ſing new Songs of Praiſes unto God, and even ride in triumph over our Corruptions, boaſting our ſelves in God, and ſetting up our Banners in the Name of the moſt High, and offering up humble and hearty thanks to our Father for the Death of Chriſt, and for the Merit, Virtue, and Efficacy of it derived unto us, and beſtowed npon us,

6. Let us frequently return to our *looking upon unto Jeſus Chriſt*, to our believing in Chriſt as he was *liftedup*. How we are to manage our Faith, to draw down the Virtue of Chriſt's Death into our Souls, I have diſcovered before; and let us now be in Practice of thoſe Rules; certainly there is a conveyance of an healing, ſtrengthning, quickning Virtue flowing into the Soul in the time of its viewing, eying, contemplating, reflecting upon Chriſt crucified, Chriſt *lifted up*; and this comes from the ſecret Preſence of God, bleſſing this our *looking upon Chriſt*, as the Ordinance by which he hath appointed to make an effectual Impreſſion upon the heart. It is not for us curiouſly to enquire, how this ſhould be: *Principles* (we ſay) *are not to be proved*; ſave only God hath ſaid it, and Experience hath found it out, that when Faith is occaſioned to act on any ſuitable ſacred Object, God by his Spirit doth not fail to anſwer; in ſuch a caſe he fills the Soul with comfort, Bleſſing, Virtue; he returns upon the Soul (by, from, and through the actings of Faith) whatſoever by it is looked for. Indeed none knoweth this, but he that feels it; and none feels this that knoweth how to expreſs it; as there is ſomewhat in Fire) *Heat, Warmth and Light*) which no Painter can expreſs; and as there is ſomewhat in the Face) *Heat, Warmth and Life*) which no Limner can ſet forth; ſo there is ſomewhat flowing into the Soul, while it is acting Faith on the Death of Chriſt, which, for the riſe, or way, or manner of its working, is beyond what Tongue can ſpeak, or Pen can write, or Pencil can delineate. Come then, if we would have Grace, endure Afflictions, dye to Sin, grow in our Mortification: Let us again and again return to our Duty of *looking unto Jeſus*, or believing in Jeſus, as he was *lifted up*.

And yet when all is done, let us not think that Sin will dye or ceaſe in us altogether; for that is an higher Perfection than this Life will bear; only in the uſe of the means, and through God's bleſſing, we may expect thus far, that Sin ſhall not reign, it ſhall not wear a Crown, it ſhall not ſit in the Throne, it ſhall hold no Parliaments, it ſhall give no Laws within us; we ſhall not ſerve it, but we ſhall die to the Dominion of it, by Virtue of this Death of Jeſus Chriſt. And this, grant He who died for us; *Amen, Amen*.

Thus far we have *looked on Jeſus*, as our *Jeſus*; in his Sufferings and Death. Our next Work is to *look on Jeſus* carrying on the great Work of our Salvation during the time of his Reſurrection, and abode upon Earth, until his Aſcenſion, or taking up to Heaven.

LOOKING UNTO JESUS, IN HIS RESURRECTION.

The Seventh Book. PART IV.

CHAP. I.

Matth. 28. 6. *He is riſen.--Come ſee the place where the Lord lay.*
2 Tim. 28. *Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead.*

SECT. I.

Of the Time of Chriſt's *Reſurrection.*

THE Sun that went down in a ruddy Cloud, is riſen again with glorious Beams of Light. In this piece, as in the former, we ſhall firſt lay down the Object, and then give Directions how to look upon it.

The Object is *Jeſus*, carrying on the great Work of Man's Salvation in his Reſurrection, and during the time of his abode on Earth after his Reſurrection. Now in all the Tranſactions of this time, I ſhall only take notice of theſe two things. 1. Of his Reſurrection. 2. Of his Apparitions; for firſt, he aroſe; and ſecondly, he ſhews himſelf that he was riſen: in the firſt is the Poſition, in the ſecond is the Proof.

1. For the Poſition; the Scripture tells us that he roſe again the third day. In this point I ſhall obſerve theſe particulars. 1. When he aroſe. 2. Why he aroſe. 3. How he aroſe

1. When he aroſe; it was the third day after his Crucifying. Matth. 12. 40. *As Jonas was three days and three nights in the Whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth.* This was the time he had appointed; and this was the time appropriated to Chriſt, and marked out for him in the Calendar of the Prophets; of all thoſe whom God raiſed from Death to Life, there is not one that was raiſed on the third day, but Jeſus Chriſt; ſome roſe afore, and ſome roſe after; the Son of the *Shunamite*, the Son of the Widow of *Sarephtah*, the Daughter of *Jairus*, he of *Naim*, and ſome others roſe afore; *Lazarus*, and the Saints that roſe again from the Duſt when Chriſt roſe, ſtaid longer in the Grave, but Chriſt takes the day, which diſcovers him to be the *Meſſiah: Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.* Luke 24. 46. Had he roſe ſooner, a doubt might have been of his dying; and had he lain longer, a doubt might have been of his riſing; he would riſe no ſooner, becauſe in ſome Diſeaſes, as in the Apoplexy, or ſuch like, examples are given of ſuch, as ſeeming to be dead, have indeed revived; and he would lye no longer in his Grave, becauſe in all dead Carcaſſes (and eſpecially in a wounded Body) Putreaction and Corruption begins the third day; this may be gathered by the Story of *Lazarus* in the Goſpel, where Jeſus commanding the Stone to be rolled from his Grave, *Martha* his Siſter anſwered, *Lord, by this time he ſtinketh, for he hath been dead four days.* Joh. 11. 39. Now the Body of Chriſt (as it was propheſied) muſt not corrupt; *for thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption.* Pſal. 16. 10. Mark this Text: All Men ſhall riſe again, but their Bodies muſt firſt ſee Corruption; only the *Meſſiah* was to riſe again before he ſaw Corruption; and therefore he would not delay his Reſurrection after the third day. Some think this, and that of *Hoſea, after two days he will revive us, and in the third day he will raiſe us up*, Hoſ. 6. 2. to be the main Texts to which Chriſt refers, when he ſaid, *Thus it is written.* Luke 24. 46. And to which the Apoſtle refers, when he ſaid, that *Chriſt roſe again the third day according to the Scriptures.* 1 Cor. 15. 4.

I dare not be too Curious, in giving reaſons for this ſet time; and the rather, becauſe Chriſt is a free worker of his own Affairs; he doth what he pleaſeth, and when he pleaſeth; Times and Actions are in his own Power, and he needs not to give us any account of them; and yet ſo far as Scripture diſcovers, we may go along, and amongſt many others, I ſhall lay down theſe following Reaſons.

1. Becauſe the Types had ſo preſigured; we ſee it in *Iſaac, Jonah* and *Hezekiah*, a Patriarch, a Prophet, and a King. 1. For *Iſaac*; from the time that God commanded *Iſaac* to be offered for a burnt-offering *Iſaac* was a dead man; but the third day he was releaſed from Death; this the Text tells us expreſly, that it was the third day when *Abraham* came to Mount *Moriah*, and had his Son, as it were, reſtored to him again, *Gen.* 22. 4. Gen. 22. 4. And *Paul* diſcovers that this was *in a figure*, Heb. 11. 19. Heb. 11. 19. 2. For *Jonah*; from the time that *Jonah* was caſt into the Sea, and ſwallowed up of the Fiſh, *Jonah* was, in account, as a dead man; but the third day the Lord ſpake unto the Fiſh, and it *vomited up Jonah upon the dry land*, Jonah 2. 10. Jonah 2. 10. And that this was a Figure of Chriſt, Chriſt himſelf diſcovers;

diſcovers; *for as Jonah was three days and three nights in* Mat.12. *the Whalesbelly, ſo ſhall the Son of man be three days and* 2 King. 20.1. *three nightsin the heart of the earth.* For *Hezekiah*; from the time that *Iſaiah* ſaid unto him, *ſet thine houſe in order, for thou ſhalt die, and not live*: *Hezekiah* was in account, as a dead Man; his Bed was to him as a Grave; but on the third day he was miraculouſly raiſed up again; and as the Prophet ſaid, *on the* Ver.5. *third day thou ſhalt go up to the houſe of the Lord.* Surely this was a Figure of Chriſt: And theſe Types prefiguring Chriſt, are as one Reaſon.

2. Becauſe the Prophets and himſelf had ſo foretold: for the Prophets we have cited, *Pſal.* 16. 10. Matth.16. 21. *Hoſ.* 6. 2. And for himſelf, he told them very expreſly, that *he muſt ſuffer many things of the Elders,* Matth.17. 22,23. *and chief Prieſts, and Scribes, and be raiſed again the* Matth.20. 18,19. *third day*; yea, ſaid he, *the ſon of man ſhall be betrayed into the hands of men, and they ſhall kill him, and the third day he ſhall be raiſed again*; and after this, he tells them again, that the *ſon of man ſhould be betrayed,* ———— *and crucified, and the third day he ſhould riſe again*: ſo often had he propheſied thus, that the chief Prieſts and Phariſes came to *Pilate* after his Matth.27. 62,63,64. Death, ſaying *Sir, we remember that this deceiver ſaid, while he was yet alive, after three days I will riſe again; command therefore that the Sepulchre be made ſure until the third day.* And no queſtion his Diſciples remembred the ſayings; for ſo the two Diſciples travelling towards *Emmaus*, after they had ſaid many things concerning him, and that they truſted it had been he, which ſhould have redeemed *Iſrael*, they added this as a moſt ſpecial Obſervation above all the Luke 24. 21. reſt, that *to day is the third day ſince theſe things were done.* Why, all theſe ſignifie that his riſing on the third day was the accompliſhment of Propheſies, and a certain evidence that he was the *Meſſiah* indeed.

3. Becauſe that time was moſt ſuitable for comforting his Friends, for confounding his Enemies, for clearing the truth both of his Humanity and Divinity; he would ſtay no longer, leſt his Diſciples might have been ſwallowed up with Grief; and he would come no ſooner, leſt his Enemies ſhould have urged that he had not died; the Watchmen kept the Sepulchre till this very time; but then the Angels appearing, and the Earth trembling, they became as dead Men; and aſſoon as they could, they run away, and with their tidings confounded all Chriſt's Enemies. And withal, as Chriſt conſiſted both of a Divine and Humanet Nature, ſo in reſpect of his Humanity, he muſt dye; and to ſhew his Death, it was requiſite that he ſhould riſe no ſooner than the third day; and in reſpect of his Divinity, it was impoſſible that he ſhould be held of Death any longer than three days; for as he muſt not ſee Acts 2.24. Corruption, ſo God *raiſed him up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.*

Sect. 2, *Of the Reaſons of Chriſt's Reſurrection.*

2. WHy he roſe: we have theſe Reaſons.——

1. That he might powerfully convince, or confound his Adverſaries; they that crucified him were mightily afraid of his Reſurrection; they could tell *Pilate, Sir we remember this deceiver ſaid while he* Matth.27. 63,64. *was yet alive, after three days I will riſe again*: and therefore they deſire him of all Loves *to command the Sepulcher to be made ſure until the third day*; if ever he riſe again whom they have killed, then they were all aſhamed; then the *laſt error* (as they ſaid) *would be worſe than the firſt*; All the World would look on them as a curſed Generation, to kill the *Meſſiah*, to crucify ſuch a one as after his Death and Burial ſhould riſe again; now then, that he might either convince them, or confound them, notwithſtanding their Care, their Watch, their Seal, their making all ſure as poſſibly they could; at the very ſame time he told them before, he broke open the Gates of Death, and made the Gates of Braſs to fly aſunder.

2. That he might confirm the Faith of all his Followers. *If Chriſt be not riſen, your Faith is vain,* 1 Cor.15 14. ſaith the Apoſtle. Chriſt's Reſurrection both confirms our Faith, as to his Perſon, and to his Office: Rom.2.4. for his Perſon; this ſpeaks him to be the *Eternal Son of God, by the Reſurrection from the Dead*: and for his Office; this ſpeaks him to be the promiſed *Meſſiah*, the great Prophet, the chief high Prieſt, the King and Saviour of his Church. When the *Jews* ſaw Chriſt purging the Temple, and *Meſſiah* like reforming what he ſaw amiſs in the Houſe of God, Joh.2.18, 19,22. *What ſign* (ſay they) *ſheweſt thou unto us, ſeeing thou doſt theſe things? And he ſaid unto them, Deſtroy this Temple and in three days I will raiſe it up.*——*When therefore he was riſen from the dead, his Diſciples remembred that he had ſaid this unto them, and they believed the Scripture, and the Word which Jeſus had ſaid*: As the reſurrection of Chriſt argues his Mediatorſhip, ſo it confirms their faith; as it ſaid, *They believed the Scriptures, and they believed Jeſus Chriſt.* And thus *John* writing of his reſurrection, tells us, *Theſe things* John 20. 31. *are written that ye might believe, and that believing,* &c.

3. That it might clearly appear, that he had fully ſatisfied the juſtice of God for ſin: ſo it was, that God laid the forfeiture of the bond on Chriſt; he arreſted him, brought him to the Goal, the Grave, and there he was till the Debt was paid to the uttermoſt farthing; and then, that it might clearly appear that the bond was cancelled, the Priſoner diſcharged, God's juſtice ſatisfied, he aroſe again from the dead, Some make a queſtion when his Bond was cancelled? and they ſay, as the debt was paid, ſo the Bond was cancelled ere he ſtirred off the Croſs, (only by the Croſs I ſuppoſe they mean the utmoſt degree of Chriſt's humiliation, *viz.* his being held in captivity and bondage under death) and ſo *the handwriting of the Law that was againſt us,* was there delivered him; and there he *blotted it out, cancelled it,* Col.1.14. *took it out of the way, nailing it to his Croſs.* Others think, that as to the full diſcharge of a debt, and freeing the debtor, two things are requiſite; firſt, the payment of the Debt: ſecondly, the tearing or cancelling of the Bond; ſo the payment was wrought by Chriſt's death, and the cancelling of the Bond was at his reſurrection; I ſhall not diſprove either of theſe: I am ſure, this is without all controverſie, that Chriſt roſe, that it might fully appear that now the Bond was cancelled, and Gods Juſtice ſatisfied.

4. That he might overcome and conquer ſin, death, and devil; and hence the Apoſtle cryes *victo-* 1 Cor.15. 55. *ry* upon the occaſion of Chriſt's reſurrection, *O death where is thy ſting? O grave where is thy victory?* now was the day that he broke the priſon, and carryed the keys of death and hell at his own girdle; now was the day that he ſpoiled Principalities, and Powers, that he trode on the Serpents head, and all-to-bruiſed it, that he came upon him, took from him his armour wherein he truſted, and divided his ſpoils; now was the day that the Jew loſt his rage, and death his ſting, and the grave his corruption, and Hell is purchaſe; now was the day of his victory over all his enemies; now was the day that the *Phœnix* ſprung up out of its own aſhes, that *Jonas* came ſafe out of the belly of the whale, that the Tabernacle of *David* that was fallen, was raiſed again, that the Son of righteouſneſs covered with a cloud, appeared, and ſhone with greater luſtre than before; that *Sampſen* took the gates of the City, and carryed them away;—He aroſe 1 Cor.15, 20. even upon that account.

5. That he might *become the firſt fruits of them that ſlept.* Chriſt is called the firſt-fruits in a double reſpect, 1. In reſpect of the day whereon he roſe; *Paul* was an excellent critick, the very feaſt carryed him to the word; as the day of his Paſſion was the day of the paſſover, and the Apoſtle thence could
1 Cor 15. 7. ſay, *Chriſt is our paſſover*; 1 Cor. 15. 7. So the day of Chriſt's riſing was the day of the firſt-fruits,
1 Cor. 15.20. and the Apoſtle thence could ſay, *Chriſt is our firſt-fruits.*
Lev. 22. 10, 11. Concerning this feaſt of the firſt fruits we read *Lev* 22. 10, 11. It was their firſt Harveſt of their baſeſt grain, Barley, but the full harveſt of their beſt grain of Wheat, was not till Pentecoſt. Now upon this day, the morrow after the Sabbath, the beginning of their firſt harveſt, when the ſheaf of their firſt fruits was brought unto the Prieſt, and waved before the Lord, Chriſt aroſe from the dead, and in this reſpect *Paul* calls him the *firſt fruits of them that ſleep*, of all the Saints. He aroſe firſt as on this day, for the full
1 Cor. 15.20. Harveſt is not till dooms-day, the general Reſurrection day. 2. He is called the firſt-fruit in reſpect of them whom he thereby ſanctified: for as an handful of the *firſt-fruits* ſanctified the whole Field of corn that was growing: ſo Jeſus Chriſt the firſt fruits of the dead, ſanctifies all thoſe who are lying in the grave to riſe again by his Power, even when they are in the
1 Cor. 15.17, 28. duſt of death. *If Chriſt be not riſen*, (ſaith the Apoſtle) *ye are yet in your ſins*——*But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleep.*

6. That being formerly abaſed as a ſervant, and crucified as a ſinner, he might thus be declared to be the Son of God, and exalted to be a Prince and Saviour of men; and ſo his name might be glorified of
Rom. 1. 3.4. all the World. *He was made of the Seed of David according to the fleſh, end declared to be the Son of God with power according to the Spirit of Holineſs by the reſurrection from the dead.* It was of neceſſary conſequence, that he that was ſo humbled, muſt be thus exalted; *therefore will I divide him a portion with the great, and he*
Iſa. 53. 12. *ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death*; agreeable to which is that of Chriſt, *Thus it is written, and thus it behooved* Chriſt
Luke. 24. 46. *to ſuffer, and to riſe from the dead the third day.* When *Peter* was Preaching Chriſt to the high Prieſt and Council that condemned him to death, he told them
Act. 5. 30. 31. that *the God of our Fathers hath raiſed up Jeſus, whom ye ſlew and hanged on a tree, him hath God exalted with his*
Phil. 2. 1. 9. *right hand to be a Prince and a Saviour*; and ſuitable to this is that of *Paul, he humbled himſelf, and became obedient to the death, even to the death of the Croſs; wherefore God alſo hath highly exalted him, and given him a name which is above every name.* It was for his own glory, and his Fathers glory that he ſhould riſe
1 Pet. 1. 12. again from the dead, *God raiſed him up from the dead*
Phil. 2. 11. *and gave him glory*; and he was therefore exalted, *that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.* Of all the reaſons of Chriſt's reſurrection, we muſt look upon this as the main; for as he hath made all things for his own glory; *Chriſt was raiſed up from the dead*, (ſaith the Apoſtle)
Rom. 6. 4. *by the Glory of the Father*; By the glory, or to the glory, or for the glory of himſelf, and of his Father:

Sect. 3. *Of the manner of Chriſt's Reſurrection.*

3. HOw he roſe; for the manner of his reſurrection we may conſider in it theſe particulars.——

1. That Chriſt roſe again as a common Perſon, he ſtood in our ſtead, and therefore when he roſe from death, we and all the Church of Chriſt roſe together with him, and in him. We have formerly obſerved that Chriſt took upon him the Perſon of no man, he took only the nature of man into the union of the ſecond Perſon, that ſo he might dye and riſe again, not as a Particular, but a common Perſon; that he might be as a repreſentative in our room and ſtead; that he might be as a Spiritual head, and as the ſecond *Adam*, who could infuſe life into all his members. In this reſpect the Apoſtle makes compariſon betwixt *Adam*, and Chriſt; now *Adam*, we know, was reckoned before his fall as a common Publick Perſon, not ſtanding ſingly or alone for himſelf, but as repreſenting all mankind to come of him; ſo Jeſus Chriſt is reckoned to us, both before his death, and in his death, and after his death, as a common publick Perſon; not living, dying, or riſing again, ſingly, or alone for himſelf, but as repreſenting all the believers in the world; and hence it is that *Adam* is called the *firſt man*, and Jeſus Chriſt is called *the ſecond man*; as if there never had been, nor 1 Cor. 15. 47.
never ſhould be any more men in the world, ſave only theſe two; and why? But becauſe theſe between them had all the reſt of the Sons of men hanging at their girdles: *Adam* had all the Sons of men born into this world called *earthly men*, included in him; and Chriſt had all his elect, whoſe names are written in heaven, and therefore called *Heavenly men*, included in him; ſo that now whatſoever Chriſt did, it is reckoned by God as if done by us and for us. When Chriſt aroſe, he aroſe as our head, and as a common Perſon, and in God's account we aroſe with him, and in him. As among all the ſheaves in the Field, there was ſome one ſheaf, that in the name and room of all the reſt was lift up, and waved before the Lord, ſo when all were dead, Chriſt as the *firſt-fruits* roſe again from the dead, and by this act of his reſurrection all the Elect from the beginning of the World to the end, are riſen with him and in him. *He is the firſt fruits of them that ſleep*; though the Saints are aſleep, yet are they virtually riſen already 1 Cor. 15. 20.
with Chriſt, becauſe he is their firſt-fruits. Let this ever be remembred, that Chriſt roſe again as the firſt-fruits, as the ſecond man, as an head, as a common Perſon.

2. That Chriſt roſe again by his own Power; this John 2. 19.
he meant when he ſaid, *deſtroy this Temple, and in three days I will raiſe it up.* He ſaith not, deſtroy you, and ſome other ſhall raiſe it up; no, no; but I, even I my ſelf will do it; yea; and I will do it by my own Power and vertue; here is a plain argument of the Divine nature of Chriſt; for none ever did, ever could do that but God himſelf; ſome were raiſed before Chriſt was incarnate, but not any by himſelf, or by his own proper power; only a Power was imparted to ſome Prophet by God for that time and turn, ſo they were raiſed: but Chriſt roſe again not by a Power imparted to ſome, but by his own Power. The Widows ſon of *Sareptah* was raiſed by *Elias*; and the *Shunamites* ſon was raiſed by *Eliſha*; both theſe were raiſed by others, and thoſe others that raiſed them, did it not by their own power, but by a power given them from above; and therefore though in their life-time they raiſed others, yet being dead they could not raiſe themſelves: but Jeſus Chriſt did not only in his life-time raiſe others, but alſo being dead, and laid in his grave, and preſſed with ſtones, and watched by Soldiers, and ſought to be detained by all the power of darkneſs, yet he as a conqueror, by his own Power raiſed himſelf; he cauſed all things by the ſtrength of his own arm to give way unto himſelf, *I have Power to lay down my life, and I have Power to take it up again*; an equal Power to take it up, as to lay it down. John. 10. 18.

But againſt this it may be objected, *The God of our Fathers raiſed up Jeſus,—whom God hath raiſed up*; *having* Acts. 5. 30,
looſed the pains of death. In many places the reſurrection of Chriſt is aſcribed to his Father, how then is he Acts. 3. 24.
ſaid to raiſe up himſelf by his own Power?

I anſwer, it is true, that the Father raiſed him, and yet this contradicts not but that he raiſed up himſelf: *Whatſoever the Father doth, I do,* ſaith Chriſt. Chriſt's reſurrection is the indiviſible work of the bleſſed Trinity; it is a work common to all the three perſons; there is but one power of the Father, and of the Son; ſo that of both it is truely verified, the Father raiſed him, and the Son raiſed himſelf.

3. That Chriſt roſe again with an earthquake; Mat. 28. 2. *and behold there was a great earthquake, for the Angel of the Lord deſcended from heaven.* The earth ſhook at his death, and now it trembles at his Reſurrection; plainly ſpeaking that it could neither endure his ſuffering, nor hinder his riſing. As a Lion with a Roar is ſaid to make the Bed wherein he lies to tremble; ſo this *Lion of the tribe of Judah* was able with his voice, or ſight, to make his Bed (the earth, wherein he lay) to tremble: no ſooner he ſhakes himſelf, but he ſhakes the earth; at his firſt motion the earth moves; and now was fulfilled that propheſie, *Tremble* Pſal 114. 7. *thou earth at the preſence of the Lord, at the preſence of the God of Jacob.* It is not for us, curiouſly to enquire into the cauſe of this earthquake; certainly the cauſe was above Natures reach; it was not any hollow wind got into the bowels of the earth; but either it was Chriſt's riſing, or the Angels deſcending; the earth either danced for joy that Chriſt was riſen, or it trembled for fear that men would not believe his reſurrection. The Evangeliſt ſeems to lay it on the Angel; *for the Angel of the Lord deſcended from heaven:* ſure the power of Angels is very great, they can move all corporeal things almoſt in an inſtant, they can ſtir up tempeſts, they can ſhake the earth, move the waters, only all their power is ſubjected to Pſal. 103. 20. God's will. *Bleſs the Lord all ye Angels that excel in ſtrength, that do his Will:* it was the Will of God that now an Angel ſhould take hold on the pillars of the earth, Mat. 28. 4. and make it ſhake; no wonder if *for fear of him the keepers ſhake, and become as dead men*; and if one Angel be able to ſhake the earth, and to ſhake the Keepers, thoſe armed Soldiers that were ſet to watch the Tomb; what then will Chriſt himſelf do, when he ſhall come to Judgment the ſecond time, with many thouſand thouſands of Angels? Oh how terrible and fearful will his coming be? Mat. 24 7. As at Chriſt's Reſurrection, ſo at the laſt Reſurrection, there will be *earthquakes in divers places*: Chriſt hath ſhewed, and he will ſhew himſelf to be the abſolute Lord of heaven and earth; ſee how the earth, trembling under his feet, doth (at it were) pay him homage; *and behold there was a great Earthquake.*

4. That Chriſt roſe again, *Angels miniſtring to* Mat. 28. 2. *him. An Angel came and rolled back the ſtone from the door, and ſate upon it.* Chriſt's Power was not included in the grave, or on the earth, but extended to Heaven, and to the Hoſts therein; however the cheif Prieſts and Phariſees conſpired together to cloſe him in the earth; they ſealed the ſtone, and ſet a watch, they made all as ſure as poſſibly they could; yet, the Angels of heaven are ready to wait on him as their Soveraign Lord. *An Angel deſcending to roll away the Stone*; not that Chriſt was unable to do it himſelf; he ſhook the Earth, and could he not lift a ſtone? O yes! but thus he would manifeſt his Power, by declaring his Power over the mighty Angels; he need but to ſay unto his Angel, *do this, and he doth it.* I find ſome difference amongſt Authors, why an Angel ſhould roll away the Stone, ſome think it was only for the Womens ſake, that they might go into the Sepulchre, and take a view of the empty Tomb, and ſo to be ſatisfied that Chriſt was not there, but riſen; as they ſaid, *Come,* Mat 8. 6 *ſee the place where the Lord lay:* Others think it was to do their office and ſervice to Chriſt Jeſus, to make way for his body to paſs out of the grave without any penetration of other Bodies: for my part, I adhere to theſe; though we need not to exclude the former; for the ſtone might be removed, both that Chriſt might come forth, and that the women might be convinc'd that he was riſen again. But as for the opinion of them, who think the ſtone was not removed till after the Reſurrection; and that the body of Chriſt went through the grave-ſtone when he roſe again, it is without all warrant; the very order of nature will not permit that one body ſhould paſs through another, without corruption or alteration of either: We ſay, two bodies cannot be together, and at once, in one proper place; no more than one body can be together, and at once, in an hundred, or a thouſand places; now that Angelical argument is full for this; *he is not here, for he is riſen*: Mat. 28. 6. he is not in the grave, for he is riſen out of the grave; he could not be in the grave, and out of the grave at one and the ſame time. But I mean not to dwell on controverſial Points.

5. That Chriſt roſe again accompanied with others; *and the graves were opened, and many bodies of* Mat. 27. 52. 53. *Saints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City; and appeared unto many.* It may be the graves were opened when Chriſt was laid down in his grave; yet the ſpirts came not into the dead bodies till Chriſt's Reſurrection; the Text is plain, that they came not out of their graves till Chriſt was raiſed? *Chriſt is* Col. 1. 18 *the begining* (ſaith the Apoſtle) the firſt-born from the dead: how the firſt-born? I anſwer, both in time and efficacy. 1. In time, he roſe to eternal life the firſt of all men. This was the ſum of *Paul's* preaching, that Chriſt ſhould ſuffer, *and that he* Acts. 26. 2, 5. *ſhould be the firſt that ſhould riſe from the dead.* It is true indeed, that *Lazarus* and ſundry others roſe before Chriſt, but they roſe to live a mortal life, and to die again. Chriſt was the firſt of all that roſe to eternal life; never any in the world roſe, before Chriſt, in this manner. 2. In reſpect of efficacy, Chriſt roſe firſt, that by his power all the reſt might riſe; there is in Chriſt's reſurrection a reviving and a quickning vertue; and herein is a main difference betwixt the Reſurrection of Chriſt, and the Reſurrection of any other man; the Reſurrection of *Abraham* avails nothing to the reſurrection of *Iſaac*, or of *Jacob*; but the reſurrection of Chriſt avails to the reſurrection of all that have believed, or that ſhall believe in him: is not Chriſt called *a quickning Spirit*? 1 Cor. 15. 45. how then ſhould he but quicken all his members? when a man is caſt into the Sea, and all his body is under water, there is nothing to be looked for but preſent death; but if he carry his head above water, here is good hope then of a recovery; now Chriſt is the head unto his Church, and therefore he being raiſed, all his members muſt follow in their time; no ſooner did Chriſt ariſe, but many of the bodies of the Saints aroſe; not all that were dead, but only ſome; to ſhew the reſurrection of all to come, the time for the whole Churches riſing being not yet, till the great reſurrection day. It is a queſtion what became of thoſe bodies which now aroſe; Some think they died again; but it is more probable, that ſeeing they roſe to manifeſt the quickning vertue of Chriſt's reſurrection, that they were alſo glorified with Chriſt; and as they roſe with Chrſt ariſing, ſo they aſcended up into heaven with Chriſt aſcending.

6. That Chriſt roſe again with a true, perfect, incorruptible, powerful, ſpiritual, agil, and glorious body.

1. He had a true body, conſiſting of fleſh, and blood and bone; ſo he told his Diſciples, when they ſuppoſe him a Spirit; *Handle me, and ſee* (ſaid he)

for

Luke 24. 39. *for a Spirit hath not fleſh and bones, as ye ſee me have.* I know, this body, after his reſurrection, was comparatively a ſpiritual body; yet for all that, he never laid aſidethe eſſential properties of a true body, at length, an dbreadth, and viſibility, locality, and the like; he ſtill keepeth theſe, becauſe they ſerve to the being of a true body.

2. He had a perfect body; however he was cut, and bored, and mangled before his death, yet after his reſurrection, all was perfect. *Euſebius* tells of one of the Children of the *Macchabees*, that were put to death for the profeſſion of the Truth; and when they cut of his members, ſaies he, *I have received theſe from heaven, and now I do give them unto the God of heaven, and I hope I ſhall have them again.* Not a member of Chriſt was wanting, not a bone out of joint, but all was perfect.

3. He had an incorruptible, immortal body. To this end (ſaith the Apoſtle) Chriſt both died, and roſe and revived; and why revived? but to ſhew that he roſe never to die again. The Apoſtle is yet more expreſs; *Chriſt being raiſed from the dead, died no more; death hath no more dominion over him.* Conſonant hereunto is that of Chriſt, *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen.* And herein the body of *Lazarus* and the reſt, whom Chriſt raiſed, differed from his; for after they were raiſed, they died again; but Chriſt died no more,

Rom. 14. 9.
Rom. 6.9.
Rev. 1. 18.

4. He had a powerful body. *Luther* could ſay of the glorified Saints, that they had a power ſo great as to toſs the greateſt mountains in the world like a Ball: And *Anſelm* hath an expreſſion, not much unlike that, *they have ſuch a power, as they are able to ſhake the whole earth at their pleaſure.* How much more could Chriſt cauſe that great Earthquake at the riſing of his Body? O it was powerful!

Anſelm lib de ſimil. cap. 52.

5. He had a ſpiritual body; it needed not meat, drink or refreſhings, as it did before; it is true, that the diſciples *gave him a piece of a broiled fiſh, and of an honeycomb, and he took it, and did eat befor e them*; but this he did only to confirm their faith, that he appeared ſolidly, and not imaginary; he Eat out of power, and not out of neceſſity, even as the Sun ſucks up the water out of power, but the earth out of want: he Eat not, as ſtanding in need of food, but to ſhew the truth of his being riſen again; as the Saints in heaven neither eat, nor drink, nor ſleep, nor have Magiſtrates, nor Miniſters, but the Spirit of God is all in all to them; ſo it was with Chriſt after his Reſurrection: he was full of the Spirit; he was enlivened immediately by the Spirit of God; which flowed into him, and that ſupplied the abſence of all other things.

Luke 24. 42, 43.

6. He had an agil body; it was in his pleaſure to move as well upwards as downwards, as it may appear by the aſcenſion of his Body into heaven; which was not cauſed by conſtraint, or by any violent motion, but a property agreeing to all bodies glorified. *Auguſtine* hath an expreſſion concerning the glorified Saints, that *they ſhall move to any place they will, and as ſoon as they will*; they ſhall move up and down like a thought, how much more may it be ſaid of the Body of Chriſt?

Aug. lib. 22. *de* Civ. Dei. *cap. ult.*

7. He had a glorious body; this appeared in his Transfiguration, *when his face did ſhine as the Sun, and his raiment was white as light*; but eſpecially after his Reſurrection and Aſcenſion, when *his head and his hair were white like wool, as white as ſnow, and his eyes were as a flame of fire, and his feet like unto fine braſs, as if they burned in a furnace*; the glorified bodies of Saints which *are faſhioned like unto his glorious body*, are ſaid to ſhine like ſtars, *Dan.* 12. 3. or like *the Sun it ſelf*, Matth. 13. 43. O then how glorious is *the Sun of Righteouſneſs*, from whence all thoſe Suns and Stars do borrow their Light? It is true, that from his Reſurrection, until his Aſcenſion, his body appeared not thus glorious unto them that ſaw it: But whether his Glory was delaied, and he was not poſſeſſed of it during his forty daies abode upon the earth; or whether he ſo far condeſcended for his Diſciples ſake, as to keep in his Glory, that it might not dazle them, and therefore appeared ſometimes in the form of a *Gardener*, John 20. 15. and ſometimes in the form of a ſtranger, Luke 24. 18. and ſometimes *in another form*, Mark. 17. 12. and ſometimes in his own form, in the ſame form wherein he lived before he was crucified, *John* 20. 20, 27. is hard to determine. I am apt to think; that in ſome ſort he might draw in the beams of his Glory, and yet that he was not entered into that fulneſs of glory, as after his Aſcenſion; and ſo ſome expound thoſe words of Chriſt to *Mary, Touch me not, for I am not yet aſcended to my Father*; *q. d.* fix not thy thoughts ſo much upon my preſent condition, for I am not yet attained to the higheſt pitch of my exaltation, nor ſhall I until I *aſcend unto my Father*,

Mat. 17. 2.
Rev. 1. 14. 15.
Phil. 3. 21.
John 20. 15.
Luke 24. 18.
Mark. 17, 12.
John 20. 20, 27.

Uſe.

From this Reſurrection of Chriſt, how are we informed, that Chriſt is the Son of God? Thus *Paul* ſpeaks, he was *declared to be the Son of God with power, according to the Spirit of holineſs by the reſurrection from the dead.* And how are we informed, that Chriſt is Lord over all things that are, *For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.* And how are we informed, that Chriſt roſe again for us, as one that ſtood inſtead and room of all the Elect? *but now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſleep.* And how are we informed that by his reſurrection we are juſtified? *who was delivered for our offences, and was raiſed again for our juſtification*: and that by his reſurrection we are regenerate; for *he hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead.* And that by his reſurrection we are ſanctified; for *as he was raiſed up from the dead by the glory of his Father, even ſo we alſo ſhould walk in Newneſs of life*; and that by his reſurrection at the laſt day we ſhall be raiſed; for *if the Spirit of him that raiſed up Jeſus from the dead ſhall alſo quicken our mortal bodies*; and that by his reſurrection finally we ſhall be ſaved; for after we are raiſed, *we ſhall never die any more, but be equal unto the Angels, and be the children of God, as being the children of the reſurrection of Chriſt.*

Rom. 1. 4.
Rom. 14. 9.
1 Cor. 15. 20.
Rom. 4. 25.
1 Pet. 1. 5.
Rom. 6. 4.
Rom. 8. 11.
Luke 20. 36.

Thus far the poſition, *Chriſt roſe again the third day.* Now for the proof.

Of the Arguments of Chriſt's Reſurrection.

Acts 1. 13. *Chriſt after his paſſion ſhewed himſelf alive by many infallible proofs.* And ſo he had need to perſwade men into the faith of ſo ſtrange a truth; if we conſult with iniquity, or novelty, with primitive times, or latter times, never was matter carried on with more ſcruple, and ſlowneſs of belief, with more doubts and difficulties than was this truth of Chriſt's Reſurrection. *Mary Magdalen* ſaw it firſt, and reported it; *But they believed her not*, Mark. 16. 10. The two Diſciples that went to *Emmaus*, they ſaw it alſo, and reported it, but *they believed them not* Luke 23. 37. Divers women together ſaw him, and came and told the Diſciples, but *their words ſeemed to them as idle tales, and they believed them not*, Luke 24. 11. They all ſaw him, and even ſeeing him, *Yet they believed not for joy, but wondred*, Luke 24. 41. When the wonder was over, and the reſt told it but to one that happened to be abſent, you know how peremptory he was, Not he, *except he ſaw in his hands the print of his nails, and put his fingers into the print of the nails, and thruſt his hands into his* *ſide, he would not believe*, John 20. 25.—— In after-times the whole world ſtopt their ears at this report of the *reſurrection of Chriſt*, it was with the *Grecians* at *Athens* a very Scorn; *When they heard of the Reſurrection of the dead, ſome mocked*, Acts 17. 32. It was with *Feſtus*, the great *Roman*, *μανία*, a ſickneſs of the brain, a plain phrenzy; *Feſtus* ſaid with a loud voice, *Paul, thou art beſides thy ſelf, much learning doth make thee mad*, Acts 28. 24.—— But come we to our own times, the reſurrection of Chriſt is to this day as much oppoſed by Jews and Atheiſts, as any one Article of our Creed. And ſurely we had need to look to it; for *if Chriſt be not riſen*, (as the Apoſtle argues) *then is our preaching vain, and our faith is alſo vain*, 1 Cor. 15. 14. *If Chriſt be not riſen, ye are yet in your ſins; and they which are fallen aſleep in Chriſt, are periſhed*, 1 Cor. 15. 17. 18. Of all the precious truths in the Book of God, we had need to preſerve this truth, and to be well skilled in the defending of this truth of *the reſurrection of Chriſt*. Some talk of a toleration of all Religions, and ſome deſire that the Jews may have free commerce amongſt us; it will then be time, as I think, to be well armed at this point. Let the ordinary Profeſſors of our times, who are of weak Judgments, and fiery Spirits, look to this point, leſt as now, when they cannot anſwer a Separatiſt, they turn Separatiſts; and when they cannot anſwer an Antinomian, they turn Antinomians, and when they cannot anſwer a Seeker, Quaker, Blaſphemer, they turn to them; ſo when they cannot anſwer the ſubtle Arguments of a Jew, they ſhould as eaſily turn Jews, and deny Chriſt, and the Reſurrection of Chriſt.

I mean not to enter into Controverſies; only I ſhall declare from what heads, Arguments of this nature may be drawn. As——

1. More generally from Gentiles Grants, Jews Confeſſions, Typical Inſtructions, Prophetical Predictions.

2. More ſpecially from theſe clear demonſtrations, that circumſtantially and ſubſtantially do prove this Chriſt to have riſen again.

1. The Arguments in general are——

1. From Gentiles grants: *Pilate* that condemned Chriſt, teſtified in a letter to *Tiberius Cæſar* that Chriſt was riſen again, and therefore *Tiberius* deſired the Senate to admit Chriſt into the number of their gods, which when they refuſed, *Tiberius* was incenſed, and gave free leave to all Chriſtans to profeſs Chriſtianity. And to the Gentiles *Sybylla* left written theſe very words, *He ſhall end the neceſſity of death by three days ſleep, and then returning from death to life again, he ſhall be the firſt that ſhall ſhew the beginning of reſurection to his choſen, for that by conquering death, he ſhall bring us life.*

Tertul. l. cont. Gent. Egeſippus. de vita & reſur. Chriſti.

2. For the Jews confeſſions; *Joſephus*, the moſt learned amongſt the latter Jews acknowledgeth, that *after Pilate had crucified him, he appeared unto his follwers the third day, acordingly as the Prophets had foretold.* The Scribes and Phariſees being aſtoniſhed with the ſudden news of his riſing again, confirmed by the Soldiers whom they ſet to watch, found no other way to reſiſt the ſame, but only by ſaying (as all the Jews do unto this day) that his Diſciples came by night, and ſtole his body, whiles the Soldiers ſlept: O ſtrange! if they were aſleep, how know they that his Diſciples ſtole away his body? and if they were not aſleep, how could a few weak fiſhers take away his body from a band of armed Souldiers?

Joſeph. Antiq. lib. 8. c. 9.

3. From typical inſtructions; ſuch was *Adam*'s ſleep, *Iſaac*'s lying upon the Altar, *Joſeph's* impriſonment, *Sampſon*'s breaking of the gates of *Gaza*, *David*'s eſcaping out of *Saul*'s hands, *Jeremy*'s delivearnce out of the pit, raiſing of the *Shunamites* child, of the widow of *Sarephtahs* ſon, of the Temple of *Solomon*, of *Jonah* from the deep; a thouſand of theſe types might be produced, which relate to this antitype, *Chriſt's reſurrection.*

4. From Prophetical predictions, *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption*, Pſal. 16. 10. *After two days he will revive us, in the third day he will raiſe us up*, Hoſ. 2.6. he will *raiſe us up* (*i. e.*) his Son united to us, or our fleſh aſſumed by his Son, *Thou art my Son, this day have I begotten thee*, Pſal. 2. 7. Acts 13. 33. *I laid me down and ſlept, I waked, for the Lord ſuſtained me*, Pſal. 3. 5. Above all, how plain was the propheſie of Chriſt himſelf, that *he muſt go to Jeruſalem, and ſuffer many things of the Elders, and the cheif Prieſts, and Scribes, and be killed, and be raiſed again the third day* Matth. 16. 21?

Pſal. 16. 10.
Hoſ. 6. 2.
Pſal. 1. 7.
Pſal. 3. 5.

2. The ſpecial Arguments are exceeding many, as, 1. The Angels Aſſertion, *He is not here, for he is riſen as he ſaid, come ſee the place where the Lord lay*, Matth. 28. 6. 2. The great Earthquake, *And behold there was a great earthquake, for the Angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door*, Matth. 28. 2.

Mat. 16. 21.
Mat. 28. 6.
Mat. 28. 2.

3. The Apparitions of raiſed bodies; and *the graves were opened, and many bodies of Saints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City, and appeared unto many*, Matth. 27. 52, 53.

Mat. 27. 52, 53.

4. The ſudden courage of the Apoſtles; whereas a little before they durſt not peep out of doors, they preſently after, compaſſed the whole world, and confidently taught, that *there was no other name given under heaven, whereby men may be ſaved, but the name of Jeſus*, Acts 4. 12. 5. The Martyrs ſuffering even for this truth. 6. The Adverſaries confeſſions even to this truth. 7. The *Jews* puniſhments even to this day, for not believing this ſaving truth. There is one *Rabbi Samuel*, who ſix hundred years ſince writ a Tract in form of an Epiſtle, to *Rabbi Iſaac*, Maſter of the Synogogue of the *Jews*; wherein he doth excellently diſcuſs the cauſe of their long captivity, and extreme miſery: And after that he had proved it was inflicted for ſome grevious ſin; he ſheweth that ſin to be the ſame which *Amos* ſpeaks of *For three tranſgreſſions of Iſrael, and for four, I will not turn away the puniſhment thereof, becauſe they ſold the righteous for ſilver*, Amos 2, 6. the ſelling of *Joſeph* he makes the firſt ſin; the worſhipping of the Calf in *Horeb* the ſecond ſin; the abuſing and killing of God's Prophets the third ſin; and the ſelling of *Jeſus Chriſt* the fourth ſin. For the firſt, They ſerved four hundred years in *Egypt*; for the ſecond, They wandred forty years in the wilderneſs; for the third, They were Captives ſeventy years in *Babylon*; and for the fourth, They are held in pitiful captivity even till this day. 8. The laſt Argument on which only I ſhall inſiſt, it is the ſeveral Apparitions that *Chriſt* made to others after his Reſurrection, ſome reckon them ten times, others eleven times, and others twelve times, according to the number of his twelve Appoſtles

Acts 4. 12.
Amos 2. 6.

1. He appeared unto *Mary Magdalen* apart. As a woman was the firſt inſtrument of death, ſo was a woman the firſt Meſſenger of Life; ſhe brought the firſt tidings of the Reſurrection of *Chriſt*, which is ſureſt Argument of man's Salvation.

Luk. 24. 34

2. He appeared to all the *Maries* together, as they returned homewards from the Sepulchre; never any truly ſought for *Chriſt*, but with theſe women they were ſure to find *Chriſt*.

3. He *appeared to Simon Peter alone*; was the firſt among men to whom he appeared, he firſt went into the Sepulchre, and he firſt ſaw him that was raiſed thence: he was called firſt, and he confeſſed *Chriſt to be the Son of God*, and therefore Chriſt

Mar.16.7. appears firſt to him; the Angel bade the women to *tell his Diſciples and Peter* (that is to ſay, and *Peter* eſpecially) *that he was riſen, and gone before them into* 1 Cor.15. 5. *Galilee.* Of this ſpeaks *Paul, He was firſt ſeen of Caiphas and then of the Twelve.*

4. He appeared to the two Diſciples journeying towards *Emmaus*; the name of the one was *Cleophas*; Theoph. Super Luk. and probable it is, the other was *Luke*, *who out of his modeſty concealed his own name*, ſaith *Theophilact*.

5. He appeared unto the ten Apoſtles, when the Luk.24. 33.v.36. Jo.20.24. doors were ſhut. Some controverſie there is in this, becauſe the Evangeliſt ſaith expreſly, that *the eleven Diſciples were gathered together,* ——— *and as they ſpake, Jeſus himſelf ſtood in the midſt of them.* Now *Judas* was hanged, and *Matthias* was not elected, and *Thomas Didimus* was not with them when Jeſus came: how then could he appear to eleven Apoſtles, conſidering at this time there were but eleven in all? —— Some ſay it is a certain number put for an uncertain: Others ſay, that the eleven might be together when the two Diſciples came, and when Jeſus came, *Thomas* might be abſent, and gone from amongſt them. And if the Text be viewed well, there is no contradiction in this ſaying. But I muſt not dwell on controverſial points.

Jo.20.26. 6. He appeared to all the Diſciples, *and Thomas was with them*; and then he ſhewed them his wounds, to ſtrengthen the weak faith of his wavering ſervants. *Thomas* would not have believed unleſs he had ſeen, and therefore Chriſt ſhews him the wounds of his body, that he might cure the wonnds of *Thomas*'s unbelieving ſoul.

7. He appeared to *Peter, and John, and James, and* Joh.21.2. *Nathanael, and Didimus, and two other Diſciples*, when they were a fiſhing at the Sea of *Tiberias*; there he proved the verity of his Deity by that miracle of the Ver.14. fiſhes; and the verity of his humanity by eating meat with them. *And this was the third time that he ſhewed himſelf* publickly and ſolemnly unto all, or to the moſt part of *his Diſciples*.

8. He appeared unto more than five hundred brethren at once; of this we read not in the Evangeliſts, 1 Cor.15. 6. but the Apoſtle *Paul* records it, *after that, he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are fallen aſleep.*

9. He appeared unto *James* the Brother of the Lord: (*i. e.*) the Couſin-german of Chriſt according to the Fleſh; he was called *James* the *Juſt*, in regard of his upright and innocent life. *Jerome* in his Book *De viris illuſtribus* tells us, that afore Chriſt's death this *James* made a Vow, that he would eat no bread till Chriſt was riſen again from the dead; and now Chriſt appearing to him, he commanded Bread and Meat to be ſet on the table; ſaying to 1 Cor.15. 7. *James, O my Brother, now riſe and eat for now I am riſen again from the dead.* Of this Apparition *Paul* makes mention: *After that he was ſeen of James.*

10. He appeared to the Eleven Diſciples, on Mount *Tabor* in *Galilee* And this *Matthew* intimates, when Jeſus Mat.28. 10,16,17. bade the woman *tell his Brethren that he was riſen, and that they ſhould go into Galilee, and there they ſhould ſee him*; and accordingly in *that Mountain where Jeſus had appointed them, they ſaw him, and worſhipped him.*

11. He appeared to all his Apoſtles and Diſciples upon Mount *Olivet* by *Jeruſalem*, when in the preſence of them all he aſcended up into Heaven. This mountain is expreſſed by *Luke* when after Chriſt's Aſcenſion it is ſaid, that *the Diſciples returned back to* Act.1.12. *Jeruſalem from the Mount called Olivet.*

12. He appeared unto *Paul* travelling unto *Damaſcus.* This indeed was after his forty days abode upon the earth. And yet this *Paul* mentions amongſt the 1 Cor.15. 8. reſt of his Apparitions, *and laſt of all he was ſeen of me alſo, as of one born out of due time.*

My meaning is not to ſpeak of all theſe Apparitions in order; for of ſome of them we are neither aſſured of the order, not of the time. But of the moſt conſiderable, and moſt edifying we ſhall treat.

Sect. 5. *Of Chriſt's Apparition to Mary Magdalen.*

ON the firſt day were many Apparitions: But I ſhall ſpeak only to one, or two, as related by the Evangeliſt *John.* Joh.20.1.

1. Chriſt appeared unto *Mary Magdalen* apart; *The firſt day of the week cometh Mary Magdalen, early, when it was yet dark, unto the Sepulchre, and ſeeth the ſtone taken away from the Sepulchre*; ſhe came whiles it was yet dark; ſhe departed from home before day, and by that time ſhe came to the Sepulchre, the Sun was about to riſe; thither come, ſhe finds the ſtone rolled away, and the body of Jeſus gone; upon this ſhe runs to *Peter* and *John* and tells them, *they have taken away the Lord out of the Sepulchre and we know not where they have laid him.* Then *Peter* and *John*, ran as faſt as they could to ſee, they looked into the Sepulchre, and not finding the body there, they preſently returned. By this time *Mary Magdalen* was come back, and howſoever the Diſciples would not ſtay yet ſhe was reſolved to abide by it, and to ſee the iſſue.

We find this apparition for our farther aſſurance, compaſſed, and ſet about with each needful circumſtance; here's the time when, the place where, the perſons to whom, the manner how he appeared, together with the conſequents after his apparition,

1. For the time when he appeared; *Now upon the* Joh.20.1. *firſt day of the week, very early in the Morning.* It was the firſt day of the week, the next day to their Sabbath; I ſhall ſpeak more particularly to this in the next apparition and it was *very early in the Morning*; the apparition was early, but *Mary*'s ſeeking Chriſt was ſo early, that it was yet dark; ſhe's going to the grave, when by courſe of nature ſhe ſhould have been in her bed: ſhe ſought him early whom ſhe loved intirely; giving us to learn that we ſhould ſeek Chriſt betimes, even *in the days of our youth*, that in Ecel 12.1. theſe firſt days of the week, we ſhould riſe up early to enquire after Chriſt; they that will not ſeek Chriſt until they have given over ſeeking other things, may Juſtly fear to miſs Chriſt. *Firſt ſeek the kingdom of* Mat.6,33. *God, and his righteouſneſs, and then* (ſaith Chriſt) *all other things ſhall be added unto you.*

2. For the place where he appeared, it was in the garden, where Chriſt was buried; in a garden *Adam* firſt ſinned, in a garden Chriſt firſt appeared; in a garden death firſt was threatned and deſerved, and in a garden life is reſtored, and conferred upon us; Chriſt makes choice of a garden both for his Grave and Reſurrection, and firſt Apparition, to tell us where we might ſeek him, if we have loſt him, *My beloved is gone down into his garden, to the beds of ſpices,* Cant.6.2. *to feed in the gardens, and to gather lillies*; that is Jeſus Chriſt is to be ſought and found in the particular aſſemblies of his people; they are the garden of his pleaſure, wherein are varieties of all the beds of renewed ſouls, there he walks, and there he feeds, and there he ſolaceth himſelf with thoſe fruits of Righteouſneſs, and new obedience, which they are able to bring forth to him. O there let us ſeek him, and we ſhall find him.

3. For the Perſon to whom he appeared; it was *Mary Magdalen*; ſhe that ſometimes lived a ſinful life, that was no better than a common Curtezan, now is firſt up to ſeek her Saviour. Let never any deſpair of mercy, that but hears of the converſion of *Mary Magdalen. Dionyſius* tells us, that *ſhe that was looſe and diſſolute in*

her youth, betook her ſelf in old age to a moſt ſolitary life; that ſhe ſequeſtred her ſelf from all worldly pleaſures in the mountains of Balma *full thirty years; in all which time ſhe gave her ſelf to meditation, faſting and praying.* The Luk,7 .47. Text tells us, that *much was forgiven her, and ſhe loved much.* Her love to Chriſt appears at this time, Joh.20. 11. *But Mary ſtood without at the Sepulchre weeping, and as ſhe wept, ſhe ſtooped down, and looked into the Sepulchre*: this Scripture we may call *a ſong of loves*, or if you will, *a ſong of degrees*; every word is ſtep, or degree of love more than other, As———

1. *Mary ſtood at the Sepluchre*; ſhe ſtood by the grave of Chriſt; it ſignifies her great love to Jeſus Chriſt, many would ſtand by him while he was alive, but to ſtand by him dead none would do it; thoſe we love moſt, we will wait on them living; or if they dye, we will bring them to the grave, and lay them in the grave, but there we leave them: —— only *Mary* chuſeth Chriſt's Tomb for her beſt home, and his dead corps for her chief comfort; ſhe praiſeth the dead more than the living, amd having loſt that light of the *Sun of righteouſneſs*, ſhe deſired to dwell in darkneſs, in the ſhadow of death.

2. *But*] *Mary ſtood, q. d.* others did not, but ſhe did: *Peter* and *John* were there even now, and when they could not find Jeſus, away they went, *but Mary went* not, ſhe ſtood ſtill; their going away commends her ſtaying behind; how many circumſtances may we obſerve in *Mary* ſetting out her love to Chriſt above them all? To the grave ſhe came before them; from the grave ſhe went to tell them; to the grave ſhe returns with them; and at the grave ſhe ſtays behind them. Certainly there was in *Mary* a ſtronger affection than either in *Peter*, or *John*; and this affection fixed her there, that ſhe could not ſtir; go who would, ſhe would not go, but ſtay ſtill. *But Mary ſtood without.*

3. *But Mary ſtood at the Sepulchre weeping*: This was love indeed, ſee how every word is a degree of love. But *Mary* ſtood there weeping; when Chriſt ſtood at *Lazarus*'s grave ſide weeping, the Jews ſaid then, *Behold how he loved him*; and may not we ſay the very ſame of *Mary*, *behold how ſhe loved him*, her very love runs down her cheeks, ſhe cannot think of *Jeſus* as loſt, but ſhe weeps; ſhe weeps for having loſt him whom ſhe loved; at firſt ſhe mourned for the departing of his ſoul out of his body, and now ſhe laments the taking his body out of the grave; at firſt ſhe mourned becauſe ſhe could not keep him alive, yet that ſorrow had ſome ſolace, in that ſhe hoped to have enjoyed him dead; but when ſhe conſiders that his life was loſt, and not ſo much as his body could be found, Oh ſhe weeps, and weeps The laſt office ſhe could do, was to anoint his body, and to bewail his death; and to that purpoſe ſhe comes now unto his grave; as ſometimes ſhe had waſhed his feet with her tears, now ſhe would ſhed them afreſh upon his feet, and head, and hands, and heart, and all; but when ſhe ſaw the grave open, and the body gone, and nothing of Chriſt now left her to morn over, ſhe weeps the more, ſhe weeps moſt bitterly; *But Mary ſtood there weeping.* 4. *And as ſhe wept, ſhe ſtooped down, and looked into the Sepulchre*, She did ſo weep as ſhe did ſeek withal; her weeping hindred not her ſeeking, ſhe ſought and ſought; to what purpoſe? that Chriſt is not in the tomb her own eyes have ſeen; the Diſciples hands have felt, the empty winding ſheet doth plainly avouch; John 20. 6,7. *Peter* and *John* had looked in before, nay, *They went into the Sepulchre, and ſaw the linnen cloaths lying, and the napkin that was about his head wrapt by it ſelf*; and yet for all this ſhe will be ſtooping down, and looking in; ſhe would rather condemn her own eyes of error, and both their eyes and hands of deceit; ſhe would rather ſuſpect all teſtimonies for untrue, than not to look after him whom ſhe had loſt, even there where by no diligence he could be found. *It is not enough for love to look in once.* You know this is the manner of our ſeeking, when we ſeek ſomething ſeriouſly; where we have ſought already, there we will ſeek again? we are apt to think we ſought not well, but if we ſeek again we might find it where we ſought; And thus *Mary* ſought, and when ſhe could think of no other place ſo likely to find Chriſt in as this, ſhe ſought again in this, ſhe will not believe her own ſenſes, ſhe would rather think that ſhe looked not well before, than ſhe will leave off looking. When things that are dearly effected, are gone and loſt, loves nature is never to be weary of ſearching, even the ofteneſt ſearched corners; there muſt ſtill be an haunt for hope. O love thinks it hath never looked enough! in the firſt verſe ſhe looked, *And ſaw the ſtone taken away from the Sepulchre*; and now again *ſhe ſtooped down, and looked into the Sepulchre.*

4. For the manner how he appeared; it was firſt by his Angels, and ſecondly by himſelf.

1. There was an apparition of Angels, ſhe ſeeth *two Angels in white, ſitting the one at the head, and the other at the feet where the body of Jeſus had layen.* I will John-20. 12, 13. not ſtay here, only for the opening of the words I ſhall anſwer theſe queſtions; As 1. What means the apparition of Angels; I anſwer, it is not only a preparation to Chriſt's apparition. *Maries* loſs muſt be reſtored by degrees; though ſhe ſaw not Chriſt at firſt; yet ſhe ſaw his Angels; it often pleaſeth Chriſt in the deſertions of his people, to come to them by degrees, and not at once, he comes firſt by his Angels; ſo it was at his birth, and ſo it is at his reſurrection. ———— But, 2. What do Angels in a Sepulchre? it is a place fitter for worms than Angels: we never read of Angels being in a grave before this time; they are bleſſed creatures, and is the grave a fit place for them? O yea! ſince Chriſt lay in the grave, that very place is a bleſſed place; Rev.14. 13. *Bleſſed are the dead, which dye in the Lord from henceforth. Precious in the ſight of the Lord is the death of his Saints.* Pſal 116. 15. But, 3. Who are the Angels in white. *Solomon* anſwers, that white is the colour of joy *Let thy garments be always white, and let thy head lack not ointment.* Eccleſ.9. 8. When Chriſt was transfigured his *Rayment was all white, no fuller in the earth could come near it*; Mark 9.3. and the Saints in Heaven are ſaid to *walk in white robes.* Pev.7.9. And here the Angels are *in white*, to ſignifie the joy had in Chriſt's reſurrection from the dead. ——— But, 4. Why are they one at the head and the other at the feet where the body of Jeſus had layen? Some anſwer, that as *Mary Magdalen* had anointed his head and feet, ſo at thoſe two places the two Angels ſit; as it were to acknowledg ſo much for her ſake. Others think it ſpeaks comfort to every one of us; if we are but in Chriſt, we ſhall go to our graves in white, and lye between two Angels, who are ſaid to guard our Bodies even dead, and to preſent them alive again at the day of the reſurrection.

But in this apparition we ſee further, a queſtion, and anſwer; 1. The Angels queſtion *Mary*, *Woman, why weepeſt thou?* May I, paraphraſe upon theſe words; it is as if they had ſaid, *O, Mary!* what cauſe is there for theſe tears? Where Angels rejoyce, it agrees not that a woman ſhould weep, thou couldſt before with a manly courage arm thy feet to run among ſwords when thou cameſt to the grave, and art thou now ſo much a woman that thou canſt not command thine eyes to forbear tears? *O woman, why weepeſt thou?* If thy Chriſt were here in his grave, under this Tomb-ſtone, we might think thy ſorrow for the dead enforced thy tears; but now that thou findeſt it a place of the living, why doſt thou ſtand here weeping for the dead? for if thy tears be tears of love, as thy love is acknowledged, ſo let theſe tears be ſuppreſſed; if thy tears be tears of anger, they ſhould not here have been ſhed, where all anger was buried; if thy tears be tears of ſorrow and duties to the dead, they are beſtowed in vain where the dead is now revived; and therefore, *O woman, why weepeſt thou?* would our eyes be dry, if ſuch eye ſtreams were behoveful for us? did not Angels alwayes in their viſible reſemblances repreſent their Lord's inviſible pleaſure; ſhadowing their ſhapes in the drifts of his intentions; as for inſtance, when God was incenſed they brandiſhed ſwords; when he was appeaſed, they ſheathed them in ſcabbards; when he would defend, they reſembled Soldiers; when he would terrifie, they took terrible forms; and when he would comfort, they carried mirth in their eyes, ſweetneſs in their countenance, mildneſs in their words, favour, and grace, and comelineſs in their preſence; why then doſt thou weep ſeeing us rejoyce? doſt thou imagine us to determine from our nature, or to forget any duty, whoſe ſtate is neither ſubject to change, nor capable of the leaſt offence? art thou more fervent in thy love, or more privy to the counſel of our eternal God, than we that are daily attendants at his Throne of glory? *O woman, why weepeſt thou?* Thus for Paraphraſe.

John 20, 13. 2. For her anſwer; *She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him:* Here was the cauſe of *Mary*'s tears; 1. *They have taken away my Lord.* 2. *I know not where they have laid him, q. d,* He is gone without all hope of recovery: for *they*, but I know not who, *have taken him away*, but I know not whither; and *they have laid him*, but I know not where; there *to do him*, but I know not what. O what a lamentable caſe is this! ſhe knows not whither to go to find any comfort; her Lord is gone, his life is gone, his ſoul is gone, his body is gone, yea gone, and carryed ſhe knows not whither; and do they ask her, *Woman, why weepeſt thou?* why, here's the cauſe, *They have taken away my Lord*, (*i. e.*) the dead body of my Lord, *and I know not where they have laid him. Where a little of Chriſt is left, and that is loſt, it is a lamentable loſs. Mary* had ſometimes a poſſeſſion of whole Chriſt, ſhe had his patience, ſhe heard his words; ſhe ſaw his Divinity in his Miracles, and in caſting ſeven Devils out of her own Body; but now ſhe had loſt all Chriſt, his preſence loſt, his Preaching loſt, his Divinity loſt, his Humanity loſt, his Soul loſt, and laſt of all his Body loſt. O what a lamentable loſs was this! *Mary* would now have been glad of a little of Chriſt; O ye Angels! fill but her arms with the dead body of Jeſus, and ſhe will weep no more; one beam of that Sun of Righteouſneſs would ſcatter all the clouds of *Mary*'s grief.

Queſt. But doth Chriſt ever leave his totally?

Anſ. I anſwer, not indeed, but only in apprehenſion. In deſertions a Chriſtian may to his own apprehenſion find nothing of Chriſt; and this was the Caſe of *Mary Magdalen:* or if Chriſt deſert a ſoul indeed, 1 Sam. 12. 22. and truth (for deſertions are ſometimes in apperance, and ſometimes real) yet never doth he forſake his own both really and totally: *The Lord will not wholly* Jer. 31. 3. *forſake his people, for his great Name ſake*; the acts of his love may be withdrawn, but his love is ſtill the ſame, it is an *everlaſting love*; thoſe acts which are Pſ. 84. 11. for well-being may be withdrawn, but his acts of love that are for being, ſhall never be removed. *No ſuch good things will God withhold from them that walk uprightly.* Or Chriſt may go away for a ſeaſon, but Iſa. 54. 7, 8. not for ever: *For a moment have I forſaken thee, but with great mercies will I gather thee; in a little wrath have I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the* Joh. 14. 18. *Lord thy Redeemer:* It was Chriſt's promiſe to his Diſciples, *I will not leave you comfortleſs, as Orphans, but I will come again:* Though his compaſſions may be reſtrained, yet they cannot be extinguiſhed; as the Sun ſets to riſe again, and as the tender Mother lays down her Child to take it up again, ſo deals Chriſt with his, only for the preſent it is a ſad thing; O it is a lamentable thing to loſe all Chriſt; though but in our own apprehenſions. To hear *Maries* complaints, *They have taken away my Lord, and I know not where they have laid my Lord*, it would make a flint to weep; methinks I hear her cry out, *O my Lord, What's become of Thee? Time was that my Soul was an encloſed Garden, and the cheifeſt of ten thouſands did walk in the ſhadow of the Trees; but now the Fence is down, my Love is gone, and Sharon is become a deſart: Time was that I ſat at the Feet of my Lord, and I received daily Oracles from his mouth, but now he hides himſelf and will not come at me; I pray, and he hears not, I hearken after him, but he ſpeaks not; I call, but he anſwers not. O my Lord, if I had never known thee, I could have lived without thee, but this is my miſery, not ſo much that I am without thee, as that I have loſt thee; many are well without thee, becauſe they never enjoy thee; the Children of beggars count it not their miſery that they are not Princes, but oh the grief when the children of Princes ſhall be turned to beggars! O my Lord, once I had thee, but now I have loſt thee; yea, I have loſt thee every jot, and peice, and parcel of thee; O ye Apoſtles! Where is the dead body of my Lord? O Sir Angel, tell me if you ſaw his torn, his macerated, crucified body? O grave! O death! ſhew me, is there any thing of Chriſt's body (though but a few dead aſhes) in your keeping? no no, all is gone; I can hear nothing of what I would hear; death is ſilent, the grave is empty, the Angels ſay nothing to the purpoſe, the Apoſtles are fled, and they, (I know not who) have taken away my Lord, and I know not where have laid him.*

2. After this, Chriſt himſelf appears; but firſt as unknown, and then as known: 1. As unknown, Joh. 20. 4, 15.1 *She returned her ſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. Jeſus ſaith unto her, Woman, Why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the Gardener, &c.* In this Apparition of Chriſt unknown, I ſhall only take notice of Chriſt's queſtion, and *Maries* inquiſition; his queſtion, is in theſe words, *Woman, Why, weepeſt thou? whom ſeekeſt thou?* 1. *Why weepeſt thou?* This very queſtion the Angels asked her before, and now Chriſt asks it again; ſure there is ſomething in it, and the rather we may think ſo, becauſe it is the firſt opening of his Mouth, the firſt words that ever came from him, after his riſing again. Some ſay that *Mary Magdalen* repreſents the ſtate of all mankind be this day, *viz. One weeping over the Grave of another, as if there were no hope:* and now at his Reſurrection Chriſt comes in with *weep not: Woman, Why weepeſt thou? q. d.* there is no cauſe of weeping now, Lo I am riſen from the dead, and am become the firſt-fruits of them that ſleep.

And yet we may wonder at the queſtion, why ſhould *Chriſt* demand of *Mary* why ſhe wept? but a while ſince, ſhe ſaw him hanging on a tree, with his head full of thorns, his eyes full of tears, his ears full of blaſphemies, his mouth full of gall, his whole perſon mangled and disfigured, and doth he ask her, *Woman, Why weepeſt thou*; ſcarce three days ſince ſhe beheld his arms and legs racked with violent pulls, his hands and feet bored with nails, his ſide and bowels pierced with a Spear, his whole body torn with ſtripes, and gored in blood: and doth he ask her, *Woman, Why weepeſt thou?* ſhe ſaw him on the Croſs yielding up his ſoul: and now ſhe was about to anoint his body, which was the only hope ſhe had alive: but his body is removed, and that hope is dead, and ſhe is left hopeleſs of all viſible help, and yet doth he ask her, *Woman, Why weepeſt thou?* O yes! though it may be ſtrange yet it is not a queſtion without cauſe, ſhe weeps for him dead, who was riſen again from the dead: ſhe was ſorry he was not in his grave: and for this very cauſe ſhe ſhould have been rather glad: ſhe mourns for not knowing where he lay, when as indeed, and in truth, he lay not any where: he is alive, and preſent, and now talks with her, and reſolves to comfort her: and therefore, *Woman, Why weepeſt thou*?

2. *Whom ſeekeſt thou*? ſhe ſeeks Chriſt, and Chriſt asks her, *Woman, whom ſeekeſt thou?* We may wonder at this alſo: if ſhe ſeek Chriſt, Why doth ſhe not know him? or if ſhe know Chriſt, Why doth ſhe ſeek him ſtill? O *Mary!* Is it poſſible thou haſt forgotten Jeſus? there is no part in the but is buſie about him, thy eye weeps, thy heart throbs, thy tongue complains, thy body faints, thy ſoul languiſheth, and notwithſtanding all this, Haſt thou now forgotten him? What, are thy ſharp eyes ſo weak ſighted that they are dazled with the Sun, and blinded with the Light? O yes! a ſhower of tears comes betwixt her and him, and ſhe cannot ſee him, or it may be, Luk. 24. 16. *Her eyes were holden that ſhe ſhould not know him*; or it may be he appeared ἑτέρᾳ μορφῇ *in ſome other ſhape*, ſuch as reſembled the Gardener, whom ſhe took him for; howſoever it was. *She ſaw Jeſus ſtanding, but knew not that it was Jeſus, and therefore ſaith Jeſus to her, Woman, Why weepeſt thou? whom ſeekeſt thou?* There is a double preſence of Chriſt, felt, and not felt; the preſence felt, is when Chriſt is graciouſly pleaſed to let us know ſo much, and this is an heaven upon earth. The preſence not felt, is that ſecret preſence, when Chriſt ſeems to draw us one way, and to drive another way. So he dealt with the Woman of *Canaan*, he ſeemed to drive her away, but at the ſame time he wrought in her by his Spirit an increaſe of Faith, and by that means drew her to himſelf. Thus may a Soul ſuppoſe Chriſt loſt, and ſeek and weep, and weep and ſeek, and yet Chriſt is preſent.

2. For *Maries* enquirie, *She ſuppoſing him to be the Gardener, Sir, If thou haſt born him hence, tell me where thou haſt laid him, and I will take him away.*

In the words we may obſerve, firſt her miſtake: Her ſpeech upon her miſtake.

1. Her miſtake, *She ſuppoſing him to be the Gardener*; O *Mary!* hath Chriſt lived ſo long, and laboured ſo much, and ſhed ſo many ſhowers of blood, to come to no higher preferment than a Gardener? This was a very great miſtake; and yet in ſome ſenſe, and a good ſenſe too, Chriſt might be ſaid to be a Gardener; As, 1. It is he that gardens all our ſouls, that plants in them the ſeeds of righteouſneſs; that waters them with the dew of grace, and makes them fruitful to eternal life. 2. It is he that raiſed to life his own dead body, and will turn all our Graves into a Garden-Plot, Iſa. 26. 19. *Thy dead men ſhall live together, with my dead body ſhall they riſe: awake and ſing ye that dwell in duſt for the dew is as the dew of herbs, and the earth ſhall caſt out the dead.* Beſides, there is a miſtery in her miſtake; As *Adam* in the ſtate of grace and innocency was placed in a Garden; and the firſt office allotted to him, was to be a Gardener; ſo Jeſus Chriſt appeared firſt in a garden, and preſents himſelf in a Gardener's likeneſs: And as that firſt Gardener was the Parent of ſin, the ruin of mankind, and the Author of death; ſo is this Gardener the ranſome for our ſins, the raiſer of our ruins, and the reſtorer of our life. In ſome ſenſe then, and in a Myſtery Chriſt was a Gardener: but *Maries* miſtake was in ſuppoſing him the Gardener of that only place; and not the Gardener of our ſouls. *Souls in deſertion are full of miſtakes, though in their miſtakes are ſometimes many myſteries.*

2. Her ſpeech upon her miſtake; *if thou haſt born him hence, &c.* we may obſerve,——

1. That her words to Chriſt are not much unlike the anſwer ſhe gave the Angels; only ſhe ſeems to ſpeak more harſh to Chriſt, than ſhe did to the Angels; to them ſhe Complains of others; *They have taken away my Lord*; but to Chriſt ſhe ſpeaks as if ſhe would Charge him with the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corpſes out of their places of reſt; *Sir, if thou haſt born him hence.* But pardon love, as it fears where it needs not; ſo it ſuſpects very often where it hath no cauſe; *When love is at a loſs; he, or any that comes but in our way, hath done it, hath taken him away.*

2. That ſomething ſhe ſpoke now to Chriſt which ſhe had not mentioned to the Angels. She ſaid not unto them, *tell me where he is*, but reſerved that queſtion for himſelf to anſwer, *Come, tell me where thou haſt laid him*, *q. d.* thou art privy to the place, and the Action of removing Chriſt my Lord; Oh how ſhe errs, and yet how ſhe hits the truth! Jeſus muſt tell her what he had done with himſelf; ſure it was firtteſt for his own ſpeech to utter, what was only poſſible for his own power to do.

3. That the concluſion of her ſpeech was a meer vant or flouriſh, *And I will take him away.* Alas poor woman! ſhe was not able to lift him up, there are more than one or two allowed to the carrying of a Corpſe; and as for his, it had more than an hundred pound weight of myrrhe and other odours upon it; ſure ſhe had forgotten that women are weak, and that ſhe her ſelf was but a woman; how was it poſſible that ſhe ſhould *take him away*? She could not do it; well, but ſhe would do it though; *there is no eſſay too hard for love*; ſhe exempts no place, ſhe eſteems no perſon, ſhe ſpeaks without fear, ſhe promiſes without condition, ſhe makes no exception, as if nothing were impoſſible that love ſuggeſteth: the darkneſs could not fright her from ſetting out before day; the Watch could not fear her from coming to the Tomb where Chriſt was laid: ſhe reſolved to break open the Seals, and to remove the ſtone, far above her ſtrength: and now her love being more incenſed with the freſh wound of her loſs, ſhe ſpeaks reſolutely, *I will take him away*, never conſidering whether ſhe could or no. Love is not ruled with reaſon, but with love: it neither regards what can be, nor what ſhould be: but what it ſelf deſireth to do.

4. That through all this ſpeech ſhe omits the principal verb, ſhe enquires for Jeſus, but ſhe never names him whom ſhe enquires after. She could ſay to the Angels, *they have taken away my Lord*: but now ſhe talks of one under the term of him, *if thou haſt born him hence, tell me where thou haſt laid him and I will take him away: him, him, him*: but ſhe never names *him*, or tells who he is: this is *ſolæcimus amoris*, an irregular ſpeech, but loves one dialect: *q d.* who *knows not him*? why all the *world* is bound to take notice of *him*; he is worthy to be the owner of all thoughts: and no thought in my conceit, can be well beſtowed upon any other than *him*. And therefore, Sir, Gardener, whoſoe're thou art, *if thou haſt born him hence*, thou knoweſt who I mean, thou canſt not be ignorant of whom I love; there is not ſuch another among the ſons of men; as the Pſalmiſt, *He is the faireſt among the children of men*; Pſal. 45. 2. or as the Spouſe, *He is the cheifeſt of ten thuſands*; and therefore tell me ſome news of *him*; of none but *him*: of *him*, and only of *him*. O tell me where thou haſt laid *him*, and I will take *him* away. *A ſoul ſick of love, thinks all the world knows her beloved, and therefore bound to tell her where he is*; the daughters of *Jeruſalem* were very ignorant of Chriſt *Cant.* 5. 9. and yet *I charge you, O daughters of Jeruſalem* (ſaid the ſpouſe) *if ye find my beloved, that ye tell him I am ſick of love.* Can. 5. 8.

2. Chriſt appears as unknown; *Jeſus ſaith unto her, Mary; ſhe turned her ſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter. Sorrow may endure for a night, but joy comes in the morning*; ſhe that hitherto had ſought without finding, and wept without comfort, and called without anſwer, even to her Chriſt now appears; and at his apparition theſe paſſages are betwixt them, firſt he ſpeaks unto her, *Mary*; and then ſhe replies unto him, *Rabboni*, which is to ſay, *Maſter*.

1. He ſpeaks unto her, *Mary!* it was but a word, but O what life? what Spirit? what quickening and reviving was in the word? the voice of Chriſt is powerful; *If the Spirit of Chriſt come alone with the Word, it will rouſe hearts, raiſe ſpirits, work wonders.* Ah poor *Mary*, what a caſe was ſhe in before Chriſt ſpake unto her? ſhe ran up and down the Garden, with *O my Lord, where have they laid my Lord?* but no ſooner Chriſt comes, and ſpeaks to her by his Spirit, and with power, but her mind is enlightened, her heart is quickned, and her ſoul is revived. Oh ſerve here the difference betwixt the Word of the Lord, and the Lord ſpeaking that word with power. and Spirit; we find ſometimes the hearts of Saints are quickned, fed, cheriſhed, healed, comforted in the uſe of the means; and ſometimes again they are dead, ſenſleſs, heavy, and hardned; nay which is more, the very ſame truth which they hear at one time, it may be affects them, and at another time it doth not; the reaſon is, they hear but the Word of the Lord at one time, and they hear the Lord himſelf ſpeaking that word at another time. *Mary* heard the Word of the Lord by an Angel, *Woman, why weepeſt thou?* but her tears dropped ſtill; ſhe heard again the Word of the Lord by Chriſt himſelf, *Woman, why weepeſt thou?* and yet ſhe weeps, and will not be comforted; but now Chriſt ſpeaks, and he ſpeaks with power, *Mary!* and at this word her tears are dried up, no more tears now, unleſs they be tears for joy. And yet again, obſerve the way how you may know and diſcern the effectual voice of Jeſus Chriſt; if it be effectual, it uſualy ſingles a man out: yea, though it be generally ſpoken by a Miniſter, yet the voice of Chriſt will ſpeak particularly to the very heart of a man, with a marvelous kind of Majeſty and Glory, ſtampt upon it, and ſhining in it. Take an humble, broken, drooping Spirit, he hears of the free offer of grace and mercy in Jeſus Chriſt. but he refuſed the offers; he hears of the precious promiſes of God in Chriſt, but he caſts by all promiſes, as things that are generally ſpoken and applied by man; but when the Lord comes in, he ſpeaks particularly to his very heart, he meets with all his objections, that he thinks, *this is the Lord, and this is to me.* Thus *Mary* before heard the voice of an Angel, and the voice of Chriſt, *Woman, why weepeſt thou?* it was a general voice, no better title was then afforded, but *Woman*; thou weepeſt like a woman; *O woman*, and too much a *woman, why weepeſt thou?* But now Chriſt comes nearer, and he ſingles her out by her very name, *Mary!* Oh this voice came home, he ſhewed now that he was no ſtranger to her, he knew her by name: as ſometimes God ſpake to *Moſes, Thou haſt found grace in my ſight, I know thee by name.*
Exod. 33. 17. Why how ſhould this voice be ineffectual? Oh now it works! now ſhe knows Chriſt; which before ſhe did not; and indeed this is the right way to know Chriſt, to be firſt known of Chriſt. *But now* (ſaith
Gal. 4. 9. the Apoſtle) *after that ye have known God* (and then he corrects himſelf) *or rather are known of God*; for till he know us, we ſhall never know him aright. Now her dead ſpirits are raiſed, which before were benummed; aud no marvel that with a word he revived her ſpirits, who with a word made the World, and even in this very word ſhewed an omnipotent power. *The Gardiner had done his part* (ſaith one) *in making her all green on a ſudden.* But even now her body ſeemed the hearſe of her dead heart, and her heart the coffin of her dead ſoul; and ſee how quickly all is turned out and in a new world now; now; Chriſt's Reſurrection is *Mary Magdalens* reſurrection too; on a ſudden ſhe revives, raiſed (as it were from a dead and drooping, to a lively and cheerful ſtate

2. *She ſaid unto him, Rabboni, which is to ſay, Maſter.* As ſhe was raviſhed with his voice, ſo impatient of delay ſhe takes his talk out of his mouth, and to his firſt and only word, ſhe anſwer'd but one other, *Rabboni, which is to ſay, Maſter.* A wonder that in this verſe but two words ſhould paſs betwixt them two; but ſome give this reaſon, that *a ſudden joy rouzing all her paſſions, ſhe could neither proceed in her own, nor give him leave to go forward in his ſpeech.* Love would have ſpoken, but fear enforced ſilence; hope framed words, but doubt melts them in the paſſage; her inward conceits ſerved them to come out, but then her voice trembled, her tongue faltered, her breath failed; why ſuch is the eſtate of them that are ſick with a ſurfeit of ſudden joy; her joy was ſo ſudden, that not a word more could be ſpoken, but *Rabboni, which is to ſay, Maſter.* Sudden joys are not without ſome doubts or tremblings; when *Jacob* heard that his ſon *Joſeph* was alive, *his heart fainted*, he was even aſtoniſhed at ſo good a news; when God reſtored the *Jews* out of Captivity, they could think of it no otherwiſe than as *a dream*; when *Peter* was by an Angel delivered out of priſon, he took it only for a *viſion* or apparition, and not for truth; when Chriſt manifeſted his Reſurrection to his Diſciples, it is ſaid, that *for very joy they believed not*; their fears (as it were) kept back, and queſtioned the truth of their joys. As in the Sea when a ſtorm is over, there remains ſtill and inward working and volutation; even ſo in the mind of man, when its fears are blown over, and there is a calm upon it, there is ſtill a *motus trepidationis*, a motion of trembling, or a kind of ſolitius jealouſie of what it enjoys. And this might be *Mary Magdalen's* eaſe; though ſhe ſuddenly anſwered Chriſt, upon the firſt notice of his voice, yet becauſe the novelty was ſo ſtrange, his Perſon ſo changed, his preſence ſo unexpected, and ſo many miracles were laid at once before her amazed eyes, ſhe found (as it were) a ſedition in her thoughts; her hope preſumed beſt, but her fear ſuſpected it to be too good to be true; and while theſe enterchange objections and anſwers, ſhe views him better; but for the preſent cannot ſpeak a word more, ſave this, *Rabboni, which is to ſay, Maſter.*

Gen. 45. 26.

Pſ. 126. 1.

Acts. 12. 9.

Luk. 24. 41.

5. For the conſequents after this apparition, Jeſus ſaith unto her, *Touch me not, for I am not yet aſcended to my Father; but go to my brethren and ſay unto them, I aſcend unto my Father and to your Father; and and to my God and your God.* Joh. 20. 17.

In theſe words we may obſerve, a prohibition and a command; the prohibition, *Touch me not*; the command, *but go to my Brethren, and ſay unto them*, &c.

1. *Touch me not.* It ſeems *Mary* was now fallen at his ſacred feet, ſhe was now ready to kiſs with her lips his ſometimes grievous, but now moſt glorious wounds. *Such is the nature of love, that it covets not only to be united, but if it were poſſible, to be transformed out of it ſelf, into the thing it loveth.* *Mary* is not ſatisfied to ſee her Lord, nor is ſhe ſatisfied to hear her Lord, but ſhe muſt touch him, embrace his feet, and kiſs them with a thouſand kiſſes; Oh how ſhe hangs, and clings about his feet! or at leaſt, how ſhe offers to make towards him, and to fall upon him! —but on a ſudden he checks her forwardneſs, *touch me not.*

What a myſtery is this! *Mary* a ſinner touched him, and ſhe being now a Saint, may ſhe not do ſo much ſhe was once admitted to anoint his head, and is ſhe now unworthy to touch his feet? what meant Chriſt to debar her of ſo deſired a duty? ſhe had the firſt ſight of Chriſt, and heard the firſtwords of Chriſt after his reſurrection, and muſt ſhe not have the privilege of his firſt embracing? there is ſomething of wonder in theſe words; and it puts many to a ſtand; and many an interpretation is given to take off the wonder; I ſhall tell you of ſome of them, though for my part I ſhall cleave only to the laſt.

1. Some think that *Mary* not only eſſayed to kiſs his feet, but to deſire the fulfilling of the promiſe of the Spirit of Chriſt; this promiſe Chriſt made to his Diſciples at his laſt Supper, *I will ſend you the Comforter*; and ſhe expected it to be now performed after his Reſurrection: to which Chriſt anſwered, that he would not then give the Spirit unto her, for that as yet he was not aſcended into heaven; whence the Spirit ſhould come, *q. d.* forbear *Mary*; if this be the meaning of thy complement, hands off, O touch me not; *for I am not yet aſcended to my Father.*

Ioh. 6. 7.

Quia nondum ſanctum ſpiritum miſerat ideo a tactu ſuo Mariam prohibebat, dicens nondum aſcendi in cœlum, unde ipſe per me ſpiritum ſanctum ad vos mittit Cyril *l.* 12. in Johan. *c.* 50.

2. Others think that *Mary* was forbidden to touch, becauſe of her unbelief: ſhe had not the leaſt thought till juſt now that Chriſt was riſen, or that he ſhould aſcend; and therefore ſhe deſerved not the leaſt favour at his hands. *q. d. Touch me not, for in thy faith I am not riſen, nor ſhall I aſcend unto my Father; thou complaineſt of men, they have taken away my Lord, thou ſeekeſt for the living amongſt the dead, and therefore thou art unworthy of a touch, or any approach*: *O touch me not.*

Noli me tangere,? quia in fide tua nondum reſurrexi, & ad gloriæ ſtatum perveni Hieronym. Epiſt. 95. *c. ad Hedibiam.*

3. Others think that Chriſt forbad *Mary*'s touch, becauſe ſhe looked upon it as the moſt manifeſt confirmation of her faith touching Chriſt's Reſurrection. There was a more ſure and certain evidence of this thing than touching or feeling, and the diſcovery of that was to be after his Aſcenſion, when the Holy Ghoſt ſhould be given, *q. d. Touch me not, for I would not have my reſurrection chiefly approve by the Judgment of ſenſe; rather expect a while, till I aſcend to my Father in heaven, for then I will ſend the Holy Ghoſt, and he ſhall declare the truth and certainty of my reſurrection far ſurer and better,*

Noli me tangere, noli meam reſurrectionem judicio ſenſuum comprobare; ſed parumper expecta tempus meæ aſcenſionis & miſſionis ſpiritus ſancti, & tunc longe melius & tenacius percipies veritatem reſurrectionis meæ, quam modo me contingens. Bernard Serm. 28. *in Cant.*

4. Others think that this touch was forbidden, that Chriſt might ſhew his approbation of chaſtity, and ſanctity, and inward purity: *Mary* was now alone with Chriſt, and that he might give an example of moſt pure chaſtity, he forbids her touch, which afterwards in preſence of others he admits her, and other women too; for ſo it is ſaid, * *that they came and held him by the feet, and worſhiped him.* And to this expoſition the reaſon affixed doth well agree, *for I am not yet aſcended to my Father*, *q. d.* for an example of Holy chaſtity, touch me not now, but hereafter in heaven I will give thee leave; when men and women ſhall be as the holy Angels, and ſhall neither marry, nor be given in marriage, then mayeſt thou touch; there will be no need of the like example then as now; *then I will not forbid thee; but till then, eſpecially if thou art alone, Oh touch me not!*

Ut oſtenderet manifeſtam caſtitatem, & ſanctimoniam per ſanctificationem, dixit Mariæ, ne me attingas. Epiphan. hæreſis 26. *prope finem.*

* Mat. 28. 9.

5. Others think that *Mary* too much doated upon that preſent condition of Jeſus Chriſt; ſhe looked upon it as the higheſt pitch of Chriſt's exaltation; ſhe deſired no more happineſs than to enjoy him in that ſame condition wherein now ſhe ſaw him; and thereupon ſaid Chriſt, *touch me not, for I am not yet aſcended*; *q. d.* O *Mary* fix not thy thoughts ſo much upon my preſent condition, in as much as this is not the higheſt pitch of my exaltation; I am not as yet attained to that, nor ſhall I attain to it until I aſcend; the degrees of my exaltation are firſt my Reſurrection. 2. My Aſcenſion. 3. My Seſſion at God's right hand; but that is not yet.

6. Others think that *Mary* carried it with too much familiarity towards Chriſt; ſhe looked upon Chriſt as ſhe did formerly, ſhe had not that reverence or reſpect of Chriſt as ſhe ought to have had; ſhe differenced not the mortal ſtate of Chriſt from his new glorified ſtate after this reſurrection, whereas with him the caſe was quite altered; he is riſen in a far otherwiſe condition than he was, for now his corruptible hath put on incorruption, and his mortal hath put on immortality, he died in weakneſs and diſhonour, but he is riſen again in power and glory; and as in another ſtate, ſo to another end, he was not now to ſtay upon earth, or to converſe here any longer, but to aſcend up into heaven, *q. d.* though I be not yet aſcended to my Father, yet I ſhall ſhortly aſcend; and therefore meaſure not thy demeanor towards me by the place where I am, but by that which was due to me; and then thou wilt rather with reverence fall down afar off, than with ſuch familiarity ſeem to touch me: Thus *touch me not.*

Ne priſtina illa familiaritate, qua eum incarne mortalem intuebatur, pertractaret, judicans poſt reſurrectionem & gloriam reverentius, & gravius cum illo agendum eſſe. Chryſoſt. Hom. 58. *in Johan.*

7. Others think this prohibition was only for that time, and that becauſe he had greater buſineſs for her in hand, Chriſt was not willing now to ſpend time in complements, but to diſpatch her away upon that errand, *Go to my Brethren, &c.* And the reaſon following ſuits with this Comment, *for I am not yet aſcended to my Father*, *q. d.* thou needeſt not ſo haſtily to touch me now, *for I am not yet aſcended*; though I be going, yet I an not gone, another time will be allowed, and thou maiſt do it at better leiſure, only forbear now; and the firſt thing thou doſt, *go to my brethren*; it will do them more good to hear of my riſing, than it will do thee good to ſtand here touching, and holding, and embracing; and therefore in this reſpect, now *touch me not.*

Chriſtus non aliud prohibuit Magdalenæ, quam ne nimium temporis abſumeret, prout ea ſolebat, ad pedes ejus, ſed quam citius inde ſe expediret, ut de ejus reſurrectione certiores faceret fratres ſuos? Card. Tolet. *ſup.* Cap. 20. Joh.

8. Others think, that Chriſt in theſe words meant to wean her from all ſenſual touching, and to teach her a new and Spiritual touch by the hand of faith; and to this ſenſe the reaſon agrees well, *for I am not yet aſcended*, or, I ſhall quickly aſcend unto my Father; till Chriſt was aſcended ſhe might be touching with a ſenſual touch, but that would neither continue nor do her any good; but if ſhe would learn the Spiritual touch; no aſcending could hinder that; one that is in heaven might be touched ſo; and hence it is, that if now we will but ſend up our faith, we may touch Chriſt to this day, and there will vertue come out of him. It was Chriſt's care to wean *Mary* from the comfort of his external preſence, and to teach her how to embrace him by a true and lively faith: he was not long to be ſeen in his viſible ſhape, being ſhortly to aſcend unto his Father; and therefore the main buſineſs was to learn that touch, that would both continue and do her good to their ſouls health. And I believe for this very cauſe, Chriſt would not ſtay long with any of his Diſciples

Chriſtus loquitur de tactu, & de aſcenſione, non corporali, ſed ſpirituali. Ex inde *Magdalene a Chriſto Domino illuminata fuit, ut deinceps non ſolum crederet, ſe d& alias feminas ad credendum inſtrueret* vid. Aug. Tract. 21. Joh Serm 60. de verbis Domini, & 252. & 155. de tempore Ambroſ. Luc. Ultim, & lib. de Iſaac. & anima, c. 5. & Ser. 58.

at any time; he only appeared to manifeſt himſelf, and ſo prove his Reſurrection, and then to wean them from all ſenſual and carnal touching, he would quickly have been gone. Obſerve, that *a Spiritual touch of Chriſt by faith, is that which Chriſt prefers before all touches*: it is the Apoſtle ſaying, *Henceforth know we no man after the fleſh, yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more*. The words have a double interpretation; As, 1. *Henceforth know we him no more*; if we had any earthly, carnal thoughts of Chriſt like unto the reſt of the *Jews*, that he, as the King of *Iſrael*, ſhould begin an earthly Temporal Kingdom, and that we ſhould enjoy all manner of earthly carnal privileges; as honour, riches, power, yet now we know him no more, we have put off all ſuch carnal imaginations of his Kingdom. Or, 2. *Henceforth know we him no more*; we ſtand no longer affected towards Chriſt after any merely humane, civil, or natural manner of affections, ſuch as thoſe bear to him who converſed with him before his Reſurrection; but altogether in a Divine and Spiritual manner, agreeable to the ſtate of glory; whereunto he is exalted. Some vilified the Miniſtry of *Paul*, below that of the reſt of the Apoſtles, becauſe he had not been converſant with Chriſt in the fleſh; to which *Paul* anſwers, away with this fleſhly knowledg, *Henceforth know we no man after the fleſh*; our way to deal with Chriſt is in a Spiritual manner, yea the bleſſing is upon this manner, and not on that; *Bleſſed are they that have not ſeen and yet have believed*. It is ſaid of *Mary* his mother, that ſhe had a double conception of Jeſus Chriſt, one in the womb of her body, another in the womb of her ſoul; the firſt indeed was more miraculous, the ſecond more beneficial: that was a privilege ſingular to her ſelf, but this was her happineſs common to all the choſen; it is the work of the inward man that God accepts; a Spiritual touch of Chriſt by faith is that which Chriſt prefers before all touches.

2. *But go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God, and your God*, this was the command of Chriſt; inſtead of touching him, ſhe muſt go with a meſſage to his Apoſtles, and this was more beneficial both to her and them. The firſt Preacher of this Reſurrection (beſides the Angels) was *Mary Magdalen*; ſhe that before had ſeven Devils caſt out of her, had now the holy Spirit within her; ſhe that was but a woman, is now by Chriſt made an Apoſtle; *Apoſtolorum Apoſtola*, for to them ſhe was ſent, and the meſſage ſhe was to deliver, it was *Chriſt's riſing and aſcending*; and what were they but the Goſpel, yea the very Goſpel of the Goſpel? this was the firſt Sermon that ever was made by any mortals of Chriſt's Reſurrection; and this her fact had ſome reference unto *Eves* fault; a woman was the firſt meſſenger of this our joy, becauſe a woman was the firſt miniſter of that our ſorrow.

But what means he to ſpeak of the Aſcenſion, when as yet we are but upon the Reſurrection, I ſuppoſe this was to prevent their miſtake, who might have thought, if Chriſt be riſen, why then we ſhall have his company again as heretofore; no ſaith Chriſt, I am not riſen, to make any abode with you, or to converſe with you on earth as formerly; my riſing is in reference to my aſcending, look how the Stars no ſooner riſe, but they are immediately in their aſcendent: ſo Chriſt is no ſooner riſen, but he is preſently upon his aſcending up.

But whither will he aſcend? *to his Father, and our Father*; *to his God, and our God*. Every word is a ſtep, or round of *Jacob's* Ladder; by which we may aſcend up into heaven: As, 1. *Father* is a name of much good will: there is in it bowels of compaſſion. Oh what tenderneſs is in a Father? and yet many a Father wants good means to expreſs his good will unto his Child; now therefore *God* is added, that he may not be thought to be defective in that way; Oh Bleſſed meſſage! this is the voice of a Father to his Son: *all that I have is thine*. Now if this Father be alſo God, and if all that is God's to be alſo ours, what can we deſire more than all that God hath; or all that ever God was worth? Oh but here's the queſtion, whether his Father and God be alſo ours? that he is Chriſt's Father, and Chriſt's God, is without all queſtion; but that his Father ſhould be our Father, and that his God ſhould be our God, this were a Goſpel indeed; O then what a Goſpel is this, *Go to my brethren, and ſay unto them, that our relations and intereſts are all but one*; *the ſame Father that is mine is theirs, and the ſame God that is mine is theirs*; his relations are made ours, and our relations are made his interchangeably. No wonder if *Luther* tells us that the beſt Divinity lay in Pronouns; for as there is no comfort in heaven without God, and no comfort in God without a Father there, ſo neither is there comfort in Father, Heaven, or God, without *ours*, to give us a property in them all, O the bleſſed news that Chriſt tells *Mary* and that *Mary* tells us, *I aſcend to my Father, and your Father, to my God, and your God*. Oh what dull hearts have we that are not more affected with this bleſſed news? no ſooner was Chriſt riſen from the dead, but he takes care in all haſt to appear to *Mary*; and no ſooner he appears to her, but he ſends her away in all haſt to others; *go to my brethren, and tell it them*: he would both have *Mary* and the reſt of his Apoſtles to hear of his loving-kindneſs betimes in the morning; why alas! they had for ſome days been amazed with ſorrow and fear, but now he provides for their joy; and no ſooner they heard the news, but *they joy according to the joy in harveſt, and as men rejoice when they divide the ſpoil* Chriſt's Reſurrection was a cauſe of unſpeakable joy to them? how is it that we here the ſame *glad tidings*, and yet we are no more affected with them? come Chriſtians, ſith the occaſion extends to us, and is of equal concernment to us, let us turn our hearts to this Key; that, as upon Chriſt's abſence, we may *Weep with them that weep*; ſo upon his return, we may ſpring out in joy, *and rejoice with them that rejoice*. So much of the firſt Apparition.

Luk.15. 31.

Iſa.9.3.

Sect. 6. *Of Chriſt's Apparition to his ten Diſciples.*

ON this day ſome reckon five Apparitions; but of them five, as we have ſeen the firſt, ſo I ſhall now only take notice of the laſt. *Then the ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the Diſciples were aſſembled for fear of the Jews, came Jeſus, and ſtood in the midſt, and ſaith unto them, Peace be unto you; and when he had ſo ſaid, he ſhewed unto them his hands and his feet.* In theſe words we have the Apparition of Chriſt, with all its circumſtances.

Joh.20. 19,10.

As, 1. When he appeared.
2. Where he appeared.
3. To whom he appeared.
4. How he appeared.

So neceſſary was it to confirm this point, that not a needful circumſtance muſt be wanting. And firſt is laid down the time; *then the ſame day at evening, being the firſt day of the week*.

How exact is the Evangeliſt in this circumſtance of time? it was *the ſame day*, the ſame day *at evening*; and yet leaſt the day might be miſtaken, it was the ſame day at evening, *being the firſt day of the week*. 1. It was *the ſame day*, (*i. e.*)

the very day of riſing; he could not endure to keep them in long ſuſpence; the Sun muſt not down, before the Sun of Righteouſneſs would appear. *The ſame day* that he appeared to *Peter*, to the two Diſciples going to *Emmaus*, to the woman coming to the Sepulchre, and to *Mary Magdalen*, as we have heard; the very ſame day he appears to the Ten. Oh what a bleſſed day was this; it was the day of his Reſurrection, and the day of theſe ſeveral Apparitions.

2. It was the ſame day at *evening*. Both at morn, noon, and evening Chriſt ſhewed himſelf alive by many infallible proofs. Early in the morning he appeared to *Mary*, and preſently after to the three *Maries*, who touched his feet, and worſhipped him. About noon he appeared to *Simon Peter*; in the afternoon he travelled with two of his Diſciples almoſt eight miles, to the Caſtle of *Emmaus*; and in the evening of the ſame day he returned inviſible from *Emmaus* to *Jeruſalem*. At all times of the day Chriſt is prepared, and preparing grace for his people.

3. It was the ſame day at evening, *being the firſt of the week* Τῇ μιᾷ τῶν σαββάτων, that is, in one of the Sabbaths; but the *Greek* words are an Hebraiſm, and the *Hebrews* uſe often by *one* to ſignifie *the firſt*, as in *Gen.* 1, 5. *the evening and the morning were one day* (*i. e. the firſt day*. And whereas the *Greek* ſounds *one of the Sabbaths*, τῶν σαββάτων, it muſt be underſtood either properly, for *Sabbaths*, or elſe figuratively ſignifying *the whole week*; and this acception was uſual with the *Jews* ſo the Evangeliſt brings in the Phariſee ſpeaking Νηστεύω δὶς τοῦ σαββάτου, *I faſt twice in the Sabbath*, (*i. e.*) in the week; for it is impoſſible to faſt twice in one day; and hence the Tranſlator renders it thus, *primo die hebdomadis, on the firſt day of the week.* In which is a diſcovery of his mercy; Chriſt took no long day to ſhow himſelf to his Apoſtles, nay he took no day at all, but *the very firſt day.* When *Joſeph* ſhewed himſelf unto his Brethren, he would not do it at firſt, and yet he dealt kindly, and very kindly with them; O but Chriſt's kindneſs is far above *Joſeph's*; for on the firſt day of the week, the very ſame day that he roſe from dead he appears unto them. Thus for the time.

Luk. 11. 12.

2. For the place, it is laid down in this paſſage, *where the Diſciples were aſſembled.* Now if we would know where that was, the Evangeliſt *Luke* ſpeaks expreſly, it was in *Jeruſalem*; but in what houſe of *Jeruſalem*, it is unknown; only ſome conjecture that it was in the houſe of ſome Diſciple, wherein was an upper room: This upper room according to the manner of their buildings at that time, was the moſt large and capacious of any other, and the moſt retired and free from diſturbance, and next to Heaven, as having no room above it. *Mede* tells us expreſly, this was the ſame room wherein Chriſt celebrated the Paſſover, and inſtituted the Lords-Supper, and where on the day of his Reſurrection he came, and ſtood in the midſt of his Diſciples, the doors being ſhut; and where eight days after, *the Diſciples being within*, he appeared again to ſatisfie the incredulity of *Thomas*; and where the Apoſtles met after Chriſt was aſcended. *Then returned they unto Jeruſalem from the Mount called Olivet ---- and when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and the reſt*, If this be true, it ſhould ſeem that this ὑπερῷον, this upper room firſt conſecrated by Chriſt at this Inſtitution and Celebration of the Lords-Supper, was thenceforth devoted to be a place of Prayer, and holy Aſſemblies; and for certain the place of the ὑπερῷον was afterwards incloſed with a godly Church, known by the name of the *Church of Sion*; to which *Jerome* made bold to apply that of the Pſalmiſt, *The Lord loveth the Gates of Sion, more than all the dwellings of Jacob.*

Luk. 24. 33.

Mede of *Churches.*

Joh. 20. 26.

Act. 1. 12, 13.

Nicephor. l. 8. *Et hiſt. cap.* 30.

Pſal. 87. 2.

Jer.: in Epitaphio Paulæ Epiſt. 27.

Now of this upper room *the doors* are ſaid to be *ſhut*, and the reaſon, by way of adjunct, is *for fear of the Jews*; they were ſhut up as men invironed and beleaguered with enemies; and here a queſtion is raiſed, whether *Chriſt* could enter, *the doors being ſhut?* The Text is plain, that he came in ſuddenly and becauſe of his ſudden preſence (the doors being ſhut) *they were terrified, and affrighted, and ſuppoſed that they had ſeen a ſpirit.* The Ancients ſpeaking of it, tells us, that *he entered while the doors were ſhut, and yet he was no phantaſme, but he had a true body conſiſting of fleſh and bones.* Now how ſuch a body conſiſting of craſs parts ſhould enter into the room, and no place at all open, is a great queſton; but 'tis generally anſwered, *that it was by miracle.* As by miracle he walked on the Sea, *Matth.* 10. 25. and as by miracle he vaniſhed out of their ſight, *Luke.* 24. 31. ſo by miracle he came in, *the doors being ſhut.* I know it is againſt the nature of a body, that one ſhould paſs through another, both bodies remaining entire; and it is an axiome in Philoſophy, *that penetration of Bodies is utterly impoſſible*; yet for my part, I ſhall not diſpute the power of the Almighty; this anſwer is enough for me to all the objections either of *Papiſt* or *Lutherans*, that the *creature might yield to the Creator, and the Creator needed not to paſs through the Creature*; Chriſt came in when the doors were ſhut, either cauſing the doors to give place, the Diſciples not knowing how; or elſe altering the very ſubſtance of the doors, that his body might paſs through them without deſtruction. I know not but he that thickened the waters to carry his body, might alſo attenuate the doors to make way for his Body.

Luk. 24. 37.

Aug. Serm. 59.

Aug. in Ser. paſch. juſt. queſt 17. *Qui intravit per oſtia clauſa non erat phantaſma, &c. Chryſt.*

3. For the Perſons to whom he appeared, they were his Diſciples; they that were ſhut up in a Conclave, not daring to ſtep out of Doors for fear of the *Jews*, to them now Chriſt appeared. It is Chriſt's uſual courſe to appear to them who are full of Fears and Griefs, and moſt in Dangers; *when thou paſſeſt through the waters I will be with thee, and through the Rivers they ſhall not overflow thee; yea tho I walk through the valley of the ſhadow of death, I will fear no evil (ſaith David) for thou art with me.* He was with *Joſeph* in Priſon, with *Jonas* in the Deep, with *Daniel* in the Lions den, with the three Children in the fiery Fornace, *Lo I ſee four men (ſaith Nebuchadnezzar) walking in the midſt of the fire, and the form of the fourth is like the Son of God.* And thus he was with *Paul* when he ſtood before *Nero*, *tho all men forſook me, yet Chriſt the Lord ſtood by me, and ſtrengthened me.* And do not his Apparitions this day ſpeak thus much? When *Mary* was full of Grief, then Chriſt appeared to her; when the two Diſciples travelling towards *Emmaus*, talking together of all thoſe things which had happened, and *were ſad*, then Chriſt appeared to them. And when all the Apoſtles were afraid of the *Jews*, and therefore ſhut the Doors that none might enter, then Chriſt appeared to them; they were his Diſciples, his ſad, diſtracted, timerous Diſciples, to whom Chriſt appeared.

Iſa. 43. 2.

Pſal. 23, 4

Dan. 3. 24

2 Tim. 4. 16, 17.

4. For the manner how he appeared; it appears in theſe paſſages, 1. *He ſtood in the midſt.* 2. *He ſaid peace be unto you.* 3. *He ſhewed unto them his hands and his ſide.*

1. *He ſtood in the midſt.* Herein he repreſents himſelf as a common good; things placed in the midſt are commom; and he ſtands in the midſt as a common Saviour: and hence it is that our Faith is called a common Faith, *to Titus my Son after the common Faith:* and our Salvation is called a common Salvation *gave all diligence to write unto you of the common Salvation.* And in that way as Salvation is common, Chriſt Jeſus is called a common Saviour; *behold I bring you glad tidings of great Joy which ſhall be*

Luk. 24. 17.

Tit. 1. 8.

Jud. v. 3.

Luk. 2. 10.

to all People ; for unto you, unto all you *) is born in the City of David a Saviour, which is Chriſt the Lord.* This Poſture of Chriſt(ſtanding in the midſt) declares that he deſpiſeth none, but that he takes care of them all. Some obſerve, that all the while *Chriſt* was on Earth, he moſt what ſtood in this Poſture ; at his Birth he was found in a Stable in the midſt of Beaſts ; in his Childhood he was found in the Luà.2.49. Temple *in the midſt of the Doctors* ; in his Man-hood, Joh 1.26. *John* the Baptiſt told them, *there ſtandeth one in the midſt of you, whom ye knew not*;and he ſaid of himſelf, Luk.22. 27. *I am in the midſt of you as one that ſerveth* ; at his death that very place fell to his turn ; for they crucified him in the Luk.23. 33. midſt betwixt two thieves,*one on the right hand,and the other on the left.* And now at his riſing there we find him again, the Diſciples in the midſt of the Rev.7.17. & 1.13. *Jews*, and he *in the midſt of* his Diſciples. After this in *Patmos*, *John* ſaw him in Heaven *in the midſt of the Throne* ; and in the Earth he ſaw him *in the midſt* Ma.25.33. *of the ſeven Golden Candleſticks* ; and in the laſt day he ſhall be in the midſt too, *of the ſheep on his right hand, and of the gotes on his left.* ———

But I find there is yet more in it, *that he ſtood in the midſt* : for the midſt is Chriſt's place by nature, he is the ſecond Perſon in the Trinity ; and the midſt is Chriſt's place by office, he dealeth betwixt God and man ; and the midſt is Chriſt's place in reſpect of his Perſon, he is God-man, one that hath intereſt in both parties; it was the middle one, that under-took this Mediation betwixt God and us. We read in the *Roman* Hiſtory, that the *Romans* and *Sabines* joyning the Battle together, the Women being Daughters to the one ſide, and Wives to the other, interpoſed themſelves and took up the quarrel ; and by their mediation, who had a peculiar intereſt in either ſide, they who before ſtood upon higheſt terms of hoſtility, did now joyn themſelves together into one body and ſtate. God and we were enemies, but Chriſt *ſtood in the midſt* to reconcile us unto God, and to ſlay this enmity ; and to this purpoſe Chriſt is called *μεσίτης*, a Mediator, a term peculiar to the Scriptures not to be found amongſt prophane Authors. O what comfort is here to ſee Jeſus Chriſt ſtand *in the midſt* ; now may the Diſciples behold him as their Eph.2.16. bleſſed peace-maker, their Mediator, as one that hath *ſlain the enmity* ; not only that enmity betwixt men and men, Jews and Gentiles ; but alſo betwixt God and men. This he did by his death, and now he declares it at his Reſurrection ; for ſo the Apoſtle Ver.17. there goes on, *having ſlain the enmity by his Croſs, he came and preached peace* ; and ſo the Evangeliſt here goes on, after his Reſurrection, *Jeſus came and ſtood in the midſt, and ſaid unto them, Peace be unto you.* You ſee how he ſtood. ———

2. What he ſaid, this is the next paſſage. *He ſaid peace be unto you,* a ſeaſonable ſalutation ; for now were the Diſciples in fear and trouble ; they had no peace with God, or man, or with their own conſciences ; and therefore a more welcome news could not have come ; I ſuppoſe this refers to all theſe. As,--

1. It ſpeaks their peace with God: ſin was it that brought a difference betwixt God and man, now this difference Jeſus Chriſt had taken away by his Joh.1.22. death, *Behold the Lamb of God which takes away the ſins of the World* ; he had taken it away in its condemning power, or as to it's ſeparating power betwixt God and them ; this was the great deſign of Chriſt's coming to make peace betwixt God and man ; his Father impoſed this office upon him, and Jeſus Chriſt undertook it, and diſcharged it, and he proclaims it, in the firſt place to his Diſciples, *Peace be unto you.*

2 It ſpeaks their Peace with man : I know no reaſon why we ſhould exclude civil peace out of Chriſt's wiſh ; many and many a promiſe and precept we have in the World ſcattered here and there to this purpoſe, *And I will give peace in the land, and* Lev.26.6. *ye ſhall lye down, and none ſhall make you afraid.*——*And* Job 5.23, 24. *thou ſhalt be in league with the ſtones of the field, and thou ſhalt know that thy Tabernacle ſhall be in peace, and ſeek the peace of the City,* ——— *and pray unto* Jer.29.7. *the Lord for it, for in the peace thereof ſhall ye have peace. And follow peace, and holineſs, without which* Heb.12. 14. *no man ſhall ſee God. Orbem pacatum,* was ever a clauſe in the Prayers of the Primitive Church, that *the world might be quiet* ; I am ſure it is Chriſt's command *if it be poſſible as much as lyeth In you, live peace-* Rom.12. 13. *ably with all men.*

3. It ſpeaks there peace among themſelves, peace one with another ; ſuch is, or ſhould be the condition of the Church, *Jeruſalem is builded as a City* Pſ.122.3. *that is compact together,* or *unity within it ſelf,* the Apoſtle dwells in this unity, *there is one Body, and one* Eph.4.4, 5,9. *Spirit, and one Hope, and one Lord, and one Faith, and one Baptiſm, and one God and Father of all, who is above all, and through all, and in you all.* The Church is a Court, whoſe very pillars are peace : the building or Chriſtianity knows no other material to work upon : if we look upon the Church it ſelf, *there is one body* : if upon the very ſoul of it, *there is one Spirit* : if upon the endowment of it, *there is one hope* : *if upon the head of it, there is one Lord,* if upon the life of it, *there is one faith* : if upon the door of it, *there is one Baptiſm* : if upon the Father of it, *there is one* Mark 9. 50. *God and Father of all, who is above all, and through all, and in you all.* It was ſometimes Chriſt's command unto his Apoſtles, *have ſalt in your ſelves, and have peace one with another* : and as a bleſſed effect of this ſalutation, (for I look upon them as words full of vertue) the Apoſtles and Churches of Chriſt in Primitive times kept a moſt ſweet harmony, *the multitude of them that believed, were of one heart, and of one ſoul.* Act 4.32.

4. It ſpeaks peace within, peace of conſcience ; the Apoſtles had exceedingly fallen from Chriſt ; one betrayed him, and another denyed him, but all run away, and left him alone in the midſt of all his enemies ; and yet to them he ſpeaks this ſalutation, *peace be unto you* ; I know not a better ground for comfort of poor humbled ſinners than this is, it may be you have dealt very unkindly with Jeſus Chriſt, you have forſook him, denyed him, forſworn him ; O but conſider, all this hindred not Chriſt's apparition to his Apoſtles ; he comes unexpected, and quiets their ſpirits : he ſtays not till they had ſued to him for mercy, or pardon, but of his meer love, and free grace, he ſpeaks kindly to them all, he ſtills the waves, and becalms their troubled Spirits, working in them according to his words, *peace be unto you.*

O the ſweet of peace ! it is all wiſhes in one ; this little word is a breviary of all that is good ; what can they more, than to have peace with God, and peace with men, and peace within ? ſure there is much in it, becauſe Chriſt is ſo much upon it ; at his birth the Angels ſung, *Glory to God in the higheſt, and on* Luke 2. 14. *earth peace* ; at his baptiſm the form of a dove lighted upon him, and what meant this but peace ? in his life the fort of integrity was his court, and what was here but peace ? near his death he gives peace as a legacy to his Church, *peace I leave with you, my peace I give you* ; at his reſurrection his firſt ſalutation to John 14. 27. his Apoſtles is a wiſh of peace, *peace be unto you* ; what Joh. 17. 20, 21. can I ſay more to make us in love with peace ? why all Chriſt did, and all Chriſt ſuffered was for Luke 19. 42. peace ; he prayed for it ; *neither pray I for theſe alone, but for them alſo which ſhall believe on me* ;—— *that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* And he wept for it, *if thou hadſt known even thou at leaſt in this thy day, the things which do belong unto thy peace.* And he dyed

to

Eph. 2. 15. to purchaſe it, *but ye who ſometimes were afar off, are made nigh by the blood of Chriſt for he is our peace.* Of this we need no other proof or ſign, but that of the Prophet *Jonah*, when the ſea wrought and was tempeſtuous, *what ſhall we do unto thee* (ſaid the Mariners) *that the ſea may be calm unto us and he ſaid, take me up and caſt me into the ſea, ſo ſhall the ſea be calm*; Jona. 1. 11. 12. when that great enmity was betwixt God and us, what ſhall I do (ſaid God) that my juſtice may be ſatisfied, and my wrath appeaſed, and that there may be a calm? why, take me (ſaid Chriſt) and caſt me forth into the ſea, let all thy waves and thy billows go over me, make me a peace-offering and kill me, that when I am dead there may be a calm, and when I am riſen I may proclaim it, ſaying, *peace be unto you.* You hear what he ſaid.

3. What he ſhewed; this is the next paſſage, *he ſhewed unto them his hands, and his ſide.* I look upon this as a true and real manifeſtation of his reſurrection: And we find that without this, *Thomas* profeſſed he would never have believed, *except I ſhall ſee* John 20. 25. *in his hands the print of the nayls, and put my finger into the print of the nayls, and thruſt my hand into his ſide, I will not believe.* But a queſtion or two is here raiſed, as whether theſe wounds and print of the nayls and ſpear, can poſſibly agree with a glorified body? and why Chriſt retains thoſe wounds and prints? for the firſt, whether thoſe prints could agree with a glorified body? ſome affirm it with much boldneſs; and they ſay that Chriſt not only retained thoſe prints whilſt he abode upon earth, but now that he is aſcended into heaven he ſtill retains them; for my part I dare not go ſo far, becauſe Scripture is ſilent; but the day is a coming when ye ſhall ſee face to face, and then we ſhall know the truth of this: only I conceive that Chriſt's body yet remaining on earth was not entred into that fulneſs of glory, as it is now in heaven; and therefore he might then retain ſome ſkars, or blemiſhes, to manifeſt the truth of his reſurrection unto his Diſciples, which are not agreeable to his ſtate in heaven. But this I deliver, not as matter of Faith; reaſons are produced both ways by the ancient writers, and I refer you to them.

For the ſecond, why Chriſt retained theſe wounds and prints? many reaſons are rendred, though I ſhall not cloſe with all.

1. Some think thoſe ſkars or prints were as the trophies of his victory; nothing is more delightful to a lover, than to bear about the wounds undergone for his beloved; and nothing is more honurable for a Soldier than to ſhew his wounds undergone for his countries good; what are they but as ſo many arguments of his valour, and trophies of his victory; this was *Beda*'s ſenſe, *Chriſt reſerved his ſkars, not from* Beda in luc. *any impotency of curing them, but to ſet out the glory and triumph of his victory over death and hell.*

2. Others think thoſe ſkars or prints were for the letting out of Chriſt's ſpendor and beauty, as in cut or pinck garments the inward ſilks do appear more ſplendid, ſo in Chriſt's wounds there appears inwardly far Thom. 3. part. q. 53. a cert. more beauty. *Aquinas* aſſerts, *that in the very place of the wounds, there is a certain ſpecial comelineſs in Chriſt.* And *Auguſtine* thinks, that *the very martyrs may retain ſome ſkars* Aug. 22. de civit. Dei. *of their wounds in glory, becauſe there is no deformity but dignity in them; and beſides a cert ain beauty may ſhine in their bodies anſwerable to their vertues wherein they excelled.*

3. Others think that Chriſt retains thoſe ſkars that he might by them interceed for us: upon theſe very words, *we have an advocate with the Father, Jeſus Chriſt the righteous*: they commend thus; *that God is* 1 Joh. 2. 2. *appeaſed by Chriſt, repreſenting to him the prints and ſkars of his humane nature.* Thom. in 1. Chriſt's wounds are ſo many open mouths, which cry at the tribunal of his Father for mercy, as *Abel*'s blood cryed for revenge.

4. Others think that Chriſt retains thoſe ſkars Jona. 1. 2. that thereby in the day of Judgment he might confound the *Jews*, and all the wicked in the word. It is *Auguſtine*'s Judgment, that as Chriſt ſhewed *Thomas* his hands and ſide, becauſe otherwiſe he would not believe; ſo at the laſt day will he ſhew thoſe wounds to all his enemies, ſaying, *Come behold the man whom ye have crucified; come, ſee the prints of the nayls, and the print of the ſpear; theſe be the hands and feet that you nailed and clenched to a piece of wood; this is the ſide you pierced; by you, and for you was it opened, but ye would not enter in that ye might be ſaved.* And for this opinion they alledg this text, *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all* Aug. l. 2. de ſymb. 6. 8. *kindreds of the earth ſhall wail becauſe of him, even ſo Amen.* Rev. 1. 7.

5. All think that Chriſt retained his ſkars, that he might convince the unbelieving Diſciples of his reſurrection; hereby they are aſſured that Chriſt is raiſe, and that the ſame body of Chriſt is raiſed, that before was crucified; and to this we cannot but ſubſcribe, *the ſkars of his wounds were for the healing of their doubts. Luke* brings in Chriſt, he beſpeaking his Diſciples thus; *Behold my hands and my feet, that 'tis I my ſelf, handle me and ſee: q. d. Come, let your Fingers enter into theſe prints of the* Aug tract. 121. in Johan. *Nails, and let your hands be thruſt into the depths of this wound; come, and open theſe holes in my hands, open this wound in my ſide; I will not deny that to my Diſciples for their* Luke 24. 39. *faith, which I denied notto mine enemies in their rage; open, and feel till you come to the very bone, that ſo both bones and wounds may witneſs, that I am he that liveth, and was dead, and behold I am alive for evermore, Amen.* Rev. 1. 18.

What teſtimonies are here to convince the world of Chriſt's reſurrection? ſurely this argues the goodneſs Uſe. of God, that ſtrives thus wonderfully with the weak faith of thoſe that are his. At firſt he appeared to one, even to *Mary Magdalen*, and after he appeared to two, ſaith *Matthew, to Mary Magdalen, and the other Mary*; or to three *Mark* ſaith *to Mary Magdalen, Mary mother of Jamse, Salome*: but of this apparition he is ſeen of ten at Mat. 28. 1. Mar. 16. 1. leaſt; and to confirm their faith, not a conſiderable circumſtance muſt be wanting; here is time, and place, and perſons to whom he appears, and the manner how he appears, he ſtands in the midſt to be ſeen of all; he ſpeaks to them, breathes on them, eats with them, and ſhews them his hands, and his ſide; O the wonderful condeſcentions of Chriſt! what helps doth he continually afford to beget in us faith? if we are ignorant, he inſtructs us; if we err, he reduceth us; if we ſin he corrects us, if we ſtand he holds us up, if we fall down he lifts us up again, if we go he leads us, if we come to him he is ready to receive us; there's not a paſſage of Chriſt betwixt him and his, but 'tis an argument of love, and a means either of begetting, or of increaſing Faith; O then believe in Chriſt, yea believe thy part in the death and reſurrection of Jeſus Chriſt; conſidering that theſe apparitions were not only for the Apoſtles ſakes, but if Chriſt be thine, they were for thy ſake, that thou mighteſt believe, and be ſaved. But I ſhall have occaſion to ſpeak more of this in the Chapter following. So much of the 2d apparition as it is recorded by the Evangeliſt *John*.

Sect. 7. Of Chriſt's *Apparition to all his Apoſtles.*

IMmediately after this apparition to his ten Apoſtles, the next is to all his Apoſtles, not one being abſent; and *after eight dayes,* again *his Diſciples were within, and Thomas with them, then came Jeſus, the Doors being ſhut and ſtood in the midſt, and ſaid peace be unto you; then ſaith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing; and Thomas* Joh. 20. 26, 27. *anſwered, and ſaid unto him, My Lord, and my God; Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt* Ver. 28, 29. *believed; bleſſed are they that have not ſeen, and yet believed.*

In the whole ſtory we have Chriſt's apparition and fruits of it.

1. For the Apparition (as in the former) we have,

1. The time. 2. The place. 3. The Perſons to whom he appeared. And, 4. The manner how he appeared.

1. For the time, and after eight days; it was on the ſame day ſeven night after the former apparitions, which was the firſt day of the week; and now becauſe of his reſurrection, and apparitions, called the Lord's day; *I was in the Spirit on the Lord's day,* Rev. 1. 10. (this in my apprehenſion) makes much for the honour of the Lord's day; the firſt aſſembly of the Apoſtles, after Chriſt's death, was on the firſt day of the week; and the ſecond Church-aſſembly that we read of was again on the firſt day of the week; *and after eight days*; a ſign that the Lord's-day, Sabbath, was on the firſt day inſtituted, and that the more ſolemn aſſemblies of God's people, were henceforth *Aug. de verb Apoſt. Serm.* 15. to be on the Lord's day. It is an uſual obſervation, that things *and perſons which are named the Lord's, are ſacred and venerable, in an high degree,* as the grace of our Lord, *Rom.* 16. 24. the ſpirit of the Lord, 2. *Cor.* 3. 17. the beloved of the Lord, *Rom.* 16. 8. the glory of the Lord, 2. *Cor:* 3. 18. the word of the Lord, 1 *Tim.* 6. 3. the cup of the Lord, 1. *Cor.* 11. 27. *Auguſtine* tells us that *the Lord's reſurrection promiſed us an eternal day, and that it conſecrated unto us the Lord's day.* Surely then this day muſt needs be venerable, and a ſolemn day among us Chriſtians. Now it was that as the riſing of the Sun diſpelleth darkneſs, ſo Chriſt the Son of righteouſneſs ſhined forth unto the world by the light of his reſurrection; and hence we read of the Apoſtles obſervation of this very day above all others; *The firſt day of the week, the Diſciples being come together to* Act. 20. 7. *break bread,* Paul *preached unto them:* ——— *and conserning the collection for the Saints, as I have given order to the Churches of* Galatia, *even ſo do ye: upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him.* Charitable contributions, and Church-aſſemblies were in uſe and 1 Cor. 16. 1, 2. practice on the firſt day of the week, (*i. e.*) on the Lord's day. An argument ſufficient to me againſt all the oppoſers of this ſacred truth, that the firſt day of the week is our Chriſtian Sabbath; why then Chriſt aroſe, and at ſundry times appeared before his aſcenſion, and after his aſcenſion: Chriſt ſent down the holy Ghoſt on that very day; and after the ſending of the holy Ghoſt, the Apoſtles then preached, the Churches then aſſembled, Charities were then gathered, the Lord's Supper was then celebrated; Chriſt's firſt apparition was on that day, and after that day finiſhed, not any other apparition before this time: *And after Eight days.*

2. For the place, it is ſaid to be within; probably it was the ſame houſe wherein the former apparition was; the houſe wherein Chriſt celebrated Mat. 14. 14. the Paſſover, and inſtituted the Lord's Supper; wherein was the *large upper room made ready for Chriſt*; In this upper room immediately after Chriſt's aſcenſion, was that famous aſſembly of all the Apoſtles; as we have heard. And in this upper room was that other famous aſſembly of all the twelve, when the holy Ghoſt came down upon them in cloven tongues of fire, at the feaſt of Pentecoſt; and if we may Acts 2. 1. believe tradition, in this *upper room* the ſeven Deacons (whereof *Stephen* was one) were elected and ordained. And in this *upper room* the Apoſtles, and Elders of the Church at *Jeruſalem* held that Council, the pattern of all Councils, for the deciſion of that queſtion, *whether the Gentiles that believed, were to be circumciſed*? Acts 6. in this upper room the Apoſtles and Diſciples frequently aſſembled for prayer and ſupplication; *Yea they continued there with one accord in prayer and ſupplicaon.* Acts 15. And hence *Cyril* who was Biſhop of the place, calls it ἡ ἀνωτέρα Ἐκκλησία τῶν ἀποστόλων, the upper Church of the Apoſtles. But of this upper room, and of the doors of it being ſhut, we have ſpoken before,

3. For the perſons, they were his ten Diſciples, Act. 1. 11. to whom he had appeared formerly, only now *Thomas* was with them, and ſo the number is compleet which before was not; his Diſciples were within, and *Thomas* with them; and why *Thomas* with them? Was not *Thomas* one of them? was not *Thomas* Diſciple of Chriſt, as well as the reſt? *Cyr. Jeruſ. Cat.* 16. I grant; but *Thomas* is added, becauſe *Thomas* was not preſent at the laſt apparition, and this apparition was more eſpecially for *Thomas*'s ſake; O the admirable love of *Chriſt* towards poor ſinners! obſerve, *in Chriſt are bowels of mercy to his ſtraying ſheep*; the Diſciples in danger had fled away from Chriſt, but he will not fly away from them; no, no, he ſeeks them, he ſtands in the midſt of them, and he comes again with an Olive branch of Peace, ſaying, *Peace be unto you.* Of all theſe we have touched before; but here is ſomething new; a new mercy breaking out on faithleſs *Thomas*; Chriſt proves it by lively examples, and ſtrong arguments, that *He will not quench the ſmoaking flax, nor break the bruiſed reed*; that *he came to* Iſa. 42. 3. Luke 19. 10. *ſeek and to ſave that which was loſt*: that he was ſent to bind up the broken-hearted, and to heal the ſick, to reduce the abject, and to bring to the fold the ſtraying ſheep; for the ſake of one *Thomas*, Chriſt appears again, that to him as well as the reſt, he might communicate his Goodneſs, bequeath his Peace, and confirm him in this neceſſary Point of Faith, That he was riſen again. O the goodneſs of Pſ. 103. 13 Chriſt! *like as a Father pitieth his children, ſo the Lord pitieth them that fear him*; he that left the ninety and nine in the wilderneſs, to go after that ſheep that was loſt, declares his deſire to ſave ſinners; *Of all* Joh. 17. 12. *that thou haſt given me, I have not loſt one,* not of his ſheep; he may ſuffer them a while to ſtray, as this one Diſciple, who continued incredulous for one whole week, but a Lord's day comes, and then Chriſt appears in the midſt of the candleſticks: *The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs) but he is long ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* Humbled Sinners that deſpair in themſelves, may here find encouragement; it is their uſual cry, *O my ſins, theſe ſins are hainous, theſe ſins will damn me.* 1 Pet. 3. 9. Oh but conſider, hath not the Lord pardoned as great ſins? If thou art wicked, conſider the Publican; if thou art unclean, remember *Magdalen*; if thou art a Thief, a Man ſlayer, muſe on that Thief that was Crucified with Jeſus Chriſt; if thou art a Blaſphemer, call to mind the Apoſtle *Paul*, who was firſt a Wolf, and then a Shepherd; firſt Lead, and then Gold; firſt a *Saul*, and then a *Paul*; if thou art Faithleſs, diffident, and an unbeliever, one that haſt turned thy back on Chriſt, fled away from thy Colours, look on *Thomas*, he fled away from Chriſt, as ſoon as any, and he is longeſt from Chriſt, after his Reſurrection, of all the reſt; and though his fellow Diſciples ſay, *They have ſeen the Lord, and that he was riſen indeed*; yet this will not ſink into his head, he will not acknowledge it but is moſt peremptory; *Except he ſee in his hands the print of the Nayles, and put his* Joh. 20. 25. *Fingers into the print of the Nayles, and thruſt his hand into his ſide, he will not believe*; Why ſhould any ſinner deſpair of Mercy? thou ſayſt, *I am wicked*; *and* God ſaith to thee, *As I live ſaith the Lord God, I have no* Ezek. 33. 11. *pleaſure in the death of the wicked, but that the wicked turn from his way, and live*: thou ſayſt, *I am an unbeliever, I am ſhut up in the priſon of unbelief under bolts and fetters, that I cannot ſtir one inch towards Heaven*; Why, ſo was *Didymus*, and yet he obtained mercy; and the Apoſtle tells us that *God hath concluded all,* or *ſhut* Rom. 11. 32. *up all together in unbelief, that he might have mercy upon all.* He deſpiſeth none, rejects none, abhors none, unleſs they continue to deſpiſe, reject, and abhor the

Lord: Oh what a ſweet point is here to gain ſinners, to move, to melt, to thaw hard hearts! the incredulity of this Diſciple turns to our profit, and tends more to the confirmation of our faith, if we are but weak, than the very faith of all the other Diſciples of *Jeſus Chriſt*; had not *Thomas* disbelieved, we had not received ſo great encouragements, to have believed in Chriſt, as now we have.

Excuſe me, that I ſpeak thus much to encourage ſinners to come into *Chriſt*. I would be ſometimes a *Boanarges*, and ſometimes a *Barnabas*; a ſon of thunder to rouſe hard hearts, and a ſon of conſolation to cheer up drooping ſpirits. All Miniſters may learn of the great Shepherd, and Biſhop of our ſouls, to have a reſpect in their miniſtry to one ſinner, to one incredulous *Thomas*; we cannot be ignorant of theſe Scriptures, *Him that is weak in the faith receive you* —— *And to the weak I became as weak, that I might*
Rom. 14. 1. *gain the weak* —— *And we exhort you brethren, warn*
1 Cor. 9 22. *them that are unruly, comfort the feeble minded, ſupport the weak, be patient towards all men* —— *And of ſome have compaſſion, making a difference; and others ſave with*
2 Theſ. 5. 14, *fear, pulling them out of the fire* —— *And brethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſs.* —— *And the ſer-*
Jud. 22. 23. *vant of the Lord muſt not ſtrive, but be gentle unto all*
Gal, 6. 1 *men, apt to teach, patience in meekneſs, inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance.* Dear Souls! How do we long for your converſion and ſalvation? how are you in our hearts, in our Prayers, in our Sermons? *My*
2 Tim. 2. 24, 25. *little Children, How do we travel in birth again, until Chriſt be formed in you*; How gladly would we *ſpend, and beſpent for you, though the more abundantly we love you, the leſs we are loved of you*? If I knew but one *Thomas* in the great aſſembly of God's people, I ſhould think it's a crown, and the glory of my Miniſtry to perſuade this man into faith. Chriſt in this apparition eyes one eſpecially above all the reſt; *When his Diſci-*
Gal. 4. 19. *ples were within, and* Thomas *with them, then came Jeſus.*

2 Cor. 12. 15. 4. The manner how he appeared. 1. *He came, the doors being ſhut:* 2. *He ſtood in the midſt:* 3. *He ſaid, Peace be unto you.* All theſe we have diſpatched in the former apparition; I ſhall therefore proceed to that which is peculiar to this, *Then ſaid he to*
Joh. 20. 27 *Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing.* In this apparition he argues his Reſurrection. 1. From words. 2, From deeds.

1. From words. *Thomas* had ſaid, *Except I ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.* 1. Now Chriſt repeats the very ſelf-ſame words, and therein gives us one argument of his Reſurrection; for if *Chriſt* could know what *Thomas* had ſaid, how is he but alive, and riſen from the dead? the dead have not ſenſe, much leſs the uſe of reaſon, but leaſt of all the knowledg of another's mind; but Chriſt hath ſenſe and reaſon, ſcience and omniſcience; obſerve, *Though Chriſt be abſent as in his bodily preſence, yet he underſtandeth all our thoughts, and if need were he could repeat all our ſayings word by word* How then may this convince all unbelievers in the world, that Chriſt is riſen, that he that was dead, now liveth, and that he is alive for evermore?

2. He appears arguing his Reſurrection from deeds, wherein he is an act and object. 1. The act is, *Thomas* ſeeing and feeling, and *q. d. Thomas, thou wilt not believe except thou ſeeſt, and feeleſt*; now this is againſt the nature of faith; it conſiſteth not in ſeeing or feeling, but on the contrary, *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.* Indeed in things natural, a man muſt have experience; and then believe: but in divine things a man muſt firſt believe, and then have experience, and yet to help thy unbelief (ſaith Chriſt) I am willing thus far to condeſcend, and yeild unto thy weak-
neſs, come, feel the print of the nayls, and of the ſpear, Heb. 11. 1.
Come reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing. Chriſt compaſſionates his children, tho full of weakneſs and wants; *He pities them that*
fear him, for he knoweth our frame, he remembreth that Pſal. 130.
we are but duſt. The object is Chriſt ſeen or felt, his 12, 13.
prints, and skars are the very witneſſes of our Redemption, and of his Reſurrection; they declare that Satan is overthrown, that death and hell are ſwallowed up in victory, that *He hath ſpoiled principalities and powers*; and to this purpoſe are theſe texts, *Who is this that cometh from Edom, with dyed garments from Bozrah?* By *Edom* is meant death, by *Bozrah* (the cheif of City of *Edom*) is meant the ſtate of the dead, or hell; from both which Chriſt returned at his glorious reſurrection. *For, thou wilt not leave my ſoul in hell, nei-*
ther wilt thou ſuffer thy holy one to ſee corruption, Pſal. Col. 2. 12,
16. 10. Now ſaith the Prophet, or ſome Angel, 13.
Who is this that cometh from Edom, *with dyed garments* Iſa. 63. 1,
from Bozrah; Who is this that cometh ſo trium- 23.
phantly, with the keys of *Edom* and *Bozrah*, of death and hell at his girdle; To which the anſwer is given, *I that ſpeak in righteouſneſs, mighty to ſave*; as much as to ſay, it is *I Jeſus Chriſt*, I that am righteous in ſpeaking, and mighty in ſaving; whoſe Word is truth, and whoſe work is ſalvation; it is I, even I; this anſwer given, another queſtion is propounded, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? q. d.* here's nothing but skars, and wounds, and blood; if thou art ſo mighty to ſave, How comes thy apparel to be ſo red, and ſprinkled, or ſtained with blood? to which Chriſt anſwers; *I have trodden the wine-preſs alone,* — *and I will tread them in mine anger.* I was troad, and preſſed, till the very blood ſtreamed out of my hands, and feet, and ſide, ſo Preſſed that they preſſed the very ſoul out of my body. See here, *Behold my hands, and my feet, and my ſide; that it is I my ſelf, I have trod the wine preſs alone,* But as I was troad, ſo *I will tread*; up he gets, and he treads on them that troad on him; his enemies of *Edom* and *Bozrah*, are now like ſo many cluſters under his feet, and he tramples upon them, as upon Grapes in a fat, till he makes the blood ſpring out of them, and all to ſprinkle his garments, as if he had come out of the wine preſs indeed. See here a double ſight, his own blood, and his enemies blood; here's the blood of the Lamb that was ſlain, and the blood of the Dragon that was trodden upon: here's a ſhow both of his paſſion, and his reſurrection; of his ſuffering and triumphing, another text of this nature; *And one ſhall*
ſay unto him, What are theſe wounds in thy hands? then Zec 13. 6.
he ſhall anſwer, Thoſe with which I was wounded in the houſe of my friends. I know in the ſtead of *Chriſt* ſome have implyed theſe words to the falſe Prophets, as if they had paſſed through the Churches diſcipline, and ſo had received their wounds. But others refer them to Jeſus Chriſt, of whom without controverſie the next verſe ſpeaks; and of whom the firſt verſe of this chapter ſpeaks, and to whom after a long Parentheſis the Prophet ſeems to return; *And one ſhall ſay unto him* (who was *the fountain opened*) *what are theſe wounds in thy hands?* or as the Septuagint, *in the midſt of thy hands?* a wonder it is to ſee thoſe prints and skars in the hands of *Chriſt*; and therefore is the queſtion, *What are theſe wounds?* to which *Chriſt* anſwers, *Thoſe with which I was wounded in the houſe of my friends* (*i. e.*) in the houſe of my beloved, the children of *Iſrael*, my brethren according to the fleſh, the people of the Jews; why theſe are wounds they gave me, and which now I ſhew as the ſigns of my victory, and as the marks of my reſurrection.

Thus far of the firſt head, the apparition of Chriſt.

2. For the fruits of this apparition, they contain *Thomas's* confeſſion, and Chriſt's commendation of him in ſome reſpects.

1. *Thomas's* confeſſion, *and Thomas anſwered, and ſaid unto him, my Lord and my God*, a few words but, of great weight; 1. He acknowledgeth *Chriſt a Lord*, into whoſe hands are put the very keys of hea- Mat. 28. 18. ven; *all power is given unto me in heaven and in earth.* 2. He acknowledgeth *Chriſt God*; whom he ſaw with his eyes, and felt with his hands, he looks on, not as a meer man, but as *God*, and as the ſecond perſon in the God-head. 3. He acknowledgeth *Chriſt* to be *his Lord*, and *his God*; this appropriating of Chriſt, is the right character of a faith, by which he brings home all the benefits of Chriſt unto his own ſoul. I ſhall a while inſiſt on all theſe.

1. He acknowledgeth Chriſt *a Lord.* How is he a Lord? I anſwer, 1. By eſſence, as God is Lord, ſo Chriſt is Lord, the Father is Lord, the Son is Lord, and the Holy Ghoſt is Lord; and yet they are not three Lords, but one Lord.

2. By creation, *Chriſt is before all things* (ſaith Col. 1. 17. the Apoſtle) *and by him all things conſiſt.* This very 1 Cor. 8. 9, thing is an argument of his Lordſhip. *To us there is but one Lord Jeſus Chriſt, by whom are all things, and we by him.*

3. By redemption, unction, office, and Mediatorſhip, unto which he was deſigned by his Father; and therefore the Apoſtle ſaith, that *God hath made* Act. 2. 36. *him Lord and Chriſt*; he is Lord by his office, and by the accompliſhment of his office, in dying, riſing and reviving, he became Lord both of quick and Rom. 14. 9. dead, *For to this end Chriſt both dyed, and roſe, and revived, that he might be Lord both of dead and living.* And thus he is a Lord in two reſpects. 1. A Lord in Authority, to command whom and what he will; he only is Lord over our perſons, over our faith, over our conſciences; to him only we muſt ſay, *Lord what wilt thou have me to do? Lord ſave us, or we periſh.* 3. A Lord he is in power, he hath power to forgive, and power to cleanſe; he hath power to juſtifie, and power to ſanctifie; he hath power to quicken, and power to ſave to the utmoſt, all that come unto God by him; he hath power to hold faſt his ſheep, and power to caſt out the the accuſer of the brethren; he hath power to put down all his enemies, and power to ſubdue all things unto himſelf; in every of theſe reſpects *Chriſt* is *a Lord*, True; ſay blaſphemers, he is Lord by office, but he is not Lord *by eſſence, as God is Lord.* No? peruſe ſome texts in the Old Teſtament, where the title of Lord is eſſentially ſpoken of, and we ſhall find the very ſame texts and titles applyed to Chriſt in the New Teſtament. As for inſtance, in Iſa. 6. 5, *Wo is me* (ſaith *Eſay*) *for mine eyes have ſeen the King, the Lord of hoſts*; now this *John* refers to Chriſt; *theſe things ſaith* Eſaias, *when he ſaw his Glory, and ſpake of him.* In *Pſal.* 68. 17, 18. *The Lord is among* Iſa. 6. 5. *them, as in* Sinai, *in the holy place, thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men*; now this the Apoſtle applies to Chriſt, *when he aſcended up on high, he led captivity captive, and gave gifts unto men.* In *Pſal.* 110. 1 *The Lord ſaid unto my* Joh. 12. 41. *Lord, ſit thou at my right hand, untill I make thine enemies thy footſtool.* Now this Jeſus Chriſt applies to him- Pſal. 68. 17. ſelf, ſaying, *That David in ſpirit called him Lord, ſaying, the Lord ſaid unto my Lord.* In *Iſa.* 40. 3. *the voice of him that crieth in the wilderneſs, prepare ye the way of the Lord*; now this the Evangeliſt applies to Eph. 4. 8. Chriſt, *This is he that was ſpoken of by the Prophet* Eſay, Pſal. 110. 1. *ſaying, The voice of one crying in the Wilderneſs, prepare ye the way of the Lord.* No wonder if *Thomas* calls *Chriſt Lord*; why, both the Old and New-Teſtament agree in this, that *Chriſt is Lord*; Lord by creation, and Mat. 2. 44. 45. Lord by redemption; Lord by office, aud Lord by Iſa. 4. 5. eſſence.

2. He acknowlegeth Chriſt to be *God*, as well Mat. 3. 3. as *Lord, my Lord, and my God.* But how is he God? I anſwer, not only by participation, ſimilitude, or in ſome reſpects, as Angels, and men are called gods; but ſimply, abſolutely, eſſentially, and without any reſtriction, Sometimes we read in Scripture, that Men or Angels, good and bood, are called Gods; *And the Lord ſaid to* Moſes, *See, I have made thee a* Exod. 7. 1. *God to* Pharoah.——*And thou ſhalt be inſtead of God to Aaron*, Thus *Nebuchadnezzer* is called the *mighty one*, or *the God of the Heathens*; and Satan is called *the* Exod. 4. 16. *god of this world.* Thus Magiſtrates are called gods? *Thou ſhall not revile the gods. I have ſaid ye are gods*; Ezek. 31. 11. Angels are called gods, *before the gods will I ſing prai-* 2 Cor. 4. 4. *ſes unto thee*; but in all theſe there is ſome reſtriction, or improper ſpeech; *Moſes* is called *Pharoahs's* God, Ex. 22. 28. and *Aarons's* God not abſolutely, but with reſtriction Pſal. 12. 6. to *Pharoah* and *Aaron*; *Nebuchadnezzer* is called the Pſal. 138. 1. god of the heathen; and Satan the god of this world; not abſolutely, but with reſtriction to the heathen, and this world; Magiſtrates are called gods, and good Angels are called gods, not abſolutely, but in reſpect of ſome offices or excellency, which they pertake of from God. Heb. 1. 5. Only Jeſus Chriſt is called God without any reſtriction, and not only in reſpect of ſome office, or ſimilitude, but abſolutely, eſſentially, Ver. 8. properly; as being from all eternity God of God; Rom. 8. 32. as being God of the ſubſtance of the Father before all worlds. What, is Chriſt only God, as an Angel is God? I challenge here all blaſphemers in the Joh. 2. 16. world. 1 John 5. 20. *Unto which of the Angels ſaid he at any time, thou art my Son, this day have I begotten thee?* Or unto which of the Angels ſaid he at any time, *Thy Throne, O God, is for ever and ever?* or to which of the Angels ſaid he at any time, *Thou art my Son, my own Son, my only begotten Son?* unto which of the Angels ſaid he at any time, *this is the true God; the great God;* Tit. 2. 13. *who is over all, God bleſſed for ever, Amen?* Rom. 9. 5. unto which of the Angels are thoſe divine Attributes given, as of eternity, immutability, omnipotency, omniſcience, omnipreſence? and yet are all theſe given to Chriſt? for eternity, *I was ſet up from everlaſting, from the beginning, or ever the earth was*; Prov. 8, 23. for immutability, *thou art the ſame, and thy years ſhall not fail.* For omnipotency, Heb. 1. 15, *all things are delivered unto me of my Father*; For omniſcience, Mat. 11. 27. *he needed not that any ſhould teſtifie of man, for he knew what was in man*, For omnipreſence, John 2. 25. *lo I am with you always unto the end of the world*,

Men, Brethren, and Fathers: Mat. 28, 20. I am forced to make this defence of the divinity of Chriſt, becauſe of the blaſphemy of thoſe *Arians, Photinians, Eunomians*, now again raked out of hell. O who would think that ſuch a generation of men ſhould be amongſt us in this Iſland, where the Goſpel hath ſhined ſo brightly for ſo many years? we maintain Chriſt is *God, and Chriſt is Lord*; we ſay with *Thomas*, my *Lord, and my God.* Ah ſay blaſphemers, *Chriſt is God, and Chriſt is Lord, as Magiſtrates and Angels are called Gods aud Lords*: I hope I have ſaid enough to difference betwixt Chriſt and them; howſoever I conclude with the Apoſtle, *Though there be that are called Gods, whether in heaven or in earth (as there be Gods many, and Lords many) yet to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.*

3. He acknowledgeth Chriſt to be his Lord, and his God; *And Thomas anſwered, and ſaid unto him, my Lord, and my God.* Now his faith broke out; from the things ſeen and felt, he is raiſed up to believe things neither ſeen nor felt; he ſees the prints

and skars in the manhood of Chriſt, and now he believes that Chriſt is God, yea that Chriſt is his God; *My Lord, and my God.* Obſerve here, that *faith gives the ſoul a propriety in God and Chriſt.* As God loves ſome with a ſpecial and peculiar love, ſo faith anſwers God and Chriſt's peculiar love, by a particular application, *my Lord, and my God, and my Chriſt.* Faith is an appropriating, an applying, an uniting grace; in the actings of faith on God, or on Chriſt as God, we may obſerve theſe ſteps.——

1. It ſees God in his Glory and Majeſty, in his Greatneſs and Goodneſs, and all other his attributes; it ſees God as the infinite fountain of all good, and it conſiders what an infinite dreadful thing it were to be ſeparated from this God; it ſees God, and the ſight makes a deep impreſſion on that very ſoul; the love of that God is more to the ſoul than all the world; and the leaſt diſpleaſure of that God is more trouble to that ſoul, than all the miſeries that all creatures under heaven are able to bring upon it.

2. It diſcovers the reality of this Glory and Majeſty, of this greatneſs and goodneſs of God. Before any faith is planted in a ſoul, the very uſe of reaſon may come to underſtand much of God and Chriſt; but in compariſon it looks upon God and Chriſt as notions, conceits, and imaginary things; only faith convinces the ſoul throughly of the certainty and truth of ſuch things? where the true faith is, the things that we believe are more certain to us than things we ſee, or feel, or handle; faith is ſo ſure in its apprehenſions of God and Chriſt, that it will venture ſoul and body, the loſs of all upon that account; it will bear any hardſhip, yea it will venture the infinite loſs of eternity upon them.

3. It enables the ſoul to caſt it ſelf upon God in Chriſt for all the good and happineſs it ever expects, Alas, ſaith the ſoul, I have formerly reſted on worldly things, I looked upon them as the only, real, ſure excellencies that I had to enjoy; but now I find they are vain things, deceitful things, no better than
Cant.6.2, reeds of *Egypt*, vanity of vanities; and nothing is real, ſure, excellent on this ſide God and Chriſt, and therefore I will rely upon him, and none but him; it is only *God* is an all-ſufficient good, it is only Chriſt that is the rock that will never fail, on him will I role my ſelf, unto him will I make an abſolute reſignation of all, I will betruſt him with all I have, and all I am. I will commit all unto him for ever and ever and ever.

4. As faith relies all upon God in Chriſt, ſo it appropriates all God, and all Chriſt unto it ſelf, *I am my Beloved's, and my beloved is mine*; there is a mutual propriety betwixt Chriſt and the Church,
Pſal. 73. 35. and betwixt Chriſt and the ſoul; Chriſt hath a propriety in me, and I have a peculiar propriety in Chriſt. Chriſt is mine, ſo as I have none in the world ſo mine, *whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* Chriſt is mine, and mine in a peculiar manner, there is a propriety with peculiarity, *my Lord, and my God.* O the excellency of Faith! this ſtep goes beyond all the reſt; it is a bleſſed thing to have a true ſight of God, there is much Power in it; but to ſee God in his glory, majeſty, greatneſs, goodneſs, as my God; to ſee all the attributes of God as thoſe things that my ſoul hath an intereſt in; to ſee Chriſt coming from the Father for me to be my redeemer; to ſee Chriſt in whom all fulneſs dwells, (in whom the
John.20. 29. treaſures of all God's riches are not only Chriſt dying as man, but riſing as God for me, and my ſalvation; to ſee Chriſt, and then to lay hold on Chriſt, and to ſay, *my Lord, and my God.* O this is the work of precious faith; and to this now is *Thomas* arived in this confeſſion of his, *my Lord, and my God*,

2. Hereupon follows Chriſt's commendation and correction; Jeſus ſaith unto him, *Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed*; In the firſt place Chriſt commends *Thomas*'s faith, *becauſe thou haſt ſeen me, thou haſt believed, q. d.* thou ſeeſt me a man; but conſidering how I am riſen from the dead, thou believeſt in me as God; I commend thy faith but 'tis a weak faith in reſpect of its riſe; now therefore to correct it, I pronounce thoſe bleſſed to all generations, that when I am gone, as in regard of my bodily preſence, yet they will believe in me; *bleſſed are they that have not ſeen, and yet have believed*, I am afraid of tediousneſs, and therefore I ſhall not enlarge any more on this apparition.

Sect. 8. *Of Chriſt's apparition to ſome of his Apoſtles at the Sea of Tiberias.*

There is but one apparition more recorded by John 21. 1.
John. After theſe things Jeſus ſhewed himſelf again to the Diſciples at the ſea of Tiberias, and on this wiſe ſhewed he himſelf. In theſe apparitions the Evangeliſt uſeth one and the ſame method; As in the former ſo here again is ſet down the time when, the place where, the perſons to whom, the manner how he appeared; not one of theſe circumſtances muſt be wanting to ſhew the evidence, and certainty of Ver. 21.
his reſurrection.

1. The time, *after theſe things*; after the three former apparitions he come to a fourth, and concludes with this, as therein making ſome mention of himſelf, with which he concludes the whole book; *This is the Diſciple which teſtifieth theſe things, and wrote theſe things, and we know his teſtimony is true.*

2. The place, *at the ſea of Tiberias*; or at the lake *Genezareth*; where he had called them to the Apoſtleſhip, there now he appears to theſe Apoſtles; they were at firſt fiſhers, and now they are at their Calling upon the ſea, Chriſt ſtanding on the ſhore.

3. The Perſons to whom he appears, they were Diſciples, their names are in the next verſe. All Chriſt's apparitions were to the Diſcipels Acts 10. 41.
of Chriſt; we read not that ever he ſhewed himſelf after his reſurrection to any but to his followers; he ſhewed himſelf openly, *not to alll the people, but unto witneſſes, choſen before of God, even to us who did eat and drink with him after he roſe from the dead. Acts.* 10 41. Srangers to Chriſt muſt be no witneſſes of Chriſt's Reſurrection; and this was his meaning, *Yet a little while, and the world ſeeth me no more, but ye ſee me*, Joh. 14. 19,

4. For the manner of his apparition, *on this wiſe* Chryſ. Hom. 86. in Job.
ſhewed he himſelf.

1. *He ſhewed himſelf*, ſo it is in this verſe twice repeated, *after theſe things Jeſus ſhewed himſelf, and in this wiſe he ſhewed himſelf. Chriſt now was not ſeen, or known to the bodily eye! for his body was immortal) unleſs by diſpenſation he condeſcended thereto.* I deny
not, but that glorified bodies are ever actually ſeen Mat.1.43. Mat. 22. 30. 1 Cor. 15. 44.
of bodies that are glorified; but of mortal men who are yet in this vail of tears, thoſe glorious creatures cannot be ſeen actually, except there be ſome peculiar and divine diſpenſation. As the air is too ſubtil to be ſeen, or as the Sun is too glorious for a weak eye to behold, ſo are glorified bodies too ſubtle, too ſplendid for a mortal eye to pierce: Our Saviour tells us, that the bodies of the Saints *do ſhine forth as the Sun in the Kingdom of their Father*,; and Luke 24. 31.
that they are *as the Angels.* And the Apoſtle tells us, that their bodies are *ſpiritual bodies*; *there is a ſpiritual body*; now without diſpenſation we cannot ſee ſpiritual things. And hence it is, that when

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Luke 24. Chriſt ſhewed himſelf to the two Diſciples at *Emmaus*, it is ſaid that *their eyes were opened ,and they knew him, and he vaniſhed out of their ſight.* Mark, firſt, *their eyes were opened*; why, no queſtion but their eyes were open before; they did not walk with him and talk with him, and ſit with him, and eat with him, but their eyes were then opened; ay, but now their eyes were opened in another manner, as it is ſaid of *Eliſha*'s ſervant that at the prayers of *Eliſha, The Lord opened the eyes of the young man, and he ſaw, and behold the mountain was full of horſes, and* 2 King. 6. *chariots of fire, round about Eliſha*; in like manner their eyes were ſo opened, *that they knew Jeſus.* And then 2. *He vaniſhed out of their ſight*; in a ſtrange unuſual manner they loſt his ſight, and they could not tell what was become of him; in a moment he he was inviſible to them whoſe eyes he had opened: It plainly ſhews that glorified bodies, as corpulent, and commenſurable, may be ſeen of mortals, but as they are ſubtle and ſpiritual, they cannot be ſeen actually without diſpenſation. *Chriſt appeared* (ſaith *Damaſcene*) *not by neceſſity, but by his own free will; not by the law of nature, but by way of diſpenſation.* It was his mere condeſcenſion and permiſſion, that he would ſhew himſelf at any time unto his Diſciples.

2. He ſhewed himſelf *on this wiſe, There were together* Joh. 21.2, 3, 4, &c *Simon Peter, and Thomas, called Dydimus,* &c In the whole narration we may obſerve, 1, The Occaſion, and 2. The Apparition: In the occaſion we have a Council among the Apoſtles what to do, and 'tis concluded they would go a fiſhing; they did ſo, tho to no purpoſe, for they fiſhed all *night, but caught nothing*. In the Apparition, 1. Chriſt is ver. 3. unknown, *He ſtood on the ſhore, but the Diſciples knew* ver 4. *not that it was Jeſus*; in this condition we have Jeſus ſpeaking, and then working a Miracle; he bids them *caſt the net on the right ſide of the ſhip*, and then ver 6. draw; but *they were not able to draw for the multitude* ver. 7. *of the fiſhes.* 2. Hereupon Chriſt is known, *Therefore that Diſciple whom Jeſus loved, ſaith unto Peter, it is the Lord*; the alarm given, now all the Diſciples beſtir themſelves. 1. *Peter, he caſts himſelf into the ſea.* 2. The other Diſciples they come in a little ſhip to the land; and there they dine, and commune with Jeſus; which is the end of the hiſtory, and ſo ends this Book of our Evangeliſt *John.*

Thus far we have propounded the object; our next work is how to direct you to look unto Jeſus in this reſpect.

Chap. 2. Sect. 1. *Of knowing Jeſus as carrying on the great work of our Salvation in his Reſurrection.*

THAT in all reſpects we may *look on Jeſus* 1. Let us *know Jeſus* carrying on the great work of our ſalvation for us in his Reſurrection, and during the time of his abode upon the earth after his Reſurrection. This is worth the knowing; on it depends our Juſtification, Sanctification, Salvation; *For if Chriſt be not riſen, we are yet in our ſins, and our faith is in vain, and our hope is in vain*; little hope have we either of Heaven, or of Reſurrection, if Chriſt be not riſen; of all men we are the moſt miſerable that believe in Chriſt, if he whom we believe in be not riſen again. O my ſoul, ſtudy this point; many take it up in groſs, they can run over this Article of their Creed, *the third day he roſe again from the dead*; but for a particular underſtanding of it, in reſpect of the time, or the end, or the manner, or the certainty, how many are to ſeek? I ſhall appeal to thy ſelf, are not many diſcoveries already made which before thou never tookeſt notice of? and if thou wouldſt but ſtudy this point, how much more might yet appear? eſpecially, how much more might yet appear, as to thine own good it is not enough to know Chriſt's reſurrection, unleſs thou know it for thy ſelf, Be ſure thou haſt this in mind, *That Chriſt roſe again, but what's that to me*? ſaving knowledg is ever joyned with a particular application; if Chriſt be my Head, then he could not riſe, but I roſe with him, and in him; and thus, O my ſoul, *look on Chriſt*; and thus ſearch into every particular of Chriſt's Reſurrection; come ſtudy when he roſe; ſtudy the Arguments that make out Chriſt's reſurrection ſure and certain; ſtudy all the Job 5 7. Apparitions of Jeſus Chriſt; O what delightful ſtudies are theſe; hadſt thou been with them to whom Chriſt appeared, would not thy heart have leaped with joy? come, ſtudy it cloſe, for the benefit of theſe Apparitions extend to thee; the fruit of Chriſt's reſurrection is thine, even thine, as theirs; *Know this for thy ſelf.*

Sect. 2. *Of conſidering Jeſus in that reſpect.*

2. LET us *conſider Jeſus* carrying on this work of our ſalvation for us in his reſurrection. It is not enough to know a ſaving neceſſary truth, but it is required farther that we digeſt truths, and that we draw forth their ſtrength for the nouriſhment and refreſhing of our poor ſouls. As a man may in half an hour chew and take into is ſtomach that meat, which he muſt have ſeven or eight hours at leaſt to digeſt; ſo a man may take into his underſtanding more truths in an hour, than he is able well to digeſt in many; what good thoſe men are like to get by Sermons or Providences, who are unaccuſtomed to this work of meditation, I cannot imagine; it is obſerved by ſome, that this is the reaſon why ſo much preaching is loſt amongſt us; why Profeſſors that run from Sermon to Sermon, and are never weary of hearing or reading, have notwithſtanding ſuch languiſh ſtarved ſouls, becauſe they will not meditate. And therefore God commanded *Joſhua*, not only to read the Law, but to conſider of it, and dwell upon it; *This Book of the Law* Joſh. 1. 8. *ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night*; why this is the *duty* that I am now preſſing to; if thou knoweſt theſe things, conſider, ruminate, meditate, ponder on them again, and again. And becauſe this work requires enlargedneſs of heart and ſpirit, therefore take it into parts, and conſider of each of them apart by it ſelf. As——

1. Conſider of the time when Chriſt roſe again, As Chriſt had his three days, and no more, ſo muſt thou have the ſame three days like unto his; the firſt day was called the day of preparation; the ſecond was the Sabbath-day; and the third day was the reſurrection day; ſo thy firſt day is a day of preparation, a day of Paſſion, wherein thou muſt Iſa. 52. 7. ſtrive and ſtruggle againſt ſin and Satan, wherein thou muſt ſuffer all their bitter darts till thou dyeſt, and give up the Ghoſt. And thy ſecond day is a day of reſt, wherein thy body muſt lye in the grave and thy fleſh reſt in hope; wherein thou ſhalt *enter into peace, and reſt in thy bed*, until the trumpet ſound, and bid thee *ariſe, and come to judgment:* And thy third day is a day of Reſurrection, and thence mayſt thou draw down ſome uſe for thy ſoul's nouriſhment.

2. Conſider of the reaſons why Chriſt aroſe; was it not to confound the Jews? they could not endure to hear of Chriſt's Reſurrection, and therefore when *Peter* and the other Apoſtles preached that point. *They were cut to the heart, and took counſel to ſlay them,* Acts. 9. 33. It is the caſe of them to ſay, *We will not have that.*

man to reign over us; they that by their ſins crucified Chriſt every day, cannot without horror think of his exaltation, it cuts them to the heart, that Chriſt is riſen to be their Judge. Again, was it not to confirm the faith of Chriſt's followers? till he was riſen, their faith was but a weak faith; weak in knowledg, weak in aſſent, weak in confidence, weak in aſſurance; much do had Chriſt with them, many a time had he chid them, *Why are ye fearful, O ye of little faith?* but after he had ſhewed himſelf alive by many infallible proofs, they could then cry out, *My Lord, and My God.* Again, was it not to evidence, that he had fully ſatisfied all our debts? Heb.7.22. the Apoſtle tells us, that Chriſt was our *Surety*; at his death he was arreſted, and caſt into Priſon, whence he could not come till all was paid; and therefore to hear that Chriſt is riſen, and that he hath broken the bolts and fetters of the grave, it is a clear evidence that God is ſatisfied, and that Chriſt is diſcharged by God himſelf. Oh what breaſts of conſolation are here? Again, was it not to conquer ſin, death and devil? now he took from death his ſting, and from hell his ſtandard; now he ſeized upon the hand-writing that was againſt us, and nailed to his croſs; now he ſpoiled Principalities and Powers, and carried the keys of death and hell, at his own girdle; now he came out of the grave Judg.5.21. as a mighty Conqueror, ſaying as *Deborah* did in her ſong, *O my ſoul, thou haſt trodden down ſtrength, thou haſt marched valiantly.* Again, was it not to become the firſt-fruits of them that ſleep; Chriſt was the firſt that roſe again from the grave to dye no more; and by virtue of his Reſurrection (as being the firſt- 1 Cor.15.22, 23. fruits) all the Elect muſt riſe again; *As in Adam all dye, even ſo in Chriſt ſhall all be made alive; but every man in his own order, Chriſt the firſt-fruits, and afterwards they that are Chriſt's at his coming.* Some may wonder, can the reſurrection of one, a thouſand ſix hundred years ago, be the cauſe of our riſing? yea, as well as the death of one, five thouſand ſix hundred years ago, is the cauſe of our dying; *Adam* and Chriſt were two heads, two roots, two firſt-fruits, either of them in reference to his company whom they ſtand for. And now O my Job 19,25. ſoul, thou mayeſt ſay with *Job*, *I know that my Redeemer liveth, and that I ſhall ſee him at the laſt day, not with other, but with theſe ſame eyes.* If Chriſt live, then muſt I live alſo: if he be riſen, then *though after my skin worms ſhall deſtroy this body, yet* Ver.26. *in my fleſh I ſhall ſee God.* Again, was it not that he declared to be the Son of God? was it not that he might be exalted, and glorified? this is the main reaſon of all the reſt; ſee thou to this! O give him the glory, and praiſe of his reſurrection; ſo muſe and meditate, and conſider on this tranſaction, as to aſcribe to his Name all honour, and glory; what, is he riſen from the dead? *Hath God high-* Pſal.2.11. *ly exalted him, and given him a name above every name?* O then let *every tongue confeſs, That Jeſus Chriſt is Lord, to the glory of God the Father.*

3. Conſider of the manner of Chriſt's Reſurrection; he roſe as a common perſon; in which reſpect his reſurrection concerns us no leſs than himſelf. We muſt not think that when Chriſt was raiſed, it was no more than when *Lazarus* was raiſed; his reſurrection was the reſurrection of us all; it was in the name of us all, and had in it a ſeed-like vertue to work the reſurrection of us all. O the priviledge of this communion with Chriſt's reſurrection! if I believe this truly, I cannot but believe *the reſurrection of my body, and the life everlaſting*; why, Jeſus Chriſt hath led the dance, and though of my ſelf I have no right to Heaven or Glory, yet in Chriſt my head I have as good right to it as any heir apparent to his Lands. ——— 2. He roſe by his own power; and ſo did none but Jeſus Chriſt from the beginning of the world? but it was never heard that any dead man raiſed himſelf; indeed one Inſtance we have that a dead man's Corps ſhould raiſe up another dead man, *They caſt the man into the Sepulchre of Eliſha,* 2 King 13.21. *and when the man was let down and touched the bones of Eliſha, he revived and ſtood up on his feet*; dead *Eliſha*, raiſed up a dead man from the grave, but dead *Eliſha* could not raiſe up himſelf, from the grave, only Chriſt roſe himſelf, and at the ſame time he raiſed many others; and here was the argument of his God-head, *I have power to lay down my life, and I have* John 10.18. *power to take it up again*; how ſhould we but truſt him with our life, who is the reſurrection and the life; *He that believeth in him, though he were dead, yet ſhall he live,* O my ſoul, he was able to raiſe himſelf, much more is he able to raiſe thee up; only believe, and live for ever. ——— 3. He roſe with an earthquake; O the power of Chriſt in every paſſage! what ayled thee, O earth, to Skip like a Ram? was not the new Tomb hewn out of a Rock? and was not a great ſtone rolled to the door of the Sepul- Job 18.4. Pſal.99.1. chre? the ground wherein he lay was firm and ſolid, and *ſhall the rock be removed out of his place?* O yes; *the Lord reigneth, and therefore the earth is moved*; O what a rocky heart is this of mine? how much harder is it than that rock; that moves not, melts not at the preſence of God, the preſence of the God of *Jacob*? the Sun (they ſay) danced that morning at Chriſt's reſurrectoin; the earth (I am ſure) then trembled; and yet my heart is no way affected with this news: I feel it neither dance for joy, nor tremble for fear; O my ſoul, be ſerious in this meditation, conſider, what a poſture wouldſt thou have been in, if thou hadſt been with thoſe Soldiers that watched Chriſt; ſo reallize this Earthquake, as if thou now felt it trembling under thee.

4. An Angel miniſtred to him at his reſurrection; Mat.28.2. *An Angel came, and rolled back the ſtone from the door, and ſate upon it.* Angels were the firſt Miniſters of the Goſpel, the firſt Preachers of Chriſt's reſurrection; they preached more of Chriſt than all the Prophets did; they firſt told the woman that *Chriſt was riſen*; and they did the firſt ſervice to Chriſt at Luke 24.6. his reſurrection, *in rolling the ſtone from the door's mouth*; O my ſoul, that thou wert but like theſe bleſſed Angels! how is it that they are ſo forward in *God*'s Service, and thou art ſo backward? One day thou expecteſt to be equal with the Angels, and art thou now ſo far behind them? What! to be equal in Reward, and behind them in Service? Here's a Meditation able to check thy Sloath, and to ſpur thee on to thy Duty. ——— 5, Many of the Bodies of the Saints aroſe out of their Graves at His Reſurrection; as the Angels miniſtred, ſo the Saints waited on Him. In this Meditation, trouble not thy ſelf whether *David, Moſes, Job, Abraham, Iſaac,* and *Jacob*, were ſome of thoſe Saints, as ſome conjecture upon ſome Grounds: It is a better Conſideration to look upon them as the Fruit of *Chriſt*'s Reſurrection, and as an Earneſt of thy Own: The Virtue of *Chriſt*'s Reſurrection apprears immediately, and it will more appear at the general Reſurrection Day. As ſure as theſe Saints aroſe with Him, and went into the Holy City, and appeared unto many; ſo ſure ſhall thy Body riſe again at the Laſt Day; and (if thou art but a Saint) it ſhall go with Him into the Heavenly *Jeruſalem*, and appear before *God*, and His Son *Jeſus Chriſt* in Glory. ——— 6. *Chriſt* roſe again with a true and perfect Body, with an Incorruptible and Powerful Body, with a ſpiritual and

an Agile Body, with a Glorious Body, brighter than the *Sun* in his utmoſt Glory. On theſe things may the Soul expatiate: O it is a worthy, bleſſed, ſoul-raviſhing Subject to think upon; and the rather, if we conſider that Conformity which we believe; *We look for a Saviour* (ſaith the Apoſtle) *the Lord* Jeſus Chriſt, *who ſhall change our vile Bodies, that they may be faſhioned unto His Glorious Body.* O my Soul that this Clay of thine ſhould be a Partaker of ſuch Glory! That this Body of Duſt and Earth ſhould ſhine in Heaven like thoſe Glorious Spangles of the Firmament; that this Body that ſhall rot in Duſt, and fall more vile than a Carrion, ſhould riſe, and ſhine like the Glorious Body of our Saviour on Mount *Tabor*: Surely thou oweſt much to *Chriſt*'s Reſurrection. O conſider of it, till thou feeleſt the Influence, and comeſt to the Aſſurance of this Bleſſed Change,

1. Conſider of the ſeveral Apparitions of *Jeſus Chriſt*, eſpecially of thoſe written by the Evangeliſt *John* As,--

2. Muſe on his Apparition to *Mary Magdalen*: Oh the Grief before He appeared! And Oh the Joys when He appeared! ——————— 1. Before, ſhe apprehended nothing, but that ſome or other had took away her *Lord*: theſe were all the words ſhe uttered before he appeared; *they have taken away my Lord, and I know not where they have laid Him*; ſo ſhe told *Peter* and *John*: And when Two Angels appeared in White, asking her; *Woman why weepeſt thou?* ſhe gave the ſame anſwer to them; *They have taken away my Lord, and I know not where they have laid Him.* A Soul in deſertion knows not what to do, but to weep, and cry; *Oh my Lord is gone*; *I have loſt my Lord, my God, my* Jeſus, *my King!* In this Meditation, conſider, O my Soul, as if thou hadſt been in *Maries* Caſe: Was it not a ſad Caſe, when the Angels of heaven knew not how to comfort her? Suppoſe any Son of conſolation had ſtood by, and had ſuch a one perſwaded, *O Mary ſuppreſs thy Sadneſs, refreſh thy Heart with this very Viſion; thou didſt ſeek but One, and thou haſt found Two; a dead body was thy Errand, and thou hadſt light on Two alive: Thy Weeping was for a Man, and thy Tears have obtained Angels: Obſerve them narrowly; the Angels invite thee to a Parley, it may be they had ſome happy News to tell thee of thy* Lord: *Remember what they are, and where they ſit, and whence they come, and to whom they ſpeak; they are Angels of Peace; neither ſent without Cauſe, nor ſeen but of Favour; they ſit on the Tomb, to ſhew they are no ſtrangers to thy Loſs: They come from Heaven, from whence all happy News deſcended; they ſpeak to thy ſelf, as if they had ſome ſpecial Embaſſage to deliver unto thee.* No, no; theſe Cordials are in vain; neither Man nor Angel can do her good, or comfort her drooping Soul: Either *Chriſt* Himſelf muſt come in Preſence, or ſhe crys; *Miſerable comforters are ye all! Alas! ſmall is the Light that a Star can yeild, when the* Sun *is down: A ſorry Exchange it is, to go and gather Crumbs, after the Loſs of the Bread of Life. Oh, What can theſe Angels do? They cannot perſuade me that my Maſter is loſt; for my own Eyes will diſprove them: They can leſs tell me where He may be found; for they themſelves would wait upon Him, if they knew but where: I am apt to think, they know not where He is; and therefore they are come to the Place where he laſt was, making the Tomb their Heaven, and the Remembrance of His* Preſence *the Fewel of their Joys: Alas! what do Angels here? I neither came to ſee them, nor deſire to hear them: I came not to ſee Angels, but the Creator of Angels, to whom I owe more than both to Men and Angels.*

2. After he appeared, ſhe was filled with joy; for ſo it was, that when nothing elſe would ſatisfie, or comfort this poor Creature, *Jeſus* Himſelf appears. At firſt He is unknown, ſhe takes him for the Gardener of the place, but within a while he utters a voice that opens both her ears, and eyes; *And Jeſus ſaith unto her, Mary*, It was the ſweeteſt ſound that ever ſhe heard; many a time had ſhe been called by that name, but never heard ſhe a voice ſo effectual, powerful, inward, feeling, as at this time; hereby, the cloud is ſcattered, and the Sun of Righteouſneſs appears; this one word *Mary*, lightens her eyes, dryes up her tears, chears her heart, revives her ſpirits, that were as good as dead. One word of Chriſt wrought ſo ſtrange an alteration in her, as if ſhe had been wholly made new, when ſhe was only named. And hence it is that being raviſhed with his voice, and impatient of delayes, ſhe takes his talk out of his mouth, and to his firſt and only word *Mary*, ſhe anſwers, [*Rabboni*] *which is to ſay, Maſter, q. d. Maſter, is it thou? with many a ſalt tear have I ſought thee, and art thou unexpectedly ſo near at hand! thy abſence was hell, and thy preſence is no leſs than heaven to me: Oh how is my heart raviſhed at thy ſound? if the babe leaped in the womb of Elizabeth when ſhe but heard the ſalutation of Mary, how ſhould my heart but leap at thy ſalutation? I feel I am exceedingly tranſported beyond my ſelf. Inſtead of my heavy heart and troubled ſpirit, I feel now a ſweet and delightful Tranquility of mind; thou art my ſolace and ſouls delight; whom have I in heaven but thee? and whom deſire I upon earth in compariſon of thee? and yet I am not ſatisfied; not only in fruition of thee, but union with thee, is that which my ſoul longs after; not only thy preſence, but thy embraces, or my embraces of thee can give thee content; come then, and give me leave, my Lord, my God, to run to the haunt of my cheif delights, to fall at thy ſacred feet, and ſo bath them with my tears of joy; O my Jeſus, I muſt needs deal with thee, as the Spouſe dealt with thee: Now I have found thee whom my ſoul loves dearly, I will hold thee, and I will not let thee go.* Cant. 3.4.

I know not in all the Book of God a ſoul more depreſſed with ſorrow, and lifted up with joy; O meditate on this! if Chriſt be abſent, all is night; but if Chriſt appear, he turns all again into a lightſome day; there is no ſorrow like that which apprehends Chriſt's loſs, and therefore in hell it is looked upon as the greateſt pain; of the two (ſay Divines) it is a greater torment to loſe God, and to loſe Jeſus Chriſt, than to endure all thoſe flaming whips, unquenchable fires, intollerable cold, abominable ſtench; and on the other ſide, there is no joy in heaven like to that which apprehends Chriſt's preſence: *In thy preſence there is fulneſs of joy, and at thy right hand* Pſal. 16. 11. *there are pleaſures evermore. I had rather be in hell with Chriſt* (ſaid one) *than in heaven without Chriſt.* This is the very top of heaven's joy, the quinteſſence of glory, the higheſt happineſs of Saints; O my ſoul, ſeek with *Mary*, yea ſeek and weep, and weep and ſeek, and never reſt ſatisfied till Chriſt appear, if thou art but in the uſe of means, he will appear ſooner or later; or what if thou never ſaweſt a good day on earth, one ſight of Chriſt in heaven will make amends. Surely if thou knoweſt the joy of Chriſt's preſence, thou wouldſt run through death and hell to come to Chriſt. It was *Paul's* ſaying, *I deſire to* Phil. 1.23. *be diſſolved, and to be with Chriſt, which is far better*; he cared not for death, ſo he might go to Chriſt, for that was better than very life it ſelf.

2. Muſe on his Appparition to the Ten Diſciples. *When the doors were ſhut for fear of the Jews, then came Jeſus, and ſtood in the midſt, ſaying to them, Peace be* John 20. 19. *unto you.* Before his Apparitions, ſorrow and fear had poſſeſſed all their ſpirits: ſometime they walked abroad, and were ſad; and ſometimes they kept within, and ſhut the doors upon them, as being exceedingly afraid: In this condition Jeſus Chriſt (that knows beſt the times and ſeaſons of grace and comfort) comes and ſtands in the midſt of their Aſſembly; he comes in, they know not how; and no ſooner he is in, but he ſalutes them in this manner, *Peace be unto you.*

This was the prime of all his wiſhes; no ſooner is he riſen, but he wiſheth *peace* to all his Apoſtles; no ſooner meets he with them, but the very opening of his lips was with theſe words: they are the firſt words, at the firſt meeting, on the very firſt day—— A ſure ſign that *peace* was in the heart of Jeſus Chriſt; howſoever it is with us, peace, or war; there is a Commonweal where Chriſt is King; and there is peace, and nothing but peace; come, ſift, try, and examine; art thou, O my ſoul, a member of this body? a ſubject of this Commonweal? hath the influence of Chriſt's peace (wrought and declared at his reſurrection) any force on thee? haſt thou peace with God? and peace within? and peace without? doſt thou feel that ointment poured upon *Aaron*'s head and runing down the skirts of his garments? doſt thou feel the dew of *Hermon*, and the dew that deſcends upon Mount *Sion*, dropping (as it were) upon thy heart? doth the ſpirit aſſure thee, that Chriſt the Prince of peace hath made peace and reconciliation betwixt God and thee, betwixt the King and thee, a rebel to his Crown and dignity; *O how beautiful upon* Iſa. 52.7. *the mountains would the feet of him be, that ſhould publiſh* Pſal.122. 3. *peace, that ſhould bring theſe good tydings, that thou art a Citizen of that Jeruſalem where God is King, and Chriſt the Prince of peace? where all the buildings are compact together, as a City that is at unity within it ſelf?*

3. Muſe on his apparition to all the Apoſtles, when they were all convened, and *Thomas* with them. This Apparition was occaſioned by *Thomas*'s incredu- John 20. 15. lity; *except* (ſaid he) *I ſee in his hands the print of the nailes, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.* Now therefore ſaith Jeſus to *Thomas*, *Come reach heither thy* Ver.27. *finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing.* Methinks I ſee *Thomas*'s finger on Chriſt's boared hand, and *Thomas*'s hand in Chriſt's pierced ſide, Here's a ſtrong Argument to convince my ſoul that Chriſt is riſen from the dead; why ſee, ſee; this is the ſame Chriſt that was crucified; the ſame Chriſt that had his hands boared with nails, and that had his heart pierced with a ſpear; though the wounds are healed as to ſenſe of pain, yet the skars, and holes, and clefts remain as big as ever: the hole in his hand is yet ſo large, that *Thomas* may put his finger not only on it, but into it; and the cleft in his ſide is yet ſo large, that *Thomas* may thruſt his whole hand into his ſide, and with his fingers touch that heart that iſſued out ſtreams of blood for my ſalvation. In this meditation be not too curious, whether the print of the nails were but continued till Chriſt had confirmed his Diſciples faith; or whether he retains them ſtill for ſome farther uſe? it is a better conſideration to look upon them ſo as to confirm thy own faith; is there not too much of *Thomas*'s incredulity in thy breaſts? doſt not thou ſometimes feel ſome doubtings of Chriſt's riſing? or at leaſt doſt thou not queſtion whether Chriſt's reſurrection belongs unto thee? is not Satan buſie with temptation? is not thy conſcience troubled for thy ſins; and eſpecially for thy ſin of unbelief? if ſo, (and I know not but it may be ſo with thee, and the beſt of ſaints) *Come then*, and *reach hither thy finger, and behold Chriſt's hands; and reach hither thy hand, and thruſt it into his ſide*; my meaning is, come with the hand of faith, and lay hold on Chriſt, yea, hide thy ſelf in the holes of the rock; *Be like the Dove that maketh her neſt in the ſide af the hole's mouth?* the Dove that would be ſafe from the devouring Jer.48. 28. Birds, or from the Fowlers ſnare, ſhe flyes to the hole in a rock; and thus Chriſt invites his Spouſe, *O my dove, that* Cant.2.14 *art in the clefts of the rock, in the ſecret places of the ſtairs;* Ber.Ser. 61. *let me ſee thy countenance, let me hear thy voice.* In the clefts in Cant. of the rock I am ſafe (ſaid *Bernard*) *there I ſtand firmly, there I am ſecure from Satan's prey.* It is ſtoried of a Martyr, that writing to his Wiſe where ſhe might find him, Surius in vita Sanct. Elezearii. ſhe was fled from home; *O my Dear* (ſaid he) *if thou deſireſt to ſeek me, ſeek me in the ſide of Chriſt, in the cleft of the rock in the hollow of his wounds; for there have made my neſt, there will I dwell, there ſhalt thou find me, and no where elſe but there.* O my ſoul, that thou wouldſt make this uſe of the wounds of Chriſt! are they not as the Cities of refuge, whither thou mayeſt fly and live? *Nothing is more efficacious to cure the wounds of conſcience, than a freqent and ſerious meditation of the wounds of Chriſt.* Bern. ibid. Come, be not faithleſs, but believing; theſe Monuments of Chriſt's reſurrection are for the confirmation of thy faith; if well viewed and handled, they will quiet thy conſcience, quench the fiery darts of Satan, increaſe thy faith, till thou comeſt to aſſurance, and ſayeſt with *Thomas*, Turbabor, ſed non perturbabor quia vulnerum Chriſti recordabor Aug. *My Lord and my God. I may be troubled, but I ſhall not be overwhelmed; becauſe I will remember the print of the nails, and of the ſpear, in the hands and ſide of Jeſus Chriſt.*

4. Muſe on this Apparition to the ſeven Diſciples *at the Sea of Tiberias.* Firſt, Chriſt appears, and works a Miracle: his diſcovers himſelf to be the Lord of Sea as well as Land; at his word multitudes of Fiſhes come to the Net, and are caught by his Apoſtles; nor is this Miracle without a Myſtery; *The Kingdom of Heaven, is like a drawn net, caſt into the ſea,* Mat.13. 47. *which when it is full, men draw to land*; what is this divine trade of ours but a ſpiritual fiſhing? the world is a ſea, ſouls like fiſhes ſwim at liberty in this deep and in nets of wholeſome doctrine are they that draw up ſome to the ſhore of grace, and glory. 2. Upon this Miracle, *The Diſciple whom Jeſus loved, ſaid unto Peter, it is the Lord. John* is more quick-eyed than all the reſt, he conſiders the Miracle, and him that wrought it; and preſently he concludes, *It is the Lord*; O my ſoul meditate on the myſtery of this diſcovery; if ever ſoul be converted and brought home to Chriſt *it is the Lord*; but oh whither is Chriſt gone, that we have loſt ſo long his converting preſence? Oh for one Apparition of Jeſus Chriſt! till then we may preach our hearts out and never the nearer? do what we can ſouls will to hell, except the Lord break their career; Miniſters can do no more but tell, thus and thus men may be ſaved; and thus and thus men will be damned; *He that believeth on the Son hath eternal life, and he that believeth not the Son ſhall not ſee life*; but when they John 33. have ſaid all they can, it is only God muſt give the bleſſing: Oh what is preaching without Chriſt's preſence? One hearing what mighty feats *Scanderbeg's* Sword had done, he ſent for it, and when he ſaw it, *Is this the Sword* (ſaid he) *that hath done ſuch great exploits? what's this Sword more than any other Sword?* O (ſays *Scanderbeg*) *I ſent thee my Sword, but not my Arm that did handle it*: ſo Miniſters may uſe the Sword of the Spirit, the word of God, but if the Spirit's arm be not with it, they may brandiſh it every Sabbath to little purpoſe; when all is done, if ever any good be done, *it is the Lord.* No ſooner *John* obſerves the Miracle, that a multitude of fiſhes were caught and taken, but he tells *Peter* of a bleſſed diſcovery, *it is the Lord*—— Upon this diſcovery, *Peter* throws himſelf into the Sea; O the fervent love he carries towards Chriſt! if he but hear of his Lord, he will run through fire and water to come unto him; ſo true is that of the Spouſe, *Many waters cannot quench love, neither can the floods drown it; if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.* Cant 8.7. If I love Chriſt, I cannot but long for communion and fellowſhip with Chriſt; *Whereſoever thou art, O bleſſed Saviour, give me no more happineſs than to be with thee, if on the earth, I would travel day and night to come unto thee; if on the Sea with Peter I would ſwim unto thee; if riding in triumph, would ſing Hoſanna to thee; but if in glory, how happy,* Ubicunq. fueris O domino. Jeſus.&c. Aug.

ſhould I be to look upon thee? Chriſt's Apparitions are raviſhing ſights; if he but ſtand on the ſhore, *Peter* throws himſelf over-board to come to Chriſt; why now he ſtands on the pinacles of heaven, wafting and beckoning with his hand, and calling on me in Cant. 2. 10. his Word, *riſe up my love, my fair one, and come away*; O my ſoul make haſt; in every duty look out for another Apparition of Jeſus Chriſt: when thou comeſt to hear, ſay, *Have over Lord by this Sermon:* and when thou comeſt to pray, ſay, *Have over Lord by this Prayer to a Saviour*; neither fire nor water; floods nor ſtorms; death, nor life; principalities nor Powers; height nor depth; nor any other creature ſhould hinder thy paſſage to Chriſt, or ſeparate thy ſoul from 2 Tim. 2. 7, 8. Chriſt. *Conſider what I ſay*, (ſaith *Paul*) *and the Lord give thee underſtanding in all things; remember that Jeſus of the ſeed of David was raiſed from the dead according to my Goſpel*: that Chriſt was raiſed, is a Goſpel-truth, ay, but do thou *remember it*; do thou *conſider it*, and the Lord give thee underſtanding in all things.

Sect. 3. *Of deſiring Jeſus in that reſpect,*

3 LEt us *deſire after Jeſus* carrying on the great work of our ſalvation for us in his reſurrection. What *deſire is*, we have opened before; ſome call it *the wing of the ſoul, whereby it moveth, and is carryed to the thing it expecteth, to feed it ſelf upon it, and to be ſatisfied with it.*

But what is there in Chriſt's reſurrection, that ſhould move our ſouls to deſire after it?

I anſwer, 1. Something in it ſelf. 2. Something as in reference unto us.

1. There is ſomething in it ſelf; had we but a view of the glory, dignity, excellency of Chriſt, as raiſed from the dead, it would put us on this hea- Heb. 1. 8. venly motion; we ſhould *fly as the Eagle that haſteth to eat.* The object of deſire is good, but the more excellent and glorious any good is. the more earneſt and eager ſhould our deſires be; now Chriſt as raiſed from the dead is an excellent object; the reſurrection of Chriſt is the gloryfying of Chriſt; yea, his glorifying took its beginning at his bleſſed reſur- Phil. 2. 9. rection; now it was that *God highly exalted him, and gave him a name above every name,* &c. and in this reſpect how deſirable is he?

Rom. 4. 25. 3. There is ſomething in reference unto us; As, 1. *He roſe again for our juſtification*; I muſt needs grant, that Chriſt's death, and not his reſurrection is the meritorious cauſe of our juſtification; but on the other ſide Chriſt's reſurrection, and not his death is for the applying of our juſtification, as the ſtamp adds no vertue, nor matter of real value to a piece of gold; but only it makes that value which before it had, actually appliable and curtant unto us: ſo the reſurrection of Chriſt was no part of the price or ſatisfaction which Chriſt made to God, yet is it that which applies all his merits, and makes them of force unto his Members. Some I know would go farther, *Lucius* a learned Writer ſaith, that *Juſtification is therefore attributed to Chriſt's reſurrection, becauſe it was the complete and ultimate act of Chriſt's active obedience:* and from hence inferreth, that *remiſſion of ſin is attributed to his paſſive obedience; and juſtification, or imputation of righteouſneſs, to his active obedience. Goodwin,* no way inferiour to him, ſaith, that juſtification is put upon Rom 8. 34. Chriſt's reſurrection with *a rather, who is he that condemneth it? is Chriſt that died; yea, rather that is riſen again*; not but that the mattter of our juſtification, is only the obedience and death of Chriſt; but the form of our Juſtification or the act of pronouncing us righteous, by that his obedience and death, depends upon Chriſt's reſurrection; for then it was that Chriſt himſelf was juſtified, and then he was juſtified as a common perſon, repreſenting us therein, ſo that we were then juſtified with him, and in him; and we are ſaid *to be riſen with him and to ſit with him in heavenly places. Burges,* one admirably judicious, ſaith, that juſtification is given to Chriſt's reſurrection, as a privelege flowing from its efficient cauſe; Indeed *Chriſt's death is the meritorious cauſe of our juſtification, but Chriſt's reſurrection is in ſome ſenſe* (ſaith he) *the efficient cauſe; becauſe by his riſing again, the Spirit of God doth make us capable of juſtification, aud then beſtoweth it on us.* I know there is ſome difference amongſt theſe Worthies, but they all agree in this, that the reſurrection of Chriſt was for our juſtification, and that by the reſurrection of Chriſt all the merits of his death were made appliable unto us. As there was a price and ranſome to be paid by Chriſt for the redemption of man, ſo it was neceſſary that the fruit, effect, and benefit of Chriſt's redemption ſhould be applied, and conferred; now this work of application and actual collation of the fruit of Chriſt's death, began to be *in fieri* upon the reſurrection day; but it was not then finiſhed, and perfected; for to the conſummation thereof, the Aſcention of Chriſt, the Miſſion of the holy Ghoſt, Apoſtolical preaching of the Goſpel to the Jews and Gentiles, the Donation of Heavenly grace, and Chriſt's interceſſion at the right hand of God, were very neceſſary. O the benefit of Chriſt's reſurrection as to our juſtification! *If Chriſt be not riſen again, ye* 1 Cor. 15. 17. *are yet in your ſins, and your faith is in vain.* Remiſſion of ſin (which is a part of our juſtification) though purchaſed by Chriſt's death, yet could not be applyed to us, or poſſibly be made ours without Chriſt's reſurrection; and in this reſpect, oh how deſirable it is!

2. He roſe again for our ſanctification. So the Apoſtle, *He hath quickned us together with Chriſt, and hath raiſed us up together with Chriſt.* Our firſt reſur- Eph. 2. 5, 6. rection; if you would know how you that were blind in heart, uncircumciſed in ſpirit, utterly unacquainted with the life of God, are now light in the Lord, affecting heavenly things, walking in righteouſneſs; it comes from this bleſſed reſurrection of Jeſus Chriſt; we are *quickned with Chriſt*; it is Chriſt's reſurrection that raiſed our ſouls, being ſtark dead, with ſuch a reſurrection as that they ſhall never dye no more. Whence the Apoſtle, *Reckon your ſelves to be dead unto* Rom. 6. 11. *ſin, but alive unto God through Jeſus Chriſt our Lord.* We for are dead to ſin, and alive unto God by the death and reſurrection of Jeſus Chriſt; we may reckon thus our ſelves, that if we be in Chriſt, there comes a vertue from Chriſt, an effectual working of Chriſt by his Spirit into our hearts, and it is ſuch a work as will conform us to Chriſt dead, and to Chriſt riſen; why reckon thus, ſaith the Apoſtle; go not by gueſs, and ſay, I hope it will be better with me than it hath been; no, no, but reckon, conclude, make account, *I muſt live to God, I muſt live the life of grace, for Chriſt* Rom. 6. 4. *is riſen.* To the ſame purpoſe he ſpeaks before, *Like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Chriſt roſe again to a new life, and herein his reſurrection differed from the reſurrection of thoſe others, raiſed by him, as of *Lazarus*, *Jairus* the Daughter, Widow of *Naim's* Son; for they were but raiſed to the ſame life; which formerly they lived; but Jeſus Chriſt was raiſed up unto a new life; and according to this examplar we ſhould now walk in newneſs of life? this is the end of Chriſt's reſurrection, that we ſhould be new creatures, of new lives, new principles, new converſations: he roſe agin for our ſanctification.

3. He roſe again for our Reſurrection to eternal life; Chriſt is the pattern, and pledg, and cauſe of the Reſurrection of our bodies; *for ſince by man*

1 Cor. 15. 21, 22. *came death, by man came alſo the reſurrection of the dead; for as in Adam all dye, even ſo in Chriſt ſhall all be made alive.* There is a vertue flowing from Chriſt to his Saints, by which they ſhall be raiſed up at the latter day; as there is a vertue flowing from the head to the members, or from the root to the branches; ſo thoſe that are *Chriſt*'s ſhall be raiſed up by *Chriſt*. Not but that all the wicked in the world ſhall be raiſed again by the power of *Chriſt*, as he is a Judg, for *all that are in their graves ſhall hear his voice, and* 1 Joh. 5. 28, 29. *they ſhall come forth*; yet with this difference, *they that have done good, unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* In this reſpect the Saints ſhall have a peculiar reſurrection; and therefore they are called *the children of* Luke 20. 36. *the reſurrection, becauſe they ſhall obtain a better reſurrection*, as the Apoſtle calls is. Heb. 11. 35. And is not *Chriſt*'s reſurrection deſirable in this very reſpect; if we ſhould think, theſe bodies of ours being duſt, muſt never return from their duſts, it might diſcourage; but here is our hope, *Chriſt* is riſen, and therefore we muſt riſe; it is the Apoſtle's own argument a- 1 Cor. 15. 12, 13, 16, 20. gainſt thoſe that held *there was no reſurrection of the dead*; why, ſaith the Apoſtle, *if there be no reſurrection of the dead, then is not Chriſt riſen.* —— *If the dead riſe not, then is not Chriſt raiſed.* —— *But Now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſleep*: he argues plainly that *Chriſt's* reſurrection is the principal efficient cauſe of the reſurrection of the Juſt. *I am the reſurrection and the life*, ſaith Chriſt, (*i.e.*) I am the Author, and worker of the Joh. 11. 25. reſurrection to life. *As the Father raiſeth up the dead* Joh. 5.21. *and quickneth them, even ſo the Son quickneth whom he will*; and hence it is that *Chriſt* is called a *quickning Spirit*; *Chriſt* is the head and ſtock of all the Elect; *Chriſt* is the Author, procurer, conveyer of life to all his off-ſpring, by the communication of his Spirit; 1 Cor. 15 45. *Chriſt is a quickening Spirit* quickening dead ſouls, and quickning dead bodies, the Author of both the firſt and ſecond Reſurrection. And is not this deſirable?—

He roſe again for the aſſurance of our Juſtification, ſanctification, and ſalvation. This is the reaſon why the Apoſtle uſeth theſe words to prove the re- Act.13.34 ſurrection of *Chriſt*, *I will give you the ſure mercies of David*; none of God's mercies had been ſure to us if Chriſt had not riſen again from the dead. But now all is made ſure; his work of redemption being fully finiſhed, the mercy which thereupon depended, was now made certain, (and as the Apoſtle ſpeaks) *ſure unto all the ſeed.*

Methinks a thought of this object in reſpect of it ſelf, and in reſpect of us, ſhould put our ſouls into a longing frame; is it not a deſirable thing to ſee the King in his beauty? were not the *Daughters of Zion* Rom.4.16 *glad to go forth, and behold King Solomon with the Crown* Cant. 3. 11. *wherewith his Mother Crowned him in the day of his eſpouſals?* If *Chriſt* incarnate, and in humane frailty was the *deſire of Nations*, how much more is Chriſt exalted, and in his glory? if it was *Auguſtin*'s great wiſh to have ſeen Chriſt in the fleſh, how ſhould we but wiſh to ſee Criſt as riſen again from the dead? Cant. 5. 16. *he is altogether lovely*; or, *he is altogether deſirable*; deſirable in the womb, deſirable in the Cratch, deſirable on the Croſs, even when deſpiſed, and numbred with thieves; deſirable in his reſurrection; yea all deſirable, yea, above all deſirable, as riſen, exalted, glorified; in this conſideration we connot fathom the thouſand, thouſand part of the worth, and incomparable excellency of Jeſus Chriſt. Or if Chriſt's Reſurrection in it ſelf will not ſtir up our lazy deſires, is it not deſirable as in reference unto us? what, that he ſhould riſe again for our Juſtification? that by vertue of his Reſurrection, thy ſoul ſhould appear righteous before the Judgment-ſeat of God! O what a raviſhing word is that, what a triumphing challenge *who ſhall lay any to the charge of Gods Elect? it is God that juſtifieth; who is he that condemneth? it is Chriſt that dyed, yea rather that is riſen again.* Rom. 8. 33, 34. O the ſtings that many have, ſaying, what ſhall I do when I dye, and go down to the duſt? may not the Lord have ſomething againſt me at the day of reckoning? why no poor ſoul, if thou art in Chriſt, it is he that dyed, yea rather that is riſen again for thy Juſtification; by his reſurrection he hath cleared all reckonings, ſo that now who ſhall condemn; not ſin, Chriſt hath took it away; not the law, Chriſt hath fulfilled it for us; not Satan, for if the Judge acquit us, what can the Jaylor do? O my ſoul, that thy portion may be with theirs who have right and title to this bleſſed Reſurrection of Jeſus Chriſt. But thou ſayeſt again, what is it to me, if I be Juſtified in Chriſt, and yet my heart remain unholy, and unſubdued to Chriſt? it is true thou findeſt a woful ſinful nature within thee, croſs and contrary to holineſs, and leading thee daily into captivity; yet remember it is Chriſt that dyed, yea rather, that is riſen again; and by vertue of his Reſurrection he hath given thee a new nature, another nature which makes thee wreſtle againſt ſin, and ſhall in time prevail over all ſin. But thou ſayeſt again, what if I be Juſtified, and ſanctified, if after death I ſhall not be raiſed to life? why fear not, O my ſoul, for if Chriſt be riſen, thou ſhalt riſe, and riſe to eternal life; *I am the reſurrection and the life.* Joh. 14. 19. not only the reſurrection, but life is in him originally, as water is in the fountain, and from him it is derived to us; *becauſe I live, ye ſhall live alſo.* But thou ſayeſt again, O that I were aſſured of this! many doubts and jalouſies are upon me from day to day. Sometimes indeed I have a comfortable hope of my Juſtification, ſanctification, ſalvation; and ſometimes again I am forced to cry, *Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me?* Pſ. 88.14. O conſider of the ends of Chriſt's Reſurrection; was it not to give thee the ſure mercies of *David*? was it not to apply the merits of Chriſt's active, and paſſive obedience, and to bring them home to thy ſoul? was it 1 Cor. 15. 17. not to confirm, and to ratifie thy faith, *elſe were it in vain?* O the Perſon of *Chriſt*! and O the privileges of *Chriſt* as being raiſed from the dead! O my ſoul, that thou wert on the wing in thy deſires after Chriſt! O that thy motions were as ſwift as the Eagles that haſted to eat! O that feelingly thou kneweſt him, and the power of his reſurrection! that thou wert reſolved to give no ſleep to thine eyes, nor ſlumber to thine eye-lids, until thou couldſt ſay, *Chriſt's Reſurrection is mine!* why, Lord, that I ſhould long after vanities, trifles, toys, pleaſures, profits, earthly contentments, that I ſhould long like ſome women with Child for a deal of baggage coals, or aſhes, very loathſome food; and yet that I ſhould feel no pantings, breathings, hungrings, thirſtings after Chriſts Reſurrection to feed upon it, and to be ſatisfied with it! come here's a bleſſed object; here's delights; O ſtir up thy appetite, *ſuck, and be ſatisfied, drink ye, drink abundantly, O my beloved!*

Sect. 4. *Of hoping in Jeſus in that reſpect.*

LET us hope in *Jeſus*, as carrying on the great work of our ſalvation for us in his Reſurrection. Only remember, I mean not a fluctuating, wavering, unſetled, uneſtabliſht *hope*; no, no, let us hope firmly, ſurely, fixedly; let us come up to that plerophory, or *full aſſurance of hope*; that we may conclude comfortably, and confidently, *Chriſt's Reſurrection is ours*; and yet that our concluſion may not be raſh, but upon right grounds, we may examine the firmneſs, ſolidneſs, ſubſtantialneſs of our hope in Chriſt's Reſurrection by theſe following ſigns.

1. If Chriſt's Reſurrection be mine, then is Chriſt's death mine; the fruits or effects of Chriſt's Death

and Reſurrection cannot be ſevered; *if we have been* Rom. 6.5. *planted together in the likeneſs of his death, we ſhall be in the likeneſs of his reſurrection.* Mortification, and vivification, are twins of one and the ſame ſpirit; *depart from evil and do good,--Ceaſe to do evil, learn to do* Pſ.34. 14. Iſa. 1. 16, 17. *well,* Many may think they have their part in the firſt Reſurrection, but can they prove their death unto ſin? as there cannot be a Reſurrection before a man dye, ſo there cannot be a Reſurrection to a new life, but there muſt be a ſeparation of the ſoul from the body of ſin; what, ſhall a man cleave to ſin, be wedded to ſin; yea ſhall a man like it, love it, live in it, and yet ſay or imagine that Chriſt's Reſurrection is his? O be not deceived, God is not mocked; come, ſearch, try, examine, haſt thou any ſhare in Chriſt's paſſion? knoweſt thou the fellowſhip of his ſufferings? art thou made conformable to his death, that as he dyed for ſin; ſo thou dyeſt to ſin? if herein thou art at a ſtand, peruſe thoſe Characters laid down in his ſufferings and death, the truth and growth of our mortification, or of our death unto ſin is diſcovered before.

2. If Chriſt's Reſurrection be mine, then is *Chriſt's* Spirit mine, yea then am I quickned by the Spirit of *Chriſt*. Rom. 8.9. 11. *If any man have not the Spirit of Chriſt, he is none of his:——but if the Spirit of him that raiſed up Jeſus from the dead dwell in you, then he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies* (and I may add your immortal ſouls) *by his ſpirit that dwelleth in you* Chriſt's Spirit (if Chriſt's Reſurrection be ours) will have the ſame operation and effect in our ſouls, that it had in his body; as it raiſed up the one, ſo it will raiſe up the other; as it quickned the one, ſo it will quicken the other; But the queſtion here will run on, how ſhall we know whether we have received this quickning Spirit? many pretend to the Spirit, never more than at this day, but how may we be aſſured that the Spirit is ours? anſwer.

1. The Spirit is a Spirit of illumination; here is the beginning of his work, he begins in light; as in the firſt creation, the firſt-born of God's works was light. *God ſaid, let there be light, and there was light*; ſo in this new creation, the firſt work is light, God Gen. 1. 3. *who commanded the light to ſhine out of darkneſs hath ſhined into our hearts to give the light of the knowledg of* 2 Cor.4.6 *the glory of God in the face of Jeſus Chriſt.* Hence the ſtate of nature is called *darkneſs*, and the ſtate of grace is called *light*; *Ye were ſometimes darkneſs, but* Eph. 5. 8. *now ye have light in the Lord.* And *he hath called you* 1 Pet.2.9. *out of darkneſs into his marvellous light.* There is a light in the mind and a light in the heart, of thoſe who have the Spirit of Chriſt; there is a ſpeculative and an affective knowledg, not only to know the truth, but to love it, believe it, embrace it. O my ſoul, wouldſt thou know whether Chriſt's Spirit be thine? conſider, and ſee then whether any of this new light of Jeſus Chriſt hath ſhined into thy heart; take heed, deceive not thy ſelf, thou mayſt have a great deal of wit, and knowledg, and underhand, and yet go to hell; this light is a light ſhining into thy heart; this light is a Chriſt-diſcovering light; this light is a ſin-diſcovery light; this light will cauſe thee to find out thy hypocriſie, deadneſs, dulneſs in ſpiritual duties; if thou haſt not this light, thou art near to eternal burnings, darkneſs is one of the properties of hell, and without this light, inward darkneſs will to utter darkneſs, where is nothing but *weeping and wailing, and gnaſhing of teeth.*

2. This quickning ſpirit, is a ſpirit of faith; as it reveals Chriſt, ſo it inclines mens hearts to cloſe with Chriſt upon thoſe Goſpel-terms, as he is offered. I know there are degrees and meaſures of faith, but the leaſt meaſure of faith is a deſiring, panting, breathing after the Lord Jeſus; and no ſooner hath the ſoul received that new light from the ſpirit of Chriſt, but it is preſently, at the ſame inſtant, exceedingly affected with Jeſus Chriſt; O it deſires Chriſt above all deſires, I know not a more undeceiving ſign than this; read over the whole Bible, and wherever there was any ſoul-ſaving diſcoveries, there ever followed inward deſires, ſoul-longings after Jeſus Chriſt; when *Paul* preached of the reſurrection of Chriſt, ſome there were that mocked, jeered, and ſlighted that doctrine, but others (whoſe hearts the the Lord ſtirred) they were exceedingly taken with it, ſaying, *We will hear thee again of this matter*; yea, and this very Sermon ſo wrought on ſome, that *they believed, among whom was Dyoniſius the Areopagite, and* Acts. 17. 32, 34. *a woman named Damaris, and others with them*; and when he preached another Sermon on the ſame ſubject at *Antioch*, the *Jews* were much offended, but the *Gentiles* were ſo exceedingly taken with it, that *they beſought Paul, that theſe words* (the very ſame Reſurrection Sermon) *might be preached to them the next Sabbath day.* Their very hearts did ſo long after Chriſt, whom *Paul* had preached, that *when the congregation was broken up, many of the Jews and religious* Acts 13. 42. 43. 44. *Proſelytes, followed Paul and Barnabas; and the next Sabbath day came almoſt the whole City together to hear the ſame Sermon.* O my ſoul, doſt thou hear theſe Sermons of Chriſts reſurrection; doſt thou hear ſweet Goſpel-preaching? doſt thou hear the free tenders and offers of *Chriſt*; with all his glory and excellency, to poor ſinners, to vile, loſt, undone ſouls, and art thou no whit taken with them? canſt thou ſleep away ſuch Sermons as theſe? haſt thou no heart-riſings; no ſtirrings, workings, longings, deſires in thy ſoul? O take heed? this is a dangerous caſe: but on the contrary, if thou ſayeſt in thy heart, *Oh that I could hear this Sermon again! Oh the ſweet virtues of Chriſt's Reſurrection! I had not thought ſuch honey could have dropped out of this rock; O the bleſſed beginnings and ſpringings of grace which I felt in my ſoul on ſuch a meditation! O the deſire, the delight! O the longings! O the comforts of Chriſts reſurrection! O the drawings of the Spirit, inclining my heart to receive Jeſus Chriſt, to cloſe with him, and to reſt on him, and to give up my ſelf to him!* why this Spirit of faith doth argue thy title and intereſt to the quickning ſpirit of *Chriſt*.

3. Thy quickening Spirit is a Spirit of Sanctification; ſuch was the Spirit, whereby Chriſt was raiſed. *He was declared mightily to be the Son of God, according to the Spirit of ſanctification by the reſurrection* Rom. 1.4. *from the dead.* That ſame Spirit which raiſed up Jeſus Chriſt, was that ſame divine Spirit which ſanctified his humane nature wherein it dwelt; and ſuch is that quickening Spirit to all in whom it dwelleth; it is a Spirit of holineſs, and it works holineſs, changing the heart, and turning the bent of it from ſin to holineſs. *If any man be in Chriſt, he is a new creature*; 2 Cor. 5. 17. *old things are paſſed away, behold all things are become new*; q. d. When once the believer is by an act of faith paſſed over unto Chriſt, there goes immediately from the Spirit of Chriſt into his ſoul, an effectual power, which alters and changes the frame of the whole man; now he is not the ſame that he was; he is changed in his company, in his diſcourſe, in his practiſe; he is changed in his nature, judgment, will, affections; he is *ſanctified throughout in ſoul, body, and Spirit*; O my ſoul, try thy ſelf by this ſign, doſt thou find ſuch an inward change wrought in the ſoul? doſt thou find the law of God, a law of holineſs written on thy heart? doſt thou find a law within thee contrary to the law of ſin, commanding with authority that which is holy and good? that ſo thou canſt ſay with the Apoſtle, *I delight in the law of God after the inward man?* and Rom. 7. 23, 25. *with my mind, I my ſelf ſerve the law of God?* if ſo,

ſurely this is no other, *but the law of the ſpirit of life in Jeſus Chriſt*; or the law of this quickening Spirit, communicated from Chriſt, unto the ſoul.

3. If Chriſt's reſurrection be mine, then am I *planted together in the likeneſs of Chriſt's reſurrection*; then do I reſemble, and am made conformable to Chriſt in his reſurrection; now if we would know wherein that reſemblance is, the Apoſtle tells us, *that like as Chriſt was raiſed up from the dead by the glory of the*
Rom.6.5. *Father, even ſo we alſo ſhould walk in newneſs of life.* Our mortification is a reſemblance of Chriſt's death, and our vivification is a reſemblance of Chriſt's reſurrection. In this ground of our hope concerning our intereſt in the reſurrection of Chriſt, I ſhall propound theſe queſtions.——

Rom.6.4. 1. Whether in deed and in truth our ſouls are vivifi'd?

2. Whether we increaſe and grow in our vivification?

For the firſt, the truth and certainty of our vivification will appear by theſe rules.——

1. True vivification is general, both in reſpect of us and in reſpect of Grace.

1 Theſ.5. 23. 1. In reſpect of us, it is diffuſed throughout the whole man; *the very* God *of peace ſanctifie you wholly* (ſaith the Apoſtle) *and I pray* God *that your whole ſpirit, ſoul, and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* And 2. In reſpect of Grace, it is in every Grace; I know it is a queſtion, whether all Graces are ſo connected and chained together, that poſſibly they cannot be ſevered? but I ſuppoſe it is truly anſwered, tho in reſpect of habit they cannot be ſevered, though in reſpect of the act or exerciſe they may be ſevered; ſome Graces are more radical than others, as faith and love, and therefore they firſt appear; but as a man lives firſt the life of a plant, then of ſenſe, then of reaſon, though all were radically there at firſt; ſo it is in graces; experience tells us that ſome Chriſtians are eminent in ſome graces; and ſome in other graces; ſome have more love, and ſome more knowledg, and ſome more patience, and ſome more ſelf-denial; but all that are true Chriſtians have each of theſe graces in ſome meaſure or other; or at leaſt they have them in habit, though not in the act; if vivification be true, there is a whole work of grace both in heart and life: as the light in the air runs through the whole hemiſphere, ſo the whole work of grace runs through, and is diffuſed through the whole man, ſoul, body, and ſpirit. O my ſoul, this may put thee to thy ſtudy, becauſe of the ſeveral conſtitutions or tempers of graces; thou mayſt find this or that grace, this or that Image of Chriſt clearly ſtampt on thy heart; but thou canſt not find ſuch and ſuch graces; in this caſe fear not, for if in truth and ſincerity thou haſt but one grace, thou haſt the whole chain of graces. But to ſpeak to ſome graces in particular.

2. True vivification is a new life acting upon a
Gal.2.20. new principle of Faith. *The life which I now live in the fleſh, I live by the Faith of the Son of* God. They are the words of a man purſued by the law unto Chriſt; *Paul* ſeeing he was dead by the law, he ſpeaks for a better husband, the law finds him dead, and leaves him dead, *Nevertheleſs I live* (ſaith *Paul*) what means he? a natural life? why ſo? he lived before now; no, no, it is a better life than a natural life; ſuch a life is no contentment to a ſoul purſued by the law; very heathens and infidels have ſuch a life, and in that reſpect are as happy as the beſt of Saints; *Paul*'s life is a ſpiritual life, and the Spring of his life is the Son of God; Jeſus Chriſt is eſſentially, radically, fundamentally life it ſelf, and by his incarnation, paſſion, reſurrection, he is life for his Saints; they live by him, and in him, and for him, and through him; he is the heart and liver of their Spiritual life. But as from the heart and liver there muſt be arteries, and veins for maintenance of life, and conveyance of blood throughout all the body; ſo from Chriſt there muſt be ſome conveyance to bring this to life unto us, and this is by faith; *I live by the faith of the Son of* God. O my ſoul, doſt thou live this life of faith on the Son of God? canſt thou make uſe of Chriſt in every ſtate, and in every condition? As for inſtance, in thy particular calling, doſt thou look to Chriſt for wiſdom, ſucceſs, bleſſing, ability? doſt thou ſay, *if I have ill ſucceſs, I will yet go to* Chriſt; *it is he that ſet me here, and it is he will enable me*; in caſe of proviſion, doſt thou run to Chriſt, and doſt thou hang upon him for all things needful? doſt thou ſay; *If I want means,* God *will create means; he commands all means, and he can ſuddenly do whatſoever he will.* In caſe of protection, doſt thou look unto Jeſus to be thy ſhield and protector? doſt thou mind the word of God to *A-* Gen.15.1
braham, Fear not Abraham, for I am God *all-ſufficient, thy buckler and thy exceeding great reward?* In caſe of thy Children, goeſt thou to Chriſt, ſaying, *Are not my Children, thy Children, and wilt thou not provide for thy own?* it is true, thou muſt do what thou canſt, but for the reſt deſpair not; caſt thy burthen upon him, who hath commanded thee *in nothing to be care-* Phil.4.6.
ful, but in all things to make thy ſuits known with prayer and ſupplication; *when my Father and Mother forſake me,* Pſa.27.10.
God will take me up, ſaith *David*. He is a Father to the Fatherleſs, he provided for them in the womb, he provided breaſts for them ere they ſaw the Sun, and therefore how ſhould he but have care, and compaſſion over thy Children? in caſe of proſperity, doſt thou ſee Chriſt's love in that ſtate? doſt thou ſet him in the firſt place, receiving all, and joyning in all as coming from him? is this it that makes thy proſperity ſweet, becauſe thou knoweſt and believeſt that thy ſins are pardoned? otherwiſe what is thy ſilver, and gold, ſo long as thy pardon is not ſealed in the blood of Jeſus Chriſt? if a priſoner condemned to dye ſhould abound in all outward plenty, what comfort could he have, ſo long as his pardon were not ſealed? it is the life of faith that ſweetens proſperity; who are better Chriſtians than they, who know they enjoy theſe things with God's favour and bleſſing? faith ſees God's love in all, and ſo is abundantly thankful; faith makes a man to eat, and drink, and ſleep, and to do all in Chriſt; as it coſt Chriſt dear to purchaſe our liberty to the creatures, ſo faith ever ſets Chriſt in the firſt place; it receives all as coming from him, it returns all as to the glory of him: in caſe of diſgrace, doſt thou commit thy credit to Jeſus Chriſt? doſt thou *look up to Jeſus*, and deſireſt no more good name, repute, or honour than Chriſt will afford thee? or in caſe of death, doſt thou like *Stephen* reſign up thy ſoul to Chriſt? doſt thou ſee death conquered in the reſurrection of Chriſt? doſt thou look beyond death? doſt thou over-eye all things betwixt thee and glory? O the ſweet of this *life of faith on the Son of God!* if thou knoweſt what this means, then mayſt thou aſſure thy ſelf of thy vivification.

3. True vivification is a new life acting upon a new principle of hope of glory. *Bleſſed be the God* 1 Pet.1.
and Father of our Lord Jeſus Chriſt, which according to 3. 4.
his abundant mercy, hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, that fadeth not away reſerved in heaven for you. By Chriſt's reſurrection we have a lively hope for our reſurrection unto glory; is not Chriſt our head? and if he be riſen to glory, ſhall not his members follow after him? certainly there is but one life, one Spirit, one glory of Chriſt and his members; *The glory which thou gaveſt* Joh.13.
me, 20.

me, I have given unto them, ſaid Chriſt. The ſoul that is vivified, hath *a lively hope of glory* on ſeveral grounds. As, 1. Becauſe of the promiſes of Glory ſet down in the word; now on theſe promiſes hope faſtens her Anchor; if Chriſt hath promiſed, how ſhould I but maintain lively hope? 2. Becauſe of the firſt-fruits of the Spirit; there are ſometimes foretaſts of the Glory, drops of Heaven poured into a Soul; whence it comfortably concludes, if I have the earneſt and firſt-fruits, ſurely in his time Jeſus Chriſt will give the Harveſt. 2. Becauſe of Chriſt's Reſurrection unto Glory; now he roſe as a common Perſon, and he went up into Heaven as a common Perſon; whence hope is lively, ſaying, why ſhould I doubt, or diſpair, ſeeing, I am Eph. 2. 5, 6. *quickened together with Chriſt, and raiſed up together with Chriſt, and am made to ſit together with Chriſt, in Heavenly places?* Try O my ſoul, by this ſign: Art thou lively in the hope of Glory? Doth thy heart leap and rejoyce within at that thought of thy inheritance in Heaven? In a lively Fountain the Waters thereof will leap and ſparkle; ſo if thy hope be lively, thou wilt have living joys, living ſpeeches, living delights; amidſt all thy Afflictions thou wilt ſay, Theſe will not endure for ever; I my ſelf ſhall away ere long, Glory will come at laſt. O the ſweet of this Life of hope! If thou feeleſt theſe ſtirrings, it is an argument of thy Vivification.

4. True Vivification acts all its Duties upon a new Principle of Love to Chriſt; Men not Enlivened by Jeſus *Chriſt* may do much, and go far in outward ſervice, yea they may come to ſuffering, and yet without Love to Chriſt all is loſt, all comes to nothing. *Though I ſpeak with tongues of men and* 1 Cor. 13. 1. Ver. 2, 3. *Angels,* ——— *though I have the gift of Propheſie, and underſtand all miſteries, and all knowledg,* —— *though I beſtow all my goods to feed the poor; and though I give my body to be burnt, and have not love, it profiteth me nothing.* All the reſt may be from the fleſh, and for the fleſh, and fleſhly ends; but true Goſpel-Love is from Chriſt, and tends to the Glory of Chriſt: 1 Joh. 4. 7. *For Love is of God, and every one that loveth, is born of God, and knoweth God.* But how we may know that all our actings are out of Love to Jeſus Chriſt? I anſwer.———

1. If we act by the Rule of Chriſt. *If ye love me, keep my commandments.*——— *He that hath my* 1 Joh. 14. 15, 21, 23, 34. *Commandments and keepeth them, he it is that loveth me.* ——— *If any man love me, he will keep my Commandments.* He that loves Chriſt, he will look upon every act, every ſervice, every performanc, whether it be according to the Rule of Chriſt, and then on he goes with it.

2. If we act to the honour of Chriſt. We may pray and hear, and preach, and act ſelf more then the honour of Jeſus Chriſt; whiles Chriſt ſhewed Miracles, and fed his followers to the full, they cri-up Jeſus, and none like Jeſus; but when Chriſt was plain with them, *Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled;* 1 Joh. 6. 26. when he preſſed ſincerity upon them, and preparation ver. 66. for ſufferings, *from that time many of his Diſciples went back, and walked no more with him.* Its no news for men to fall off when their ends fail; only they that love Chriſt look not at theſe outward things in reſpect of the honour of Jeſus Chriſt; and hence it is that in all their actings they will carry on the deſign of the Father in advancing the honour of the Son, whatever it coſt them. O my Soul, apply this to thy ſelf; if thou liveſt the life of Love, if in all thy actings, duties, ſervices, thou art carried on with a principle of Love to Jeſus Chriſt, it is a ſure ſign of thy Vivification.

For the ſecond queſtion, whether we increaſe and grow in our Vivification? we may diſcover it thus.———

1. We grow, when we are led on to the exerciſe of new Graces; this the Apoſtle calls adding of one Grace unto another: *add to your faith vertue, and to vertue knowledg, and to knowledg temperance and to temperance* 1 Pet. 1. 5, 6, 7. *patience, and to patience Godlineſs, and to Godlineſs brotherly kindneſs, and to brotherly kindneſs charity:* At firſt a Chriſtian doth not exerciſe all Graces; tho habitually all Graces may be planted in him, yet the exerciſe of them is not all at once, but by degrees. Thus the Church tells Chriſt, *At our gates are all manner of fruits,* Cant. 7. 13. *new and old, which I have laid up for thee, O my beloved;* ſhe had all manner of fruits which ſhe had reſerved for *Chriſt*; *new and old*: ſhe had young converts, and more ſetled profeſſors; or ſhe had new and old Graces, as others; ſhe added Grace to Grace, ſhe was led on from the exerciſe of one Grace, unto another new Grace: as wicked men are led on from one ſin unto another; and ſo grow worſe and worſe, ſo Godly men are led from one Grace to another; and ſo they increaſe, *knowing that tribulation worketh patience, and patience experience, and experience* Rom. 5. 3, 4. *hope.*

2. We grow, when we find new degrees of the ſame Grace added; as when love grows more fervent, when knowledg abounds, and hath a larger apprehenſion of ſpiritual things; when faith goes on from mans caſting him ſelf on Chriſt, to find ſweetneſs in Chriſt; and ſo to plerophory, or full aſſurance of Faith: when Godly ſorrow proceeds from mourning for ſin, as contrary to God's holineſs; to mourn for it, is as contrary to him who loves us; which uſually follows after aſſurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. I *know thy works* (ſaid Chriſt to the Church of *Thyatyra*) *I know thy works,* Rev. 2. 6. *and the laſt to be more than the firſt.*

3. We grow when the fruits and duties we perform grow more ripe, more ſpiritual, and more to the honour of Chriſt: it may be we pray not more, nor longer than ſometime we uſed; it may be our prayers have not more wit, or memory, than ſometimes they had, yet they are more ſavoury, more ſpiritual, and more to Chriſt's honour than ſometimes they were: Now we muſt know that one ſhort Prayer put up in Faith, with a broken heart, and aiming at the honour of Chriſt, argues more of growth in grace, than prayers of a day long, and never ſo eloquent, without the like qualifications. In every duty we ſhould look at their ends, and aims, for if we debaſe our ſelves in the ſenſe of our own vileneſs, and emptineſs, and inability; and if we aim at God's honour, and power, and praiſe, and glory, it is a good ſign of growth; we call this ſpiritual part of duty, when it is from God, and through God, and to God.

4. We grow when we are more rooted in Chriſt: ſo the Apoſtle deſcribes it, *a growing up unto him in all things.* Eph. 4. 15. This is a Scripture phraſe; growth of grace is uſually expreſſed by the growing into Chriſt, *but grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt.* 2 Pet 3, 18. As if to grow in grace without him, were nothing, as indeed it is not. Philoſophers, moral men, and others, may grow in vertues, but not in Chriſt. Come then, ſearch, and try whether we are more rooted in Chriſt: when a young plant is new ſet, the roots are a ſmal depth in the earth, one may pull them up with his hands; but as the tree ſhooteth up in height, ſo it ſtrikes the root deeper and deeper downward, that no force can move it; ſo it was with us, we have not for degree ſo firm and near a conjunction with Chriſt at our firſt union; but the more we live with him, like good

trees ſpreading in the ſight of all men, and bringing forth the fruits of righteouſneſs, the more we come to root downwards by a more firm faith, and firm confidence. Our union is anſwerable to that which uniteth us; now at the firſt, faith is but weak, like a ſmoaking wick, or poor bruiſed reed; but whiles Faith is drawing the Spirit away from Chriſt, the more it exerciſeth, the more it is ſtrengthened; even as in babes, their powers every day at firſt are feeble; but the more they feed and exerciſe, by ſo much the more they put forth their ſtrength in all their operations: time was, that *Peter*'s faith was ſo weak, that at the voice of a Damoſel, *Peter* was ſhaken; but by walking a while in Chriſt he was ſo rooted, that neither threatnings, whippings, impriſonment, conventings before great powers, nor any other thing could ſhake him: you may object, If we are not at firſt rooted in Chriſt, a weak faith may be quite overthrown; we may then fall away; true, if we be not rooted in any manner; but this we are at our firſt ſetting into Chriſt by faith; only this I ſpeak of is of an higher degree of rooting, which doth not only ſhut out falling away, but very ſhaking and tottering, in a good meaſure: ſurely this is not the ſtate of every believer; no, no, it is only the condition of ſuch, who have long walked in Chriſt, and are grown in grace, holineſs, vivification.

O my ſoul, try now the growth of vivification by theſe few ſigns; art thou led on to the exerciſes of new graces, adding grace to grace; doſt thou find new degrees of the ſelf ſame grace? is thy love more hot, thy faith more firm? all thy boughs more laden and filled with the fruits of Righteouſneſs? are all thy duties more ſpiritual? are thy ends more raiſed to aim at God, to ſanctify him, and to debaſe thy ſelf? art thou more rooted in Chriſt? in all thy duties, graces and gracious actings, haſt thou learnt habitually to ſay, *I live, yet not I, but Chriſt liveth in me*? doſt thou intereſt Chriſt more and more in all thou doſt? doſt thou know and affect Chriſt more and more? Oh when would an ambitious Courtier be weary of being Graced by his Prince? when would a Worlding be weary of having the World come in upon him? why ſhouldſt thou, O my Soul, be weary of inſinuating thy ſelf by Faith and Affection into Chriſt; come, ſearch, try; it may be little winds have formerly ſhaken thee; but ſo it is, that inſenſibly, and thou knoweſt not how, thy root is ſtruck lower and lower into Chriſt; and now thou art not ſo ſoon ſhaken with every wind; ſurely thy hope is well grounded; thou haſt a part in Chriſt's Reſurrection; it is thine, even thine.

Sect. 5. *Of believing in Jeſus in that reſpect.*

5. Let us *believe in Jeſus* as carrying on the great work of our ſalvation for us in his Reſurrection, This is one main Article of our Faith, *the third day he roſe again from the dead*, and this now I propound as the object of our Faith; O let us believe it, let us believe our part and intereſt in it. And to that purpoſe let us look on Jeſus as a common perſon; whatever conſideration he paſſed under, it was in our ſtead, and in that reſpect we are to reckon our ſelves as ſharers with him. Scrupulous ſouls may object, *Is it poſſible that Chriſt ſhould riſe, and that I ſhould riſe with him, and in him? is it poſſible that Chriſt ſhould dye as a common Perſon for my ſins? and that Chriſt ſhould riſe, and by his reſurrection ſhould be juſtified as a common Perſon in my room? O the* 1 Tim. 3. 16. *Myſtery of this redemption! without Controverſy great is the Myſtery of Godlineſs, which is* God *manifeſt in the fleſh, ſhould be juſtified in the Spirit: it is a Myſtery beyond my fathoming, that Chriſt, who is God in the fleſh, ſhould be juſtified in the Spirit for my juſtification; that Chriſt ſhould dye in my ſtead as a condemned man, and when he had finiſhed his work, that he ſhould riſe again in my ſtead as righteous Perſon. Theſe paſſages are paſt fathoming, and beyond believing, O what ſhall I do? I find it hard, very hard to believe this point.*

Scrupulous ſouls! throw not away your confidence; *ought not Chriſt to have ſuffered theſe things,* Luke 24. 26. *and to enter into his Glory?* was not ſatisfaction and Juſtification, payment of debt, and diſcharge of bonds required of him, and of neceſſity for us? O believe, and that I may perſuade to purpoſe, I ſhall lay down, 1. Some directions; and, 2. Some encouragements of faith.

1. For directions of faith in reference to Chriſt's reſurrection, obſerve theſe particulars.

1. Faith muſt directly go to Chriſt.

2. Faith muſt go to Chriſt, as God in the fleſh

3. Faith muſt go to Chriſt, as God in the fleſh made under the Law.

4. Faith muſt go to Chriſt, not only as made under the directive part of the Law by his life, but under the penal part by his death; of all theſe before.

5. Faith muſt go to Chriſt as God in the fleſh, made under the directive and penal part of the Law, and as quickned by the Spirit. *He was put to death* 1 Pet. 3. 18. *in the fleſh* (ſaith *Peter*) *and quickened by the Spirit.* And acordingly muſt be the method, and order of our Faith: after we have looked on Chriſt as dead in the fleſh, we muſt go on to ſee him as quickened by the Spirit; *if Chriſt was not raiſed, or quickened* (ſaith the Apoſtle) *your faith were in vain*; q. d. to 1 Cor. 15. 17. believe in Chriſt as only in reſpect of his birth, life, death, and to go no farther, were but a vain Faith; and therefore ſhore up your Faith to this pitch, that Chriſt who dyed, *is riſen from the dead*: to this purpoſe all the Sermons of the Apoſtles repreſented Chriſt, not only as crucified, but as raiſed: In that firſt Sermon after the miſſion of the holy Ghoſt, *ye* Acts 2.23 24. *have crucified Chriſt* (ſaid *Peter* to the Jews) and then it follows, *whom God hath raiſed up, having looſed the* Acts 3.15. *pains, or chains of death, becauſe it was not poſſible that he ſhould be holden of it.* In that next Sermon *Peter* tells them again, Ye have killed the Prince of Life; and then it follows, *whom God hath raiſed from the dead, where of we are witneſſes.* In the next Sermon after this, *be it known unto you all* (ſaid *Peter*) *and to all the People of Iſrael, that by the name of Jeſus Chriſt* Act 3. 15. *of Nazareth whom ye crucified, and whom God raiſed from the dead —— is this man whole.* And in the next Sermon after this, *the God of our Fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.* And as Acts 4.10. thus he Preached to the *Jews*, ſo in his firſt Sermon to the *Gentiles* he tells them, *we are witneſſes of all things which Jeſus did, both in the land of the Jews, and in Jeruſalem, whom they ſlew, and hanged on a tree; him God raiſed up the third day, and ſhewed him openly.* Acts 5.30. And as thus *Peter* preached, ſo in that firſt Sermon of *Paul* at *Antioch*, he tells them of the *Jews* crucifying Jeſus, and then it follows, *but* God *raiſed* Acts 10. 39,40. *him from the dead. And as concerning that he raiſed* Acts 13. 30. *him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David, and thou ſhalt not ſuffer thine holy one to ſee corruption.* And after this, *Paul*, as his manner was, Ver. 34. 35. went into the Synagogue at *Theſſalonica* and three Sabbath days reaſoned with them out of the Scriptures, opening and alledging *that Chriſt muſt needs ſuffer and riſe from the dead.* This was the way of the Apoſtles preaching; they told them an hiſtory (I ſpeak it with reverence) *of one Jeſus Chriſt, that* Acts 17. 2, 3. *was the word of God, and that was become man, and how he was crucified at Jeruſalem, and how he was raiſed from the dead*; and all this in a plain, ſimple, ſpi-

ritual way and manner; and while they were telling thoſe bleſſed truths, the ſpirit fell upon the people, and they believed, and had faith wrought in them. *Faith is not wrought ſo much in the way of ratiocination, as by the Spirit of of God, coming upon the ſouls of people by the relation or repreſentation of Jeſus Chriſt to the ſoul.* And this our Lord himſelf hints, *as Moſes* Joh.3. 14. *lifted up the Serpent in the wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* When the people were ſtung, God ſo ordered, that the very beholding of the brazen ſerpent ſhould bring help (tho we know not how) to thoſe that were wounded and ſtung by thoſe fiery ſerpents; ſo God hath ordained in his bleſſed wiſdom that the diſcovery of Jeſus Chriſt, as crucified and raiſed, as humbled and exalted, ſhould be a means of faith: come then, ſet we before us, Chriſt raiſed; not only Chriſt crucified, but Chriſt raiſed, is the object of faith; and in that reſpect we muſt *look up to Jeſus*.

6. Faith is going to Chriſt as raiſed from the dead, or as quickned by the ſpirit, it is principally, and mainly to look to the end, purpoſe, intent, and deſign of Chriſt in his reſurrection; very Devils may believe the Hiſtory of Chriſt's reſurrection, *they be-* Jam. 2.19. *lieve and tremble*; but the Saints and people of God are to look at the meaning of Chriſt, why he roſe from the dead; now the ends are either ſupreme, Joh. 17.1. or ſubordinate. 1. The ſupreme end was God's Rom.6.4. Glory, and that was the meaning of Chriſt's Prayer, *Father, the hour is come, gloriſie thy Son, that thy Son alſo may gloriſie thee*; with which agrees the Apoſtle, *he roſe again from the dead to the glory of the Father.* 2. The ſubordinate ends were many; As, 1. That he might tread on the Serpents head. 2. That he might deſtroy the works of the Devil. 3. That he might be the firſt fruits of them that ſleep. 4. That he might aſſure our faith that he is the word, and that he is able to keep that which we have commited to him againſt that day. 5. That he might be juſtified in the Spirir; as he was begotten in the womb by the Spirit; led up and down in the Spirit, offered up by the eternal Spirit, ſo he was raiſed from the dead by the Spirit, and juſtified in his Spirit at his reſurrection. Chriſt was under the greateſt attainder that ever man was, he ſtood publickly charged with the guilt of a world of ſins, and if he had not been juſtified by the Spirit, he had ſtill lyen under the blame of all, and had been liable to the execution of all; and therefore he was raiſed up from the power of death, that he might be declared as a righteous perſon. 6. That he might juſtify us in his juſtification; when he was juſtified, all the elect were vertually and really juſtified in him; that act of God which paſt on him, was drawn up in the Name of all his Saints: as whatever benefit or privilege God meant for us, he firſt of all beſtowed it on Chriſt; thus God meaning to ſanctifie us, he ſanctified Chriſt firſt; and God meaning to juſtify us, he juſtifies Chriſt firſt; ſo whatever benefit or privilege he beſtowed on Chriſt, he beſtowed it not on him for himſelf, but as he was a common Perſon, and one repreſenting us. Thus Chriſt was ſanctified Joh. 17. 19. inſtead of us, *for their ſakes I ſanctiſy my ſelf, that they alſo might be ſanctified through thy truth*: and thus Chriſt was juſtified inſtead of us, *for as by the offence of one, judgment came upon all for condemnation, even ſo by the righteouſneſs of one, the free gift came on all men unto juſtification.*

7. That he might regenerate us, and beget us a- Rom. 15. 18. new by his reſurrection; *bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again— by the reſurrection of Jeſus Chriſt from the dead.* And this he doth, two ways. 1. As our pattern, platform, idea, or exemplar; *like as Chriſt was raiſed from the dead,— even ſo we alſo* 1 Pet.1.3. *ſhould walk in newneſs of life: and likewiſe reckon ye your ſelves to be alive unto God through Jeſus Chriſt our Lord.* 2. As the efficient thereof, *for when we were dead in ſin; he hath quickned us together with Chriſt*; and *ye are ri-* Rom. 6. 13. *ſen with him through the faith of the operation of God, who* ver. 11. *hath raiſed him from the dead.* O the power Chriſt's reſurrection in this reſpect! if we ſaw a man raiſed from the dead how ſhould we admire at ſuch a wondrous power; but the raiſing of one dead ſoul is a greater work than to raiſe a Church-yard of dead bodies.

8. That he might ſanctify us, which immediately follows after the other,— *but yeild your ſelves unto* Eph. 2. 5. *God as thoſe that are alive from the dead, and your mem-* Col.2. 12. *bers as inſtruments of righteouſneſs unto God.* In our regeneration we are riſen with Chriſt, it is the Apoſtles argument, *if ye then be riſen with Chriſt, ſeek thoſe things* Rom. 6. *which are above,— ſet your affections on things above, and* 13. *not on things on the earth.* Col.3.1,2. We uſually reckon two parts of Sanctification, *viz.* Mortification, and Vivification; now as the Death of Chriſt hath the ſpecial influence upon our Mortification, ſo the Reſurrection of Chriſt hath the ſpecial influence on our Vivification, *he hath quickned us together with Chriſt,* Eph. 2. 5, 6. *and hath raiſed us up together with Chriſt.*

O my ſoul, Look to this main deſign of Chriſt in his riſing again; and if thou haſt any Faith, O ſet thy Faith on work to draw this down into thy ſoul. But here is a queſtion, how ſhould I manage my Faith? or how ſhould I act my Faith to draw down the vertue of Chriſt's reſurrection for my Vivification? I anſwer.

1. Go to the well head; look into the reſurrection of Jeſus Chriſt. This one act contains in it theſe particulars; As. 1. That I muſt go out of my ſelf to ſomething elſe; this is that check that lyes upon that work of Grace, to keep out pride, that Faith ſees the whole good of the ſoul in a principle extraneous, even the ſprings of Jeſus. Alas! if this Vivification were in me, or in my power, what ſwellings and excreſcencies of pride ſhould I quickly nouriſh? God therefore hath placed it in another, that I may be kept low, and that I may go out of my ſelf to ſeek it where it is. 2. That I muſt attribute wholly, freely, joyfully, all that I am, to Jeſus Chriſt, and to the effectual working of his Grace. *I live,* Gal.2. 20. 1 Cor.15. 10. *yet not I, but Chriſt liveth in me.* And *by the grace of God I am what I am*; and *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* The life of grace ſprings only from the life and reſurrection of Jeſus Chriſt, and therefore as I muſt deny my ſelf, ſo I muſt attribute all to him from whom it comes. 3. I muſt lye at his feet with an humble expectation of, and dependency upon him, and him alone for the ſupplies of grace; this was the Apoſtles practice: *O that I may be found in him! O that I may know him, and the power of his reſurrection? O that by any means I might obtain unto the reſurrection of the dead!* he lay at Chriſt's feet with an humble expectation to feel the Power of Chriſt's reſurrection, in raiſing him firſt from the death of ſin to the life of grace, and after from the death of nature to the life of glory.

Lay to theſe ſprings thy mouth of Faith; it is not enough to have all the treaſuries of grace, all the actings of Chriſt for thee, laid before thee, but thou muſt act thy faith upon that object; O then go to Chriſt's reſurrection and believe, make a particular application of thoſe glorious effects of Chriſt's reſurrection upon thy ſoul. Lord ſay, *thou dyeſt that I might die to ſin, and thou waſt raiſed from the death, that I might be raiſed to newneſs of life. Come Lord, and quicken my dying ſparks, give me to lay hold on Chriſt's reſurrection, give me to adhere to it, and* *to reſt upon it, and to cloſe with it; I ſee without faith I am ne're a whit the better for Chriſt's reſurrection; and thy* Pſal. 81. 10. *commands are upon me; open thy mouth wide, and I will fill it: why Lord, I believe, help thou mine unbelief.* Mar.9.24. This faith is neceſſary to our Vivification as well as Chriſt. Chriſt is the fountain of life, but faith is the means of life; the power and original of life is intirely reſerved to Jeſus Chriſt, but Faith is the radical band on our part, whereby we are tyed unto Chriſt, and live in Chriſt; and thus ſaith Chriſt himſelf, Joh. 11. 25. *I am the reſurrection and the life.* Is that all? no, *he that believeth in me, tho' he were dead, yet ſhall live.* And Joh.6.35. Iſa.66.11. *I am the bread of life.* Is that all? no, *he that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.*

3. *Suck and be ſatisfied, milk out and be delighted.* Chriſt's reſurrection is a breaſt of conſolation; there is in it abundance of life and glory, and therefore we ſhould not believe a little, but much; the word *ſuck* is as much as to exact on Chriſt; draw hard from Chriſt; the more we exerciſe Faith, the more we have of Jeſus Chriſt and of Vivification; there is a depth in Chriſt's reſurrection that can never be fathomed; when the ſoul hath as much as its narrow hand can graſp, whole Chriſt is too big to be encloſed in mortal arms; only the longer our arm of Faith is, the more we ſhall graſp of him; and therefore ſuck, and pull, and draw hard. And to this purpoſe—

1. Pray for an increaſe of faith, complain to Chriſt of the ſhortneſs of thy arm, tell him thou canſt not believe as thou wouldſt, thou canſt not get in ſo much of Chriſt into thy ſoul as thou deſireſt, thy Vivification is very poor and ſmall; Oh when Chriſt hears a ſoul complain of dwarfiſhneſs in faith and grace, then is he ready to let out of his fulneſs even grace for grace.

2. Act thy faith vigorouſly on Chriſt's reſurrection for a farther degree of quickning, activity, and lively ability of grace. Chriſt is an everflowing fountain, and he would have believers to partake abundantly of what is in him; he cannot abide that any ſhould content themſelves with a preſent ſtock of grace; Chriſt is not as a ſtream that fails, or as a channel that runs dry; Chriſt is not as water in a ditch, which hath no living ſpring to feed it; no, no; Chriſt is the fountain of life, he is the cheif ordinance of life that ever God ſet up. I know there are other means of Chriſt's appointment, but if thou wilt live at the ſpring, and drink in there, yea drink abundantly according to the overflowing of this fountain, O the life, the growth of life that would come in; Oh the virtue of Chriſt's reſurrection that (Chriſt's Spirit meeting and aſſiſting) would flow into thy ſoul for thy Vivification.

Thus for directions; now for the encouragements of our Faith to believe in Chriſt's reſurrection.

1. Conſider the excellency of this object. A ſight of Chriſt in his beauty and glory would raviſh ſouls, and draw them to run after him: the wiſe Merchant would not buy the pearl, till he knew it to be of excellent price, great things are eagerly ſought for; Chriſt raiſed, Chriſt glorified, is an excellent object: O who would not ſell all to buy this pearl? who would not believe?

2. Conſider of the power, vertue, and influence of this object into all that golden chain of privileges; 1 Cor.15. 17,18. *if Chriſt be not raiſed, you are yet in your ſins; then they alſo which are fallen aſleep in Chriſt are periſhed.* From the Reſurrection of Chriſt flows all thoſe privileges, even from juſtification to ſalvation. The firſt is clear, and therefore all the reſt.

3. Conſider that Chriſt's reſurrection and the effects of it are nothing unto us, if we do not believe: it is Faith that brings down the particular ſweetneſs and comforts of Chriſt's reſurrection unto our ſouls it is Faith that puts us in the actual poſſeſſion of Chriſt's reſurrection; whatſoever Chriſt is to us before faith, yet really we have no benefit by it until we believe it; it is Faith that takes hold of all that Chriſt hath done for us; and gives us the actual enjoyment of it; oh let not the work ſtick in us! what, is Chriſt riſen from the dead? and ſhall we not eye this Chriſt, and take him home to our ſelves by faith? the Apoſtle tells us that *he that believed not, hath made God a lyar, becauſe he believeth not the record that God hath given of his Son:* 1 John 5. 10. Unbelief be-lyes God in all that he hath done for us. O take heed of this; without faith, what are we better for Chriſt's reſurrection.

4. Conſider of the tenders, offers, apparitions that Chriſt raiſed makes of himſelf to our ſouls? when firſt he aroſe (to confirm the faith of his Diſciples) he offers himſelf and appears to *Mary Magdalen*, to the Joh.29.31 other woman, *Peter*, *Thomas*, and all the reſt; and all thoſe apparitions were on this account that they might believe, *theſe things are written that ye might believe* In like manner Chriſt at this day offers himſelf in the Goſpel of grace; and by his Spirit he appears to ſouls. Methinks we ſhould not hear a Sermon of Chriſt's reſurrection, but we ſhould imagine as if we ſaw him, *whoſe head and hairs are white like wooll, as white* Rev.1.14, 15. *as ſnow, whoſe eyes are as a flame of fire; whoſe feet are like unto fine braſs, as if they burned in a furnace; whoſe voice is as the ſound of many waters.* Or if we are dazled with his glory, methinks at leaſt we ſhould hear his voice, as if he ſaid, *fear not, I am the firſt and laſt, I am he that liveth, and was dead; and behold I am alive for evermore. Amen.* q. d. Come, caſt your ſouls on me; Ver. 17. 18. it is I that have conquered ſin, death, and hell for you: it is I that have broke the ſerpents head, that have took away the ſting of death, that have cancelled the bond of the hand-writing againſt you, that have in my hands a general acquitance and pardon of your ſins: come, take it, take me, and take all with me: ſee your names written in the acquitance, that I tender; take out the copy of it in your own hearts; only believe in him who is riſen again for your juſtification.--O my ſoul what ſayſt thou to this ſtill ſweet voice of Chriſt? ſhall he who is the Saviour of men, and glory of Angels deſire thee to believe, and wilt thou not ſay *Amen* to it? Oh how ſhould I blame thee for thy unbelief? what aſperſions doth it caſt on Chriſt? he hath done all things well, he hath ſatisfied wrath, fulfilled the Law; and God hath acquitted him, pronounced him juſt: Faith is contented, he can deſire no more; but thou ſayeſt by unbelief that Chriſt hath done nothing at all, unbelief profeſſeth that Chriſt is not dead, or at leaſt not riſen from the dead; unbelief profeſſeth that juſtice is not ſatisfied, that no juſtification is procured, that the wrath of God is now as open to deſtroy us as ever it was. Oh that Chriſt ſhould be crucified again in our hearts by our unbelief; come, take Chriſt upon his tenders and offers, embrace him with both Arms.

Sect. 6. *Of Loving Jeſus in that reſpect.*

6. LEt *us love Jeſus*, as carrying on the great work of our ſalvation for us in his reſurrection; ſurely if we hope in Chriſt, and believe in Chriſt, we cannot but love Chriſt; if Chriſt's reſurrection be our juſtification, and ſo the ground both of our hope and faith, how ſhould we but love him, who hath done ſuch great things for us? ſhe that hath much forgiven her, loved much; and if by vertue of Chriſt's reſurrection we are juſtified from all our ſins, how ſhould we but love him much? but that I may let down ſome cords of love, whereby to draw our loves to Chriſt in this reſpect, let us conſider thus.--

Love is a motion of the appetite, by which the mind unites it ſelf to that which ſeems good to it.

You may object that Chriſt is abſent, how then ſhould our ſouls be united to him? but if we conſider that objects, tho abſent, may be united to the powers by their ſpecies and images, as well as by their true beings, we may then be ſaid truely to Love Chriſt as raiſed, tho he be abſent from us; come then, ſtir up thy appetite, bring into thy imagination the Idea of Chriſt as in his reſurrection; preſent him to thy affection of Love, in that very form wherein he appeared to his Diſciples; as gazing upon the duſty beauty of fleſh, kindleth the fire of carnal love; ſo this gazing on Chriſt, and on the paſſages of Chriſt in his reſurrection, will kindle this ſpritual love in thy ſoul: Draw near then, and behold him; *Is he not white and ruddy, the chiefeſt among ten* Can.5.10, 11,12,13. *thouſand? is not his head as the moſt fine gold? are not his locks buſhy, And black as a raven? are not his eyes as the eyes of doves by the rivers of water, waſhed with milk, and filthy ſet? are not his cheeks as a bed of ſpices, as ſweet flowers?* thus I might go on from top to toe? but that thou mayeſt not only ſee his glory and beauty wherein he aroſe, but that thou mayeſt hear his voice; doth he not call on thee, as ſometimes he did on *Mary*, on *Thomas*, on *Peter*, or on the twelve? As the Angel ſaid to the woman, *remember how he ſpake, when he was yet in Galilee:* ſo ſay I to Luke 24. thee, remember how he ſpake while he was on earth; ſurely *his lips like lillies dropped ſweet ſmelling myrrhe* As thus.——

1. In his apparition to *Mary*, Jeſus ſaith unto her, *woman, why weepeſt thou? whom ſeekeſt thou*, were John. 20. 15. not theſe kind words from Jeſus Chriſt? how often hath thy heart ſobbed and ſighed out complaints, O *where is he whom my ſoul loveth? I charge you O daughters of Jeruſalem, if ye find my beloved, that ye tell him I am ſick of love?* And then was not Chriſt ſeen in the mount? was not thy extremity his opportunity to do the good? did not he beſpeak thy comforts with theſe words, *Sweet ſoul, why weepeſt thou? whom ſeekeſt* Cant.5.8 *thou? what wouldſt thou have that I can give thee? And what doſt thou want that I can give thee? If any thing in heaven or earth will make thee happy, it is all thy own; wouldſt thou have pardon? Thou ſhalt have it, I freely forgive thee all the debt; wouldſt thou have my ſelf? Why, behold I am thine, thy friend, thy Lord, thy husband, thy head, thy God.* Were not theſe thy Lord's reviving words? were not theſe melting, healing, raviſhing, quickening, paſſages of Chriſt his love?

John 20. 19 2. In his Apparition to the ten, *Jeſus ſtood in the midſt, and ſaith unto them, peace be unto you.* Lo here more words of Love: in the midſt of their trouble Chriſt ſtands in the midſt, ſpeaking peace to their ſoul; and hath not Chriſt done the like to thee? haſt thou not many and many a time been lapt into troubles, that thou knoweſt not which way to turn thee? haſt thou not felt the contradictions of men, railings of *Rabſhecka*'s? and haſt thou not ſometimes ſhut the doors upon thee for fear of ſuch Jews? and then even then, hath not Chriſt come to thy ſpirit with an Olive-branch of peace? ſaying to thy reſtleſs ſoul, *peace, and be Still*? hath he not wrought wonders in the Sea of thy reſtleſs thoughts? hath he not made a calm; and more than ſo, hath he not filled thee with joy and peace in believing? hath he not ſent thee away from thy Prayers and complaints, with a piece of Heaven in thy Soul? ſo that thou was forced to conclude.

In his Apparition to the Eleven, Jeſus ſaith to John 20. 27. *Thomas reach hither thy finger, and behold my hands; and reach hither thy hand and thruſt it into my ſide, and be not faithleſs, but believing.* O ſweet condeſcending words! how far? how low would Jeſus ſtoop to take up ſouls? and O my ſoul, are not theſe the very dealing of Chriſt towards thee? he that called *Thomas* to come near, hark how he calls to thee, *Come near poor, trembling, wavering, wandering ſoul; come view the Lord thy* Saviour, *and be not faithleſs, but believing; peace be unto thee, fear not, it is I.* He that called on them who paſſed by, to behold his ſorrow in the day of his humiliation, doth now call on thee to behold his glory in the day of his exaltation; look well upon him, doſt thou not know him? why, his hands were pierced, his head was pierced, his ſide was pierced, his heart was pierced, with the ſtings of thy ſins, and theſe marks, he retains even after his reſurrection, that by theſe marks thou mighteſt always know him; is not the paſſage to his heart yet ſtanding open? if thou knoweſt him not by the face, the voice, the hands; if thou knoweſt him not by the tears, and bloody ſweat yet look nearer, thou mayſt know him by the heart; that broken healed heart is his, that dead revived heart is his, that ſoul-pitying melting heart is his; doubtleſs it can be none but his, love are its certain ſignatures. And is not here yet fewel enough for love to feed upon? doth not this heart of Chriſt even ſnatch thy heart, and almoſt draw it forth of thy breaſt? canſt thou read the hiſtory of love any further at once? doth not thy throbbing heart here ſtop to eaſe it ſelf? if not, go on; for the field of love is large.

4. In this Apparition to the ſeven, *Jeſus ſaith to Simon Peter, Son of Jonas, loveſt thou me more than* John 21.7 15,16,1. *theſe-- And he ſaid to him the ſecond time, Simon, Son of Jonas loveſt thou me?--he ſaid to him the third time, Simon Son of Jonas loveſt thou me?* Oh the loves of Chriſt in drawing out man's love unto himſelf! how often O my ſoul, hath Chriſt come to thy door, and knocked there for entrance? how often hath he ſued for Love, and begged Love, and asked thee again and, again. *Ah ſoul, doſt thou love me, more than theſe? come tell me, doſt thou love me, love me, love me; come, wilt thou take me for thy Lord? wilt thou delight in me as thy Treaſure, thy happyneſs, thy all?* O fye! ſhall Chriſt raiſed, a glorious Chriſt thus wooe, and ſue, and call, and wilt thou not anſwer as *Peter* did, *Yea Lord, thou knoweſt that I love thee—Yea Lord thou knoweſt all things, thou knoweſt that I love thee.* Nay, art thou not grieved that Chriſt ſhould ask the third time for thy love? art thou not aſhamed out of thy ſtupidity, and forc'd to ſay, O my bleſſed Lord I have been to proud, too peeviſh, but thy free grace, and undeſerved love, hath beaten me out of all my pride, ſo that now I fall down at thy foot-ſtool, and lay my ſelf flat before thee; at firſt I wondered to hear preachers to talk ſo much of Chriſt, and I was to ask thy friends, what was their beloved more than another beloved? but now I wonder that I could be ſo long without thee; truely Lord, I am thine, only thine, ever thine, all that I am is at thy command, and all I have is at thy diſpoſing, be pleaſed to command both it, and me?

I might thus go on to conſider other paſſages in other Apparitions; but are not theſe enough to draw thy love? Oh what love was this! Oh what humility was this? that Chriſt after his reſurrection ſhould converſe with men during the ſpace of forty days; worthy he was after ſo many ſorrows, ſufferings, reproaches, after ſo cruel, ignominious, and bitter a death, immediately to have rid his triumph to glory; And for the confirmation of his Diſciples faith, he might have commanded the Angels to have Preached his reſurrection; oh, no, he himſelf would ſtay in perſon, he himſelf would make it out by many infallible, proofs that he was riſen again; he himſelf would by his own example learn us a leſſon of love, of meekneſs, and patience, in waiting after ſuffering for the reward.

Methinks a few of theſe paſſages ſhould ſet all our Col.3.1,2 hearts on a flame of Love; we love earth, and earthly things; we dig into the veins of the earth for thick clay; but if Chriſt be riſen *ſet your affections on things above; and no things on the earth.* Oh if the love of Chirſt were in us, as the love of the world is in baſe worldlings, it would make us wholly to diſpiſe this world it would make us to forget it, as worldly love makes a man to forget his God; Nay it would be ſo ſtrong and ardent, ad rooted in our Souls, that we ſhould not be able voluntarily and freely to think on any thing elſe but Jeſus Chriſt; we ſhould not then fear contempt, or care for diſgrace, or the reproaches of men; we ſhould not then fear Death, or the Grave, 1 Cor.1 55,57. or Hell, or Devils, but we ſhould ſing in triumph, *O Death, where is thy ſting? O grave, where is thy victory?- now thanks be to God which gived us victory through Jeſus Chriſt our Lord.*

Sect. 7. *Of joying in Jeſus in that reſpect.*

7. LEt us *joy in Jeſus*, as carrying on the great work of our Salvation for us in his reſurrection. This is the great Goſpel-duty, we ſhould *rejoyce* Phil.4.4. *in the Lord, and again rejoyce; yea, rejoyce evermore.* A 1 Theſ. 5. 16. Chriſtian eſtate ſhould be a joyful and comforable eſtate, and have ſuch cauſe of joy as the children of Zach. 3. 14. *Zion, Sing O daughter of Zion, ſhout, O Jeruſalem, be glad and rejoyce with all thy heart, O daughter of Jeruſalem.* And why ſo? a thouſand reaſons might be rendred; but here is one, a prime one, *Chriſt is riſen from the dead, aud become the firſt-fruits of them* 1 Cor.15 20. *that ſleep.* A commemoration of Chriſt's Reſurrection hath ever been a means of rejoycing in God.

Some may object. What is Chriſt's Reſurrection to me? indeed if thou haſt no part in Chriſt, the Reſurrection of Chriſt is nothing at all to thee; but if Chriſt be thine, then art thou riſen with him, and in him; then all he did was in thy name, and for thy ſake.

Others may object, Suppoſing Chriſt's Reſurection mine, what am I better? how? do not all the priviledges of Chriſt flow from the power and virtue of his Reſurrection, as well as Death? tell me what is thy ſtate? what poſſible can be the condition of thy Soul, wherein thou mayeſt not draw ſweet from Chriſt's Reſurrection? As ———

1. Is thy conſcience in trouble for ſin? the Apoſtle tells thee, *the anſwer of a good conſcience towards God* 1 Pet.3. 21. *is by the* Reſurrection of Jeſus Chriſt *from the dead.*

2. Art thou afraid of condemnation? the Apoſtle tells thee *he was delivered for our offences, and he was* Rom.4. 25. *raiſed again for our juſtification.*

3. Doſt thou queſtion thy regeneration? the Apoſtle tells thee *he hath begotten us again by the reſur-* 1 Pet.13. *rection of Jeſus Chriſt from the dead.*

4. Art thou diſtreſſed, perſecuted, troubled on every ſide? the Apoſtle tells thee wherein now conſiſts thy confidence, comfort, courage; to wit, in the life of Chriſt in the Reſurrection of Chriſt. *We always bear about in the body the dying of the Lord Jeſus,* 2 Cor.4. 10.11. *that the life of Jeſus might alſo be made manifeſt in our body; for we which live are always delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.* And thus *Beza* interprets thoſe following words, *knowing that he which raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus*; (*i. e.*) unto a civil Reſurrection from our troubles; *Paul* was impriſoned, and in part Martyred, but by the Virtue of Chriſt's Reſurrection he foreſaw his enlargement. And this Interpretation *Beza* grounds on the the word following, amd foregoing, wherein *Paul* compares his Perſecutions to a Death, and his Preſervation from them to a Life; as he had done before alſo, *chap.* 1. *v.* 9. 10.

5. Art thou afraid of falling off, or of falling away why, remember, that the immutable force and perpetuity of the new covenant is ſecured by the Reſurrection of Jeſus Chriſt. *I will make an everlaſting covenant with you, even the ſure mercies of David:* this Iſa. 55.3. the Apoſtle applies to the Reſurrection of Chriſt; as the bottoming of that ſure covenant, *and as concerning that he raiſed him up from the dead, he ſaid on* Acts 13. 34. *this wiſe, I will give you the ſure mercies of David.*

6. Art thou afraid of Death, Hell and the power of the Grave? why, now remember that Chriſt is Riſen from the Dead, and by his Reſurrection Death is ſwallowed up in Victory; ſo that now thou mayeſt ſing, *O death where is thy ſting? O grave* 1 Cor.15. 55.57. *where is thy victory? now thanks be to God which hath* Iſa,26.19. *given us victory through our Lord Jeſus Chriſt.* It is the voice of Chriſt, *thy dead men ſhall live together, with my dead body ſhall they riſe; awake and ſing ye that dwell in the duſt, for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead: David* was ſo lifted up with this Reſurrection, that he crys it out, *there-* Pſal.16.9, 10. *fore my heart is glad, and my glory rejoyceth, my fleſh alſo ſhall reſt in hope; for thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption.* But eſpecially *Job* was ſo exceedingly tranſported with Job 19.23, 24,25,26, 27. this, that he braeks out into theſe extaſies, *O that my words were now written, O that they were printed in a book! that they were graven with an iron pen and lead, in the rock for ever! for I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and tho after my skin worms ſhall deſtroy this body, yet in my fleſh ſhall I ſee God whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, tho my reins be conſumed within me.* No man ever ſince Chriſt did ſpeak more clearly of Chriſt's Reſurrection and his Own, than *Job* did here before Chriſt. Obſerve in it, O my ſoul, *Job's* wiſh, and the matter wiſhed: his wiſh was That certain words which had been cordial to him, might remain to memory; and this wiſh hath three wiſhes in one. 1. That they might be written. 2. That they might be regiſtred in a book; enrolled upon records as publick inſtruments, judicial proceeding, or whatſoever is moſt authentical. 3. That they might be engraven in ſtone, and in the hardeſt ſtone, the rock; records might laſt long, yet time might injure them, and theſe words he ſholud have laſt for ever; O that they were graven in the rock for ever! *Moſes* and *Job* are ſaid to have lived at one time; now *Moſes* writ the Law in ſtone, and conſidering that theſe words were Goſpel, there was no reaſon the Law ſhould be in tables of ſtone, and the Goſpel in ſheets of paper; no no; it were fit that this ſhould be as firm and durable as that; *Oh that my words were written, Oh that they were printed in a book,* &c.

2. The matter wiſhed, or the words he would have written, are theſe, *I know that my Redeemer liveth, and that I ſhall live again.* Here's firſt his Redeemer and his Riſing. 2. His own riſing and his ſeeing God. O this was the matter of his joy, his Redeemer muſt Riſe again; and he muſt riſe too, and ſee his Redeemer; it was a point that exceedingly raviſhed and revived *Job*, and therefore he iterates the ſame thing over and over, *I ſhall ſee God* Job 8.56. *and I ſhall ſee him for my ſelf, and I ſhall ſee him with my eyes, and not with others.* As Chriſt ſaid of *Abraham, Your father Abraham rejoyced to ſee my day, and he ſaw it and was glad.* So it appears of his Servant *Job*, he ſaw Chriſt's day; both his firſt day, and his latter day, and he rejoyced and was glad.

Away away, all ſcrupulous doubtful, dompiſh thoughts? conſider what joys were of old, at the *Greg hom. in paſca.* foreſight of Chriſt's Reſurrection; but eſpecially Job 20.40. what joy was all the World over when he roſe again from the Dead; then came the Angels from Luk.24.21 *Apoſtoli* *dei dominico exhilirati, non ſolum ipſum feſtiviſſimam eſſe voluerunt, verum etiam per omnes hebdomadas frequentandum eſſe duxerunt* Juno cent. 1 Epiſt. ad. Decent. 11.4.

Heaven, and appeared in white; then the Sun danced for joy, (ſo it is ſtoried) or ſhone ſooner, brighter than ever it did before; *then* I am ſure *the Diſciples were exceeding glad, when they ſaw the Lord:* yea ſo glad *that they believed not for joy:* it is worth our obſerving, to ſee how all the Primitive Saints were effected with this news; and becauſe of it with the very day on which Chriſt aroſe, ſome call it, *The firſt day of joy and gladneſs; and becauſe of the joy occaſioned on this day, the Apoſtle* (ſay they) *devoted the firſt day of the week to the honour and ſervice of Jeſus Chriſt. Auguſtine* applies the words of the Pſalmiſt unto this day, *This is the day which the Lord hath made, let us be glad, and rejoyce in it,* Pſal. 1, 18. 24. *Ignatius,* who lived in the Apoſtles age, and was *John*'s Diſciple, calls it *the Queen, the Princeſs, the Lady Paramount among the other weekly days. Chryſoſtom* calls *it a Royal day, and Gregory Nazianzen Orat.* 42. ſaith, *it is higher than the higheſt, and with admiration, wonderful above other days.* Certainly the Lord's day was in high eſteem with the ancient Church, and the principal motive was becauſe of Chriſt's Reſurrection from the Dead. O that on theſe days we could rejoyce in the Lord, and again rejoyce! it is obſerved, that, *Many Chriſtians look upon broken-heartedneſs, and much grieving and weeping for ſin, as if it were the great thing that God delighteth in, and requireth of them; and therefore they bend all their endeavours that way, they are ſtill ſtriving with their hearts to break them, more, and they think no Sermon, no Prayer, no Meditation, ſpeeds ſo well with them as that which can help them to grieve or weep; but O Chriſtians underſtand, and conſider,* (ſaith my Author) *that all your ſorrow are but preparatives for your joys, and that it is an higher and ſweeter work that God calls you to, and would have you ſpend your time and ſtrength in. Delight thy ſelf in the Lord, and he ſhall give thee the deſires of thine heart*——*Never take your hearts to be right, till they be delighting themſelves in their* God: *when you kneel down in Prayer, labour ſo to conceive of* God, *and beſpeak him, that he may be your delight? do ſo in hearing, and reading, and meditating, and in your feaſting on the fleſh and blood of Jeſus Chriſt at his Supper. Eſpecially improve the happy opportunity of the Lord's day, wherein you may wholly devote your ſelves unto this work.* O ſpend more of this day in ſpiritual rejoycing, eſpecially in commemoration of Chriſt's Reſurrection (yea and of the whole work of Redemption) or elſe you will not anſwer the inſtitution of the Lord.

Baxter's method for a ſetled Peace.

Pſal. 37.4.

Sect. 8. *Of Calling on Jeſus in that reſpect.*

8. Let us *call on Jeſus*; that is to ſay——

1. Let us pray that Chriſt's Reſurrection may be ours, and that we may be more and more aſſured of it. Let us ſay with the Apoſtle, *O that I may know him, and the power of his Reſurrection;* O that I may find the working of that power in my Soul, which was ſhewed in the Reſurrection of Chriſt from the dead; O that the Spirit of Holineſs, which quickned Chriſt from the dead, would by the ſame glorious power beget holineſs, and faith, and love, and all other graces in my poor Soul. O that Chriſt would by his Reſurrection apply his active and paſſive obedience to me; O that he would be to me the Lord of the Living, and the Prince of Life, that he would overcome in me the death of ſin, and that he would regenerate, quicken, renew, and faſhion me by the power of Godlineſs to become like himſelf, O that all the vertue, power, privileges, and influences of Chriſt's Reſurrection might be conferred on me, and that I might feel them working in me every day more and more.

Phil. 3.10.

2. Let us praiſe God for Chriſt's reſurrection, and for all the privileges flowing from Chriſt's Reſurrection into our Souls. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath begotten us again by the reſurrection of Jeſus Chriſt from the dead.* Chriſt is riſen, by his Reſurrection he hath juſtified, ſanctified, quickened ſaved our Souls; and therefore *Bleſſed be the God and Father of our Lord Jeſus Chriſt*; ſurely God requires a thouſand thouſand *Hallelujahs* and that we ſhould bleſs him upon a thouſand-ſtringed inſtrument: here is fewel enough, the Lord kindle a great fire in every one of our hearts, to burn out all our luſts, and to enflame all our hearts with a love to Jeſus Chriſt. Can we ever too much praiſe him for all his actings in our behalf? are not all God's creatures called upon to rejoyce with us, and to bleſs God for his redeeming of us? *Sing O ye heavens, for the Lord hath done it, ſhout ye lower part of the earth, break forth into ſinging ye mountains, O forreſt, and every tree therein, for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael.* This is the duty we ſhall do in Heaven, and I believe we are never more in Heaven (whiles on earth) than when we are in this exerciſe of praiſing God, and bleſſing God for Jeſus Chriſt. Come, let us praiſe God for Chriſt, and eſpecially on this day, called therefore *the Lord's day,* becauſe of the Reſurrection of Jeſus Chriſt: it is the deſign of God, to Glorify Chriſt redeeming us, as much, or more than he glorified himſelf creating us; and therefore he purpoſely unhinged the Sabbath from the laſt day to the firſt day of the week, that it might be ſpent as a weakly day of praiſe and thankſgiving for the more glorious work of our redemption: that love might not only be equally admired with power, but even go before it. It is the advice of a Godly Divine, that we ſhould *improve the happy opportunity of the Lord's day wholly to devote our ſelves to his work.* And he adviſeth Miniſters and others, that *They ſpend more of thoſe days in praiſe and thankſgiving, and be briefer in their confeſſions lamentations;—that they would make it the main buſineſs of their ſolemn aſſemblies on thoſe days to ſound forth the high praiſes of their Redeemer, and to begin here the praiſes of God and the Lamb, which they muſt perfect in heaven for ever,——That they would ſpend a greater part of thoſe days in Pſalms, and ſolemn Praiſes to their Redeemer,——And that ſome Hymns and Pſalms might be invented as fit for the ſtate of the Goſpel-Church, and worſhip, to laud the Redeemer come in the fleſh, as expreſly as the work of grace is now expreſſed.* O that theſe directions were put in practice? O that our Churches, and Families, would make our ſtreets to reſound with the Eccho's of our praiſes! O that this were the burthen of each duty on theſe days. *Now bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.*

1 Pet. 1.3.

Iſa. 44.23.

Baxter's method of Peace and comfort.

Sect. 9. *Of Conforming to Jeſus in that reſpect.*

6. Let us *conform to Jeſus* in that reſpect of his Reſurrection.——

In this particular I ſhall examine theſe Queries. 1. Where we muſt conform? 2. How this conformity is wrought? 3. What are the means of this conformity as on our parts?

For the firſt, wherein we muſt conform? I anſwer in a word, in our Vivification. There is a reſemblance of our Vivification to Chriſt's Reſurrection; and if we would know wherein the Analogy, or reſemblance of our Vivification to Chriſt's Reſurrection doth more eſpecially conſiſt; the Apoſtle's anſwer is very expreſs, *Like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Chriſt's Reſurrection was

Rom. 6.4.

was to newneſs of life; it was a new life, a life different from that which he lived before, and ſo is our Vivification a new life; it is a life of a new principle; of new actings, of a new ſtate, of a new relation, of a new income, and of a new kind, or manner.

1. It is a life of new principle; before Vivification our principle was the fleſh, or world, or devil; Eph. 2. 2. *In time paſt ye walked according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*; but now we have a new principle, a Spirit of holineſs, or ſanctification, the Spirit of God; even the ſame ſpirit which dwelt in the humane nature of Chriſt, and raiſed him; Rom. 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you*; it is an in-dwelling Spirit; even as the ſoul dwells in the body, ſo doth the holy Ghoſt dwell in the ſoul of a regenerate perſon, animating, and actuating, and enlivening it. This is the new principle that God puts in us after Vivification:

2. It is a life of new actings. According to our principle, ſo be our actings; *They that are after the* Rom. 8.5. *fleſh do mind the things of the fleſh; but they that are of the Spirit, the things of the Spirit.* If ſome men hear of a good bargain, they mind it, they find their ſouls going on with much activity, there is ſomething in them proportionable to that which is propounded; but if they hear of Divine Love, and of the riches of Grace, they find their Souls flat, unmoveable, and dead, they mind no ſuch things; now on the other ſide, they that are Vivified, according to their principle, they put forth their power more or leſs; if Pſal. 37.4. they hear of the glorious things of the Goſpel, they find inward workings (unleſs it be under a temptation) they find their Souls drawn out to cloſe with the goodneſs of the thing propounded: *They mind the things of the Spirit*, (*i. e,*) they muſe, and meditate, and think on theſe things; they affect them, and love them, and like them, they care for them, and ſeek after them with might and main; they *live in* Gal. 5.26. Rom. 8.1; 14. Rom. 7.6. *the Spirit*, they *walk in the Spirit*, they *are led by the Spirit*, they *ſerve in newneſs of the Spirit.* How might we try our Vivification even by theſe actings of our principle within? what? do we mind the things of the Spirit? do we find things Heavenly and ſavoury, and beſt pleaſing to us? is the Sabbath our delight? do we rejoyce in it when it is come? do Iſa. 58.13. we conſecrate it as *glorious to the Lord*? do we come to the exerciſes of Religion, whether publick or private, with much delight, and with chearfulneſs, as to a Feaſt? what is this but the Life of God? but if theſe things be harſh and unpleaſant, if the Sabbath be a burthen, if holy exerciſe be irkſome and Pſal. 41. tedious, if in attending on the Word we are heavy and drowſy, and we find no reliſh, no ſweet, no ſavour in the Ointments of Chriſt, no goings out of the Soul with an activity to the things propounded, O then deceive not our ſelves we have no good evidence of our Vivification.

3. It is a life of a new ſtate: before Vivification we are in an unjuſtified eſtate; ſins are unpardoned we are unreconciled; 1 Cor. 6. 11. *And ſuch were ſome of you* (ſaid the Apoſtle to his *Corinthians*) *but now ye are waſhed, now ye are ſanctified, now ye are juſtified in the Name of the Lord Jeſus Chriſt, and by the Spirit of our God.* This juſtification denotes a ſtate, and is univerſal and unalterable, I know *Arminians* deny ſuch a ſtate; for as by their Doctrine no man can be abſolutely Elected till he die, ſo neither abſolutely juſtified; for (ſay they) he may fall into ſuch ſins, as that th' formerly juſtified, yet now he may be condemned; yea, to day he may be juſtified, and to morrow thrown out of that eſtate. But again this we hold, that thoſe that are once juſtified, are never again caſt out of God's favour. As Chriſt once died, but roſe again never to die more, death hath no more power over him; ſo a juſtified man once allyed to God through Jeſus Chriſt, doth from that time forward as neceſſarily live, as Chriſt himſelf by whom he doth live; there is an immortal and indiſſoluble union betwixt Chriſt the Head, and every Believer; our juſtification depends not on our own ſtrength, but it is built on Chriſt himſelf, who is the ſame yeſterday, and to day, and for ever; and hence it is that a juſtified man can no more ceaſe to live in this ſtate of juſtification, than Chriſt can ceaſe to live in Heaven.

4. It is a life of new relations: this immediately follows our ſtate: if once we are juſtified, then we are related to God, and Chriſt, and to the Covenant of Grace. 1. To God Before we were Vivified, God and we ſtood at a diſtance, God was our enemy, and we were his enemies; *At that time* (ſaith the Apoſtle) *ye were without God in the world*; *but* Eph. 2 13. *now in Chriſt Jeſus ye who ſometimes were afar off, are made near by the blood of Chriſt.* God that was a ſtranger, ſtands now in near relation, he is a Friend, a Father, a God All-ſufficient to us. 2. We are Related to Chriſt; before Vivification we were a Chriſtleſs people, *At that time ye were without Chriſt*; Eph. 2.2.1. but now we are united to Chriſt, and (which is more) now we make uſe of Chriſt with the Father: O the comfort of this relation! A troubled ſpirit looks on his ſins, and they thruſt him away from God, *What communion hath light with darkneſs?* but then comes the Lord Jeſus, and takes him by the hand, and leads him to the Father, and ſays, *Come ſoul, come along with me, and I will carry thee to the Father, willt thou make uſe of me?* Eph. 1.18. It is the Apoſtle's ſaying, that *Through him we have an acceſs by one ſpirit unto the Father*; we have leading by the hand; 1 Pet. 5. 18. *Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* By nature we are ſevered from God, and if he manifeſted himſelf he, is dreadful to us, Iſa. 59.2. *Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear*; but in Chriſt we approach boldly before him, becauſe Chriſt hath took away our ſins which are the mountains of reparation; *in Chriſt we have boldneſs and acceſs with confidence by the faith of him.* Eph. 2.12. Here is the difference betwixt a man related to Chriſt, and a meer ſtranger; the ſtranger knows not how to go to God; God ſtands as a Judge, he is a Malefactor, the Law an Accuſer, Sin his Indictment; and what is the iſſue? *Every mouth is ſtopped, and all the world is guilty before God.* Rom. 3. 19. He that is related to Chriſt, Chriſt takes him by the hand, and ſo he goes, with boldneſs and confidence, and pleads his righteouſneſs before the Father; *Who ſhall lay any thing to the charge of God's Elect, it is God that juſtifieth, who is he that condemneth? it is Chriſt that dyed, yea rather that is riſen again?* Rom. 8. 34. In the matter and cauſe of juſtification, wherein no man can ſtand, or dare to appear, to ſhew his face, a Chriſtian coming with Chriſt his Advocate, he dares to appear, and to plead his caſe, and to ſtand upon interrogatories with God himſelf, yea, and to ask God himſelf (humbly and with reverence) what he hath to lay to his charge? what more he will, or can in juſtice require for ſatisfaction, than his Surety hath done for him? —— 3. We are related to the Covenant of Grace; before Vivification we had no ſuch relation, *At that time ye were without Chriſt, being aliens from the Common-wealth of Iſrael, and ſtrangers from the covenant of promiſe*; Eph. 2.12. but now the Covenant is ours, God is our God, and we are his people. O the bleſſedneſs of this priviledge! *Happy is the people that be in ſuch a caſe, yea happy is the people whoſe God is the Lord.* Pſal. 144. 15. The Covenant is reckoned all happineſs,

neſs; contains in its bowels all benefits, in Heaven, or under Heaven; as a man may ſay of any thing he hath in poſſeſſion, *This is mine*; ſo may they who are in covenant with God, ſay, *He is mine, I have God himſelf in my poſſeſſion.* How might we try our vivification even by this communion we have with God, and Chriſt, and the Covenant of Grace? Chriſtians, look into your hearts, have you not felt in your approaches to God ſome raiſings or workings of the Spirit of the Lord concluding the pardon of your ſins? hath not Chriſt taken you by the hand, and led you to the Father? It may be your own guilt made you afraid, but the diſcovery of Jeſus your righteouſneſs made you bold to go to God; you felt boldneſs coming in on this ground, becauſe all your approaches or drawings near to God were bottomed on Jeſus. Hath not God married you to himſelf? hath he not conveyed himſelf (through his holy Spirit) into your hearts by way of covenant? Hath he not ſometimes whiſpered to your ſouls, *Thou art mine*? and have not your ſouls ecchoed back again unto the Lord, *Thou art mine*? Much of the truth of all this would appear, if Chriſtians would but daily obſerve the movings of their own hearts; for as he that hath the Spirit of Satan, ſhall ever find him putting on and provoking to evil, ſo he that hath the Spirit of God ſhall moſt-what (or at leaſt frequently) find and feel it active and ſtirring in the heart, to the reforming of the whole man; the holy Spirit is not idle, but he rules, and governs, and maintains his Monarchy, in us, and over us, in ſpite of the power of Satan, and privy conſpiracy of a mans own fleſh.

5. It is a life of a new income; I mean of a ſaving in-come, as of Grace, Power Light &c. Before vivification there was no ſuch in-come; A man before his converſion might hear, pray, and do all duties; but alas! he feels no ſweet, no power, no vertue, no communion with Chriſt. If I might appeal unto ſuch, I beſeech you tell me, you have been often at prayer, what have you gotten there? what in-come hath appeared? If you anſwer truly, you cannot but ſay, *I went to prayer, and I was ſatisfied that I had prayed; I never obſerved whether I had got any power, or ſtrength, any thing of mortification, or vivification; I never found any lively work of God on my ſoul, either in prayer or after prayer*; or you have been often at this Ordinance of hearing the Word, what have you gotten there? what in-come hath appeared? *Why truly nothing at all; it may be a little more knowledge, but nothing that I can ſay was a ſaving work of* God; *ſome one that ſate with me in the ſame ſeat found much ſtirrings of God. Oh what meltings, chearings, warmings of the ſpirit had ſuch a one? and ſuch a one? the Word was to them as hony, and as the hony comb, but to me it was as dry bread; I found no ſweet, I got no good at all.* Or you have been toſſing the Bible, and you have obſerved this or that promiſe; but O what income hath appeared? *Surely nothing at all; I wonder at Saints that tell of ſo much ſweetneſs, and comfort, and raviſhing of heart, that with joy they ſhould draw water out of theſe Wells of ſalvation, Whereas I find therein no joy, no refreſhing at all:* Ah poor ſoul, thou art in a ſad caſe, thou art not yet vivified, thou haſt not the life of God in thee. After vivification thou wilt in the uſe of Ordinances (at leaſt ſometimes, if not frequently) feel the ſaving incomes of God. In prayer thou wilt feel the ſpirit breathing in, and carrying thy ſoul above it ſelf, declaring there is another power than thy own, which makes thee not only exceed others, but thy ſelf alſo. In hearing of the Word thou wilt ſee the Windows of heaven ſet wide open, and all manner of ſpiritual comforts ſhowred down upon thee; thou wilt hear the treaſury of everlaſting glory and immortality unlocked and opened, ſo that thou maiſt tumble thy ſelf amidſt the mountains of heavenly pearls, and golden pleaſures, joyes no heart can comprehend but that which is weaned from all worldly pleaſures, *As it is writen, how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things?* Rom. 10. 15. In meditation of the promiſes, or of Divine love, thou wilt find meltings, quicknings, encouragings, filling thy heart with gladneſs, and glorying, and thy mouth with praiſes and ſongs of rejoycing. O what fountains of life are the promiſes to a living man, to a ſoul that is vivified? what food? what ſtrength? what life is a thought of Chriſt, of Heaven, and of God's love to a ſpiritual man? whereas all theſe glorious things of the Goſpel are to the natural man but as a withered flower, a ſealed book, a dry and empty ciſtern; he hath no uſe of them.

6. It is a life of another kind, or manner. Before vivification our life was put to death, becauſe we our ſelves even were but dead in ſin whilſt alive. *She that liveth in pleaſure is dead while ſhe liveth*; and *you were dead in your ſins, and the uncircumciſion of your fleſh* 1. Tim. 5. 6. Col 2. 13. But after vivification we live: how live? a ſpiritual life, *I live by the faith of the Son of God*; Gal. 2.20. an heavenly life, *for our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt*; Phil. 3. 20. an immortal life, *Chriſt being raiſed from the dead, dyeth no more, death hath no more dominion over him*;—— *likewiſe reckon your ſelves to be dead indeed unto ſin, but alive unto* God *through Jeſus Chriſt our Lord.* Rom. 6. 9, 11. You know the meaning of Chriſt; *Whoſoever liveth, and believeth in me, ſhall never dye,* John 11. 25. he ſhall never dye a ſpiritual death, never come under the dominion of ſin, never totally fall away from grace; that incorruptible ſeed by which he is regenerate ſhall abide in him for ever. *If Chriſt be in you, the body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs*; Rom. 8. 10. the body indeed is ſubject to corporal death through the remainders of ſin, *but the Spirit of life*, even that little ſpark of grace, through the moſt perfect righteouſneſs of Chriſt imputed, is life here, and ſhall be life hereafter, even for ever. And herein is our vivification anſwerable to Chriſt's reſurrection; *like as Chriſt was raiſed up from the dead by the glory of the Father*, raiſed up to a new life, *even ſo we alſo ſhould walk in the newneſs of life.* Rom. 6.4.

For the ſecond queſtion, how is this conformity or vivification wrought; I ſhall anſwer only to the ſtate, and ſo our vivification is uſually wrought in us in this manner. As firſt, in the underſtanding. Secondly, in the will.

Firſt, the underſtanding lets in the verity and truth of what the Goſpel hath recorded. *In him was life, and the life was the light of men.* John 1. 4. —— *I am the bread of life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* John6.35. —— *I am the reſurrection and the life, he that believeth in me though he were dead, yet ſhall he live.* John 11. 25 *I am the way, the truth, and the life.* John14.6. —— *And this is the record, that God hath given to us, eternal life, and this life is in his Son; he that hath the Son, hath life, and he that hath not the Son, hath not life.* 1 John 5. 11, 12.

2. This light let in; the underſtanding thence inferreth as to a man's own ſelf, that by the aſſiſtance of the Spirit of holineſs, who raiſed up Jeſus from the dead, it's poſſible for him to attain this life; others have attained it, and why not he? *You hath he quickened who were dead, in treſpaſſes and ſins*; Eph.2.1, 2. 3,4,5,6,7, here's a preſident for a ſin-ſick ſoul; *In time paſt ye walked according to the courſe of this world, according to the Prince of the power of the air, the Spirit now worketh in the children of diſobedience*; this was the ſtate of the

Epheſians. But were they all? no, no, *ye*, and *we*, alſo, *among whom alſo we had all our converſation in times paſt.*——— *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt,* —— *that in ages to come he might ſhew the exceeding riches of his grace in his kindneſs towards us through Chriſt Jeſus.* Chriſt's dealings with ſome, are as flags and paterns of mercy hung forth to tell, and to bring o- Mat.8.2. 9.21. Ezek.37, 4. 5. thers in: whence the underſtanding infers, *it's poſſible for a dead ſoul, yea for my dead ſoul to live; others have lived, and why may not I? I diſcover in thoſe Scriptures, even in theſe preſidents, a door of hope to my ſelf; why Lord, if thou wilt, thou canſt make me clean; yea, if I may but touch thy garment, I ſhall be whole; if thou wouldſt but ſay, O ye dry bones hear the word of the Lord,* then *breath would enter into me, and I ſhould live; ſurely if Chriſt be riſen again from the dead, there's no impoſſibility but I may riſe; if others have been raiſed by the vertue of Chriſt's reſurrection, why may not I?* However this may ſeem to be little or nothing, yet conſidering the ſoul in a mourning, dark, diſconſolate frame, under deep apprehenſions of ſin, guilt, and wrath; full of confuſions, diſtractions, deſpondencies, ſtaggering and ſinking Mat.11. 28. terrors; it will find it ſomething, yea it will look on it as a glorious work to diſcover, but the morning Star, through ſo much darkneſs, any thing of life, in ſuch a valley and ſhadow of death.

3. The underſtanding hath yet ſome brighter believing beams; it confidently cloſeth with this truth, that it is the will of the Lord that he ſhould come, and live, and believe, and lay hold on Chriſt; it apprehends the particular deſigns of mercy to him, and doth really principle the ſoul with this, that God doth particularly call, invite, and bid him come to Chriſt the Fountain of life. for Life Now the underſtanding takes in general, Goſpel calls in particular to himſelf. *It is my poor languiſhing ſoul which the Lord ſpeaks to, when he ſayes, Come to me all ye that are weary, and I will give you reſt.*———

Epheſ.5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.* Surely this is a great work when ſet home by the Lord, that the ſoul acts in its addreſſes to Chriſt in the ſtrength of a particular call from God.

2. And now the anſwer to this call, is wrought up in the renewed will; as thus.————

1. The will ſummons all its confidences, and calls them off from every other bottom, to beſtow them wholly upon Chriſt; and this conſiſts in our voluntary renouncing of all other helps, excepting Jeſus Chriſt alone; now the ſoul ſayes to Idols, Hoſ.14.3. *Get ye hence, Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the works of our hands Ye are our Gods. Aſhur ſhall not ſave us.* Not only *cannot*, but *ſhall not ſave us*; now as the ſoul is diſſatisfied in Judgment, as to the reſting on any thing but Chriſt alone, ſo the heart and will is diſaffected to all other helps but Chriſt alone; now it renounceth its own righteouſneſs, and worthineſs; not only becauſe of their inability to ſave, but mainly becauſe their glory is ſwallowed up in that unmatchable excellency, which appears in the way of life and ſalvation by Jeſus Chriſt. It calls home dependance from every other object.

2. Hereupon there is a willing and chearful receiving of Chriſt, and reſignation of our ſelves to his actual diſpoſe, to quicken us, and ſave us in his own way. A great part of the anſwer of Faith to the call of Chriſt, lyes in this; for as Faith ſees life and ſalvation in the hands of Chriſt, ſo it conſiders it to be given forth in the methods of Chriſt; and ſo believing lies not only in aſſent, but conſent of heart, that Chriſt ſhall ſave us in his own way; this is called *A receiving of Chriſt*; *As many as received him, to them he gave power to become the Sons of God.* John.1. 1. Many a ſoul would be ſaved by Chriſt, that ſticks and boggles at his methods; they will not paſs to happineſs by holineſs; nor ſet him up as a King and Lord whom they could conſent to ſet up as a Saviour: Oh but now Chriſt that *ſtood at the door, and knocked*, is received in; conſent hath made up the Rev.3.10 match, and the door is opened that never ſhall be ſhut again.

3. Upon this follows the ſouls reſting and relying; the ſouls confidence and dependance upon Jeſus Chriſt for life and for ſalvation; this cloſeth up the whole buſineſs, believing unto righteouſneſs; thoſe various expreſſions uſed in Scripture of *committing our way and ſelves to God; of caſting our care upon God, of rolling our ſelves on him, of truſting in him, of hoping in his mercy,* &c. wrapt up faith in this affiance, dependance, not without ſome mixture of confidence, and reſolved reſting upon Jeſus Chriſt: a clear beholding of God in Chriſt, and Chriſt in the promiſes, doth preſent ſuch variety and fulneſs of Arguments to bear up hope and affiance, that the heart is reſolved, and ſo reſolved that we commit our ſelves, and give our ſouls in charge to Chriſt, *I know whom I have believed, and I am perſwaded he is able to keep that which I have committed unto him againſt that* 1 Pet.4. 19. *day.* 2 Tim.1. 12

4. The upſhot of all is this, that the ſame cloſe which the ſoul makes in believing with Jeſus Chriſt as to juſtification, and righteouſneſs, is not fruitleſs to this effect of conveying life and vertue from Jeſus Chriſt as to grace and holineſs; for that union which then and thereby comes to be enjoyned with Chriſt, is ſuch an union as is fruitful in begetting a quickening power and principle in the heart; and this is that which we ordinarily intend by ſaying, *ſaving faith to be operative*; that faith which brings forth nothing James 2. 16. of holineſs, what is it but a dead faith; *As the body without the Spirit is dead, ſo faith without works is dead alſo.* Juſtification and ſanctification are twins of a birth; and hence it is, that vivification (which is one part of ſanctification) is wrought in the ſoul after the ſelf-ſame manner: As firſt, the underſtanding is illightned. 2. The will is changed. 3. All the Affections are renewed: 4. The internals being quickened, there enſueth the renewing of the body with the outward actions, life and converſation, And now is fulfilled that ſaying of Chriſt in a ſpiritual ſenſe, *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* Now is the ſoul vivified, now it begins to live the life of God, now it feels the power of Chriſt's reſurrection, and is made conformable to it: And immediately upon this, joy is made in heaven by the Angels, God himſelf applauding it, *For* Luke 15, 24. *this my Son was dead, and is alive; he was loſt, and is found.*

Thus is the ſtate of vivification wrought. I know it is not in all men after one manner, for every circumſtance; the methods of God are exceeding various; and we cannot limit the holy one of *Iſrael*: I have ſometimes concerning this, deſired the communication of other thoughts, whom I looked upon as ſuch, who had more than ordinary communication with Chriſt's Spirit; and from one of ſuch I received this anſwer, I *muſt profeſs to you, I have in all my ſpeculations in divinity found diſſatisfaction in the writings of men in nothing more, than the work of clear and diſtinct conceptions concerning regeneration; which yet is of ſuch a Cardinal importance, as, that the great doors of heaven move upon the hinges of it; the Lord en-*

lighten us more, for we ſee but in part, and propheſie but in part.

For the third queſtion, what are the means of this conformity, or vivification which we muſt uſe on our parts? I ſhall anſwer herein both to the ſtate, and growth of our vivification. As——

1. Wait and attend upon God in the miniſtry of the word, this is a means whereby Chriſt ordinarliy effecteth this vivification. By this means it was thoſe dead bones were quickened in *Ezekiel's* propheſy, *viz.* by the Prophet's propheſying upon them. Ezek. 37.4 *And he ſaid unto me, Son of man,——propheſie upon theſe bones, and ſay unto them, O ye dry bones hear the Word of the Lord*; And by this means it is that dead ſouls are quickened; the Miniſtry of the word is the Trumpet of Jeſus Chriſt; when that ſounds, who knows but he may quicken the dead? hearken therefore to this word of God.

2. Act faith upon the Lord Jeſus as to juſtification. As is the clearneſs and fixedneſs of our ſouls in bottoming our ſelves on Chriſt for righteouſneſs, ſo will be our quickneſs, and ſucceſsful progreſs in the work of holineſs; becauſe *Maries ſins which were* Luke 7.47. *many, were forgiven her, therefore ſhe loved much; but to whom little is forgiven, the ſame loveth little.* Many a ſoul loſeth much of vivification, for want of clearneſs in its juſtification, or for want of ſetledneſs, and ſtronger meaſure of acting faith. Oh what life would be raiſed as to holineſs? what working, binding, filling the laws of love, retribution, thankfulneſs would there be, when we ſee our ſelves clearly reconciled with God, and wrapt up in the foldings of everlaſting love?

3. Trace every Ordinance, and every duty for the appearings of the Son of God. Be much in prayer, hearing, reading, fellowſhip with Saints, living in the fulneſs of Sacraments; be much in ſecret converſings with God, in meditation, expoſtulation, enquiries, ſearchings; and (which is a precious work) be much in dilgent watching of, and hearkening and liſtening to the movings, workings, hints, intimations of the Spirit of God; be much in obſerving the methods and interpreting the meanings and language of God in all his ſecret diſpenſations with the ſoul. Certainly there will be abundance of the life of God conveyed to him that walks in theſe paths. *Bleſſed are they that dwell in the houſe*, might Luke 15. 17. *David* well ſay; and one Reaſon is pertinent to this caſe, becauſe, *In your father's houſe is bread enough, and to ſpare:* while the Prodigal that goes out from it ſhall feed upon husks, and with *Ephraim* ſwallow up the Eaſt-wind. Oh for a Spirit of Prayer, Meditation, &c. Oh for a Spirit even ſwallowed up in communion with God! *Thou meeteſt him that worketh* Iſa. 64. 5. *righteouſneſs, and thoſe that remember thee in thy wayes.*

4. Look much at Chriſt raiſed, Chriſt Glorified; Chriſt's Reſurrection was the beginning of his glory, and therein is comprehended both the glory that draws deſires towards Chriſt, and the grace and power that eſtabliſheth faith in his dependancy; *They looked unto him, and were lightened——unto thee lift I up* Pſal. 34.5. Pſal. 123. 1, 2. *mine eyes, O thou that dwelleſt in the heavens; behold as the eyes of the ſervants look unto the hand of their Maſters,* Heb. 11. 27. *and as the eyes of a maiden unto the hand of their Miſtris ſo our eyes wait upon the Lord our God.* It is ſaid of *Moſes*, that *he endured affliction, as ſeeing him who is inviſible.* Oh could we keep our hearts in a more conſtant veiw, and believing meditation of the glory of Chriſt, our faces would certainly bring ſome beams of Divinity with them from the Mount; 2 Cor. 3. 18. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame Image from glory to glory.* The very beholding of Chriſt hath a mighty conforming and aſſimilating vertue to leave the impreſſions of glory upon our Spirits.

5. See our own Perſonal vivification linked unſeparably unto, and bottomed unremoveably upon the reſurrection of Chriſt; when we can by faith get a ſight of this, it is not to ſpeak kow couragiouſly and ſucceſsfully the ſoul will grapple in the controverſies of the Lord againſt the Devil, and our own Deceitful hearts; with what ſtrength could *Joſhua*, *Gideon*, &c. go on, when backed with a promiſe, and their Spirits ſetled in the perſuaſion of it? and what uſe will the promiſes be in this kind? and (more than all) the life and reſurrection of Jeſus Chriſt, when we can clearly and ſteadfaſtly reſt upon this, that there is an inſeparable connection betwixt the reſurrection of Chriſt and our perſonal holineſs, and perſeverance to the end? Oh that I could act my faith more frequently on Chriſt's reſurrection, ſo that at laſt I could ſee it by the light of God to be a deſtinated principle of my vivification in particular! what a bleſſed means would this be?

6. Walk as we have Chriſt Jeſus for an example. This example of Chriſt, though it be not ours, as it is the *Socinians totum Chriſti*, yet certainly it yields much to our vivification; who can deny but that acting with the pattern ever in ones eye is very advantageous? Come then and if we would live the life of God, let us live as Chriſt lived after his reſurrection. But how is that; I anſwer.——

1. See that we return to the grave no more; take heed of ever returning to our former ſtate. You may ſay, what needs this Caveat? hath not Chriſt ſaid, *He that liveth and believeth in me ſhall never dye*? or never fall away? I anſwer, it is true, they ſhall never totally and finally fall away, yet they may fall foully and fearfully? they may loſe that ſtrength and vigour, that ſenſe and feeling which ſometimes they had; they may draw ſo nigh to the grave, as that both by themſelves and others they may be accounted amongſt them that go down to the pit, *free among the dead*, as *Heman*, Pſal. 88.5. ſaith of himſelf. The Apoſtle ſaith ſomething that might even ſtartle Chriſtians; he tells of ſome *who have been once enlightened* (by the word) *and have taſted* Heb. 6. 4, 5. 6. *of the heavenly gift* (flaſhes of inward joy and peace) *and were made partakers of the holy Ghoſt*) the common gifts and graces of the Spirit) *and have taſted the good Word of God* (have found ſome reliſh in the ſweet and ſaving Promiſes of the Goſpel) *and the powers of the world to come* (have had ſome raviſhing apprehenſions of the joyes and glory in Heaven) *and yet fall away* (by a total Apoſtacy.) Chriſtians! how far goes this? I know it is ſaid only of ſuch who have a name to live, and no more; but ſurely a warning to us all that we come not nigh the verge, the brink of the grave again, let us not give way to any one ſin ſo as to live in it.

2. Let us evidence our reſurrection; Chriſt being raiſed, he ſhewed himſelf alive by many infallible proofs; ſo let us evidence our vivification by many infallible proofs; (*i. e.*) *Let us yield up our ſelves* Rom. 6. 13. *unto God; as thoſe that are alive from the dead*; let us walk as men of another world. *If ye be riſen with* Col. 3. 2. Eph. 5. 8. Iſa. 60. 1. *Chriſt ſeek the things which are above, where Chriſt ſitteth on the right hand of God*; let us ſerve God in holineſs and righteouſneſs all the days of our life; ſurely this is the end for which we are delivered out of the hand of our enemies, ſin, death, and hell. *Ye were ſometimes darkneſs* (during your abode in the grave of ſin) *but now* (being riſen) *ye are light in the Lord, walk therefore as children of light*, [Walk] (*i. e.*) beſtir your ſelves in the works of God; *Ariſe, ſhine, for*

thy light is come, and the glory of Lord is riſen upon thee. When God doth let the Sun of Righteouſneſs ariſe, it is fit we ſhould be about the buſineſs of our Souls. We ſee that the night is dedicated to reſt, and therefore God that doth order all things ſweetly, he draws a curtain of darkneſs about us, as which is friendly to reſt; like a Nurſe, that when ſhe will have her little one ſleep, ſhe caſts a cloath over the face, and hides the light every way; but when this natural Sun ariſeth, then men go out to their work: ſo muſt we, tho in the darkneſs of the night we ſnorted in ſin, yet now we muſt beſtir our ſelves, ſeeing the Sun of the ſpiritual world is riſen over us.

And yet when all is done, let us not think that our Vivification in this life will be wholly perfect: as it is with our mortification, in the beſt, it is but an imperfect work; ſo it is with our Vivification; it is only gradual, and never perfect till grace be ſwallowed up of Glory. Only let us ever be in the uſe of the means, and let us endeavour a further renovation of the new man, adding one grace to another, *To faith vertue, to vertue knowledg, to knowledg temperance, to temperance patience, to patience godlineſs,* &c. till we *perfect holineſs in the fear of God,* till we ſhine with thoſe Saints in glory at perfect day. 2 Pet. 1. 5, 6. Rom. 7. 1.

Thus far we have *Looked on Jeſus* in his reſurrection, and during the time of his abode on earth. Our next work is to *Look on Jeſus* carrying on the great work of our Salvation in his aſcenſion into Heaven; and in his ſeſſion at God's right hand; and in his miſſion of the holy Spirit.

LOOKING UNTO
JESUS,
IN HIS
ASCENSION, SESSION, and MISSION of his SPIRIT.

The Eighth Book. PART V.

CHAP. I.

Heb. 12. 2. *Looking unto Jeſus-- who is ſet down at the right hand of the Throne of* God.

SECT. I.

Of Chriſt'*s Aſcenſion, and of the manner how.*

THUS far we have traced Jeſus in his actings for us, *until the day in which he was taken up.* That which immediately follows, Acts. 1. 2. is his Aſcenſion, Seſſion at God's right hand, and Miſſion of his holy Spirit; in proſecution of which, as in the former, I ſhall firſt lay down the object; and ſecondly, direct you how to look upon it.

The object threefold. 1. He aſcended into Heaven. 2. He ſate down at God's right hand. 3. He ſent down the Holy Ghoſt.

1. For the Aſcenſion of Chriſt, this was a glorious deſign, and contains in it a great part of the Salvation of our Souls. In proſecution of this, I ſhall ſhew. 1 That he aſcended: 2. How he aſcended. 3. Whither he aſcended. 4. Why he aſcended.

1. That he aſcended. 1. The types prefigure it, *Then ſaid the Lord to me, this gate ſhall be ſhut, it ſhall not be opened;——it is for the Prince, the* Ezek. 44. 2, 3. *Prince he ſhall ſit in it to eat bread before the Lord, he ſhall enter by the way of the porch of that gate, and ſhall go out by the way of the ſame.* As the Gate of the *Holy of Holies* was ſhut againſt every man but the Higheſt Prieſt; ſo was that Gate of Heaven ſhut againſt all, ſo that none could enter in by their own Virtue and Efficacy, but only our Prince and great high Prieſt, the Lord Jeſus Chriſt; indeed he hath opened it for us, and entred into it in our place and ſtead. *Whither the fore-runner is for us entred, even Jeſus, made an high Prieſt for ever after the order of Melchiſedech.* 2. The Prophets foreſaw it, *I ſaw* Heb.6.20 *in the night viſions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient* Dan.7.13, 14. *of days, and they brought him near before him, and there* Mark 16. 19. *was given him dominion, and glory, and kingdom.* 3. The Evangeliſts relate it, *He was received up into Heaven——He was carried up into Heaven.* 4. The eleven witneſs it, *For while they beheld, he was taken up, and a cloud received him out of their ſight* Luke 24. 31. 5. The holy Angels ſpeak it, *For while they looked, ſteadfaſtly toward heaven, as he went up, behold two men* Acts 1. 9. *ſtood by them in white apparel, which alſo ſaid, ye men of* Acts 1. 10, 11. *Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven, ſhall come in like manner as ye have ſeen him go into heaven.* 6. The bleſſed Apoſtles in their ſeveral Epiſtles, ratify and confirm it, *When he aſcended up on high, he led captivity captive,* Eph. 4.8, 10. *and gave gifts unto men,——he that deſcended* 1 Pet. 3. 22. *is the ſame alſo that aſcended up far above all heavens,——who is gone into heaven, and is on the right hand of God; Angels, and Authorities, and Powers, being made ſubject unto him.*

2. How he aſcended. The manner of his aſcenſion is diſcovered in theſe particulars.—1. He aſcended bleſſing his Apoſtles, *while he bleſſed them* Luke 24. 51. *he was parted from them, and carried up into heaven* It is ſome comfort to Chriſt's Miniſters, that

tho' the world hate them. Chriſt doth bleſs them; yea he parted with them in a way of bleſſing; as *Jacob* leaving the world, bleſſed his Sons; ſo Chriſt leaving the world, bleſſed his Apoſtles, and all the faithful Miniſters of Chriſt, unto the end of the world. Some add, that in theſe Apoſtles not only Miniſters, but all the elect to the end of the world are bleſſed: The Apoſtles were then conſidered as common perſons receiving this bleſſing for all us, and ſo words uttered at the ſame time are uſually interpreted, Mat. 28. 20. *Lo, I am with you alway even to the end of the world.* This was the laſt thing that Chriſt did on the earth, to ſhew that by his death he had redeemed us from the curſe of the Law, and that now going to heaven, he is able *to bleſs us with all ſpiritual bleſſings in* Eph. 1. 3 *heavenly places.*

2. He aſcended viſibly in the view of the Apoſtles; *while they beheld, he was taken up*; Acts 1.19. he was not ſuddenly ſnatched from them, as *Elijah* was, nor ſecretly and privily taken away as *Enoch* was; but in the preſence of them all, both his Apoſtles and Diſciples, he aſcended up into Heaven; but why not in the view of all the Jews, that ſo they might know that he was riſen again and gone to Heaven? ſurely this was the meaning; God would rather that the main points of faith ſhould be learned by hearing, than by ſeeing; however Chriſt's own Diſciples were taught the ſame by ſight, that they might beter teach others which ſhould not ſee; yet the ordinary means to come by faith is hearing; *how ſhall they believe in him of whom they have not heard?——ſo then, faith cometh by hearing; and* Rom. 10. 14.17, 18. *hearing by the word of God.* And as for the Jews (ſaith the Apoſtle) *have they not heard? yes verily, their ſound went into all the earth, and their words unto the end of the world.*

3. He aſcended principally by the mighty power of his Godhead; thus never any aſcended up into Heaven but Jeſus Chriſt; for tho' *Enoch* and *Elijah* were aſſumed into Heaven, yet not by their power, nor by themſelves, it was God's power by which they aſcended, and it was by the help and Miniſtry of Angels: *There appeared a chariot of fire,* 2 Kings 2. 11. *and horſes of fire; and Elijah went up by a Whirlwind into Heaven.*

4. He aſcended in a cloud, *While they beheld, he* Acts 1. 9. *he was taken up, and a cloud received him out of their ſight.* Hereby he ſhews that he is Lord of all the creatures; he had already trampled upon the earth, walked upon the Sea, vanquiſhed Hell or the Grave, and now the Clouds receive him, and the Heavens are opened to make way for this King of Glory to enter in. When Chriſt ſhall come again it is ſaid Mat. 24. 30 that he ſhall *come in the clouds of heaven with power and great glory.——Hereafter ſhall ye ſee the Son of man* Mat.26.4. *ſitting at the right hand of power, and coming in the clouds of Heaven.* Which verefies that ſaying of the Angel, *This ſame Jeſus, which is taken up from you* Acts 1.11. *into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.* He went up in Clouds, and he ſhall come again in clouds.

5. He aſcended in the ſound of a Trumpet; not on earth, ſounding *Hoſanna*, but in Heaven, crying Hallelujah. So the Pſalmiſt, *God is gone up with a* Pſal. 47.5. *ſhout, the Lord with the ſound of a trumpet* Certainly great joy was in Heaven at Chriſt's aſcending thither: the very Angels ſtruck up their Harps, and welcomed him thither with Hymns and praiſes.

6. He aſcended in triumph, as a *Roman* Victor aſcended to the Capitol, or as *David* aſcended after his conqueſt up to *Zion*. Now we read of two triumphal acts in Chriſt's aſcenſion, whereof the firſt was his leading of his captives, and the ſecond was the diſperſing of his gifts: the Apoſtle and the Pſalmiſt joyn both together, *When he aſcended up on high,* Pſal. 68. 18. *he led captivity captive, and gave gifts unto men.* 1. He Epheſ.4.8 led them captive who had captivated us. Death was led captive without a ſting; Hell was led captive as one that had loſt her victory; the law was led captive, being rent and faſtened to his Croſs (as it were) Enſign-wiſe; the Serpents head being bruiſed, was led before him in triumph, as was *Goliah's* head by *David* returned from the victory; and this was the firſt act of his triumph. 2. He gave gifts unto men: this was as the running of Conduits with wine, or as the caſting abroad of new Coyn, or as the ſhutting up of Chriſt's Triumph in his aſcenſion up to Heaven: what theſe gifts were we ſhall ſpeak in the Miſſion of the holy Ghoſt; only thus much for the preſent.

Sect. 2. *Of the place whither He Aſcended.*

3. Whither he aſcended, the Goſpel tells us *into Heaven*; only *Paul* ſaith that *he aſcended far above all heavens.* But the meaning is, he went above all theſe viſible Heavens into thoſe heavenly Eph. 4.10. Manſions, where the Angels and the Spirits of the Juſt have their aboad. Or if the higheſt Heavens be included, I ſee no Abſurdity in it; the higheſt Heaven, we uſually call *The Kingdom of Heaven*; which is either Heaven material, or Heaven ſpiritual; and firſt for the material heaven, in ſome ſenſe he may be ſaid to aſcend above that, both in reſpect of his Body, becauſe the Body of Chriſt is more glorious than any material Heaven. And in reſpect of his Soul, becauſe the Soul of Chriſt is more bleſſed than all the things elſe whatſoever. And 2. For the ſpiritual Heaven (*i. e.*) all Angelical or Heavenly perfections, he is ſaid to aſcend above them all, both in reſpect of his humiliation, becauſe he hath vilified himſelf below all things, and therefore he is worthily exalted above all things; and in reſpect of his perfection, becauſe the humane nature of Chriſt is more excellent than any Creature, it being joyned to the Godhead by an hipoſtatical union. Some there are that underſtand this place of *Chriſt's aſcending far above all Heavens,* not ſo much by a local motion, as by a Spiritual mutation and exaltation of his perſon; as earth heightened unto a flame, changeth not its place only, but form and figure; ſo the perſon of our Saviour was raiſed to a greatneſs and glory vaſtly differing from, and ſurmounting any image of things viſible or inviſible in this Creation; ſo it is fitly expreſſed, *He was made higher than the Heavens*; he was Heb.7. 26. heightened to a ſplendor, enlarged to a capacity and compaſs above the brighteſt, and beyond the wideſt Heavens: he tranſcended all in the ſpirituality of his Aſcenſion: but I ſhall not much inſiſt on that.

Sect. 3. *Of the Reaſons why He Aſcended.*

4. Why he Aſcended, the Reaſons are, 1. On Chriſt's part, that through his Paſſion he might paſs to glory. *Ought not Chriſt* 24. Luke 26. *to have ſuffered theſe things, and ſo to enter into his glory?* I ſhall not inſiſt on that Controverſie, whether Chriſt merited for himſelf, this is without controverſie, that by his paſſion (I will not ſay he properly merited, but) He obtained glory, becauſe he humbled himſelf ſo low, God exalted him above the Grave in his Reſurrection, above the Earth in his Aſcenſion, and above the Heavens in placing him at his right hand. And he aſcended, that all thoſe Prophecies which were foretold of Chriſt might be accompliſhed. *Thou haſt aſcended on high.* Pſal 68. 18. *And his feet ſhall ſtand in that day upon the Mount of*

olives, which is before Jeruſalem on the Eaſt. The types of this were *Enoch*'s tranſlation, *Elijah*'s Aſcenſion, *Sampſon*'s tranſportation of the gates of *Gezza* into an high mountain, the high Prieſts going into the Holy of Holies, *Seeing that we have a great high* Heb. 4. 14. *Prieſt, that is paſſed into the heavens, Jeſus the Son of God.* Why all theſe propheſies, types, figures, muſt needs be accompliſhed, and therefore on his part it was neceſſary that Chriſt muſt aſcend, and go into Heaven.

2, The Reaſons on our part are,——

1. That in our ſtead he might triumph over ſin, death, and hell. In his Reſurrection he conquered, but in his Aſcenſion he triumphed; now it was that he led ſin, death, and devil in triumph at his Chariot wheels. And the meaning of the Pſal- Eph.4.8. miſt, and of the Apoſtle, *When he aſcended up on high, he led captivity captive*: He vanquiſhed and triumphed over all our enemies; he overcame the world, he bound the devil, he ſpoiled hell, he weakened ſin, he deſtroyed death, and now he makes a publick triumphal ſhew of them in his own Perſon; he led the captives bound to his chariot-wheels, as the manner of the *Roman* triumphs was, when the Conqueror went up to the Capitol. It is to the ſame purpoſe that the Apoſtle ſpeaks elſe- Col.2.15. where, *Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in himſelf*; it is a manifeſt alluſion to the manner of triumphs after victories amongſt the *Romans*; firſt, they ſpoiled the enemy upon the place, e're they ſtirred off the field; and this was done by Chriſt on the Croſs; and then they made a publick triumphal ſhew, they rid through the ſtreets in the greateſt ſtate, and had all their ſpoils carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as captives; and this did Chriſt at his Aſcenſion; *Then he openly Triumphed, ἐν αὐτῷ in himſelf*, (*i. e.*) in his own power and ſtrength; other Conquerors do not thus; they conquer not in themſelves, and by themſelves, but Jeſus Chriſt conquered *in himſelf and therefore he triumphed in himſelf.* And yet though he triumphed in himſelf, and *by himſelf*, it was not *for himſelf* only, but for us; which made the Apoſtle to triumph in his triumph, *O death where* 1 Cor.15. 55,56,57 *is thy ſting, O grave where is thy victory? the ſting of death is ſin, but the ſtrength of ſin, is the Law; and thanks be to God, which giveth us victory through our Lord Jeſus Chriſt.* If I may ſpeak out what I think was this victory of Chriſt; I believe it was that honour given to him after his Reſurrection by the converſion of enemies, by the amazements, ſo the world, by the admiration of Angels, and eſpecially by his ſitting down at the right hand of Majeſty on high; for therein is contained both his exaltation, and his triumph over all his enemies to the utmoſt.

2. That he might lead us the way, and open to us the doors of glory. It is a queſtion whether ever thoſe doors of Heaven were opened to any before Chriſt's Aſcenſion? Chriſt tells us, *In my Fathers* John 14. 2,3. *houſe are many manſions, if it were not ſo, I would have told you, but I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, ye may be alſo.* Some infer hence, as if there ſhould be many outer courts, and many different places or ſtates in glory; and yet there is one place whither the Saints ſhould arrive at laſt, which was not then ready for them, and was not to be entered into, until the entrance of our Lord had made the preparation. Again, the Heb.11. 10. Apoſtle tells us that *the Father received not the Promiſes, God having provided ſome better thing for us, that they without us ſhould not be made perfect.* Whence ſome infer that their conditions after death was a ſtate of Imperfection; and that they were placed in an outer court on this ſide Heaven, called *Paradiſe*, or *Abraham*'s *boſome*; and thither alſo Chriſt went when he dyed, and was attended with the bleſſed Thief. For my part, I ſhall not joyn with ſuch who think all ſouls of Saints ſhall go to Paradiſe, where they muſt remain till the day of judgment, and then, and not till then, muſt enter into that heaven, called *the third Heaven*, or the *Kingdom of Heaven.* Indeed ſome of the ancients make Heaven, and the immediate receptacles of ſouls to be diſtinct places, both bleſſed, but hugely differing in Dr.*Tayl.* great Exemplar. degrees: And a modern writer is very confident *That no ſoul could enter into glory before our Lord entered by whom we hope to have acceſs*; and to that purpoſe he cites thoſe Texts, *John* 14. 2, 3. *Heb.* 11. 40. But I ſee no ground, why the ſouls of Saints ſhould be excluded Heaven, either before or after Chriſt. As for that text of *John* 14. 2. Chriſt ſaith, *In my fathers houſe are many manſions*, not many outer courts, nor many different ſtates; and as for the Fathers mentioned, *Heb.* 11. 40. *Surely they without us ſhall not be made perfect*, and we without them ſhall not be made perfect in ſome ſenſe until the day of judgment. But our Perfection is not in reſpect of a more glorious place, but in reſpect of that perfection whereof all the faithful ſhall be made partakers as well in body as in ſoul, at the reſurrection of the juſt. Thus far I grant, that no ſoul ever entered into Heaven, but by the vertue and power of Chriſt's Aſcenſion, and that no ſoul and body joyntly ever aſcended (except Chriſt's types) before Chriſt himſelf opened thoſe doors, and lead the way; and in this reſpect he is called, *The forerunner of his People.* Heb.6.20.

Multas dicit non varias aut diſpares, ſed quæ pluribus ſufficiant, ac ſi diceret non ſibi uni, ſed omnibus etiam diſcipulis locum illic eſſe. Calvin. in loc.

3. That he might aſſure us, that now he had run through all thoſe Offices which he was to perform here on Earth for our redemption. *He that hath entred into his reſt, hath alſo ceaſed from his own* Heb. 4. 10. *Works, as God did from his.* He was firſt to execute his Office, and then to enter into his reſt; *Though* Heb.5. 8,9. *he were a Son*, and ſo the inheritance were his own, *yet he was to learn Obedience, by the things which he ſuffered, before he was made perfect, and ſo to become the Author of eternal Salvation unto all them that obey him.* This was the Argument which Chriſt uſed when he prayed to be glorified again with his Father *I have* John 17. 4.5. *glorified thee on the earth, I have finiſhed the work which thou gaveſt me to do: And now, O Father, glorifie thou me with thy own ſelf, with the glory which I had with thee before the World was.* This was the order of the diſpenſation of Chriſt's Offices; his firſt work was a work of miniſtry, and Service in the Office of obedience and ſuffering for his Church; and his next work was the work of power and majeſty in the protection and exaltation of his Church; and there was a neceſſity in this order. 1. In reſpect of God's Decree, who had ſo fore appointed it, *Acts* 2. 23, 24.

4. In reſpect of God's Juſtice, which muſt firſt be ſatisfied by obedience before any entrance into glory, *Luk.* 24. 26. 3. In reſpect of Chriſt's infinite Perſon, which being equal with God, could not poſſibly be exalted without ſome preceding, deceɴt, humiliation: *That he aſcended* (ſaith the A- Eph.4.9. poſtle) *what is it but that he alſo deſcended firſt into the lower parts of the earth?* 4. In reſpect of our evidence and aſſurance; this is the ſign that Chriſt hath finiſhed the work of our redemption upon the earth; firſt, he was to act as our Surety, and then he was to aſcend as our Head, our Advocate, as the firſt-fruits, the Captain, the Prince of life, the Author of ſalvation, the forerunner of his People.

4. That he might throughly convince the world

of Believers, of their perfect righteouſneſs, *The Spirit* Joh.16.8, 9,10. *when he comes* (ſaith Chriſt) *ſhall convince the world of ſin, and righteouſneſs, and of judgment —— of ſin, becauſe they believe not on me ; —— of righteouſneſs, becauſe I go to my Father, and ye ſee me no more.* If Chriſt had not fulfilled all righteouſneſs, there had been no going to heaven for him, nor remaining there ; certainly God would have ſent him down again to have done the reſt, and the diſciples ſhould have ſeen him with ſhame ſent back again ; but his aſcenſion to Heaven proclaims openly. 1. That he hath completely finiſhed the work he had to do for us here, that no more was to be done in this world for us, that the ſatisfactory work to juſtice was in it ſelf finiſhed. 2. That God was well pleaſed with Jeſus Chriſt, and with what he had done and ſuffer'd for us ; yea, God was ſo infinitely taken with him, and his oblation after his Sufferings, as that he thinks it not fit to let him ſtay above forty daies longer in this World ; he cannot be without him in Heaven, but he takes him up into Glory, and gives him a Name above every Name. 3. That we have our ſhare in Heaven with him ; he went not up as a ſingle perſon, but vertually, or myſtically, he carried up all the elect with him into Glory : or otherwiſe how ſhould the Spirit convince the world by his Aſcenſion of their righteouſneſs ? Or otherwiſe how ſhould the Son of God convince his Father by his Aſcenſion of his righteouſneſs ? I look upon Jeſus Chriſt going into Heaven, as a confident Debtor after payment going into a Court, and ſaying, *Who hath any thing to lay to his Charge ? all is paid, let the Law take his courſe.* When Chriſt entred into heaven, he ſeemed thus to challenge Juſtice, *Make room here for me and mine, who ſhould hinder ? hath the Law any thing to ſay to theſe poor ſouls for* Rev.8.1. *whom I dyed If any in Heaven can make objection, here I am to anſwer in their behalf.* Methinks I imagine *a ſilence in heaven* (as *John* ſpeaks) *at this ſpeech* ; only Mercy ſmiles, and Juſtice gives in the Acquittance, and God ſets Chriſt down at his right hand. 4. That he hath a new deſign to be acted in heaven for us : he is taken up into glory, that he may act glorious ly the ſecond part of our righteouſneſs, I mean that he might apply it, and ſend down his Spirit to convince us of it. He acted one part in the fleſh, in the habit of a Beggar, cloathed with Rags ; but now he is gone to act the Perſon of a Prince in robes of glory, and all this to manage our ſalvation in the richeſt way that may be. Three great things Chriſt acts for us now in glory. First, he is in place of an Advo- Heb.7.25. cate for us, *He liveth to intercede for us.* He is alwaies begging of favours and love for us, he lies there to ſtop whatever plea may be brought in againſt us by the Devil, or Law ; yea, he is there to get our freſh pardons for new ſins. Secondly, he is the great provider and caterer for us ; he is laying in a great ſtock and ſtore of glory for us againſt we come there ; *In* Joh.14.2. *my Fathers houſe are many manſions. —— I go to prepare a place for you.* Jeſus Chriſt went before to take up God's heart for us, and now he is drawing out the riches of love from God his Father, and laying them in bank for us, which made the Apoſtle ſay, *My God* Phil.4.19. *ſhall ſupply all your need according to his riches in glory by Chriſt Jeſus.* Thirdly, He ſends down his Spirit to convince us, that Chriſt's righteouſneſs is ours. Indeed the means of procuring this, was the life and death of Chriſt, but the means of applying this righteouſneſs, are thoſe following acts of Chriſt's Reſurrection, Aſcenſion, Seſſion, Interceſſion, *&c.* By his death he obtained righteouſneſs for us, but by his Aſcenſion he applies righteouſneſs to us ? now it is that in ſpecial manner he convinceth us of righteouſneſs, *Becauſe he is gone to his Father, and we ſhall ſee him no more.*

5. That he might receive his Kingdom over us in the place appointed for it ; look as Kings are crowned in cheif Cities of their Kingdoms, and keep their reſidence in their palaces near unto them, ſo it was decent that our Saviour ſhould be Crowned in Heaven, and there ſit down at God's right hand, which immediately follows after his Aſcenſion, to which we now come.

Sect. 4. *Of God's right hand, and of Chriſt's Seſſion there.*

2. For the Seſſion of Chriſt at God's right hand, which is a conſequent following after his aſcenſion into Heaven, I ſhall examine. 1. What is God's right hand, 2. What is it to ſit there ? 3. According to what nature doth Chriſt ſit there ? 4. Why is it that he ſits at the right hand of God his Father in Glory ?

1. What is this right hand of God ? I anſwer, 1. Negatively, It is not any Corporal right hand of God ; if we ſpeak properly, God hath neither right hand nor left hand ; for God is not a body, but a ſpirit or ſpiritual ſubſtance. 2. Poſitively, The right hand of God is the Majeſty, Dignity, Dominion, Power, and Glory of God. *The right hand* Pſal. 118. 15. *of the Lord is exalted, the right hand of the Lord doth valiantly. —— Thy right hand, O Lord, is become glorious* Exod. 15. 6. *in Power ; thy right hand, O Lord, hath daſhed in pieces the enemy.* Thou haſt a mighty arm, *Strong is thy* Pſal.89. 13. *hand, and high is thy right hand. —— Mine hand hath* Iſa.48. 13. *laid the foundations of the Earth, and my right hand hath ſpanned the Heavens.* I know ſome of our Divines make this right hand of God ſomething inferiour to God's own power, but others ſpeak of it as every way equal, and I know no abſurdity to follow on it.

2. What is it to ſit at the right hand of God ? I anſwer, it is not any corporal Seſſion at God's right hand, as ſome picture him with a crown of gold on his head ſitting on a Throne, as if he had no other geſture in Heaven but *ſitting* ſtill ; which *Stephen* contradicts, ſaying, *I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.* Act.7.59 The words *ſitting* or *ſtanding* are both metaphorical, and borrowed from the cuſtom of Kings, who place thoſe they honour, and to whom they commit the Power of government, at their right hand ; more particularly, this ſitting at God's right hand implys two things. 1. His glorious exaltation. 2. The actual adminiſtration of his Kingdom.

1. Chriſt is exalted, *Wherefore God alſo hath highly* Phil.2.9, *exalted him, and given him a name above every name, that at the name of* Jeſus *every knee ſhall bow.* This Seſſion is the ſupreme dignity and glory given by the Father unto Chriſt after his Aſcenſion ; this Seſſion is the peerleſs exaltation of the Mediator in his Kingdom of glory. But how was Chriſt exalted ? I anſwer, 1. In the regard of his divine nature ; not really, or in it ſelf. Impoſſible it was that the divine nature ſhould receive any intrinſical Improvement, or glory, becauſe all fulneſs of glory eſſentially belonged unto it ; but declaratory, or by way of maniſeſtation ; ſo it was, that his Divinity, during the time of his humiliation, lay hidden and overſhadowed, as the light of a candle is hidden in a dark and cloſe Lanthorn ; but now in his Seſſion, that Divinity and Glory which he had alwaies with his Father, was ſhewed forth and declared, *He was declared to be the Son of God with Power,* Rom. 1.4 both at his reſurrection and at his Seſſion. 2. In regard of his humane nature ; and yet that muſt be underſtood ſoberly, for I cannot think that Chriſt's humane nature was at all exalted in regard of the grace of Perſonal union, or in regard of the habitual perfections of his humane ſoul, becauſe he poſſeſſed all theſe from the beginning ; but in regard of thoſe interceptions

of the beams of the God-head, and Divine glory; and in reſpect of the reſtraints of that ſence and ſweetneſs, and feeling operations of the beatifical Viſion, during his humiliation; in theſe reſpects Chriſt was exalted in his humane nature, and had all the glory from the Deity communicated to it which poſſibly in any way it was capable of. There was a time when the Office which Chriſt undertook for us, made him a man of ſorrows, but when he had finiſhed that diſpenſation, then he was filled with unmatchable glory, which before his Seſſion he enjoyed not; there was a time when the natural conſequence and flowings of Chriſt's glory from that perſonal union was ſtayed and hindred, by ſpecial diſpenſation, for the working of our ſalvation; but when that miraculous ſtay was once removed, and the work of our Redemption fully finiſhed, then he was exalted beyond the capacity or comprehenſion of all the Angels of Heaven, *To which of the Angels ſaid he at any time,* Heb. 1. 13 *ſit at my right hand?* in this reſpect it is ſaid that *God highly exalted him*; exalted he was in his Reſurrection, Aſcenſion, but never ſo high as at his Seſſion; in his Reſurrection he was exalted with *Jonah* from the lower parts to the upper parts of the earth; in his Aſcenſion he was exalted with *Elijah* above the Clouds, above the Stars, above the Heavens; but in his Seſſion he was exalted to the higheſt place in heaven, Eph. 4. 10. even to the right hand of God, *Far above all Heavens, that he might fill all things.*

2. Chriſt reigns, or actually adminiſters his glorious Kingdom; and this is the principal part of Chriſt's ſitting at God's right hand. So the Pſalmiſt, Pſal. 110. 1, 2. *The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy foot-ſtool; the Lord ſhall ſend the rod of thy ſtrength out of Zion, rule thou in the midſt of thy enemies,* The Apoſtle is yet more large, Eph. 1. 20, 21, 22, 23. *God ſet him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.* Some deſcribe this Seſſion at Gods right hand to be all one with his reigning in equal power and glory with the Father; but the Son hath alwaies ſo reigned, and the Holy Ghoſt hath alwaies ſo reigned, who yet is not ſaid in Scripture to ſit at the right hand of the Father, I believe therefore there is ſomething in this Seſſion or Reign of Chriſt, which doth difference it from that reigning Power and Glory of the Father, and of the Son as only God, and of the Holy Ghoſt; and if we would know what that is; I would call it an actual adminiſtration of his Kingdom, or an immediate executing of his Power and Glory over every creature as Mediator. There is a natural and a diſpenſatory Kingdom of Jeſus Chriſt; for the firſt, the Father reigns immediately by the Son, but by the Holy Ghoſt the Father doth not reign immediately, but through the Son; the ſame order is to be kept in their power, which is in the Perſons; the Father reigns not by himſelf, but of himſelf, becauſe he is of none; the Son reigneth by himſelf, not of himſelf, becauſe he is begotten of the Father; the Holy Ghoſt reigneth by himſelf, but from the Father and the Son, from whom he doth proceed. And as in the natural, ſo in the diſpenſatory Kingdom, the Father reigns immediately by the Son as Mediator; and hence it is that the Son, as Mediator, is only ſaid to ſit at God's right hand, becauſe the right of actual adminiſtration, or immediate execution of the Soveraign power is appropriate and peculiar to the Son, as Mediator betwixt God and man. And this made Chriſt to ſay, *The Father judgeth no man but hath committed all judgment unto the Son,* as Mediator, Joh. 5. 22 You may object Chriſt was Mediator immediately after his Incarnation, but he did not actually adminiſter his Kingdom then. I anſwer, it is true; Chriſt for a time did by a voluntary diſpenſation empty himſelf, and laid aſide the right of actual adminiſtration of his Kingdom; but immediately after his Aſcenſion, the Father, by voluntary diſpenſation, reſigned it to the Son again; *Come now, ſaith the Father, and take thou power over every creature, till the time that all things ſhall be ſubdued under thee.* This Right the one relinquiſhed in the time of that humiliation of himſelf, and this right the other conferred at the time of the exaltation of his Son.

Sect. 5. *Of the two Natures wherein Chriſt ſits at God's right hand.*

3. According to what Nature is Chriſt ſaid to ſit at the right hand of God? I anſwer, according to both Natures; firſt he ſits at God's right hand as God; hereby his Divinity was declared; and his Kingdom is ſuch, that none that is a pure creature can poſſibly execute; *The Lord ſaid to my Lord,* ſaith *David, ſit thou on my right hand,* Pſal 110. 1. The Lord ſaid to my Lord] (*i. e.*) God ſaid to Chriſt: Now Chriſt was not *David's* Lord meerly as man, but as God. 2. He ſits at God's right hand as man too; hereby his Humanity was exalted, and a Power is given to Chriſt as man, *He hath given him power to execute judgment in as much as he is the Son of man.* Joh. 5. 27. In the adminiſtration of his Kingdom the manhood of Chriſt doth concur, as an Inſtrument worknig with his God-head. Hence this Seſſion at God's right hand is truely and properly attributed to Chriſt, as θεάνθρωπος; and not only the one nature of Chriſt, whether Divine or Humane, or it is attributed to Chriſt as Mediator; in which reſpect he is called an high Prieſt, Heb. 8. 1. *We have ſuch an high Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the heavens.* —— And in which reſpect he is called a Prince, Acts. 5. 31. *Him hath God exalted with his right hand, to be a Prince, and a Saviour.* Now Chriſt is not a Prieſt and a Prince meerly according to one Nature, whether Divine or Humane. I deny not, but Chriſt had a natural Kingdom with his Father as God, before the foundation of the World; but this Kingdom as God-man Chriſt had not before his Aſcenſion into Heaven. So then Chriſt ſitteth at the right hand of God by a mediatory action, which he executeth according to both natures, the word working what pertained to the word, and the fleſh what appertaineth to the fleſh; Chriſt is Mediator as God and man, and glory hath redounded unto him as God and man, and living in this glory, he ruleth and governeth his Church as God and man, he aſcended indeed into Heaven in his humanity only, but he ſitteth at the right hand of God as Mediator in reſpect of both natures. The *Lutherans* attribute this Seſſion at God's right hand only to the humane nature of Chriſt; they ſay this Seſſion is nothing elſe but the elevating of his humane nature to the full and free uſe of ſome of the divine properties, as of omnipotency, omniſcience, omnipreſence; the ground of this errour is, that they ſuppoſe, upon the union of the two natures in Chriſt, a real communication of the divine properties to follow; ſo that the humane nature is made truely omnipotent, omniſcient, omnipreſent, not by any confuſion of properties, nor yet by any bare communion and concourſe of it to the ſame effect, each nature working that which belongeth to it with communion of the other, (for this we grant) but by a real donation, by which the divine properties ſo become the properties of the humane nature, that the humane

nature may work with them, no leſs than the Divine nature it ſelf, for the perfecting of it ſelf. Againſt this opinion we have theſe Reaſons; 1. The Union cannot cauſe the humane nature to partake more in the properties of the Divine, than it cauſeth the Divine to partake in the properties of the humane. 2. If a true and real communication did follow of the Divine Attributes, it muſt needs be of all the Attributes, as of Eternity, and Infiniteneſs, ſeeing theſe are the Divine Eſſence, which can no way be divided. 3. Infinite perfections cannot perfect finite natures, no more than reaſonable perfections can make perfect unreaſonable creatures. 4. To what end ſhould created gifts ſerve: which Chriſt hath received above meaſure, if now more noble properties ſhould enter and be conferred on Jeſus Chriſt? other reaſons are given in, but I willingly decline all controverſal points,

Sect. 6. *Of the Reaſons why Chriſt doth ſit on God's right hand.*

4. WHy doth *Chriſt* ſit at the right hand of God his Father in glory? I anſwer, 1. On Chriſt's part, that He might receive power and dominion over all the creatures: Matt.28. 18. *All power is given unto me in Heaven and in Earth*; he ſpeaks of it as done, becauſe it was immediately to be performed; Chriſt at his Seſſion received a power imperial over every Creature; that he hath power over the Angels is plain, both by the reverence they do him, and by their obedience towards him, *At the name of* Jeſus *every knee muſt bow*; good Angels, and evil Angels muſt yield ſigns of ſubjection to Jeſus Chriſt; if the Saints ſhall Judge the Angels, how much more ſhall Chriſt? Oh what Power hath Chriſt himſelf this way? And as for the excellencies on earth, they all received their power from Chriſt, and are at his diſpoſe; it is Jeſus Chriſt that is Heb.27. 8. *crowned with Glory and Honour, and all things are put under his feet.* And hence it is, that when the Apoſtle ſpeaks of Chriſt's Seſſion at the right hand of God, Eph.1.21. he tells us, he is *far above all Principalities and Powers* on earth *and Mights and Dominions* in Heaven: yea, 1 Pet.3. 22. *that Angels, and Authorities, and Powers are made ſubject unto him.*

2. On our part many reaſons may be given. As———

1. That he might be the Head of his Church, I mean, not head in a large ſenſe, for one who is in any kind before another: for ſo Chriſt is the head of Angels, and God is the head of Chriſt; and to this we have ſpoken before. But in a ſtrict ſenſe, for one that is in a near and communicative ſort conjoyned with another, as the Head is conjoyned with the Body and Members; and ſo is Chriſt the head of his Church. Look as the King hath a more intimate and amiable Superiority over the Queen than over any other of his Subjects; ſo is it here in Chriſt our King, he is more amiably tempered, and more nearly affected to his Spouſe and Queen, the Church of God, than to any other whomſoever, And to this purpoſe he ſits at God's right hand, that having now fulneſs of Grace and Glory in himſelf, he might be ready to communicate the ſame to his Church, who are as the members of his body, that he might give them Grace here, and Glory hereafter; when he ſhall deliver up his Kingdom to his Father, and be all in all.

2. That he might be the object of divine Adoration, then eſpecially it was ſaid and accompliſhed, Heb.1.6. Joh.5.23. *Let all the Angels of God Worſhip Him: and let all men Honour the Son as they Honour the Father.* After Chriſt's Seſſion, *Stephen* looked up into Heaven, and ſaw the Glory of God, and Jeſus ſtanding on the right hand of God, and then he Worſhipped; and *called upon God: ſaying, Lord Jeſus receive my Spirit.* Act 7.59. It is true that the ground of this divine Adoration is the Union of the two natures of Chriſt, and therefore the *Magi* worſhipped him at his Birth, and as ſoon as ever he came into the World, *the Angels of God worſhipped him*; Heb.1.6. but becauſe by his Seſſion at God's right hand, the Divine Nature was manifeſted, and the Humane Nature was exalted to that diginity and glory which it never had before, therefore now eſpecially, and from this time was the honour and dignity of Worſhip communicated to him as God and man. And hence Divines uſually make this one Ingredient of Chriſt's ſitting at the right hand of God, *viz.* That Chriſt, God and Man, is the object of Divine Adoration. *Chry. Hom.*5. *in Heb.* *O it is a great thing, and admirable, and full of wonder, that the man Chriſt ſhould ſit above at God's right hand, and be adored of Angels and Archangels.* Before this was the grace of Union conferred on Jeſus, and ſo he was adored before he ſuffered; but *after he had humbled himſelf, and was made obedient unto death, even to the death of the Croſs, then (yea and therefore) God highly exalted him, and* Phil.2.8, 9,10,11. *gave him a* Name *which is above every* Name, *that at the Name of* Jeſus *every knee ſhall bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue ſhall confeſs, that* Jeſus *is Lord to the glory of* God *the Father.* He was Lord before in that he is the Son of God, but now he is Lord again by vertue of his humiliation and ſeſſion at God's right hand. Trouble not your ſelves with their objection, who ſay, That if Adoration be due to Chriſt as God and man, that then the humane nature is to be adored: The Perſon adored is Man, but the humanity it ſelf is not the proper object of that Worſhip. There is a difference betwixt the concrete and the abſtract; though the man Chriſt be God, yet his manhood is not God, and by conſequence not to be worſhipped with that worſhip which is properly and eſſentially Divine. Certainly, if Adoration agree to the humanity of Chriſt, then may his humanity help and ſave us; but the humanity of Chriſt cannot help and ſave us, becauſe *omnis actio eſt ſuppoſiti*, whereas the humane nature of Chriſt is not *ſuppoſitum*, a ſubſiſtance or perſonal being at all.

3. That he might intercede for his Saints. Heb.8. 1, 2. *Now of the things which we have ſpoken, this is the Summ, we have ſuch an high Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, and a Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not men.* He is ſet on the right hand of God, as an high Prieſt or Miniſter to intercede for us Heb.9.24. *For as Chriſt is not entred into the holy Place made with hands which are the Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us.* This *appearing* is an expreſſion borrowed from the cuſtom of humane Courts; for as in them, when the Plaintiff or Defendant is called, their Attorney appeareth in their names, ſo when we are ſummoned by the juſtice of God, to anſwer the complaints which it preferreth againſt us, John 2.1. *we have an Advocate with the Father*, Jeſus Chriſt *the righteous*, and he ſtandeth up and appeareth for us: Exod.28. 9,10,11, 12. Or it may be this appearing hath a reſpect to the manner of High Prieſts in the time of the Law; for as they uſe to go into the moſt holy place with the names of the Children of *Iſrael* written in precious ſtones, for a remembrance of them, that they might remember them to God in their Prayers; ſo Jeſus Chriſt being gone up to Heaven, he there preſents to his Father the Names of all his choſen, and he remembers them to his Father in his Interceſſions. Certainly, Chriſt is

not gone to Heaven, and advanced to the right hand of God, only to live in eternal joy himſelf, but alſo to procure happineſs for his Saints: It is to excellent purpoſe, and to the great good of his Church, that he ſits at the right hand of his Father, for thereby he governs and protects his People, and he continually executes the Office of his Prieſthood, preſenting himſelf, and the Sacrifice of himſelf, and the infinite merit of that Sacrifice before the eyes of his Father in their behalf.

4. That true Believers may aſſuredly hope by vertue of Chriſt's Seſſion to ſit themſelves in the Kingdom of Glory. It is true, that Chriſt, and only Chriſt, hath his ſeat at the right hand of God; Heb. 1. 5. *To which* of the Saints, or *of the Angels did he ever ſay, ſit thou at my right hand*; It is a Prerogative above all Creatures; and yet there is ſomething near it Rev. 3. 21. given to the Saints, *for him that overcometh, I will grant to ſit with me in my Throne, even as I alſo am ſet down with my Father in his Throne.* There is a proportion, though with an inequality; we muſt ſit on Chriſt's Throne, as he ſits on his Father's Throne; Chriſt only ſits at the right hand of God, but the Pſal. 45. 9. Saints are to ſit at the right hand of Chriſt, and ſo the Pſalmiſt ſpeaks, *Upon thy right hand did ſtand the Queen in Gold of Ophir.* It is enough to greaten the Spirits of Saints; how ſhould they tread 1 Cor. 6. 2. on earth, and contemn the world, when they conſider that one day they ſhall Judge the world? *Do you not know, that the Saints ſhall judge the World?* Nay, when they conſider that one day they ſhall 2 Tim. 2. 12. reign with Chriſt? *If ye ſuffer with him, ye ſhall reign with him.* Chriſt living in Heaven, is a very Figure of us; Chriſt's Perſon is the great model and firſt draught of all that ſhall be done to his Body the Saints; therefore he is ſaid to be the Captain of our Salvation, that leads us on, he is ſaid to be our fore-runner into Glory: he breaks the clouds firſt, he appears firſt before God, he ſits down firſt, and is glorified firſt, and then we follow; Chriſt wears the Crown in Heaven as our King, and he is united and married to God as our Proxy.

And yet there is another ground of hope; not only ſhall we ſit with Chriſt in Glory, but even now do we ſit with him in glory: Chriſt is not only gone to Heaven to prepare a place for us, but he ſits in Heaven in our room and God looks on him as the great picture of all that Body whereof he is Head, and he delights himſelf in ſeeing them all glorified as in his Son. To this purpoſe the Saints are Eph. 2. 6. ſaid to ſit down with Chriſt at very preſent, *he hath made us to ſit together with him in Heavenly places in Chriſt Jeſus.* Chriſt in our nature is now exalted; this is that admirable thing which carried up *Chryſoſtom* into an extaſie, that the ſame nature of which God ſaid, *Duſt thou art, and to duſt thou ſhalt return, ſhould now ſit in Heaven at God's right hand*: but not only the humane nature, but Chriſt in Perſon ſits there, as a common perſon in our ſtead; he is in his Throne, and we ſit with him in ſupercœleſtial places. O what ſtructures and pillars of hope are raiſed up here?

5. That he might defend the Church againſt her enemies; and at laſt deſtroy all the enemies of the Church. Such is the power of Chriſt's Seſſion, that by it he holds up his Saints in the midſt of their enemies, ſo that the gates of hell ſhall not prevail againſt them; true indeed, that many times they are uſed as Lambs amongſt Wolves, but ſo Chriſt orders, that the blood of Martyrs ſhould be the ſeed of the Church; hereby his Church, like a tree, ſettles the faſter, and like a Torch, ſhines the brighter for the ſhaking. And as for the enemies of his Church, there is a day of reckoning for them, *he that ſitteth in the Heaven ſhall laugh, the Lord ſhall have them in deriſion.* The day is a coming that *he will ſpeak unto them in his wrath, and vex him in his* Pſal. 2. 4, 5. *ſore diſpleaſure.* In the mean while Chriſt is galling and tormenting them by the Scepter of his Word, and at laſt he will put them all under his feet. *The* Pſal. 112. 1. *Lord ſaid to my Lord, ſit thou at my right hand, until I make my enemies thy foot-ſtool.* ——— *For he muſt reign* 1 Cor. 15. 25. *till he hath put all his enemies under his feet*: That the enemies of Chriſt muſt be made his foot-ſtool, notes the extreme ſhame and confuſion which they ſhall everlaſtingly ſuffer: In victories amongſt men the party conquered goes many times off upon ſome honourable terms, or at worſt, if they are led captive, they go like men; but to be made a ſtool for the conqueror to inſult over, this is extremity of ſhame; and as ſhame, ſo it notes burthen which the wicked muſt bear; the foot-ſtool bears the weight of the body, ſo muſt the enemies of Chriſt bear the weight of his heavy and everlaſting wrath; ſuch a weight ſhall they bear, that they would gladly exchange it for the weight of rocks and mountains; rather would they live under the weight of the heavieſt creature in the World, than under the fury of him that ſitteth upon the Throne. And withal, it notes an equal and juſt recompence to the Wicked; the Lord uſeth often to fit puniſhments to the quality and meaſure of their ſins committed; he that on earth denied a crumb of bread, was in hell denyed a drop of water; and thus will Chriſt deal with his enemies at the laſt day; here they trample upon Chriſt in his Word, in his waies, in his members; *they make the Saints bow down for them* Iſa. 51. 23. *to go over; yea, they have laid their bodies as the ground, and as the ſtreet to them that went over, they tread under* Heb. 10. 29. *foot the Son of God, the blood of the Covenant*; they Iſa. 63. 18. *tread down the ſanctuary*; and *put Chriſt to ſhame*, and Heb. 6. 6. therefore their own meaſure ſhall be returned into their own boſom, they ſhall be conſtrained to confeſs with *Adoni-bezek, As I have done, ſo God hath requited me*: yea, this ſhall they ſuffer from the Judg. 1. 7. meaneſt of Chriſt's members, whom they here inſult over; the Saints ſhall be as witneſſes, and as it were co-aſſeſſors with Chriſt, to Judge the wicked, both men and Angels, and tread them under their feet; *they ſhall take them captives whoſe captives they* Iſa. 14. 2. *were, and ſhall rule over their oppreſſors; they that deſpiſed them, ſhall bow themſelves at the ſoles of their feet.*

6. That he might ſend down the Holy Ghoſt; to this purpoſe Chriſt told his Diſciples whilſt he was yet on earth, that he muſt aſcend into Heaven, and Reign there: *It is expedient for you, that I go* John 16. 7. *away, for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him to you.* Chriſt is now in heaven, and ſits at God's right hand, that he may ſend us his ſpirit, by whoſe forcible working we ſeek after Heaven, and heavenly things, where now Chriſt ſits. But on this I ſhall inſiſt larger, it being our next ſubject.

Sect. 7. *Of the time when the Holy Ghoſt was ſent.*

3. FOr the miſſion of his Spirit: No ſooner was Chriſt ſet down at God's right hand, but he ſends down the Holy Ghoſt. It was an uſe amongſt the Ancients in days of great joy and ſolemnity to give gifts, and to ſend preſents unto men; thus after the wall of *Jeruſalem* was built, it is ſaid, that *the people did eat, and drink* Nehem. 8. 14. *and ſend portions* and at the feaſt of *Purim, they* Eph. 9. 22. *made them daies of feaſting and joy, and of ſending portions one to another and Gifts to the poor.* Thus Chriſt in the day of his Majeſty and Inauguration,

in that great and ſolemn Triumph, *when he aſcended up on high, he led captivity captive, and did withal give gifts unto men.* Eph. 4. 8.

Concerning this miſſion of the Spirit, or theſe gifts of Chriſt to his Church, I ſhall diſcover the accompliſhment, as it appears in theſe Texts; *And when the day of Pentecoſt was fully come, they were all* Act. 2. 1, 2, 3, 4. *with one accord in one place; and ſuddenly there came a ſound from heaven as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting; and there appeared unto them cloven tongues like as of fire, and it ſate upon eaoh of them; and they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues as the Spirit gave them utterance.* Out of theſe words I ſhall obſerve theſe prrticulars: the time when; the perſons to whom; the manner how; the meaſure what; and the reaſons why the Holy Ghoſt was ſent.

1. For the time when the Holy Ghoſt was ſent it is ſaid, *when the day of Pentecoſt was fully come*; this was a feaſt of the *Jews*, called πεντηκοστὴ a πεντέχοντα *from fifty days*; becauſe it was ever kept on the Fiftieth day after the ſecond of the paſſover. We find in Scripture ſundry memorable things reckoned by the number of fifty. As fifty days from *Iſrael*'s coming out of *Egypt* unto the giving of the Law. And the fiftieth year was that great feaſt of the *Jubilee* which was the time of forgiving of debts, and of reſtoring men to their firſt eſtates; And fifty daies were in truth the appointed time of the *Jews* Harveſt; their Harveſt being bounded as it were with two remarkable days, the one being the beginning, and the other the end thereof; the beginning was δευτέρα τοῦ παχα, the ſecond of the paſſover; the end was πεντηκοστὴ, the fiftieth after, called the Pentecoſt; upon the Levit. 23. 10. δευτέρα they offered *a ſheaf of the firſt fruits of their Harveſt*: upon the Pentecoſt they offered *two wave Loaves*, the ſheaf being offered, all the after fruits Levit. 23. 17. throughout the Land were Sanctified; and the two loaves being offered, it was a ſign of the Harveſt finiſhed and ended; and now we find, that as there were fifty days betwixt δευτέρα and the Pentecoſt, ſo there were fifty daies betwixt Chriſt's Reſurrection and the coming down of the Holy Ghoſt. What was the meaning of this, but to hold harmony, and to keep correſpondency with thoſe memorable things? As on the day of Pentecoſt (fifty days after the feaſt of the Paſſover) the *Iſraelites* came to mount *Sinai*, there received they the Law, a memorable day with them, and therefore called the feaſt of the Law; ſo the very ſame day is accompliſhed that Prophecy, Iſa. 2. 3. *Out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem*; now was the promulgation of Jam. 2. 8 the Goſpel called by *James, The Royal Law*, as given by Chriſt our King, and written in the Hearts of his Servants by this Holy Ghoſt; it ſeems to ſhadow out the great difference betwixt the Law and the Goſpel; the Law is given with terrour, in lightning and thunder; it diſcovers ſin, declares God's wrath, frights the Conſcience; but the Goſpel is given without terrour, there was no lightning and thunder now: no, no; the Holy Ghoſt ſlides down from Heaven with grace and gifts; and with great joy ſits on the heads, and in the hearts of his Saints. 2. On the *Jubilee* or fiftieth year, was a great feaſt; whence ſome obſerve, that the *Latins* made their word *Jubilo, to take up a Merry Song*; though the word be derived from the *Hebrew Jobel*, which ſignifies a Rams-horn; for then they blew with Rams horns, as when they gathered the People to the Congregation, they blew their Silver Trumpets. There were many uſes of this Feaſt; 1. For the general releaſe of Servants. 2. For the reſtoring of Lands unto their firſt owners, who had ſold them. 3. For the keeping of right Chronology and reckoning of times; for as the *Greeks* did reckon by their Olimpiads, and the *Latine*, by their Luſtra, ſo did the *Hebrews* by their Jubilees; this falls fit with the proclaiming of the Goſpel, which is an act or tender of God's moſt gracious general free pardon of all ſins, and of all the ſinners in the world; now was the ſound of the Goſpel made known unto all, *out of every Nation under Heaven*; Acts 2. 5 now was that ſpiritual Jubilee which Chriſtians enjoy under Chriſt; now was the remiſſion publiſhed, which exceed the remiſſion of the Jubilee, as far as the Jubilee exceed the remiſſion of the Seventh year (*i. e.*) not only ſeven times, but *ſeventy times ſeven times.* Mat. 18. 22. 3. On the day of Pentecoſt, *they offered the two wave-loaves called the bread of the firſt fruits unto the Lord.* Lev. 23. 17, 20. In like ſort this very day (the Lord of the harveſt ſo diſpoſing it) the Apoſtles by the aſſiſtance and effectual working of the Spirit, offered the firſt-fruits of their Harveſt unto the Lord; for *the ſame day there were added unto them about three* Act. 2. 41. *thouſand ſouls.* We ſee the circumſtance of time hath its due weight, and is very conſiderable; *when the day of Pentecoſt was fully come, then came the Holy Ghoſt.*

Sect. 8 *Of the Perſons to whom the Holy Ghoſt was ſent.*

2. FOr the perſons to whom the Holy Ghoſt was ſent; it is ſaid, *to all that were with one accord in one place*; Act. 2. 1. who they were it is not here expreſt; yet from the former Chapter we may conjecture, they were *the twelve Apoſtles, together with Joſeph called Barſabas, and the Women, and Mary the Mother of Jeſus, and his brethren*; Acts 1. 13, 14. theſe all continued with one accord in one place, for ſo was Chriſt's Command, *that they ſhould not depart from* Jeruſalem, *but wait for the promiſe of the Father, which, ſaith he, ye have heard of me.* Act. 1. 4. This promiſe we read of in the Evangeliſts, *when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he will teſtifie of me*—— John 15. 26. *And behold, I ſend the promiſe of the Father upon you, but tarry ye in the City of Jeruſalem until you be endued with power from on high.* Luke 24. 49. It was the great promiſe of the Old Teſtament, that Chriſt ſhould partake of our humane Nature; and it was the great Promiſe of the New Teſtament, that we ſhould partake of his divine Nature; he was clothed with our fleſh according to the former, and we are inveſted with his Spirit according to the latter promiſe. For this promiſe the Apoſtles and others had long waited, and for the accompliſhment they were now fitted and diſpoſed. 1. They had waited for it from the Aſcention day, till the feaſt of Pentecoſt; he told them at the very inſtant of his Aſcention, that he would ſend the Holy Ghoſt, and therefore bid them ſtay together till that hour; upon which command they waited, and continued waiting *until the day of Pentecoſt was fully come. He that believeth ſhall not make haſt*, ſaith *Iſaiah*; Iſa. 28. 16 ſurely waiting is a Chriſtian Duty, *for the Viſion is yet for an appointed time, but at the end it ſhall* Hab. 2. 3 *ſpeak and ſhall not lye, though it tarry, wait for it, becauſe it will ſurely come it will not tarry.* Well may we wait, and wait for him, if we conſider how God and Chriſt have waited for us and our converſion; and eſpecially, if we conſider that the Comforter will come; and when he comes, that *he will abide with us for ever.* John 16. But, 2. As they waited for the Spirit, ſo they were rightly diſpoſed

to receive the Spirit, for *they were all with one accord in one place.* Mark here the qualifications of theſe perſons; *they were all with one accord,* &c. To thoſe that accord in the ſpirit given; where is nothing but diſcord, jars, diviſions, factions, there is no Spirit of God; for the Spirit is the author of concord, peace, unity, and amity; he is the very eſſential unity, love, and love-knot of the two perſons, the Father and the Son; even of God with God: and he was ſent to be the union, love, and love-knot of the two natures united in Chriſt, even of God with man; and can we imagine that eſſential unity will enter but where there is unity? Can the Spirit of Unity come or remain but where there is unity of ſpirit? Verily there is not, there cannot be a more proper and peculiar, a more true and certain diſpoſition to make us meet for the ſpirit, than that quality in us that is likeſt to his nature and eſſence; and that is unity, love, concord: do we marvel that the ſpirit doth ſcarcely pant in us? Alas, we are not all of one accord; the very firſt point is wanting to make us meet for the coming of the Holy Ghoſt upon us. We ſee the perſons to whom the Holy Ghoſt was ſent: they were *they that were together with one accord in one place.*

Sect. 9. *Of the manner how the Holy Ghoſt was ſent.*

3. FOR the manner how he was ſent, or how he came to theſe Apoſtles; we may obſerve theſe particulars. ——

1. He came *ſuddenly*; which either ſhews the Majeſty of the Miracle that is gloriouſly done, which is ſuddenly done; or the Truth of the Miracle, there could be no impoſture or fraud in it, when the motion of it was ſo ſudden; or the purpoſe of the Miracle, which was to awake and affect them to whom it came; uſually ſudden things ſtartle us, and make us look up. We may learn to receive thoſe holy motions of the ſpirit, which ſometimes come ſuddenly, and we know not how; I am perſuaded the man breaths not amongſt us Chriſtians, that ſometimes feels not the ſtirrings, movings, breathings of the ſpirit of God; Oh that men would take heed of deſpiſing preſent motion! Oh that men would take the Wind while it blows, and the Water while the Angel moves it; as not knowing when it will, or whether ever it will blow again.

2. He came *from Heaven*? the place ſeems here to commend the gift; as from Earth earthly things ariſe, ſo from Heaven heavenly, ſpiritual, eternal things. And this is one ſign to diſtinguiſh the ſpirits; 1 John 4. 1. *Beloved, believe not every ſpirit, but try the ſpirits whether they are of God.* If our motions come from Heaven, if we fetch our grounds thence, from Heaven, from Religion, from the Sanctuary, it is the ſpirit of God; or if it carry us Heaven-ward, if it make us heavenly minded, if it wean us from the World, and if it elevate and and ſet our affections on heavenly things, if it form and frame our Converſations towards Heaven, we may then conclude the motions are not from below, but from above. O that Chriſtians would be much in obſervation of, and in liſtning to the movings, workings, hints and imitations of that Spirit that comes from Heaven. Certainly that Spirit is of God that comes down from Heaven, and that lifts up our ſouls towards Heaven.

3. He comes down from Heaven like a Wind; the Compariſon is moſt apt? of all bodily things the wind is leaſt bodily; it is inviſible; and comes neareſt to the nature of a ſpirit: It is quick and active as the Spirit is. But more eſpecially the Holy Ghoſt is compared to a wind in reſpect of its irreſiſtable workings; as nothing can reſiſt the wind, it goes and blows which way ſoever it will; ſo nothing can reſiſt the Spirit of God, whereſoever it hath a purpoſe to work efficaciouſly; I will not ſay, but the heart of a man may reſiſt and reject the work of the Spirit in ſome meaſure, and in ſome degrees; *Stephen* told the *Jews they had alwaies reſiſted the Holy Ghoſt*; and the Apoſtle tells of *ſtrong holds and of every high thing exalteth it ſelf againſt God*: ſo Act.75. 1. 2 Cor.10. 10. 5. there is a natural contrariety, a conſtant enmity, and active reſiſting of God's Spirit by our ſpirits; we muſt therefore deſtinguiſh between a prevalent and a gradual reſiſting; the ſpirit in Converſation ſo works, that he takes away the prevalent, but not the gradual reſiſting; a man before he be converted is froward, and full of cavils and prejudices, he is unwilling to be ſaved, he cannot abide the Truth, he doth what he can to ſtifle all good motions; yet if he belong to the election of Grace, God will at laſt overmaſter his heart, and make him, of unwilling willing; he will omnipotently bow and change the will, and work on his ſoul by his mighty power efficaciouſly, inſuperably, and irreſiſtably. Again, the holy Ghoſt is compared to wind, in reſpect of its free actings; *the wind bloweth where it liſteth* (ſaith Chriſt) and ſo the Spirit bloweth where it liſteth; John3.8. who can give any reaſon why the ſpirit breaths ſo ſweetly on *Jacob* and not on *Eſau*? on *Peter*, and not on *Judas*? Is it not the free grace and good pleaſure of God? ſprings it not from the meer freedom and pure arbitrarineſs of his own only workings? *To you it is given to know the myſteries of the Kingdom of Heaven* (ſaith Chriſt) *but to them it is not given.* And Mat. 13. 11. *I thank thee, O Father, Lord of Heaven and Earth,* Mat.11, 25, 20. *becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo Father, for ſo it ſeemeth good in thy ſight.* Theſe and the like Texts, are as ſo many hammers to beat in pieces all thoſe Doctrines of free will, and of the power of man to ſupernatural things; grace makes no gain of man's work; free-will may indeed move and run; but if it be to good, it muſt be moved, and driven, and breathed upon God's free grace. The ſpirit blows where it liſteth.

4. He came like *ruſhing mighty wind*; as the wind is ſometimes of that ſtrength, that it rends and rives in ſunder Mountains and Rocks, it pulls up trees, it blows down buildings; ſo are the operations of the holy Spirit takes down all before it, it brings into captivity many an exalting thought; it made a Conqueſt of the World, beginning at *Jeruſalem*, and ſpreading it ſelf over all the earth; it is mighty in operation, able to ſhake the ſtouteſt and the proudeſt man, and to break in pieces the very ſtonieſt heart; indeed our words without this ſpirit are but weak wind, we may ſpend our ſelves and never weaken Souls; but if the ſpirit blow, he will amaze the Conſciences of the ſtouteſt Peers, and drive away our ſins, as the wind drove away the Graſhoppers and Locuſts that overſpread the Land of *Ægypt*. Some Analogy there is betwixt this vehement wind and the Spirit's workings; the ſpirit firſt comes as a ſpirit of bondage, and then as a ſpirit of adoption; the ſpirit of bondage is as a vehement wind that terrifies, to ſhew that we are not fit to receive the grace of God, unleſs the door be firſt opened by fear and humiliation; others ſay that the vehement ruſhing of this wind ſheweth how irreſiſtably the Apoſtles ſhould proceed in preaching the Goſpel of Jeſus Chriſt; they had a Commiſſion to go into all the World, and to teach

all Nations, and they had a promiſe, that though many might oppoſe, yet the gates of Hell ſhould not prevail againſt the Church; the Spirit ſhould go along with them, and he in them, and they in him, ſhould prevail mightily like a ruſhing mighty wind.

5. He filled all the houſe where they were ſitting; there were none there that were not filled with the Holy Ghoſt; this Room contained a Congregation of none but Saints. All the men and women (an hundred and twenty, as ſome think) in this room were viſited from on high; for the Holy Ghoſt came upon them, and dwelt in them; well might *David* ſay, *Bleſſed are they that dwell in thy houſe, I had rather be a door-keeper in the houſe of my God, than to dwell in the Tents of wickedneſs.* They that abode in his houſe were under a promiſe, that the Spirit ſhould come, and now was the promiſe accompliſhed, for *it filled all the houſe where they were ſitting.* I ſay, *where they were ſitting,* to ſignifie, that all the other houſes of *Jeruſalem* felt none of this mighty ruſhing wind: there was no aſſembly of Saints in any part of the City, but only in this houſe; or if any other aſſembly might be, this ſpirit blew upon none of them where theſe men were not; that, and only that houſe is filled, *where they were ſitting.* And this point of blowing upon one certain place is a property very ſuitable to the Spirit of; *the wind*
John 2. 8. *bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh nor whither it goeth; ſo is every one that is born of the Spirit.* The Spirit blows where it will, and upon whom it will, and they ſhall plainly feel it, and others about them not one jot: have we not ſometimes the Experiencies of this in our very Congregations? One ſound is heard, one breath doth blow, and it may be one or two, and no more, hears the ſound or feels the breath inwardly, ſavingly; it may be one here, and another there ſhall feel the ſpirit, ſhall be affected and touched with it ſenſibly; but twenty on this ſide them, and forty on that ſide them all becalmed, and go their way no more moved, than when they came into God's preſence. Oh that this Spirit of the Lord would come daily and conſtantly into our congregations! Oh that it would blow through them, and through! O that it would fill every ſoul in the aſſembly with the breath of Heaven! *Come holy ſpirit:*
Can.4.16. *awake, O North-wind, and come thou South wind, and blow upon our Gardens, that the ſpices thereof may flow out*

6, He came down in the form of tongues As one ſaith well, *This wind brought tongues, even a whole ſhowre of tongues.* The Apoſtles were not only inſpired for their own benefit, but they had gifts beſtowed on them, to impart the benefit to more than themſelves. But why did the Holy Ghoſt appear like Tongues? I anſwer, 1. The Tongue is a ſymbol of the holy Ghoſt's proceeding from the Word of the Father; as the Tongue hath the neareſt affinity with the Word, and is moved by the Word of the heart, to expreſs the ſame by the ſound of the voice; ſo the holy Ghoſt hath the neareſt affinity that may be with the Word of God, and is the expreſſer of his voice, and the ſpeaker of his will. 2. The Tongue is the ſole inſtrument of Knowledge, which conveys the ſame from man to man; tho' the ſoul be the Fountain from whence all Wiſdom ſprings, yet the Tongue is the chanel and the conduit pipe whereby this Wiſdom and Knowledge is communicated and transferred from man to man: In like manner the Holy Ghoſt is the ſole author and teacher of all Truth; though Chriſt be the Wiſdom of God, yet the Holy Ghoſt is the teacher of this Wiſdom to men: And hence it is, that the Holy Ghoſt appeared in the form of Tongues.

And yet not meerly in the form of Tongues, but thus qualified. 1. They were *Cloven Tongues*; to ſignifie that the Apoſtles ſhould ſpeak in divers Languages; if there muſt be a calling of the Gentiles, they muſt needs have the Tongues of the Gentiles wherewith to call them: If they were *debtors not only to the Jews, but to the Grecians*; nor only Rom.1.14
to the Grecians, but *to the Barbarians alſo,* then muſt they have the tongues not only of the *Jews*, but of the *Grecians* and *Barbarians* to pay this Debt, and to diſcharge this duty of, *go and teach all Nations.* Surely Mat 28.
this gift was beſtowed for the propagating of the 19.
Goſpel far and wide: The tongues were cloven, that the Apoſtles might ſpeak all Languages, and that all Nations of the World, whitherſoever they came, might hear them, and underſtand them ſpeaking in their own Tongues. 2. They were *fiery tongues*; to ſignifie that there ſhould be an efficacy, or fervour in their ſpeaking; the World was ſo overwhelmed with ignorance and errour, that the Apoſtles lips had need to be touched with a coal from the Altar: Tongues of fleſh would not ſerve the turn, nor words of air, but there muſt be fire put into the Tongue, and Spirit of life into the words they ſpeak; with ſuch a tongue Chriſt ſpeaks himſelf, when they ſaid of him, *Did* Luke 24.
not our hearts burn within us, while he ſpake unto us by 32.
the way? and with ſuch a tongue *Peter* ſpake at this time, ſomething like fire fell from him on their hearts, when they were pricked in their hearts, Acts 2.7.3
and ſaid, *men and brethren what ſhall we do?* Oh that we of the Miniſtry had theſe fiery Tongues! O that the Spirit would put his live coal into our ſpeeches! Oh that our Sermons were warming Sermons! may we not fear that the Spirit is gone whiles the people are dead, and we are no more lively in our Miniſtry? It is ſaid of *Luther*, that when he heard one preach very faintly, *cold, cold,* ſaies he, *this is cold preaching, here's no heat at all to be gotten*; Oh, when the Spirit comes, it comes with a tongue of fire; inſtead of words, ſparks of fire will fall from us on the hearts of hearers.

3. Theſe cloven Tongues *ſate upon each of them*; to ſignifie their Conſtancy and Continuance; they did not light, and touch, and away, after the manner of Butter-flies; but they ſate, they abode ſtill, they continued ſteddy, without any ſtirring or ſtarting. This was the privy ſign by which *John* the Baptiſt knew Jeſus to be Chriſt; *upon whom thou ſhalt ſee the* Joh. 1.33.
Spirit deſcending and remaining on him, the ſame is he which Baptizeth with the Holy Ghoſt. It was not only the Spirit's *deſcending*, but the Spirit's *remaining on him*, Pſal. 51.
that was the ſign. The Spirit of God is *a conſtant* 10.
Spirit; it abides on the Soul to whom it is given; and therefore the Pſalmiſt deſcribes theſe great tranſactions of Chriſt to this very end, that the Spirit might dwell with us; *Thou haſt aſcended on high, thou* Pſal. 68.
haſt led Captivity captive, thou haſt received gifts for men, 18.
yea, for the rebellious alſo, that the Lord God might dwell among them. Now only that he might ſtay and lodge for a night, as a way-faring man, that comes to his Inn, and then is gone in the morning; no, no; but that he might take up his reſidence, and dwell in them. I know it is a queſtion, whether the Holy Ghoſt may be loſt? but certainly of the elect he is never totally or wholly loſt; only I dare not ſay; but as touching many gifts, he might be loſt even of the Elect themſelves: *David*, after his ſins, was forced to cry, *Caſt me not away from thy preſence, O Lord, and* Pſal. 51.
take not thy holy Spirit from me; reſtore unto me the joy 11, 12.
of thy ſalvation, and uphold me with thy free Spirit; we find here, that in reſpect of ſome gifts even of regeneration, the Spirit is ſometimes loſt, but that the godly ſhould retain no remnants of the Spirit in their

worſt declinings, I cannot imagine: *John* teacheth 1 John 3. 9. expreſly *Whoſoever is born of God doth not commit ſin*, (a ſin unto death) *for his ſeed remaineth in him, neither can he ſin, becauſe he is born of God.* *David* in his fall loſt the joy of his heart, the puriry of his conſcience, and many other gifts which he deſired to have reſtored to him; but the Holy Ghoſt he had not utterly loſt; for if ſo, how could he have prayed, *Caſt me not away from thy preſence, and take not thy holy Spirit from me?* I have done with the manner of the Spirit's miſſion.

Sect. 10, *Of the meaſure of the Holy Ghoſt now given.*

4. FOR the meaſure, what or how much of the Spirit was now given? This queſtion is neceſſary, becauſe we bring in the Spirit's miſſion after Chriſt's aſcenſion, as if the Holy Ghoſt had not been given before this time. That this was the time of the coming of the Holy Ghoſt, is very plain; but that the Holy Ghoſt was not given before this time, we cannot ſay; certainly the Prophets ſpeak by him, and the Apoſtles had him, not only when they were firſt called, but more fully when *he breathed on them,* John 20. 22. *and ſaid unto then, receive ye the Holy Ghoſt.* So that if ye ſtudy the reconciliation of theſe things, I know not any way better, than to put it on the meaſure, or degrees of the Spirit's miſſion—I know ſome go about to reconcile it thus, that the Holy Ghoſt was given before ſecretly with grace, but now he was given in a viſible ſhape with power. Others thus, that the Holy Ghoſt was before given in reſpect of Grace and Miniſterial Gifts, but now he was given in reſpect of vertue, or ghoſtly ability to worſt Wonders, and to ſpeak with divers Languages. But we find that the Prophets and Apoſtles, before this, had not only Grace and Miniſterial Gifts, but a miraculous Vertue, even the ſpirit of powerful and extraordinary operation: only here was the difference, that before this, the Spirit was but ſprinkled (as it were) upon them, but now it was poured upon them; before this they were gently breathed on, and refreſhed with a ſmall gale, but now they were all blown upon with a mighty wind; without Controverſie, a difference there is in the Spirit's miſſion; and that ſome lay down cheifly in theſe three things——

As,——

1. In the manner of the Spirit's miſſion: to the old Church the ſpirit came uſually in dreams, or viſions, or in a low ſtill voice, or in ſome latent waies; but now he came in power, in evidence and demonſtration; and therefore it is called, *the ſpirit of revelation and knowledge.* At the apparition of God to Eph. 1. 17. 1 Kin. 19. 11, 1 *Elijah*, it is ſaid, that *the Lord paſſed by; and agreat and ſtrong wind rent the mountain, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a ſtill ſmall voice, and then Elijah wrapped his face in his mantle, as knowing the Lord's preſence was therein*, the Spirit came not of old, ſave in a viſion, or dream, or in a ſtill ſmall voice; but now the Spirit came in a ruſhing mighty wind, in fiery tongues, in earthquakes, Acts 4. 31 inſomuch, that *the place was ſhaken where they were aſſembled, and they were all filled with the Holy Ghoſt:* the Spirit now made choice to come in ſuch apparitions, as ſhould have in them a ſelf diſcovering Property, which would not be hidden; and here is one difference.

2. Another difference is in reſpect of the Subject, unto whom he was ſent; before now he came only upon the incloſed garden of the Jews, but after the aſcenſion of Chriſt, the Spirit was poured upon all fleſh; now every believer is of the *Iſrael* of God, every Chriſtian is a Temple of the Holy Ghoſt; now we receive the ſpirit too, or elſe it is wrong Rom. 8. 9. with us; for *if any man hath not the Spirit of Chriſt he is none of his*; At *Peter's* ſermon to *Cornelius*, it is Acts 10. 44, 45. ſaid, *that the Holy Ghoſt fell on all them which hear the Word; and they of the Circumciſion which believed were aſtonied, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt.* It was ſome wonder at firſt, even to the Apoſtles themſelves, but in this ſermon *Peter* acknowleges, Acts 10. 3. 3. *Of a truth, I perceive that God is no reſpecter of Perſons, but in every Nation, he that feareth him, and worketh righteouſneſs, is accepted with him.* Mark, *In every Nation, upon all fleſh, I will pour out my ſpirit*: Here's another difference.

3. One difference more is in the meaſure of his miſſion. At firſt he was ſent only in drops and dew, but now he was poured out in ſhowers and abundance; Tit. 3. 6. *The Holy Ghoſt* (ſaith *Paul*) *was ſhed on us abundantly through* Jeſus *our Saviovr.* As there are degrees in the wind, *aura, ventus, procella*, a breath, a blaſt, a ſtiff gale; we cannot deny degrees in the ſpirit, the Apoſtles at Chriſt's reſurrection received the ſpirit, but now they were filled with the ſpirit; then it was but a breath, but now it was a mighty wind. And indeed never was the like meaſure of the ſpirit given to men as at this time; the Fathers before this, and we and our Fathers ſince this, have but (as it were) a hint of the Spirit to their Epha; ſuch a Pentecoſt as this, never was but this, never the like before or ſince; it was Chriſt's coronation-day, the day of placing him in his throne, when he gave theſe gifts unto men, and therefore that day was all magnificence ſhewed above all other days. Thus for the meaſure of the ſpirit now given to the Church of Chriſt.

Sect. 11. *Of the reaſons why tht Holy Ghoſt was ſent.*

5. FOr the Reaſons why the Holy Ghoſt was ſent, they are ſeveral: As——

1. That all the prophecies concerning this miſſion might be accompliſhed. *Iſaiah* ſpeaks of a time when *the ſpirit ſhould be poured upon us from on high, and the Wilderneſs ſhould be a fruitful field.* Iſa. 32. 15. And *Zachary* prophecies, that Zach. 12. 10. *In that day I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplication.* And *Joel* prophecies yet more Joel 2. 28, 29. expreſly, *It ſhall come to paſs, that I will pour out my ſpirit upon all fleſh, and your ſons and your Daughter ſhall propheſie: your old men ſhall dream dreams, your young-men ſhall ſee viſions; and alſo upon the ſervants, and upon the hand-maids in thoſe days I will pour out my ſpirit, and they ſhall Propheſie.* This very propheſie was cited by *Peter* in his firſt Sermon after the ſpirits miſſion, *Act.* 2 17, 18. In which we read of two pourings of the ſpirit, one upon *their Sons*, and the other *upon his ſervants*; the former concerned only the Jews, they ſhould have Prophecies, Viſions and Dreams, the old way of the Jews; but the latter concerns us, we are not of *their ſons*, but of *his ſervants*, to whom *viſions and dreams* are left quite out; and therefore if any now pretend to thoſe viſions and dreams, we ſay with *Jeremy*, *The prophet that hath a dream, let him tell a dream, but he that hath my Word, let him ſpeak my Word faithfully, what is the* Jer. 23. 28. *Chaff to the Wheat?* But of all the propheſies concerning the miſſion of the holy Ghoſt, our Saviour gives the cleareſt and the moſt particular; two great Propheſies we find in the Bible, the one is of the Old Teſtament, and the other of the New; that of the Old Teſtament was for the coming of Chriſt, and this of the New Teſtament was for the coming of the Holy Ghoſt: and hence we ſay, that the

coming of Chriſt was the fulfilling of the Law, and the coming of the Holy Ghoſt is the fulfilling of the Goſpel. In this reſpect let us ſearch and ſee thoſe Propheſies of Chriſt, the great Prophet in the New Teſtament. John 14. 16,17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with* John 15. 26. *you for ever, even the Spirit of truth.—— But when the Comforter is come, whom I will ſend unto you from the* Luke 24. 49. *Father, he ſhall teſtifie of me.———And behold, I* Joh. 16.7 *ſend the promiſe of my Father upon you, but tarry ye in the City of Jeruſalem, until ye be endued with Power from on high. it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.* Why it was of neceſſity that all theſe Propheſies and Promiſes muſt be accompliſhed, and therefore was the Holy Ghoſt ſent amongſt us

2. That the holy Apoſtles might be furniſhed with gifts and graces ſuitable to their eſtates, conditions, ſtations, places. To this purpoſe, no ſooner was the Spirit ſent; but *they were filled with the Holy* Acts 2.3. *Ghoſt, and began to ſpeak with other tongues as the ſpirit gave them utterance.* They were filled with the Holy Ghoſt; not that they were before empty, but now they were more full of the ſpirit than ever they were before; and *they ſpeak with other tongues*; other than ever they had Learned; probably they underſtood no tongue but the *Syriack* till this time, but now on a ſudden they could ſpeak Greek, Latin, Arabick, Perſian, Parthian, and what not? the Wiſdom and Mercy of God is very obſervable herein, that the ſame means of diverſe Tongues, which was the deſtroying of *Babel*, ſhould be the very ſame means here conferred on the Apoſtles, to work the building of *Sion*; that the curſe ſhould be removed, and a bleſſing come in place; that confuſion of Tongues ſhould be united to God's Glory; that this ſhould be the iſſue of Tongues, that neither Speech nor Language ſhould be upon all the Earth, but his praiſe and glory, and the Goſpel ſhould be heard amongſt them. And here is ſomething more obſervable, in that they ſpeak with other Tongues; *As the ſpirit gave them utterance*; the word *utterance* is in the Original ἀποφθέγγεσθαι you have heard of Apothegms, (*i. e.*) wiſe and weighty ſententious ſpeeches; now ſuch as theſe the ſpirit gave them v. 11. to utter; *magnalia Dei*, (as in the eleventh verſe) *the wonderful Works of God*; they ſpeak of thoſe ſingular benefits God offered to the World by the death of his Son; they ſpeak of the Work of our Redemption, of the merits of Chriſt, of the Glory and Riches of his Grace, of the praiſes due to his Name for all his mercies; others add that they ſpake of thoſe admirable Works of the Trinity, as of our Creation, Redemption, ond Sanctification; and of whatſoever generally concerned the ſalvation of mankind: their ſpeeches were not crudities of their own Brain, trivial, baſe, or vulgar ſtuff; but *Magnalia*, great and high Points, Apothegms or Oracles, *as the ſpirit gave them utterance.* But theſe reaſons are remote to us.

3. That he might fill the hearts of all the Saints, 1 Cor. 6. 19. and make them Temples and receptacles for the Holy Ghoſt, *Know you not that your body is the Temple of the Holy Ghoſt, which is in you, which ye have of God: and ye are not your own?* It is ſaid here, that after the mighty ruſhing Wind and cloven Acts 2.4. fiery Tongues, *they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues.* Firſt, they were filled with the Holy Ghoſt, and then they ſpake with other Tongues; the Holy Ghoſt begins inward, and works outward; it firſt alters the mind before it change the ſpeech; it firſt works on the ſpirit, before on the phraſe or utterance; this was the firſt work of the Spirit, *it filled them.* And thus for the daily miniſtration, ſuch muſt be appointed as were *full of the Holy Ghoſt.* Acts 6.3. And *Stephen* is ſaid to Act. 7.55. be *full of the Holy Ghoſt*; and *Barnabas* is called *a* Acts 11. 24. *good man*, and *full of the Holy Ghoſt.* The Holy Ghoſt is uſually ſaid to fill the Saints; only whether it be the Perſon of the Holy Ghoſt, or the impreſſions of the Holy Ghoſt, is a very great queſtion; for my part, I am apt to incline to their mind, who ſay, not only the impreſſions of the ſpirit, the qualities of holineſs, the gifts and graces of the Holy Ghoſt, or as ſome think, habitual grace in a ſpecial manner; but that the Holy Ghoſt himſelf doth fill, and dwell, and reign in the hearts of all regenerate men. And this ſeems clear to me: 1. By Scriptures. 2. Arguments.

1. The Scripture are ſuch as theſe, *He that be-* John 7. 38,39. *lieveth on me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water; but this ſpake he of the Spirit, which they that believe on him ſhould receive, for the Holy Ghoſt was not yet given, becauſe that* Jeſus *was not yet glorified*; for thoſe words, *out of his belly ſhall flow rivers of living water*; by *living water*, is meant grace; by *rivers of living water*, is meant the manifold graces of the Spirit; by *the flowing of theſe rivers*, is meant the abounding and communicating of thoſe graces from one to another; and by *the belly out of which thoſe rivers ſhould flow*, is meant the heart indued or filled with the Holy Ghoſt, Now the ſpring and rivers, the fountain and ſtreams are diverſe things, and to be diſtinguiſhed: the one is the cauſe, and the other the effect; the one is the tree, and the other the fruit; it is the Holy Ghoſt, filling the hearts of Believers, that is the ſpring and fountain whence all thoſe rivers of living waters flow: And therefore ſaith the Evangeliſt expreſly, *This ſpake he of the ſpirit, which they that believe ſhould receive*; of what Spirit; even of the *Holy Ghoſt*, which in full meaſure *was not yet given, becauſe that Chriſt was not yet glorified*; it is the ſame ſpirit which believers receive, whence *all theſe rivers of living waters flow*; but thoſe rivers flow not from habitual grace, nor from any of the graces of the Holy Ghoſt, but from the Holy Ghoſt himſelf.

Again, *When the Spirit of truth is come, he will* John 16. 13. *guide you into all truth,——and he will ſhew you things to come.* Now the habits of grace cannot guide or teach, or ſhew a man things to come; the habits of grace cannot ſpeak, and hear; as it is there written, *He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak.* This can be no other than the ſpirit in his own Perſon, this is the Comforter, that hears, and ſpeaks, and guides into all truth, and ſhews us things to come.

Again, *The love of God is ſhed abroad in our hearts* Rom. 5.5. *by the Holy Ghoſt, which is given unto us.* Beſides, the grace of the Spirit, which is *the love of God*, the Holy Ghoſt, or the Spirit it ſelf, is ſaid to be given unto us.

And, *Ye are not in the fleſh, but in the Spirit. If* Rom. 8.9. *ſo be that the ſpirit of God dwell in you.* Here's a plain diſtinction betwixt the new man, our being in the Spirit, and the Spirit dwelling in us; *Now if any man have not the ſpirit of Chriſt*, (*i. e.*) the ſame holy ſpirit which dwelleth in our head and Saviour Jeſus Chriſt, *he is none of his——* v. 11. *But if the ſpirit of him that raiſed Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.* This ſpirit cannot be meant of habitual grace, for habitual grace did not raiſe up Jeſus from the dead; no, no, it was the ſame ſpirit that dwelt in Chriſt, and that dwells in us

Again, *Know ye not that ye are the Temple of God,* 1 Cor. 3.16.

1 Cor.6. 19. *and that the ſpirit of God dwelleth in you?*——*And know-ye not that your body is the Temple of the Holy Ghoſt, which is in you?* Now gifts and graces are not properly ſaid to dwell in Temples; this belongs rather to Perſons than Qualities; and therefore it is 2 Cor.6. 16. meant of the Holy Ghoſt himſelf; *Ye are the Temples of the living God:* ſurely graces are not the living God: *But ye are the Temples of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall by my people.*

2. The arguments to confirm this, are ſuch as theſe:

1. Actions are aſcribed to the Holy Ghoſt, as John 16. 8, 13. Rom.8. 15.16. given unto us, or dwelling in us, *When the ſpirit is come, he will reprove the World of ſin.*——*And when the ſpirit of truth is come, he will guide you into all truth:*——*And ye have received the ſpirit of Adoption, whereby ye cry, Abba, Father:*——*And this ſpirit beareth witneſs with our ſpirits, that we are the Children of God.* Theſe actions are uſually given to the Holy Ghoſt, I mean to that Holy Ghoſt which we receive, and dwelleth in us, it reproves, it guides, it helps, it ſatisfies, it witneſſeth; now, *actiones ſunt ſuppoſitorum*, actions are of perſons, and not of qualities; habitual grace cnanot reprove or guide, or teach, or help our infirmities: theſe are the actions of the ſpirit himſelf in his own Perſon.

2. The ſpirit it ſelf is the bond of our myſtical union with Jeſus Chriſt, and therefore it is the Spirit it ſelf that dwelleth in us. Look as it is in our body, there is head and members, yet all are but one natural body, becauſe they are animated and quickened by one and the ſelf-ſame ſoul; ſo it is in the myſtical body, Chriſt is our head, and we are his members, and yet both of us are but one myſtical body, by reaſon of the ſelf-ſame ſpirit dwelling in both. And hence it is ſaid, that Chriſt dwelleth in us by his ſpirit; 2 Cor.13. 45 *Know ye not that Chriſt Jeſus is in you except ye be Reprobates?*——*he that eateth my fleſh. and drinketh my blood, dwelleth in me, and I* Joh.6.26. Gal.2.20. *in him.*——And, *I live*, (ſaith *Paul*) *yet not I, but Chriſt liveth in me.* How in me? not corporally; Act.3 21. for in that ſenſe, *The Heavens muſt receive him until the time of the reſtitution of all things*; but ſpiritually Gal.4.6. according to the teſtimony of the Apoſtle, *Becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts.* This is myſtery that ſhould be known among the Gentiles, the glorious miſterys, yea, the rich and glorious myſtery; the Apoſtle gives it all theſe Epithetes, *the riches of the glory of* Col.1 2. *this myſtery, which is, Chriſt in you the hope of glory.*

3. As Satan keeps his reſidence in wicked men, working them unto all manner of ſin, and holding them captive to do his will; ſo the ſpirit of God coming and thruſting him out of poſſeſſion, dwelleth in us, leading us into all truth, repleniſhing us, with all graces, and inclining us to all holy Obedience. There is little queſtion but whilſt men remain in the ſtate of Infidelity, the ſtrong man Satan keeps poſſeſſion, and dwelleth in them, though not after a groſs and ſenſible manner, as in Demoniacks; yet inviſibly and ſpiritually, ruling and reigning in them, and making them his ſlaves to do his will; and therefore by the ſame reaſon, when a ſtronger than he cometh, even the good ſpirit of God, he caſts him out, and takes poſſeſſion, and dwells, and reigns, and rules in our ſouls and bodies.

If the ſpirit it ſelf dwell not in us, then how would there be three that bear witneſs? the Apoſtle 1 John 5. 8. tells us, *There are three that bear witneſs in earth* (or in our hearts) *the Spirit the water, and blood*; now by *water* is meant ſanctification, it is our ſanctification that bears witneſs with us, that we are the Children of God; and this ſanctification conſiſts either in the habit of grace, or in the actings of grace; if therefore the ſpirit of Chriſt in a believer were nothing elſe but grace, then it were all one with the teſtimony of water; but there are three that bear witneſs, there's the teſtimony of *the ſpirit, of blood, and of water*; not only juſtification, and ſanctification which are but two witneſſes, but the ſpirit is ſuperadded, and that alſo bears witneſs, in our Conſciences, that we are the Children of God, and that Jeſus Chriſt is the Son of God. Chriſtians! think me not tedious in theſe proofs; theſe are not ſpeculative notional points, that end not to edification, but are exceeding profitable. Only concerning the manner of the in dwelling of this ſpirit in us, it is moſt difficult to conceive. Certainly it dwells not in us as in Chriſt, *viz. bodily*, *In Chriſt, ut lux in ſole, in nobis ut lumen in aere* Col. 2. 9. *unmeaſurably*, Joh. 3. 34. *originally*, 2 Cor. 3. 17. the ſpirit is in Chriſt, as light in the ſun; but the ſpirit is in us as light in the air; neither dare I affirm, that the ſpirit is in us more eſſentially than in any other men or creatures, for Ezek.36. 27. the eſſence thereof is indiviſible and omnipreſent: --37.14. But this I ſay, that the ſpirit is in the faithful above all others. 2. In reſpect of Covenant, the Saints have the ſpirit by God's free Grace and Covenant; *I will put my ſpirit within you*, ſaith God in the Covenant, which is not only to be underſtood of the gifts and graces of the ſpirit, but alſo of the ſpirit it ſelf. 2. In reſpect of intimate familiarity, and near acquaintance, the ſpirit is in the faithful like an inmate or co-inhabitant, comforting, directing, ruling, ſtrengthening, and cheriſhing them; in which reſpect they are ſaid to be his Houſes, and Temples, in which he dwelleth; whereas contrariwiſe worldings and infidels to all theſe purpoſes are meer ſtrangers unto him; *The world cannot receive* John 14. 17. *him* (ſaith Chriſt) *becauſe it ſeeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and ſhall be in you.* 3. In reſpect of vertue and efficacy; the ſpirit works efficaciouſly in his ſaints; he chooſeth them for his own People, he poſſeſſeth them as of his own right, he rules in their hearts, as in the chief ſeat of his Kingdom, he purgeth and purifieth them from their ſins; he repleniſheth and filleth them with his ſaving graces, he guides and directs them in the way of holineſs, and never leaves them till he brings them to his Kingdom. 4. In reſpect of union; it was an old errour of the Heathens, that the ſoul remaineth in the body after death; which opinion of theirs, though falſe, becauſe it contradicts the Word, yet the thing it ſelf is poſſible, and doth not contradict Reaſon; for the ſoul may have its local Being in the body, and yet not give life to the body; for, it is not the ſoul's being in the body, but its being united to the body, which makes the body live; ſo it is not the Spirit being locally with the ſoul, but being myſtically united to the ſoul that gives it ſpiritual life. Now, in all theſe reſpects, the ſpirit is in the faithful above all others.

I know the Objections. As, 1. If the Spirit be united to a Believer's ſoul, and ſo made one with him, then may a believer ſay, *I am the ſpirit*; or, *I am equal with God, in reſpect of the ſpirit in me, though not as* Peter, Thomas, *&c.*

But I anſwer, this follows not; for though the ſpirit be really united to a Believers ſpirit, ſo that he may ſay with the Apoſtle, *He that is joyned to the Lord is one ſpirit*, or hath one ſpirit; yet firſt, 2 Cor.6. 17. this Union is a voluntary act, and not a natural act; and in that reſpect the ſpirit may unite him-

ſelf

himſelf to the ſoul ſo far as he pleaſeth, and no further; And certainly thus far he is not pleaſed to unite himſelf to a Believer, as that a Believer ſhould ſay properly, *I am the ſpirit*, or, *I am equal with God in reſpect of the ſpirit*: for then a Believer might be worſhipped with Divine Worſhip. 2. This Union is by way of application, and not by way of mixture; if an heap of Wheat and a Stone ſhould be joyned together, there is an union, they make both one heap; but the Wheat cannot ſay, *I am a Stone*; nor can the Stone ſay, *I am Wheat*; becauſe this union is only by way of application: but if Wine and Water ſhould be joyned together, then every part may ſay, *I am Water*, and *I am Wine*; becauſe this union is not only by application, but by way of mixture. Certainly there is a great union betwixt the ſpirit and a believers ſoul, yet cannot the believer ſay properly, *I am the ſpirit*, or *I am equal with God*, becauſe their union is only by way of application, and not by way of mixture.

2. *Object*. No more was the union of Chriſt as God; with our nature as man, any union by way of mixture; yet could he ſay, *I am God*; and *I am man*. But I anſwer, Chriſt's union was not only ſpiritual or myſtical, but hypoſtatical or perſonal; and in that reſpect, though there was no mixture, yet there was ſuch an union as cannot be parallel'd in all the World. Our ſouls union with the ſpirit of Chriſt goes very far, and indeed ſo far as we cannot expreſs it, though we had the tongues, and heads, and hearts of men and Angels; yet comes it ſhort of that union betwixt the ſecond Perſon in the Trinity, and the ſoul and body of Chriſt; his Union was perſonal, but ſo is not ours: A Believer is a Perſon before he is united to the ſpirit of Chriſt; but now Chriſt's ſoul and body were not a Perſon, before united to the Perſon of the Godhead. Go we therefore as far as we can, and I ſhall eaſily yeild that our union with the ſpirit is a true, real, eſſential, ſubſtantial, ſpiritual, inviſible, myſtical, intimate, union, yet it is not a perſonal, or hypoſtatical union; the ſpirit doth not aſſume the ſoul or body of a Believer, as the ſecond Perſon aſſumed the ſoul and body of Chriſt. Away, away with theſe Cavils and blaſphemies, wherewith too many unſtable ſouls are now infected! I have done with this reaſon.

4. That the Holy Ghoſt might, according to his Office, endow men with gifts: no ſooner he beſtows his perſon, but immediately he fills us with his train.

Now the gifts of the ſpirit are of theſe two ſorts, ſome are common to good and bad, others are proper to the Elect only. Thoſe gifts which are common, are again two-fold; for ſome of them are given but to certain men, and at certain times; as the gift of Miracles, of Tongues, of Propheſies, and theſe were neceſſary for the Apoſtles and the Primitive Church, when the Goſpel was firſt to be diſperſed; others are given to all the members of the Church, and at all times, as the gifts of Interpretation, Sciences, Arts, Prudence, Learning, Knowledge, Eloquence, and ſuch like; the former gifts we have not, but theſe latter are now given to every member of the Church, according to the meaſure of Chriſts gift, as the Calling and Vocation of every member needeth. As for thoſe gifts and ſaving graces which are proper to the godly, I ſhall ſpeake of them anon. Now here is another reaſon of the ſpirit's miſſion, *that he might give gifts unto men*; if you ask, what are thoſe gifts? the Apoſtle tells you in one place, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts,* Eph. 4. 8. *and ſome Paſtors and Teachers*. Three of theſe gifts are now gone, and their date is out; but in the ſame Ver. 11. place we find *Paſtors and Teachers*, and them we have ſtill. Oh how may this teach us to think of ſuch (even of *Paſtors and Teachers*) as of the ſpecial gifts and favours of Jeſus Chriſt; if one ſpecial friend ſhould but ſend us from a far Country one of his cheif Servants, would we not welcome him? Chriſt now is in Heaven, And he ſends us Miniſters, as the ſtewards of his houſe; ſure if we have any love to Chriſt, *the very feet of them would be precious, and beautiful, who bring us glad tidings of peace*. Rom. 10. 15. Again, the Apoſtle tells us in another place, that *there are diverſities of gifts, but the ſame ſpirit; and diverſities of* 1 Cor. 12. 4, 5. 6. *calling, but the ſame Lord, or Chriſt; and diverſities of works, but the ſame God and Father worketh all in all*. Chriſt's errand being done, and he gone up on high, the Spirit came down; and in Chriſt's ſtead eſtabliſhed order in the Church; which order or eſtabliſhment is here ſet down, *by gifts, callings and works*. Here is firſt, *a Gift*; Secondly, *a Calling*; Thirdly, *a Work*, *Gifts* are aſcribed to the Spirit, *Callings* to Chriſt, and *Works* to God, even to the Father of our Lord Jeſus Chriſt; where the ſpirit ends, Chriſt begins; and where Chriſt ends, God begins; if no *gift*, we muſt ſtay there, and never meddle with the *calling*; and if no *calling*, we muſt ſtay there, and never meddle with the *Work*; firſt, the Spirit comes and beſtows the *Gift*, and then Chriſt comes and beſtows the *Calling*, and then God the Father comes, and ſets us to the *Work*; the *gift is for the calling*, and the *gift* and *calling are both for the Work*. And if this be the order eſtabliſhed by the Spirit in his Church, Oh what ſhall we ſay of them that either have no *gifts*, yet ſtep into the *calling*, as if there were no need of the Holy Ghoſt; or that have no *calling*, and yet will fall upon the *Work*, utterly againſt the mind and rule of Jeſus Chriſt? Oh what the poor Church of Chriſt ſuffers at this time in theſe reſpects! certainly theſe men have no commiſſion from the Holy ſpirit; he was never ſent to them that break this order; firſt *Gifts*, and then *Calling*, and then the *Work*.

But why doth the Spirit endow men with Gifts? ſurely ſaith the Apoſtle, to this end, *to profit withal*. 1 Cor. 12. 7. Gifts are given for the good of others, gifts are for edifying: we ſhould not contemn them, gifts are a Bleſſing of God, and therefore we are to endeavour after them. *Let thy profiting appear to all*, 1 Tim. 4. 15. *and covet earneſtly the beſt gifts: And yet* (ſaies *Paul*) *I ſhew unto you a more excellent way*: 1 Cor. 12. 31. and that was true grace, of which he diſcourſeth in the next Chapter; and this brings in another reaſon of the ſpirit's miſſion.

5. That the Holy Ghoſt might according to his Office endow men with graces. In doing this, he firſt gives the inward principle and habit of grace, and then the fruit, or actings of grace. 1. He gives a Power, an Habit, a ſpiritual Ability, a ſeed, a ſpring, a principle of Grace; whatſoever we call it, I cannot conceive it to be a new faculty, added to thoſe which are in men by nature: A man, when he is regenerate, hath no more faculties in his ſoul, than he had before he was regenerate; only in the work of regeneration, thoſe abilities which the man had, are improved to work ſpiritually, as before naturally: as our Bodies in the reſurrection from the dead ſhall have no more, nor other parts than they have at preſent; only thoſe which are now *natural*, 1 Cor. 15. 44. ſhall then by the Power of God be made *ſpiritual*, Now this Principle is infuſed, or poured in 2 Theſ. 2. 13. by the ſpirit of God; and hence he is called, *The Spirit of Sanctification*. 2. He gives the fruit or actings of Grace. Gal. 5. 22, 23. *But the fruit of the ſpirit is love, joy, peace, long ſuffering; gentleneſs, goodneſs, faith, meekneſs, temperance*; Some call theſe the diverſifications of the actings of that ſpiritual principle within us; certainly the ſpirit doth not only at firſt infuſe the

Principles of Grace, but he doth alſo enable us to act, and improve thoſe bleſſed principles: he doth not only give us power to Holy actions, but he works alſo the Holy actions themſelves. *God works* Phil.2.13. *in us not only to will but to do.* God hath a two-fold grace, initial and converting; exciting and quickening: in reſpect of this laſt, *David* prays, *Quicken me after thy loving kindneſs, O Lord, and ſo ſhall I keep* Pſal. 119. 88. *thy teſtimonies.* This is the actuating grace that we need every hour, and every moment, and muſt pray for more earneſtly than we would pray for our daily Bread. Two privileges more eſpecially flow from this; As, —— 1. Hereby the ſoul will be kept from negligence, and dulneſs; from groſs and foul ſins; Heb.4.16. the Apoſtle calls it, *grace to help in time of need.* Oh this is admirable, when grace comes in the very nick of need; it may be ſometime or other thou wert even falling into ſuch and ſuch a ſin, it may be thou wert ſometimes or other drawing in ſuch and ſuch a wickedneſs, and this exciting, quickening grace came in, and kept up thy head above the Waters. 2. Hereby the ſoul will be kept in a frame for every duty: If the ſpirit come but with exciting quickening grace, then it is ready to ſay, *My heart is prepared, O Lord, my heart is prepared, I can now do and ſuffer thy Will*; ſometimes the principle of grace lies ſtill within us, and begins to ruſt; but then comes the Holy Ghoſt, and breathes upon our ſouls, and ſo it excites and quickens, and commands, *faith, patience, zeal*, and other graces, to be in exerciſe; and this is as it were the file to take off the ruſt; it's the whetting of the edge, it's the ſtirring up of the coals into a mighty flame. Chriſtians, have you not clear, experimental demonſtrations of this truth? ſometimes you are on the wing of duty, and ſometimes you are dull and dead; ſometimes the leaſt temptation, the leaſt ſnare, is ready to make you fall; and ſometimes again, though ſtrong winds and tempeſts blow upon you, yet you are able to ſtand, like Mount *Zion*, that cannot be removed: Oh what's the reaſon of the difference? ſurely according to the incomes of the Spirit of God; this difference comes not from our ſelves, but from the Spirit: as this exciting, quickening grace is ready, or afar off, ſo is our condition: you know what changes *David* uſually found in his own heart, ſometimes he was able to truſt in God, and at other times he was ſo caſt down, as if he had no ſtrength within him; and whence all this, but from the ebbings and flowings of exciting, quickning grace? well may we cry, *come holy Spirit*. Oh what a comfortable condition would it be, if our Spirits never lay ſtill, but we were always hungring, thirſting, or moving after God and goodneſs.

6. That the holy Ghoſt might according to his Office comfort his Saints amidſt all their afflictions: this was that which Chriſt had ſo often told his A- John 14. Ver. 18. poſtles, *I will not leave you comfortleſs, I will come unto you* —— *And I will pray the Father* Ver.26. *and he ſhall give you another Comforter, that he may abide with you for ever* —— *But the Comforter* John 15. 26. *which is the Holy Ghoſt, whom the Father will ſend in my Name he ſhall teach you all things.* —— *But when the Comforter is come, whom I will ſend unto you from the Father even the ſpirit of truth which proceedeth from the Father, he ſhall teſtifie of me.* —— John 16 17. *If I go not away, the Comforter will not come unto you, but if I depart I will ſend him unto you.*

But how is it that the ſpirit comforts Saints? I anſwer in theſe particulars.

† 1. The ſpirit diſcovers ſin, and bends the heart to mourn for ſin; and ſuch a ſorrow as this, is the ſeed and matter of true comfort: as *Joſeph*'s heart was full of joy when his eyes poured out tears on *Benjamin*'s neck, ſo there is a certain ſeed and matter of joy in ſpiritual mourning; I know they are contrary, but yet they may be ſubordinate to each other, as a dark and muddy colour may be a fit ground to lay gold upon. Certainly there is a ſweet complacency in an humble and ſpiritual heart, to be vile in its own eyes. But eſpecially the fruit of it is joy, and great joy. *A woman when ſhe is in travail hath ſorrow, because her hour is come; but as ſoon as ſhe is delivered of her Child, ſhe* John 16. 21. 22. *remembreth no more the anguiſh for joy that a man is born into the World; and ye now therefore have ſorrow, but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.*

2. The Spirit doth not only diſcover, but heal the corruptions of the ſoul, and there is no comfort, to the comfort of a ſaved and cured man; the lame man that was reſtored by *Peter*, expreſſed the abundant exaltation of his heart, by leaping and praiſing God, *Acts* 3, 8. and for this cauſe the Spirit is called *the Oyl of gladneſs*, becauſe by that healing vertue that is in him, he makes glad the hearts of men.

3. The Spirit doth not only heal, but renew and revive again; when an eye is ſmitten with a ſword, there is a double miſchief, a wound made, and a faculty periſhed; and here though a Chyrurgeon can heal the wound, yet he can never reſtore the faculty, becauſe total privations admit no regreſs, or recovery. But the ſpirit doth not only heal, and repair, but renew and re-edifie the ſpirits of man; as he healeth that which was torn, and bindeth up that which was broken, ſo he reviveth and raiſeth up that which was dead before, *Hoſ.* 6. 1, 2. And this the Apoſtle calls *the renovation of the ſpirit.* Tit. 3. 5. Now this renovation muſt needs be matter of great joy, for ſo the Lord comforts his afflicted people; *O thou afflicted, toſſed with tempeſt, and not comforted;* Iſa.54. 11, 12. *behold I will lay thy ſtones with fair colours, and lay thy foundation with Saphyres, and I will make thy windows of Agates; and thy gates of Carbuncles, and all thy borders of pleaſant ſtones.* The meaning is, that all muſt be new, and new built up, as for a goodly, coſtly, and ſtately ſtructure,

4. The Spirit doth not only renew, and ſet the frame of the heart aright, and then leave it to it ſelf, but being thus reſtored he abideth with it to preſerve and ſupport it, and to make it victorious againſt all tempeſts and batteries and this farther multiplyeth the joy and comfort of the heart, victory is ever the ground of joy; *They joy before thee,* —— *as men rejoyce when they divide the ſpoyl.* Iſa. 9. 3. And the ſpirit of God is a victorious ſpirit. *A bruiſed reed ſhall he not break, and ſmoaking flax* Mat. 12. 20. *ſhall he not quench, till he ſend forth judgment unto victory.*

5. The ſpirit doth not only preſerve the heart which he hath renewed, but he makes it fruitful and abundant in the work of the Lord. And fruitfulneſs is a ground of comfort, *Sing, O barren, thou that didſt not bear, break forth into ſinging, and cry aloud* Iſa.54.1. *thou that didſt not travail with Child; for more are the Children of the deſolate than the Children of the married Wife, ſaith the Lord.*

6. The ſpirit doth not only make the heart fruitful, but gives it the hanſel and earneſt of its inheritance, and thereby it begets a living hope, and earneſt expectation, a confident attendance upon the promiſes, and an unſpeakable peace and comfort thereupon. O when I feel a drop of heavens Joy ſhed abroad into my ſoul by the Holy Ghoſt, and that I look opon this as a

taſte

† *See at large Dr,* Reynolds *on* Pſal. 110.

taſte of glory, and a fore-runner of happineſs, how ſhould I but rejoyce with joy unſpeakable? in all theſe reſpects the Spirit is our Comforter; and this is another reaſon why the Holy Ghoſt is, Eph. 4. 30. ſent, *I will not leave you comfortleſs*, ſaith Chriſt, no, no? *for I will come unto you by my Spirit.*

7. That the Holy Ghoſt might according to his Office, *ſeal us unto the day of redemption.* By *ſealing*, is meant ſome work of the Spirit, by which he aſſures a Believer, that he is Gods: it is all one with the *ſpirits witneſſing*; only under that notion, I ſhall ſpeak of it another time.

But all the queſtion is, what is that work of the Spirit by which he aſſures; I anſwer, this work is many-fold. As———

1. There is a reflex work of Faith, and this is the work of the Spirit too, aſſuring our Souls of our good eſtate to God-ward, and Chriſt-ward, 1 John 5. 10. *He that believeth hath the witneſs in himſelf*; he carries in his heart the Counterpane of all the promiſes, this is the firſt ſeal, (or if you will) the firſt degree of the Spirits ſealing; the firſt diſcovery of our election is manifeſted to us in our believing, Acts. 13. 48. *as many* (ſaith the Text) *as were ordained to eternal life believed.*

2. There is a work of ſanctifying grace upon the heart, and this is a Seal of the Spirit alſo, for whom the Spirit ſanctifieth, he ſaveth. 2 Tim. 2. 19. *The Lord knoweth who are his*, ſaith the Apoſtle, nay, but how ſhould we know it? why, by this ſeal; as it follows, *Let every one that Nameth the Name of the Lord depart from iniquity*; none are children of God by adoption, but thoſe that are Children alſo by regeneration; none are heirs of Heaven, but they are new born to it; 2 Pet. 1. 3, 4. *Bleſſed be God the Father of our Lord Jeſus Chriſt who hath begotten us anew*——*to an inheritance immortal.* This Seal of ſanctification leaves upon the Soul the likeneſs of Jeſus Chriſt, even grace for grace.

3. There is a work of aſſiſting, exciting, quickening grace, or of God's gracious concourſe with John 3. 8. that habitual grace which he hath wrought in his people: now this is various according to the good pleaſure of his will; the Spirit is more mightily preſent to ſome than to others, yea more to the ſame man at ſome times, and in ſome conditions; ſometimes the ſame Chriſtian is as a burning and ſhining light, ſometimes as a ſmoaking flax; *The ſpirit blows how it liſteth*; ſometimes he fills the Soul with fuller gales, ſometimes again ſhe is becalmed; a man hath more of the Spirit at one time than another: Now when the Spirit comes in thus by exciting, quickning, ſtirring, and inabling us to act; ſo that we can ſay, as ſometime Jer. 20. 9. the Prophet ſaid, *It was in my heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and could not ſtay*; why then the Spirit ſeals, and gives aſſurance to our Souls that we are his.

4. There is a work of ſhining upon, or inlightning thoſe graces which the Spirit plants in us, and helps us to exerciſe; this ſeals to the purpoſe; 1 Cor. 2. 12. and of this it is that the Apoſtle ſpeaks. *We have received not the ſpirit of the World, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things given to us may be freely received by us, and yet the receit of them not known to us; therefore the Spirit for our farther conſolation doth (as it were) put his hand and Seal to our Receits; he ſhines upon our graces, or he enlightens our graces, whereby we may know we believe, and know that we live. Indeed this is rare with God's own People, ſometimes (notwithſtanding this ſeal) we may be in ſuch a ſtate as *Paul* and his company were in Acts 27. 20. the ſhip, *When they ſaw neither Sun nor Star for many days together*; ſo it may be, that for a time we may ſee neither Sun nor Star, neither light in God's countenance, nor light in our Souls; no grace iſſuing from God, no grace carrying the ſoul to God; yet in this dark condition, if we do as *Paul* and his company did (*i. e.*) if we caſt anchor even in the dark night of temptation, and pray ſtill for day, God will appear, and all ſhall clear up; we ſhall at laſt ſee light without, and ſee light within, ſurely the day-ſtar will ariſe in our hearts.

5. There is a work of joy and comfort; and this is a ſuper-added ſeal of the Spirit; the works of the Spirit you may ſee are of a double kind; either in us by imprinting ſanctifying grace, or upon us by ſhining on our ſouls, and by ſweet feeling of joy; habitual grace, of Sanctifying grace is more conſtant, and always like it ſelf; but this work of comfort and joy is of the nature of ſuch priviledges as God vouchſafeth at one time and not at another; and hence it is that a Chriſtian may have grace, and a Chriſtian may know himſelf to be in the ſtate of grace, and yet in regard of comfort God may be gone. Thus it was with *Job*, he knew his redeemer lived, and he reſolved to truſt in him though he killed him; he knew he was no hypocrite, he knew his graces were true; notwithſtanding all the objections and imputations of his friends, they could not diſpute him out of his ſincerity, *My righteouſneſs I hold faſt, and will not* Job 27. 6. *let it go*; yet for the preſent he ſaw no light from heaven, but he was in a ſore and afflicted condition; till it pleaſed the Lord to reveal himſelf in ſpecial favour unto him. Now this work of joy uſually comes not till after faith; and many experiences of God's love, and much waiting upon God. Theſe are the ſeveral works of the Spirit ſealing.

But why is it that we can neither actually believe, nor can know that we believe, nor can enjoy peace and joy in believing, without a freſh and new act of the Spirit?

I anſwer, becauſe the whole carriage of a ſoul to heaven is above Nature, where the Spirit makes a ſtand, we ſtand, and can go no farther; without the help of the Spirit we can neither make promiſes, nor conclude for our ſelves; it is the Spirit that ſanctifies, and witneſſes, and *ſeals our ſouls unto the day of redemption.* Many other Reaſons may be rendred, but I ſhall ſpeak of them in the end of the ſpirits miſſion.

Thus far we have propounded the object, *viz.* the Aſcention of Chriſt, the Seſſion of Chriſt at God's right hand, and Chriſt's Miſſion of the holy Ghoſt; our next work is to direct you how to look unto Jeſus in theſe reſpects.

CHAP. II. Sect. 1.

Of knowing Jeſus as carrying on the great work of our Salvation in his Aſcention, Seſſion, and Miſſion of the Spirit.

1. LET us *know Jeſus* carrying on the great work of our ſalvation for us in his Aſcenſion into Heaven, in his Seſſion at God's right hand, and in his Miſſion of the Holy

Ghoſt; theſe are points of great uſe, if theſe tranſactions had not been, where had we been? theſe are points of higheſt ſpeculation, if theſe tranſactions had not been, where had Chriſt been? after his humiliation, herein lay the exaltation of his glorious Perſon, he was exalted above the Earth, above the Clouds, above the Stars, above the Heavens, above the Heavens of Heavens; O the glorious Majeſty of our King Jeſus, as ſitting down at God's right hand! our ſalvation is the greateſt myſtery that ever was, it being made up of the various workings of the glory of God; for us men, and for our Salvation Chriſt was incarnate, and come down from Heaven, and for us men, and for our ſalvation Chriſt was exalted and went up into Heaven. Here is an object of admiration indeed, the very Angels at the ſight of it ſtood admiring and adoring; it took up their heart, aſtoniſhed their underſtanding; ſurely it was the bleſſed'ſt ſight that ever the Angels did, or could behold; come then, and, O my Soul, do thou take a view of that which they admire, the deſign is, not ſo principally concerning Angels, as thy ſelf; they are in it only as afar off, and in general; but it concerns thee in ſpecial and particular; and therefore ſtudy cloſe this Argument, and know it for thy ſelf. Study firſt the Aſcenſion of Chriſt, how, and whether, and why he aſcended. 2. Study the Seſſion of Chriſt at God's right hand; O the mines, the riches of that ſpiritual heavenly knowledg!

3. Study the Miſſion of the Holy Ghoſt; not a circumſtance in it, but deſerves thy Study; worlds of wealth (ten thouſand times better than Gold, or Silver, or Precious Stones, may be found in the diggings of theſe Mines; have not many Students beat out their brains on leſſer Subjects? what indeavours have there been to dive into the ſecrets of Nature; what volumes have been written of Phyſicks, Metaphyſicks, Mathematicks? and is not this Subject Chriſt? is not every of theſe Subjects, Chriſt's Aſcenſion, Chriſt's Miſſion of the holy Spirit of more worth, and value, and benefit than all thoſe? come ſtudy that piece of the Bible, wherein theſe are written, there is not a line or expreſſion of Chriſt in the Scripture, but 'tis matter enough for a whole Age to comment on; thou needeſt not to leave old Principles for new Diſcoveries, for in theſe very particulars thou mighteſt find ſucceſſive ſweetneſs unto all eternity.

Sect. 2. *Of conſidering Jeſus in that reſpect.*

2. LET us *conſider Jeſus*, carrying on this Work of our ſalvation for us in theſe particulars. We muſt not only ſtudy to know theſe things, but we muſt meditate on them till they come down from our heads to our hearts. Meditation is the poize that ſets all the wheels within a going; it were to ſmall purpoſe to bid us *deſire*, *hope*, *believe*, *love*, *joy*, &c if firſt we did not meditate: in meditation it is that the underſtanding works, that the will is inclined to follow, that devotion is refreſhed, that Faith is encreaſed, Hope eſtabliſhed, Love kindled, and therefore begin here O my Soul; it is a due *conſideration* that gives both life, and light, and motion to thy actings in all proceedings.

And to take them in order.———

1. Conſider of Chriſt's Aſcenſion into Heaven. Methinks ſouls ſhould put themſelves into the conditon of the Diſciples, Acts,1.19. *When they looked ſtedfaſtly towards heaven as Chriſt went up*; What, ſhall he aſcend, and ſhall not we in our contemplations follow after him? gaze, O my Soul, on this wonderful object, thou needeſt not fear any check from God or Angel, ſo that thy contemplation be ſpiritual, and divine. No ſooner had Chriſt finiſhed his work of redemption here on earth. but on the Mount called *Olivet* he aſſembles with his Diſciples, where having given them commands, he begins to mount; and being a little lifted up into the Air preſently a Cloud receives him into her lap. Herein is a clear demonſtration of his God-head; Clouds are uſually in Scriptures put for the Houſe or Temple, or Receptacle of God himſelf. How often is it ſaid, that *The glory of the Lord appeared in the Cloud*? Exod. 16. 10. And that *he came to Moſes in a thick Cloud*? 19. 9. and that *he called unto Moſes out of the midſt of the cloud*? 24. 16. and that *the Lord deſcended in the cloud*? 34. 5. Is not the Clouds God's own Chariot? *Behold the Lord rideth on a ſwift Cloud?* Iſa. 19. 1. ——— *and O Lord my God thou art very great*, ſaith *David*; great indeed, Pſal. 104. 3. and he proves it thus. *Who maketh the clouds his Chariot. Jeſus Chriſt* in his aſcenſion to heaven enters by the way into a cloud; this was his *chariot*, led by thouſands and ten thouſands of his Angels. *The Chariots of God are Twenty thouſand, even thouſands of Angels, the Lord is among them in Sinai in the holy place, thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men.* Pſal. 68. 17, 18. Some are of opinion, that not only thouſands of Angels led this *chariot*, but that many of the Saints which ſlept, and roſe with *Chriſt* at his Reſurrection, now aſcended with him, and compaſſed about this glorious cloud; whence they give this for the meaning of the text, that *when he went up through the air, and aſcended up on high, he led captivity captive, that is, he led a certain number of captives, namely, the Saints that were long held in captivity of death, whoſe bodies aroſe at Chriſt's reſurrection, and now they accompanied Chriſt at his triumphant march into heaven.* English Annotations on *Eph.* 4. 8. However he was attended, be not too curious (O my ſoul in this) the bright cloud that covered his body diſcovered his Divinity; and therefore here is thy duty, to look ſtedfaſtly towards heaven, and to worſhip him in his aſcenſion up into heaven; O admire and adore!———

But ſtay not thy contemplation in the cloud, he aſcends yet higher, through the Air, and through the Clouds, and through the Sphere, or element of Fire, and through thoſe Orbs of the Moon, *Mercury*, *Mars*, of the Sun, *Jupiter*, *Venus*, *Saturn*; and through that azure Heaven of fixed Stars, and through that firſt moveable, and through thoſe condenſe and ſolid waters, of the Chriſtaline Heaven; nor ſtood he ſtill till he came to thoſe doors and gates of the Empyreal Heaven, called *The heaven of heavens*; in all this triumphant glorious march, ſome tell us of an heavenly harmony made by thoſe Choriſters of Heaven, the bleſſed Angels; *Cypr. in Serm. Aſcenſ.* *Some going before, and ſome going after, they chant his praiſes, and ſing Hallelujahs*: and that is the meaning of the Pſalmiſt, *God is gone up with a ſhout, the Lord with the ſound of a trumpet.* Pſal. 4. 5. In this meditation paſs not over thy Duty, which immediately follows, Ver. 6. *Sing praiſes unto God, ſing praiſes; ſing praiſes unto our King, ſing praiſes,*——— *Sing unto God, ſing praiſes to his Name, extoll him that rideth upon the heavens, by the Name Jah, and rejoyce before him.* Pſal. 68.4. Thou haſt cauſe, O my Soul, to praiſe him, and to rejoyce before him, eſpecially if thou conſidereſt that Chriſt aſcended not for himſelf, but alſo for thee; it is God in our Nature that is gone up to Heaven, whatever God acted on the Perſon of Chriſt, that he did as in thy behalf, and he means to act the very ſame on thee; Chriſt as a publick Perſon aſcended up to Heaven; thy Intereſt is in this very aſcenſion of Jeſus Chriſt, and therefore doſt thou conſider thy Head as ſoaring up? O let every Member praiſe his

Name, let thy Tongue (called thy glory) glory in this, and trumpet out his praiſes, that in reſpect of thy duty it may be verified, *Chriſt is gone up with a ſhout, the Lord with the ſound of a Trumpet.*

And yet ſtay not by the way, but conſider further; Chriſt being now arrived at Heavens doors, thoſe heavenly ſpirits that accompanied him began Pſal. 24.7. to ſay, *Lift up your heads, O ye gates, even lift up your ſelves, ye everlaſting doors, and the King of glory ſhall come in!* to whom ſome of the Angels that were within, not ignorant of his perſon, but admiring his Majeſty and Glory, ſaid again, *Who is the King* Ver. 8. *of Glory?* and then they anſwered, *The Lord ſtrong and mighty, the Lord mighty in battle*; and thereupon thoſe *Twelve gates of the Holy City, of new Jeruſalem,* Rev. 21. 12. opened of their own accord, and Jeſus Chriſt with all his miniſtring Spirits entred in. O my ſoul, how ſhould this heighten thy joy, and enlarge thy comforts in that Chriſt is now received up into glory? every ſight of Chriſt is Glorious, and in every ſight thou ſhouldſt wait on the Lord Jeſus Chriſt for ſome glorious manifeſtations of himſelf. Come, live up to the rate of this great miſtery; view Chriſt as entring into glory, and thou wilt find the the ſame ſparkles of glory on thy heart: O this 2 Cor. 3. 18. ſight is a transforming ſight, *We all with open face beholding, as in a glaſs, the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the ſpirit of the Lord.*

2. Conſider of Chriſt's Seſſion at God's right hand; no ſooner was Chriſt entered into Heaven, but he is brought before his heavenly Father; and Dan 7. 13, 14. herein was the viſion accompliſhed, *I ſaw in the night viſions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* This is that we call his Seſſion at God's right hand; a dominion was given him above all creatures, yea a dominion above the Hierarchy of all the Angels: O the glory of Chriſt at his firſt entrance into glory! immediately all the Angels fell down and worſhiped him, immediately his Father welcomed him with the higheſt grace that ever yet was ſhewn. *Come* (ſaid he) *ſit* Pſal. 110. 1. *thou at my right hand until I make thine enemies thy footſtool.* One ſweetly obſerves, that uſually in the ſeveral parts of the performances of Chriſt's office, either God is brought in as ſpeaking to Chriſt, or Chriſt is brought in as ſpeaking to his Father; thus when he choſe him firſt to be Mediator, God ſpeaks to Chriſt, *Thou art a Prieſt for ever after the order of Melchizedech*; and when Chriſt came to take upon Heb.10.7. Him our nature, he ſpake to his Father, *Lo I come to do thy will, a body haſt thou prepared for me.* Again, when Chriſt hung on the Croſs, he ſpeaks to his Pſal. 22.1. Father, *My God my God, why haſt thou forſaken me?* but when Chriſt roſe again from the dead, God Acts. 13. 33. ſpake to him, *Thou art my Son, this day have I begotten thee*; and when Chriſt aſcended into heaven, God ſpake to him, *Son, ſit thou down at my right* Heb. 1.13. *hand.* This was the higeſt point of Chriſt, elevated; now was the propheſie accompliſhed, *He ſhall be* Iſa. 52.13. *exalted, and extolled, and be very high.* The *Chaldee* Paraphraſt reads it thus, *He ſhall be extolled above* Abraham, *He ſhall be extolled more than* Moſes, *he ſhall be very high above the higheſt Cherubin, and Saraphin*; O my ſoul meditate on this Seſſion of Chriſt at God's right hand, and thence draw ſome vertue and ſweetneſs into thy ſelf: what? was Chriſt exalted? had he a name given him above every name? walk then as becomes thoſe that have ſo glorious a Head: O defile not that nature which in thy Chriſt was ſo highly honoured! it was the Apoſtles arguing, *Shall I take the Members* 1 Cor. 6. 15. *of Chriſt and make them the Members of an Harlot?* ſo argue thou, ſhall I take the Nature of Chriſt, that Nature which he in his Perſon hath ſo highly glorified, and make it in my Perſon the Nature of a Devil? O my ſoul walk worthy of ſuch a Lord, unto all well-pleaſing; ſith now he is in his Throne at God's hand, O *kiſs the Son!* Honour the Son with divine worſhip, reverence, and ſubmiſſion; ſubmit chearfully and willingly to the Scepter of his Word, bow to his Name, as it is written, *At the Name, the Perſon, the Power, the* Phil.2.10. *Scepter of Jeſus Chriſt, every knee ſhall bow.*

3. Conſider of the miſſion of the Holy Ghoſt: no ſooner is Chriſt inaugurated in his Throne, but he ſcatters his coin, and gives gifts; *When he* Eph. 4. 8. *aſcended on high, he led captivity captive, and gave gifts unto men.* He gave gifts, or the gift of gifts, the gift of the Holy Ghoſt; *If thou kneweſt the* John4.10. *gift of God,* ſaid Chriſt to the Samaritan woman; that gift was the water of Life, and that John7.39. water of life was the Spirit, as *John,* who knew beſt his mind, gave the interpretation, *This ſpake he of the ſpirit.* O my ſoul conſider of this princely gift of Chriſt! ſuch a gift was never before, but when God gave his Son; *God ſo loved the World, that he gave his Son*; and *Chriſt* ſo loved the world, that he gave his Spirit; but O my ſoul conſider eſpecially to whom this Spirit was given; the application of the gift is the very ſoul of thy meditation; *Unto us a Son is given,* Iſa. 9. 6. ſaid the Prophet; and *Unto us the holy Ghoſt is* Rom. 5.5. *given,* ſaith the Apoſtle: And yet above all, conſider the reaſons of this gift in reference to thy ſelf; was it not to make thee a Temple and Receptacle of the Holy Ghoſt; ſtand a while on this! Admire, O my ſoul, at the condeſcending, glorious, and unſpeakable love of *Chriſt* in this! It was infinite love to come down into our Nature when he was incarnate; but this is more, to come down into thy heart by his Holy Spirit; he came near to us then, but as if that were not near enough, he comes nearer now; for now he unites himſelf unto thy Perſon, now he comes and dwells in thy ſoul by his Holy Spirit: O my Soul, thou haſt many incomes of the world, though many are above thee, yet many are below thee; but Oh what little contentment haſt thou in theſe outward things? Come! Here's that which will infinitely content thy vaſt deſires; *Chriſt is in thee, really in thee, by his Spirit*; will not this content the utmoſt capacity of an heart? ſurely he is too covetous whom God himſelf cannot ſuffice; if thou haſt *Chriſt,* thou haſt all things; and if thou haſt the Spirit of *Chriſt,* thou haſt *Chriſt* himſelf, not notionally, not by the habit of grace only, but really, eſſentially, ſubſtantially by his Spirit; it is the very Spirit of *Chriſt,* the Spirit it ſelf, the Holy Ghoſt it ſelf in his own Perſon that is united to thee, and dwells in thee; nor only comes he in perſon, but he brings along with him all his Train; hath he not endowed thee with ſome gifts? hath he not divided a Portion and Meaſure to thee in thy place and calling? take notice, obſerve it, and be thankful, if thou haſt a gift of prayer, of Propheſie, of Wiſdom, of knowledge, it comes and flows from this Holy Spirit; *Unto every one of us is given grace* Eph. 4. 7. *according to the meaſure of the gift of Chriſt.* Or according to the meaſure of the Spirit; who is the gift of *Chriſt.* And *all theſe worketh that one and the ſelf-ſame ſpirit dividing to every man ſeverally as he will.* 1 Cor. 12. 11. But beſides a gift, hath he not endowed thee with his grace? hath he not

planted in thy ſoul the habit, the power, the ſeed, the ſpring, the Principle of grace? haſt thou not felt ſometimes the excitings, quickenings, ſtirrings of the ſpirit of God, commanding thy faith, love, zeal, and other graces to be in exerciſe? hath he not many a time at ſome dead lift, at ſome mighty ſtraight, at ſome prevailing temptation, when thou waſt even ready to yeild to Satan, come in as betwixt the bridge and water, and given thee *grace* Heb.4.16. *to help in time of need*? O the ſweet in-comes of the Spirit of God! as he is an Holy Spirit, ſo he makes holy hearts; and if there be any holineſs in thy heart, what is it but an emanation, influence, effect of the Spirit of God? if ever thou hadſt any flowings of exciting, quickening grace, ſay, *This is above nature, above fleſh and blood, it comes from the holy and bleſſed Spirit of* God. Some other effects thou mayeſt conſider of, as of the comforts of the ſpirit; what? haſt thou not ſome times felt the joys unſpeakable and full of glory? haſt thou not ſometimes known a mornings joy after a night ſorrow; and healing of thy broken heart? a reviving of thy dead Spirit? a drop of heavens joy given thee as the hanſel or earneſt of thy inheritance? why all theſe are but the John 14. 16. workings of the promiſed comforter: *And I will pray the Father, and he ſhall give you another Comforter that he may abide with you for ever.* Another effect is the ſeal of the ſpirit; and what? haſt thou not ſometimes the ſeal of the Spirit ſtamped on thee? I will not ſay this abſolutely neceſſary, but haſt thou not ſometimes been aſſured of thy ſalvation, by a reflect act of faith, or by a work of grace habitual or actual? or by an irradiation of the ſpirit on thy graces? ſometimes the ſpirit is pleaſed to ſhine with its bright, and glorious, and heavenly beams into our ſouls, and then we are aſſured: hence the Apoſtle prays for *Epheſians, That they might have the ſpirit of revelation?* Eph.1.17, 18, 19. And to what end? *That they might know what is the hope of his calling*; (*i. e.*) that they might know upon what certain grounds and foundation their hopes are built; and hence the Pſalmiſt prays for himſelf, Pſal 13. 16. *Cauſe thy face to ſhine upon thy Servant*: and again God *be merciful unto us and bleſs us and cauſe his face* Pſal.67. 1. *to ſhine upon us. Selah.* If the ſpirit ſhine upon our graces, then it ſeals: O conſider of this ſhining-ſealing work, and leave not till the Spirit dart in a ſpiritual light, and give thee a revelation, knowledge, and perſuaſion of thy effectual calling. Many other reaſons are of the ſpirits miſſion, but amongſt them all, conſider O my ſoul, and ponder on theſe few; think over Chriſt's Aſcenſion, Seſſion, and Miſſion of the Spirit; but in every thought be ſerious, fruitful, and particular; ſay, *Chriſt is gone up into heaven for me, and he is ſate down at* God's *right-hand for me, and hath ſent down his ſpirit into my heart* O what workings would there be within, if thou wert but lively and active in the meditations of theſe ſeveral paſſages!

Sect. 3. *Of deſiring after Jeſus in that Reſpect.*

3. LEt us *deſire after Jeſus* carrying on the great work of our ſalvation for us in theſe particulars: who ſeeing Chriſt to aſcend into Heaven, would not be glad to aſcend up with him? who ſeeing *Chriſt* to ſit down with him? who ſeeing *Chriſt* to ſcatter his gifts and ſpirit amongſt his Saints, would not cry, *Come Holy Spirit*; O *Chriſt give me thy ſpirit, thou that giveſt gifts unto me, come and beſtow theſe gifts on me! even upon me?* The believing ſoul cannot hear of *Chriſt* in any true diſcovery of his grace and glory, but it muſt needs ſend out many breathings after him, *Oh that Chriſt were mine! Oh that I had any intereſt in this tranſaction!* it is true, theſe tranſactions are paſt, but the vertue of them continues ſtill, and accordingly the vertue, power, and influence of theſe tranſactions muſt be the object of our deſires; now what is the vertue of *Chriſt*'s Aſcenſion, but that we might aſcend? and what the vertue of Chriſt's Seſſion, but that we might ſit down with him in his Throne? and what the vertue of the miſſion of his Spirit but that we might partake of the Holy Ghoſt? Oh let theſe be the objects of our deſires; come let us pant and breath after theſe things. As——

1. Let us ſee Chriſt aſcending, and ſo deſire to aſcend with him, when Chriſt aſcended it was not meerly for himſelf, but alſo in our ſtead; he aſcended as a common perſon; as the high Prieſt aſcending into the Holy of Holies, he carried all the names of the Twelve Tribes on his breaſt; ſo Jeſus Chriſt aſcending into heaven, he carried the names of all Believers in the world on his on his breaſt, thereby ſhewing that they were likewiſe to come after him; in this caſe how ſhould we long after him, and cry after him, as *Eliſha* after *Elijah* when he ſaw him aſcending, *My Father, my Father, the chariots of Iſrael, and the horſemen thereof?* How ſhould we cry after him, O *my Lord and my* 2 Kings 2 12. *God, ſee that my name be written in thy Breaſt*, O *that* Iſa. 14. 14, 15. *vertually I may aſcend with thee, and that really and bodily I may at laſt aſcend after thee!* There are many can ſay in their heart, *I will aſcend above the heights of the clouds, I will be like the moſt High*: but the Pſal. 14 3. 4. prophet tells us, *Such ſhall be brought down to hell, and to the ſides of the Pit.* O the deſires, and purſuits of men after ambition; what topping and advancing is there, of one over another? in the mean time the Pſalmiſt's Queſtion is quite forgotten, *Who ſhall aſcend into the hill of the Lord? he that hath clean hands,* Iſa.14. 12. *and a pure heart, who hath not lifted up his ſoul unto vanity.* Down. O my ſoul, with thy top and top gallant; ſtrike ſail to God and Chriſt; know that God reſiſts the proud; *How art thou fallen from Heaven, O Lucifer, ſon of the morning?* even he that would *exalt his Throne above the Stars of God, is brought down to hell*: Come, come! a deſire after Chriſt and his Aſcenſion is the way to Heaven; if thou wilt aſcend after Chriſt, ſet thy deſires upon Chriſt; if thou wilt arrive at true glory, breath after Chriſt aſcending up into his glory; let others aſcend up into their heaven upon earth, but O my ſoul deſire thy intreſt in Chriſt's Aſcenſion into the Heaven of Heavens. *O when will it once be that by the vertue of Chriſt's Aſcenſion I ſhall aſcend! is Chriſt gone up, and am I yet behind? is my Head, my Husband, my Lord in Heaven, and am I a poor member of his body groveling here on earth? what, is Chriſt gone up with a ſhout, the Lord with the ſound of a trumpet? are all the Angels ſounding his praiſe, and bidding him welcome into glory? and am I ſinning here on earth, and by my ſins crucifying again and again the Lord of glory?* O *that I might aſcend with Chriſt!* O *that I were now on the wing towards heaven!* Oh *what is it that hinders my aſcenſion but this clog of clay? ſo long as this body remains a natural body I cannot aſcend; Oh therefore that the change was come! Oh that this natural body was ſpiritual! that this corruptible had put on incorruption, and this mortal had put on immortality! then could I move upwards as well as downwards; ſuch is the ſupernatural property of a glorified body, that it aſcends or deſcends with equal eaſe; or if this be not poſſible for my preſent condition, if this body of mine muſt firſt deſcend before it aſcend, if it muſt down into the grave, befor it go up into glory: why yet* Oh *that my better part were on the wing!* Oh *that my ſoul was mounting upwards!* Oh *wretched man that I am, who ſhall deliver my ſoul from this body of death? Or if the union be ſo ſtrong for a while, that neither ſoul nor body can really or ſubſtantially aſcend, yet* O *that I were ſtill aſcending in a* Phil.1.23.

ſpiritual way! O that my affections were ſtill on things above, and not on things beneath! yea, I could wiſh a nearer union even by a diſſolution; why, Chriſt is aſcended, and I would fain be where Chriſt is, though it coſt me dear; I deſire to be diſſolved, I deſire to depart, and to be with Chriſt, which is far better.

2. Let us ſee *Chriſt* ſitting down at the right hand of God, and ſo deſire to ſit with him: when *Chriſt* ſate down, it was not in his own pure perſonal right ſimply, as it is his inheritance, but with Eph. 25. 6, relation to his Saints and Members; *He hath quickened us together, with Chriſt, and hath raiſed up together, and made us ſit together in Heavenly places in Chriſt Jeſus.* I confeſs *Chriſt*'s ſitting at God's right hand (as taken for the ſublimity of his power) is not communicable unto us, for that is *Chriſt*'s own prerogative; to which of the Angels ſaid he at any Heb. 1. 13. time, *Sit on my right hand?* Yet his ſitting in heaven as it is indefinitely expreſſed, is in ſome ſort communicable unto us, for he ſate down as a common perſon, thereby ſhewing that we were to ſit down with him in our proportion, *Him that over*-Rev. 3.21. *comes, I will grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne. Chriſt* ſits in his Father,s Throne, and we ſit in *Chriſt's* Throne; *Chriſt* ſits at the right hand of God, and we ſit at the right hand of *Chriſt*: Oh how deſirable is this? The Mother of *Zebedees* Children underſtood this myſtery very darkly, yet worſhipping Jeſus, *ſhe deſired a certain thing* Mat. 20. 21,22,23. *of him:* what thing? why, *grant* (ſaid ſhe) *that theſe my two Sons may ſit the one at thy right hand, and the other on thy left hand in thy Kingdom: Chriſt* blamed them, becauſe *they knew not what they asked*, and yet he tells them, that to *ſit on his right hand, and on his left is given to them for whom it is prepared of his Father.* O my ſoul deſire after this, for this is worthy of thy deſire: this is a great thing, an high exaltation, another manner of honour than any that this world affords; Courtiers deſire no more but to ſit at the Prince's right hand; but O the vertue of *Chriſt's* Seſſion, that thereby thou ſhouldſt ſit at the right hand of God! this is the very height and excellency of heavens glory; only take heed of apprehending it after a carnal and natural way; this very exaltation conſiſts in the Image of God, and communion with God; it is the ſpiritual part, and power, and glory of heaven: if any thing be deſirable above another, ſurely this above all; what? that *Chriſt* ſhould be exalted *above all Principalities* Eph. 1.20. 21. *and Powers, and mights, and dominions, and every thing that is named in this world, and in the other?* what? that Chriſt ſhould ſit down in his Father's Throne, in the higheſt part of Heaven' *far above* Eph. 4.10. *all heavens?* and that I a poor worm, duſt and aſhes ſhould ſit with him in Heaven, ſhould be one with him in glory, ſhould be as near him in honour and happineſs, as ſuch a poor creature is poſſibly capable of? Oh how ſhould I but hunger and thirſt after this? if I might have a wiſh, I would not wiſh low things: why, this is the very top, and hight and quinteſſence of Heaven, *Chriſt in his Father's Throne and I in Chriſt's Throne*; in deſiring this I deſire all, and therefore whatever thou giveſt or denyeſt, Lord give me this, and I have enough for ever.

3. Let us ſee Chriſt's miſſion of his holy ſpirit, and ſo deſire a ſhare in that gift: we cannot expect to ſit with Chriſt, but we muſt firſt have the ſpirit of Chriſt; and therefore as we would have that, let us deſire after this. The greateſt gift we can expect in this world is the ſpirit of Chriſt. Conſider O my ſoul, all things here below are either temporal or ſpiritual things; and of things ſpiritual this is the ſum, *the in dwelling of the ſpirit.* O Lord give me thy ſelf, and that contains all gifts; O give me the ſpirit, and thou canſt not but with him give me all things; *there* Pſal. 4. 6. *be many that ſay* (ſaith the Pſalmiſt) *Who will ſhew us any good?* earthly things are deſired of many but is any thing on earth to be compared with this gift from heaven? if it were only *the beauty of holineſs*, it were certainly a moſt deſirable thing; if we rightly underſtand it, holineſs (though but one effect of the ſpirit) is a moſt rare thing; holineſs fills the ſoul with joy, peace quietneſs, aſſurance; holineſs entertains the ſoul with feaſts of fat things and of refined wines; holineſs carries the ſoul into the banquetting houſe of apples and flaggons; holineſs gives the ſoul a dear communion with God and Chriſt; holineſs brings the ſoul into a ſight of Chriſt, and acceſs to him, a boldneſs in his preſence; holineſs admits the ſoul into the moſt intimate conferences with Jeſus Chriſt in his bed-chamber, in his galleries of love, and that which is an argument of more beauty than all the creatures in the world have beſides holineſs attracts the eye, and heart, and longings, and raviſhments, and tender compaſſions, and everlaſting delights of the Lord Jeſus; and if holineſs be thus lovely, Oh what is the holy ſpirit it ſelf? what is the Riſe, the Spring, the Fountain of holineſs? what? O my ſoul, that not only grace, but the ſpirit of Chriſt ſhould dwell in thy ſpirit? that thou ſhouldſt be *God's building*, and that 1 Cor. 3. 9. not as the reſt of the world is, for his creatures to inhabit; but as a *Temple* for himſelf to dwell in, 2 Cor. 6. 16. as a *Gallery* for himſelf to walk in? Oh what long- Cant. 7.5. ings! Oh what pantings and gaſpings! Oh what faintings and ſwoonings ſhould there be in thy ſpirit after this Spirit! *Come holy Spirit*, O come and dwell in my ſoul! I know thou wilt make the place of thy feet glorious; if I have but thy preſence, I ſhall be all glorious within: O come, come holy Spirit!

Sect. 4. *Of hoping on Jeſus in that reſpect.*

4. LEt us *hope in Jeſus*, carrying on the great work of our ſalvation for us in theſe particulars; thus was the Apoſtles Prayer, *Now the God of hope fill you with all joy and Peace in believeing; that ye may abound in hope through the power of* Rom. 15. 13. *the holy Ghoſt*; could we abound in hope that Chriſt's Aſcenſion, Seſſion, and Miſſion of his Spirit did belong to us, we ſhould never be aſhamed; *Hope maketh not aſhamed.* Rom. 5. 5. O then let us look to our hope, and be ſure that it be of the right ſtamp! which in reference to every of theſe paſſages we may examine thus. As——

1. If Chriſt's Aſcenſion be mine, then am I aſcended with Chriſt: I mean not in reſpect of any bodily Aſcenſion, for that muſt not be until the laſt day; nor in reſpect of any eſſential, ſubſtantial, ſoul aſcenſion, for that muſt not be before the ſeparation of ſoul and body at our-deaths day: but in reſpect of our ſpiritual aſcenſion, for ſo we may aſcend into heaven by faith and love; though for the preſent we are on earth; *if ye be riſen with* Col. 3. 1. 2. *Chriſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God; ſet your affections on things above, and not on things on the earth.* If Chriſt our Head be aſcended then we that are his Members muſt needs follow after him in our affections: Chriſt tells us, *Where our treaſure is, there* Mat. 6. 21 *will our hearts be alſo.* If Chriſt our Treaſure be aſcended into heaven, our loves, our affections, our hearts will follow after him, and if our hearts, be in heaven, no queſtion but we our ſelves both ſouls and bodies ſhall at laſt aſcend; when Chriſt

aſcended, we aſcended virtually with him, now we aſcend ſpiritually, and at laſt we ſhall aſcend bodily; for he that aſcended ſhall deſcend, and then 1 Theſ. 4. 17. *we ſhall meet him in the ayr, and ſo ſhall we be ever with the Lord*. In the mean time to maintain our hope, let us aſcend dayly by faith and love; and this is our character, that Chriſt's Aſcenſion is truly ours.

2. If *Chriſt's* Seſſion be mine, then am I ſet down with *Chriſt* in heavenly places; I mean not bodily, but by faith, which faith makes it as ſure to my ſoul as if I had a foot already in heaven; Heb. 11. 1. *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen*. By faith I now ſit in heaveny places, in that I verily believe I ſhall do it one day; my hope is now certain, in that I am as ſure of that I look for, as I am of that I have already received; it is the common objection, *We ſee it not*. As the Apoſtle ſaid of Chriſt, *We ſee not yet all things put under him*; but he preſently anſwers, *We ſee* Jeſus *who was made a* Heb.2.8.9 *little lower than the Angels, crowned with glory and honour*, and ſo we may be ſure the thing is as good as done; for if he be above, all muſt come under; in like manner we ſee not our ſelves in preſent poſſeſſion, but we ſee *Chriſt* crowned, and our ſelves ſitting with him virtually; and therefore at laſt we ſhall ſee our ſelves actually crowned, and ſitting together with *Chriſt* in heavenly places. In the mean time faith takes poſſeſſion of the Kingdom of Heaven; faith makes the ſoul even now to converſe with God, and Chriſt and Saints and Angels; 1 Tim.6. 19. *Faith layes hold upon eternal life*, it puts the ſoul as it were into heaven and ſets it down at the right hand of Chriſt; and this is our character, that Chriſt's Seſſion is truly ours.

I. If Chriſts ſpirit be mine, and ſent to me, then have I both the perſon, and train of the ſpirit of Chriſt; it is the having the ſpirit, and the working of the ſpirit in me, that is my evidence of the Spirits miſſion; I look upon this as the greateſt Queſtion, and the weighteſt, and moſt important caſe of conſcience that can be propounded or known of us; *viz*. Whether the ſpirit of Chriſt doth reſide in us? or whether we have a well-grounded hope to ſay of our ſelves that we have the indwelling of the ſpirit of God? 1 Cor. 3. 16. *Know ye not that ye are the Temple of God* (ſaith the Apoſtle) *and that the ſpirit of God dwelleth in you?* And again, 1 Cor. 6. 19. *Know ye not that your bodies are the Temples of the holy Ghoſt?* In this Queſtion he ſeems to put it out of Queſtion, that true Chriſtians ſhonld know, and in right temper do know that the ſpirit of God dwells in them; if we know not this, we cannot know that we have any part in Chriſt; becauſe the holy ſpirit is the principal bond of our union betwixt Chriſt and us; if we know not this, we cannot know that we are juſtified, for we have nothing to do with Chriſt's Righteouſneſs, by which we are juſtified, until by our ſpiritual union Rom.8.16. Chriſt is made ours; if we know not this, we cannot know we are the adopted Chlidren of God, for it is the ſpirit of adoption, whereby we *cry in our hearts Abba Father*: if we know not this, we cannot know that we are ſanctified, for it is the ſpirit which is the beginner and perfecter of our ſanctification: if we know not this, we cannot know that our prayers are heard, for it is *the ſpirit that* Rom. 8.26 *helps our infirmities, and that makes interceſſion for us with groaning which cannot be uttered*; if we know not this, we cannot know whether we are in errour or truth; or whether our Religion which we profeſs be true or falſe, for it is the ſpirit who enlightens us, and teacheth us and leadeth us into all truth; if we know not this, we cannot know our own comforts, for he is the only true Comforter, from whom all ſound comfort ſprings. Come then and put we our ſelves to the trial; Let us ſearch whether we have the ſpirit of Chriſt, which we may reſolve (if we will not deal deceitfully with our own hearts) by theſe following ſigns.

1. The ſpirit of Chriſt is the ſpirit of illumination; if he dwell in us he will enlighten our eyes, reveal to us thoſe ſaving truths of God as they are in Jeſus; *But the Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.* Joh. 14.6. ——*But ye have an unction from the holy One, and ye know all things.* 1 Joh.2. 20. ——*But the anointing which ye have receeved of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things*; ver. 27. and hence it is that this holy ſpirit is called *the Spirit of wiſdom, and revelation in the knowledge of God*. Eph.1.17.

2. The ſpirit of Chriſt is the ſpirit of adoption; it brings our ſouls into that bleſſed eſtate that we are the Children of God: *Ye have not received the ſpirit of bondage again to fear; but we have received the ſpirit of adoption, whereby we cry Abba Father.* Rom.8.15. And *becauſe ye are ſons, God hath ſent forth the ſpirit of his ſon into your hearts, crying, Abba, Father* Gal.4.6.

2. The ſpirit of Chriſt is a ſpirit of prayer, Zech. 12. 10. *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem the ſpirit of grace, and of ſupplication.*—— Rom.8. 26. *Likewiſe the ſpirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.* It is not ſaid that the ſpirit teacheth us words, and fluent phraſes, but it teacheth us to pray in the heart and the ſpirit with ſighs and groans.

4. The ſpirit of Chriſt is a ſpirit of ſanctification; the Apoſtle having told the *Corinthians* that they had been notorious ſinners, ſaith further, that 1 Cor.6. 11. *they were waſhed and ſanctified by the ſpirit of* God. Hence Rom.1.4. the holy ſpirit is called *The ſpirit of holineſs*; becauſe he make us holy who were in our ſelves corrupt and ſinful. If we have this ſpirit, it inclines our hearts to the things above, it mortifies our luſts, it brings us nearer unto God: the ſpirit therefore that is impure and encourageth men in ſin, and cries up carnal Liberty, is certainly none of the ſpirit of Chriſt; and by this one ſign many carnal pretenders of our times may be juſtly convicted.

5. The Spirit of Chriſt is a ſpirit of love. 1 John 4. 16. *God is love, and he that dwelleth in love, dwelleth in* God *and* God *in him*; as the ſpirit is love, ſo it begets love in the hearts of his people; Gal. 5. 22. *The fruit of the ſpirit is love, joy, peace long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.* All theſe graces are the fruits of the ſpirit, but the firſt grace in the link is love: by his ſpirit we are taught to love God, not only for his benefits, but in reſpect of his nature; for his goodneſs, mercy, juſtice, holineſs, and all other his ſaving attributes; by his ſpirit we are tought to love any thing that hath but the ſtamp and image of God upon it: 1 Theſ. 4. 2. *but as touching brotherly love, ye need not that I write unto you, for ye your ſelves are taught of God to love one another*; The moſt of the Heretical ſpirits of theſe times do hereby ſhew that they have not the Spirit, their very religion lyeth in rayling at Miniſters, and reproaching thoſe that are not in their way; this is far from the ſpirit of love that is in God's Children; certainly where there is malice, hatred, ſtrife, bitter-envyings, raylings, revilings, for ſuch kind of perſons to lay claim to the ſpirit of unity, it is a piece of impudent vanity, and a falſe ſuggeſtion from their own corrupt erring ſpirit, or from the ſpirit of error himſelf who is an hater, reviler, and the accuſer of the Brethren.

The Spirit of Chriſt is a leading Spirit; *As many as* Rom. 8. 14. *are led by the Spirit of God they are the Sons of God.* But what is this *leading of the Spirit? I* Anſwer———

1. It is a drawing of the ſoul Chriſt-ward; *Draw* Cant. 1.4 *me* (ſaith the Spouſe) *and we will run after thee.* There muſt be a drawing of the ſoul in every duty to Jeſus Chriſt; I ſay to Jeſus Chriſt; for a man may be furniſhed with eminent gifts, and with ſuitable aſſiſtance in the laying out of thoſe gifts from the Spirit, and yet he may be without the leadings of the ſpirit; gifts exerciſed cannot ſuppreſs corruptions in a man's own heart, and hence they that Mat. 7. 23. uſed their gifts are called *workers of iniquity*; gifts do not carry out the heart towards Chriſt, but Jer. 30.21. graces do; *I will cauſe him to draw near, and he ſhall approach unto me, for who is this that engaged his heart to approach unto me, ſaith the Lord.*

2. It is a giving liberty to the ſoul to walk in the ways of Chriſt. *Where the ſpirit of the Lord is,* 2Cor. 3. 17. *there is liberty*; I mean not a liberty to ſin, but to duty, nor yet every liberty to duty; for a man may exerciſe himſelf in the external part of all duties, and yet be without the leadings of the ſpirit; but I mean ſuch a liberty, as when a ſoul accounts it an high favour from the Lord if he will but uſe him in any ſervices for himſelf, when it finds more delectation in theſe, than in any other wayes; *I have* Pſal 119. 34. 173, 174. *choſen the way of truth,* (ſaith *David*) *and therein is my delight.* And *I delight in the law of God, after the inner man* (ſaith *Paul*) Rom. 7. 22. *for the law of the ſpirit of life in Jeſus Chriſt hath made me free from the law of ſin* Rom. 8.2. *and death.*

2. It is a corroberating or a ſtrengthening of the ſoul againſt all thoſe impediments, that would hinder it in the ways of Chriſt; *Iſrael* is ſaid to be *led by the ſpirit of the* Lord; and how did he lead them, but *by* Iſa. 63. 11, 12. 13, 14. *dividing the waters before them, and by keeping them that they ſhould not ſtumble?* many times God's holy ones are beſet with temptations, they find their hearts full of deadneſs, hardneſs, unbelief, and all manner of diſtempers; now if at ſuch a time the mountains have been made plains, if at ſuch a time corruptions have been born down, and their hearts have been let out towards *Chriſt*, certainly theſe are the leadings of the ſpirit: Rom. 8. 13, 14. *If ye through the ſpirit do mortifie the deeds of the body, ye ſhall live; for as many as are led by the ſpirit of God, are the Sons of God*: the particular [*for*] argues mortification to appertain unto the leadings of the ſpirit. There is in the Saints a Gal. 5. 17, 18. conſtant oppoſition between the works of the fleſh, and the works of the ſpirit; now when the works of the fleſh are kept underneath and prevailed againſt, then a ſoul enjoyeth the leadings of the ſpirit; I know ſuch oppoſitions are not in any but Saints; carnal men would wonder that any ſhould complain for want of ſtrength unto duties, why, they can eaſily come up to them, and be in the exerciſe of them; but alas! this ariſes either from Satans not moleſting them in the performance of duty, becauſe they look not beyond the external part of it; or from their own inſenſibleneſs of the working of corruption, when yet it doth act: only a gracious heart findeth, that if it be not ſtrengthned by a Power beyond its own, it cannot act any grace, or perform any duty as acceptable to God; and hence the Apoſtle prayes, *That they might be ſtrengthned with might* Eph. 3.16. *by his Spirit in the inner man.*

4. It is an enabling of the ſoul to act in Goſpel-duties for Goſpel-ends; when the Spirit leads, the ſoul never aims at a ſelf-advancement; it never looks at its own name and glory, as they did, in *Mat.* 6. 1, 5. but it eyes in all its actings the mortification of corruption, and the attainment of communion with God and Chriſt, and the increaſe of all Grace, Faith, Love, Patience, Meekneſs, ſelf-denial, &c. or if it ſeek for outward mercies, it ſeeks them in a ſubordination to theſe, and in a way of ſubſerviency to the intereſt and deſigns of Chriſt: in all things, whether outward or inward it ſeeks the glory of God, as the ultimate end. And in theſe particulars conſiſts the leadings of the ſpirit of Chriſt.

7. The ſpirit of Chriſt is a witneſſing ſpirit. *The ſpirit it ſelf, beareth witneſs with our ſpirit that we are* Rom. 8. 16. *children of God*: and *every one that believeth hath the witneſs within himſelf.* 1 John 5. 10. But of this two queſtions. 1. What is this witneſſing work of the ſpirit? 2. How doth the ſpirit thus witneſs? for the firſt, I anſwer.

1. In general; witneſſing is a giving in ſome evidence upon our knowledge how the matter in queſtion ſtandeth, that thereby others may be aſcertained of the truth of the things: *At the mouth of* Deut. 19. 15. *two or three witneſſes ſhall the matter be eſtabliſhed*; theſe words Chriſt cited, and ſaid, Joh. 8. 17. *It is written in your Law, that the teſtimony of two men is true*; not but that it was certain in it ſelf before, but that now by the teſtimony of two it is rendered certain unto thoſe that queſtion the ſame; this is witneſſing.

2. In ſpecial; The witneſſing of the ſpirit is an Office of the ſpirit, whereby it works the ſoul into a knowledge, perſwaſion, or concluſion of its acceptation into favour with God in Chriſt. Now the ſpirit witneſſeth either objectively, or efficiently.

1. Objectively; When it only affords ſuch ſpecial operations as have an aptitude to aſcertain the ſoul, but do not aſcertain; thus many a time the Spirit comes and brings in ſuch, and ſuch aſcertions or affirmations of our adoption, as if they were but duly obſerved, might manifeſt the ſame; but we over-look theſe evidences, we will not hear what the ſpirit ſpeaks to us; *We ſpeak that we know* (ſaith Chriſt) *and teſtifie that we have ſeen; but ye re-* Joh. 3. 11. *ceive not our witneſs*; ſo may the ſpirit complain, *I have teſtified to you that which I know, I have ſaid that ye were children of God, but ye have not received my witneſs*; doubtleſs it is a ſinful neglect not to yield attention unto the voice of the ſpirit and yet the ſpirit in this way may be reſiſted.

2. Efficiently; and if the ſpirit witneſs thus, it cannot be reſiſted; in this way the ſpirit cauſeth the ſoul to conclude of its adoption by its ſpeakings to it: this is not only the aſſertions or affirmations of our adoption, but the aſſurances of our ſouls that Rom. 8. 38. we are adopted, *I am perſwaded,* ſaith the Apoſtle, *and I know that my Redeemer liveth* ſaith *Job.* Job. 19. 25. And *hereby we know that he abideth in us, by the ſpirit* 1 John 3. 24. *which he hath given us.* But——

2. How doth the Spirit thus witneſs; I anſwer. 1. immediately. 2. Mediately.

1. Concerning the immediate teſtimony of the Spirit there is ſome controverſie: Antinomians would have no other teſtimony but this; all other evidences (ſay they) are deceiving evidences; or if not deceiving, yet to make uſe of them it were but to light a candle to the Sun; for what are the graces of the Spirit in compariſon of the Spirits own teſtimony; and it may be the running into this extreme hath cauſed others abſolutely to deny any ſuch teſtimony; or at laſt to ſay *for theſe enthuſiaſms, or inſpirations, let them boaſt of them that have them we know no ſuch thing.* Methinks a middle betwixt both theſe (as it is proved by others) is moſt conſonant to truth; for neither can I reject the graces of ſanctification from being grounds of our aſſurance; neither dare I deny but there is ſomething of the work of the ſpirits teſtimony which is an immediate work. Let us hear what others ſay of it——

Certainly

Ford of the Spirit

Certainly there is a work, wherein the ſpirit acts as in illumination; and infuſion of good motions into us, wherein by a ſecret influence upon the heart, he quiets and calms the troubled Soul concerning its condition by his own immediate power, without any grounds from Scripture without, or graces within.

Caryl on *Job* chap 10.

There is a threefold work, of the ſpirit; 1. To convey and plant grace in the Soul. 2. To act and help us to exerciſe the graces which are planted there. 3. To ſhine upon and enlighten thoſe graces: This laſt work the Spirit fulfils two ways; 1. By arguments and inferences, which is a mediate work. 2. By preſence and influence, which is an immediate work; this the Apoſtle calls, *witneſs-bearing*; *There are three that bear witneſs in Earth, the Spirit, and Water, and Blood*; the Spirit brings in the witneſs of Water and Blood, which is his mediate work; but beſides and above theſe, he gives a diſtinct witneſs of his own, which is his immediate work, is in a way of peculiarity and tranſcendency called *the witneſs of the Spirit.*—— As it is with the motions of the ſpirit, many a time the Spirit excites a man to ſuch or ſuch duties, by laying his hand immediately upon the heart, and thereby inclining it to obey thoſe motions; ſo in this caſe when a poor Soul ſits in darkneſs, and ſees no light, ſometimes upon a ſudden it is (as it were) taken up into the third Heaven; and this is in ſuch a way, that though the ſpirit of a man really believe it, and is immediately calmed by it, yet it cannot tell how it came to paſs.

Bolton's direct. for a comfortable walking with *God*

There is a Teſtimony of the Spirit, which ſometimes the Spirit may ſuggeſt and teſtifie to the ſanctified Conſcience, with a ſecret, ſtill, heart-raviſhing voice, thus, or in the like manner, *Thou art the child of God*; *thou art in the number of thoſe that ſhall be ſaved, thou ſhalt inherit everlaſting life:* and that as certainly and comfortably, as if that Angel from Heaven ſhould ſay to thee, as he did to *Daniel, greatly beloved.*—— Mighty and remarkable was the work of the Spirit this way upon the heart of that noble Martyr, *Robert Glover*, upon the firſt ſight and repreſentation of the ſtake, when he cried, *he is come, he is come.* Such an immediate ſpringing of the ſpirit was in the heart of Maſter *Peacocke*, who after many days of extremeſt horrour, profeſſed, *The joy which he felt was incredible.* Such an immediate work was upon the Heart of Miſtreſs *Brettergh*, who after the return of her beloved, ſuddenly cryed out, *How wonderful! how wonderful! how wonderful are thy mercies*, O *Lord!* O *the joys, the joys, the joys that now I feel in my ſoul!* we feel and acknowledge by daily experience, that Satan doth immediately inject, and ſhall not the bleſſed ſpirit after his holy and heavenly manner immediately alſo ſuggeſt ſometimes?

Rutherford on Joh. 12. P. 100.

As there is in the eye, *lumen innatum*, a certain in-bred light, to make the eye ſee lights and colours without; and as there is in the ear, *aer internus*, a certain in-bred ſound and air, to make it diſcern the ſounds that are without; ſo is there in a gracious heart, a new nature, an habitual inſtinct of Heaven to diſcern the conſolations of God's Spirit, immediately teſtifying that we are the Sons of God; there are ſome ſecret and unexpreſſible lineaments of the Fathers countenance in this child, that the renewed ſoul at firſt bluſh knows and owns it. But for fear of miſtakes, in this caſe obſerve we theſe Rules.

1. That altho the Spirit may immediately teſtifie without any expreſs or formal application of a word, yet he never teſtifies but according to the Word. If a man that never felt ſin a burthen, that throws away all duties of Religion, that never Prays, Reads, Hears, or Meditates, ſhall ſay, that he is filled with joy, Peace, and the aſſurance of God's Word, it is certain the holy Spirit is not the Author of this, becauſe the promiſe of peace belongs to none of his ſtamp; ſee *Matth.* 11. 28, *Iſa* 57. 15. *Mal.* 5. 3. 4, 5, 6, 7, 8.

2. That ordinarily the ſpirit brings in his teſtimony either in duty, or after duty. *I have ſeen his wayes, and I will heal him; I will lead him alſo, and reſtore comforts to him and to his mourners; I create the fruit of the lips, peace, peace to him that is far off, and to him that is near, ſaith the Lord, and I will heal him.* I know there may be a caſe of grievous temptations, and at ſuch time the ſpirit of God may come in by a ſudden irradiation, and chear the ſoul wonderfully, though it knows not how; yet uſually the ſpirit brings in his teſtimony either in duty, or not long after duty.

Iſa. 57. 18, 19.

3. That ſuch teſtimonies of the Spirit beget only an actual aſſurance during the preſent exigency, or in order to ſome preſent deſign that God is working thereby; theſe are extraordinary dainties, that God will not have us feed conſtantly upon; a gleam of light in a dark winters night, when a man cannot coaſt the Country, and diſcern his way by thoſe marks which direct him at other times; or as a lightning from a thunder-cloud, that comes juſt in the moment when a man is ſtepping into a pit that would ſwallow him up; now a Traveller will not depend always upon ſuch guides, but rather he will chooſe to travel by day, and learn out ſuch way-marks as may be ſtanding aſſurances to him, that he is in the way. And therefore——

2. The ſpirit witneſſeth mediately; and that either without, or with argumentation: But both from the Word.

1. Without argumentation, and that is when the ſpirit applies ſome ſuitable word to the ſoul, and without more ado enables the ſoul to cloſe with that ſuitable word. As for the inſtance, thou art burthened for ſin, and thou haſt prayed earneſtly for pardon of ſin, and even then a ſecret whiſper of the Spirit caſts that word into thy heart, *I will heal thy back-ſlidings, and love thee freely*, or ſuch a voice as that, *come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Now this is a direct teſtimony; only I dare not leave it without a caution.——Some can relate extraordinary paſſages of providence attending the coming in of ſuch and ſuch a word: as that they did not know there was any ſuch Scripture, nor did they know where it was: and yet in opening the Book, it was the very firſt place their eye was caſt upon; or they wanted a Book, and in the uſe of ſome other means unexpectedly a word was ſpoken, or remembred, ſo pat to the caſe, as if it had been a very meſſage from Heaven, certainly the Spirits hinting in of words thus, is very obſervable; yet a bare giving in of a word is no warrant that it comes from the Spirit, unleſs the Soul come up to ſome end which the word it ſelf pointeth at; there muſt not only be a word, but a cloſing with the word, and improving of the word, for the ends it aimeth at, as quickning, comforting, ſupporting, acting of ſome graces, or ſuch like; and by this we may know that the teſtimony is true, and proceeds from the Spirit of God.

Hoſ. 14.4 Mat. 11. 28.

2. With argumentation, and that is when the Spirit brings in the teſtimony *of blood and water*, I may call it a teſtimony of *Faith*, and other *graces* of the Spirit written in our hearts, and brought out by the Spirit in a way of Argument; as thus.—— *He that believeth, hath everlaſting life; but I believe*, Ergo. The firſt propoſition is the Goſpel, and in this way it is the firſt work

of the ſpirit to open our eyes, for the underſtanding thereof. The ſceond propoſition, is *thy caſe, or my caſe*; and here the Spirit enlightens the ſoul to ſee it ſelf under that condition, *but I believe.* Indeed many times this is not ſo eaſily done, and therefore the Spirit doth elicite and draw forth the ſoul to an aſſent by a further evidence of argument, *True* (ſays the ſoul) *he that believes hath everlaſting life, but I am none of thoſe believers, and therefore what doth this promiſe concern ſuch an unbelieving wretch as I am?* In this caſe now the Spirit's work is longer, or ſhorter, even as he pleaſeth; if it will be no better, the Spirit is fain to produce ſome other proofs of Scripture, as evidence faith in the ſubject in whom it is; ſuch as *purifying the heart, love to God, his ways, his people,* &c. and poſſibly it goes farther yet, and proves thoſe graces to be in the ſoul by farther marks.——— I know ſome object, if the ſpirit ſay, thou art a *believer*, becauſe thou haſt *love*, the ſoul may doubt ſtill whether it have *love* or no; and if the Spirit ſay, thou haſt love becauſe thou *delighteſt in God's Commandments*; the queſtion may be ſtill, whether that *delight* be ſincere, or counterfeit; pure, or mixed; and therefore ſay they, *There can be no judgment of a man's juſtification by his ſanctification; or of his ſanctification by the operation of particular graces.*

I anſwer, it is true, that whiles I endeavour to diſcover theſe graces meerly by Reaſon, they may be ſtill ſubject to queſtion, and ſo they can make no firm aſſurance; but in the Soul that is graciouſly aſſured this way, the Spirit of God reſts the heart upon an *ultimum quod ſic*: He convinceth the Soul by that which is moſt viſible in him, and ſo ſtops the mouth of cavilling reaſon from perplexing the queſtion any more. Indeed it is a fine skill to know whether a true aſſurance be meerly rational, or from the witneſs of the Spirit of God? whether it be wrought out of a man's own brain, or wrought into his heart by the Holy Ghoſt? now in ſome caſes we may diſcern it, as thus; the aſſurance that the Spirit gives, doth ſometimes ſurprize a man unexpectedly, at unawares, as it may be in a Sermon, that he came accidently unto; or in a Scripture, that I caſt a tranſient glancing eye upon: but thus doth not reaſon. Again, The aſſurance that the Spirit gives, maintains a Soul in a way of reliance and dependance, when it ſees no Reaſon why he ſhould do ſo; or it may be when he ſees a reaſon why it ſhould not be ſo; as it is Rom. 4. 18. ſaid of *Abraham* in another caſe, that *he believed in hope againſt hope*; Faith told him there was hope that he ſhould be the Father of many Nations, when reaſon told him there was none. Again, The aſſurance that the Spirit gives, is attended with an high eſteem of Prayer; Duties, Ordinances, and in the iſſue (which is the moſt principal ſure mark) it purifies the Soul that hath it, *He that hath this hope purifieth himſelf, even as he is* 1 Joh. 3. 3. *pure*, he is ever waſhing himſelf from ſin, and watching againſt ſin, and taking all poſſible care to keep himſelf pure and unſpotted in this preſent evil world, it keeps the Soul humble, and lowly, it being impoſſible that ſuch a teſtimony of the Spirit, and ſo intimate a converſe with God, and the light of his countenance ſhould not reflect low thoughts upon a man's ſelf concerning himſelf; ſuch a man cannot but ſay, *Lord, what am I that thou haſt brought me hitherto? what for ſuch a peeviſh, unbelieving, impatient ſoul as mine is, to be carried in thy arms and cheered with thy ſmiles, and to enjoy the comforts of thy Spirit? Oh what a wonderful, merciful, gracious God? have I?*

Yet in all this I exclude not the Spirit in drawing a rational evidence from Scriptures; certainly the ſpirit helps in a general way, by making uſe of our reaſon, only it elevates and improves our reaſon to a farther aſſurance by a ſupernatural aſſiſtance; as in Prayer, and in preaching of the Word, there may be a common aſſiſtance of the Spirit of God; but there is another kind of praying and preaching by the Spirit, which the Scripture often ſpeaks of, and calls *the ſpirit of ſupplication, and the demonſtration of the ſpirit*; and that is not performed by a common or general, but by a ſpecial and particular aſſiſtance of the Spirit of God; ſo there is a two-fold influence of the Spirit in putting forth acts of aſſurance in the heart, even of a Godly and Sound Chriſtian; the very ſame Man may act aſſurance ſometimes rationally, and ſometimes ſpiritually; in the former the Spirit acts too, but in a common way, only in the latter, 'tis the ſupernatural, ſpecial aſſiſtance, which peculiarly is ſaid to be *the witneſs of the ſpirit.* I ſpeak not againſt rational evidences, only it concerns us to apply our ſelves to the Spirit to ſuperadd his teſtimony. O let us not ſo content out ſelves with rational evidences, but that we labour to elevate the evidence of reaſon into a teſtimony of the Holy Spirit of God. To wind up all I have ſaid——

O my Soul, try now the hope of the Spirit's in-dwelling by theſe ſeveral ſigns; art thou enlightned ſavingly in the knowledge of God, and of Chriſt? art thou a Child of God, one of his adopted Sons for whom he hath reſerved the Inheritance? haſt thou a Spirit of Grace and Supplication? a Spirit of Sanctification? a ſpirit of Love? art thou led by the ſpirit? doſt thou feel the drawings of thy ſoul in every duty to Jeſus Chriſt? doſt thou feel a liberty, or a delight in thy ſoul to walk in the way of his Commandments? doſt thou feel any ſtrength to come in againſt thy corruptions; doſt thou feel the ſpirits help to act in Goſpel-duties for Goſpel ends? haſt thou ever had the immediate teſtimony of the ſpirit? or if not ſo; haſt thou ever had the immediate teſtimony of the ſpirit without any argumentation? haſt thou unexpectedly dipt and lighted on ſome places of Scripture that hath ſatisfied thy ſoul as with marrow and fatneſs? or if not ſo neither, haſt thou the immediate teſtimony of the Spirit with argumentation? canſt thou argue thus, *He that believeth ſhall be ſaved, but I believe, therefore I ſhall be ſaved.* Or if any doubt be made of the aſſumption; canſt thou prove it by ſuch other graces as accompany Faith, and are the fruits of Faith? canſt thou ſay by the help of the ſpirit, and ſhinings of the ſpirit, that theſe, and theſe graces are in me, and have been acted by me; yea, *I do love God and Chriſt, I do repent of my ſins,* &c. ſurely then thy hope is well grounded; thou haſt the in-dwelling of the Spirit; it is thine, even thine.

Sect. 5. *Of believing in Jeſus in this reſpect.*

5. LET us *believe on Jeſus*, as carrying on the great work of our ſalvation for us in theſe particulars, many ſcruples are in many hearts, *What? is it poſſible that I ſhould have any ſhare in Chriſt's Aſcenſion, Chriſt's Seſſion, Chriſt's Miſſion of his Spirit? was it ever in God's heart that I ſhould partake with Chriſt in all theſe glories? if it muſt be ſo that he will let out his love to ſo unworthy a wretch, was it not ſufficient for him to have come down from Heaven, and to have acted my redemption here below? Is it not an high Favour that a King ſhould leave his Court, to give a poor Priſoner in the Jayl a viſit? but will he take him with him to his own home, and bring him into his own preſence-chamber, and ſet him at his right hand in*

his throne? And ſo that Chriſt ſhould not only leave his Fathers throne, and give me a viſit, lying in the dark dungeon of unbelief; but that he ſhould take of the bolts, and ſet open the priſon doors, and take me up with him into Heaven, and there ſet me down at his right hand, and in the mean time give me the earneſt and pledge of my inheritance, by filling my ſoul with his own ſpirit; O what an admirable incredible thing is this? it was the laſt viſion of John *which was ſo full of wonders. And I* John *ſaw the holy City, the new Jeruſalem coming down from* God *out of Heaven.———And I heard a great voice out of heaven, ſaying; Behold the Tabernacle of God* Rev. 21 2, 3. *is with men, and he will dwell with them. Surely it was a miraculous mercy that Heaven ſhould come down upon earth, and that God ſhould come down to men: But Oh, what is this that Earth ſhould go up to Heaven, that Men ſhould aſcend up to God? yea, that my ſoul with Chriſt, and by Chriſt, ſhould aſcend to God, and ſit down with God in heavenly places? yea, that my Soul ſhould have for its inmate the very ſame ſpirit that Chriſt himſelf hath? O, I cannot, I will not, I dare not believe.*

Scrupulous Souls, be not faithleſs but believing; there is none of theſe particulars for which we have not a warrant out of the Word of God; and therefore believe: But that I may perſuade to purpoſe, I ſhall lay down, 1, Some directions, and 2. Some encouragements of faith.

1. For directions of Faith, obſerve theſe particulars. As———

1. Faith muſt directly go to Chriſt.

2. Faith muſt go to Chriſt as God in the Fleſh.

3. Faith muſt go to Chriſt as God in the Fleſh made under the Law.

4. Faith muſt go to Chriſt, not only as made under the directive part of the Law by his life, but under the penal part of the Law, by his death.

5. Faith muſt go to Chriſt not only as put to death in the Fleſh, but as quickned by the ſpirit; of all theſe before.

6. Faith muſt not only go to Chriſt as quickned by the Spirit, but as going up into glory, as ſitting down at God's right hand, and as ſending the Holy Ghoſt; Faith ſhould eye Chriſt as far as he goes; if he be aſcended, ſo ſhould Faith; if he go into glory, and ſit down there, and act there for his People, ſo ſhould faith; and ſo ſhould we in a way of believing follow after him, and take a view of all his tranſactions where he is; we have heard before how Faith ſhould go to Chriſt as dying, and as riſing again; but yet faith is low, while it doth not go within the vail, and ſee him in glory; it is not enough to have only a faith of Juſtification, but of Glorification. O come let us ſee Chriſt in Heaven, and we can have no leſs than a glorious faith! how many are there that never yet came to act faith in Chriſt as a glorified Chriſt? we are yet ſtill in the lower form; many of us take in no more of Chriſt than what was done on the Croſs, or what ſome natural, and common reſemblances of him can hold forth; we ſeldom follow Chriſt into Heaven, to ſee what he is doing there for us. O my ſoul! and O my faith! mount up, and be on the wing: Chriſt is gone up to heaven, Chriſt is ſet down at God's right hand; Chriſt hath ſent down his holy Spirit: to this purpoſe it was expedient that he ſhould go away, and now he is gone away to do ſomething that remains to be done for thee in his Kingdom; he hath ſtill ſome glorious piece to frame for thy ſalvation, and therefore he left this world and went to his Father that he might act it in glory; and now he is inveſted with all the riches of Heaven, he hath all the Keys of Heaven and Hell, he hath all power to command, he hath received all the promiſe to himſelf, and all that he hath to do, it is to let out of himſelf again unto his Saints; he hath not only got his Father's heart for them, but he hath got all his Riches to beſtow upon them; when he came to Heaven, the Father bid him ſit down at his right hand, and take what he would, and beſtow what he would upon his Saints; and thereupon he gave gifts unto men, yea, he gave the gift of gifts, even the Holy Ghoſt himſelf. What? art not thou a partaker of this gift? O then *Look up unto Jeſus* in reference to all theſe actings, ſet him before thee: Chriſt in all theſe particulars is a right object for thy faith to act upon.

7. Faith in going to Chriſt, his Aſcenſion, Seſſion, and Miſſion of the holy ſpirit, it is principally to look to the purpoſe, intent, and deſign of Chriſt, in each of theſe particulars: Chriſt did nothing but he had an end, a meaning in it for our good; and here is the life of Faith, to eye the meaning of Chriſt in all his doings. Now the ends of Chriſt's Aſcenſion, Seſſion, and Miſſion of his ſpirit were ſeveral; I ſhall inſtance onlyn in theſe few. As———

1. Chriſt aſcended that we might aſcend: look whatever God acted on Chriſt's Perſon, that he did as in our behalf, and he means to act the ſame on us: Was Chriſt crucified? ſo are we; is Chriſt riſen again, ſo are we riſen together with him: is Chriſt gone up into glory? ſo are we; Heaven is now opened and poſſeſſed by Jeſus Chriſt for us, and at laſt we ſhall aſcend even as he aſcended; Chriſt cannot be content with that glory he hath himſelf, until we be with him; *Father I will, that* John 17. 25. *thoſe alſo whom thou haſt given me, be with me where I am, that they may behold or enjoy my glory which thou haſt given me.* Chriſt as our head is in glory, and ſo we are there already with him; and Chriſt as our advocate is in glory, and there he is pleading and praying for us, that we may actually be received and brought up to him: *Father, I will that theſe whom thou haſt given me may be with me.* Chriſt's crown of glory is as it were a burthen on his own head, until it be ſet on the heads of all his Saints; O the bleſſed end of Chriſt's Aſcenſion! how ſhould faith pry into this? Believers! you ſee your object, you know his perſon, never be quiet until ye come into his condition: as we muſt go through all ordinances and creatures till we come to Chriſt, ſo through all conditions of Chriſt until we come to glory.

2. Chriſt ſat down that we might ſit with him in heavenly places, what is the end of Chriſt's Seſſion, but that we might inveſt all his Saints with the ſame privilege? In this height of glory, Chriſt is the pattern, and plat-form, and Idea of what we ſhall be; ſurely this is the very top of Heaven; Chriſt is exalted above the Heavens, that we might in our meaſure and proportion be exalted with Chriſt, it was Chriſt's Prayer, that his Father, and he, and we, might all be one *As thou Father art in* John 17. 21. *me, and I in thee, that they alſo may be one in us.* Oh how ſhould faith ſtand, and gaze on Jeſus Chriſt in this reſpect? what? is he on God's right hand? and is he there preparing a room, a ſeat, a manſion for my ſoul? What ſhall I ſit at the right hand of Chriſt? ſhall I ſit as an aſſeſſor on his Judgment-ſeat to Judge the world with Jeſus Chriſt? *when the* Mat 19. 28. *Son of man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve Tribes of Iſrael.* Oh what is this? had not Chriſt ſaid it, how could I have believed it? admire, O my Soul, at this aim of Chriſt, the meaning of his exalting himſelf, it was to exalt thee; and the meaning of his exalting thee on this manner, it is to manifeſt to all the World,

what the Son of God is able to do, in raiſing ſo poor a creature, to ſo rich a glory. O the end of Chriſt's ſitting at God's right hand! hereby the Saints are Chriſt's aſſeſſors; Lords of the higher Houſe, the Kings Peers to judge the World with him. Chriſt divides (as it were) the throne with them. *I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my table in my Kingdom, and ſit on thrones judging the twelve Tribes of Iſrael.* Luke 22. 29, 30.

3. Chriſt ſent down the Holy Ghoſt, that he might dwell in our Souls, endow us with gifts, and graces; that he might comfort us, ſeal us unto the day of redemption; fit us for glory; amongſt the many ends for which Chriſt ſent down his holy ſpirit, I ſhall inſiſt only on theſe two ———

1. That he might help us *to cry Abba Father*: and make us to come boldly to the Throne of grace, as Children to a Father. It is the Spirit that takes us by the hand and leads us to the Father, when others ſtand at a diſtance, and cannot come near: As a Prince's Son is admitted at all times though others are kept out by Officers and Guards; ſo though there be never ſo much darkneſs, and fire, and terror about God, yet the adopted Child, who hath received the Spirit of Adoption, can ſay; *make way there, and let me come to my Father*; *guards are appointed to keep out ſtrangers, but not Sons.* And no wonder, for *the ſpirit makes interceſſion for us with groanings which cannot be uttered*; Rom. 8. 26. the Spirit teacheth us what to pray, and how to pray as we ought; the Spirit puts a courage and boldneſs into the hearts of his Saints, even to admiration; this appears in that ſometimes they have beſet God with his promiſes, that he could no way get off. *Quicken me according to thy word.——— And ſtrengthen me according to thy word.——— And be merciful nuto me accordindg to thy word.——— And uphold me according to thy word.——— And give me underſtanding according to thy word*: Pſal. 119. 25. 28. 29. 116. 169. And ſometimes they have betſet God with their challenges of his Juſtice, Faithfulneſs and Righteouſneſs: ſo *David*, *Deliver me in thy righteouſneſs.——— And judge me according to thy righteouſneſs.——— And quicken me according to thy righteouſneſs.——— And in thy faithfulneſs anſwer me, and in thy righteouſneſs.* Pſal. 31. 1. 35. 24. 119. 40. 143. 1. Why this is the Spirit's work, he helps our infirmities, he emboldens our Spirits in their approaches to God: ſurely it is one end of the ſpirits miſſion; *Becauſe ye are ſons, God hath ſent forth the ſpirit of his Son in our hearts, crying, Abba Father.* Gal. 4. 6. I will not deny but that baſtards, ſtrangers without the Covenant, having no right to God as their Father, may yet petition God, as a ſubdued people do their Conqueror, or as Ravens cry to God for food, or as ſome *howl upon their beds for Corn and Wine*; Hoſ. 7. 14. but they cannot pray, in right Prayer; there is not only required gracious ingredients in the action, but alſo a new ſtate of adoption and filiation: many ſpeak words to God, who do not pray; many tell over their ſins, who confeſs not their ſins to God; many ſpeak good of God, who do not praiſe God; thouſands claim Fatherſhip in God, where there is no Sonſhip, nor ground in the thing it ſelf. A new nature is only that beſt bottom of Prayer, that takes it off from the being a taking of God's Name in vain. Now this is the fruit of the ſpirit, and one of thoſe ends of the ſpirit's miſſion.

2. That he might guide us into all Truth; I mean into all neceſſary, Fundamental ſaving Truths: in this reſpect we have need of the Spirit in theſe days. He it is that dictates to us which is the true Religion; he it is that tranſcribes upon our hearts, that which was before only written in our books; he it is that not only reveals truth from without, but imprints it alſo on the Soul, as a man doth a ſeal by impreſſing it on the wax; to this purpoſe ſaith the Apoſtle, *He that believeth on the Son of God, hath the witneſs in himſelf*; 1 John 5. 20. how in himſelf? I anſwer, 1. In that the Spirit gives him a habit of Faith. 2. In that the ſpirit cauſeth him to bring it forth into act. 3. In that the ſpirit ſtamps on the Soul all thoſe other impreſſions of deſire, hope, love, joy, or whatever elſe we call the new nature; ſo that now there is a new nature within him, he hath new thoughts, new deſigns, new deſires, new hopes, new loves, new delights, he drives a new trade (as it were) in this world for another world: He is become in Chriſt a new Creature, *Old things are paſſed away, and all things are become new.* 2 Cor. 5. 17. And from hence we may ſoundly argue the truth of our Religion. Mark this, as the written word is the teſtimony without us, ſo are theſe impreſſions of the Spirit the teſtimony within us, by which we may know every neceſſary truth as it is in Jeſus; this is the meaning of the Apoſtle, *He that believeth hath the witneſs in himſelf*: unbelievers have indeed a teſtimony without them, but believers have a double teſtimony, one without, and one within; and this witneſs within us will go with us which way ſoever we go; it will accompany us through all ſtraits and difficulties. The external teſtimony may be taken from us; men may take from us our Bibles, our Teachers, our Friends; or they may impriſon us where we cannot enjoy them; but they cannot take from us the Spirit of Chriſt: this witneſs within, is a permanent, ſetled, habituate, ſtanding witneſs; O what an excellent help is here, that a poor Chriſtian beyond all the furniture of the moſt Learned Men, that want this teſtimony of the ſpirit of Chriſt! ſurely this advantage will exceedingly furniſh us againſt all temptations to any errour, that is plainly contrary to the eſſentials of Religion. One of our late Divines puts a caſe———

Mr. *Baxter*'s Spirits witneſs to the truth of Chriſtianity.

If the Devil or any ſeducer would draw us to doubt, whether there be indeed a Chriſt? or whether he did riſe again, aſcend, ſate down at God's right hand, and thence ſent down the Holy Ghoſt? what an excellent advantage is it againſt this temptation, when we can repair to our own hearts, and there find a Chriſt, or a Spirit of Chriſt within us? O (ſaith the ſanctified Soul) *have I felt* Chriſt *relieving me in my loſt condition, delivering me from my captivity, reconciling me to God, and bringing me with boldneſs into his glorious preſence? and now after all this, I ſhall doubt whether there be a Chriſt in Heaven, or a Spirit of Chriſt in my heart on Earth? have I felt him new creating me, opening my dark Eyes, and bringing me from darkneſs into his marvellous light, and from the Power of Satan unto God, binding the ſtrong man, and caſting him out, and yet ſhall I queſtion whether there be a Chriſt, or a Spirit of Chriſt? hath he made me love the things which I hated, and hate that which I loved? hath he given me ſuch a taſte of the powers of the world to come, and poſſeſſed me with the hopes of glory with himſelf, and given me a meaſure, and portion in God, and ſet my heart where my treaſure is, and cauſed me in ſome meaſure to have my converſation in Heaven above, and yet I ſhall doubt whether there be a Chriſt above, or a Spirit within? Oh what an impudent lying Spirit is this, that would tempt me againſt ſo much experience?* And thus may a believer argue from the teſtimony that it within.

I know ſome ſeeming Saints have fallen off into as great blaſphemies as theſe I have named; witneſs the Quakers and Ranters, &c. but I may ſay of ſuch, as *John* did, *They went out from us, but they were not of us; for if they had been of us, they would not* 1 John 2. 19.

doubt have continued with us. It is no wonder if Satan prevail againſt thoſe that gave Chriſt no deeper room but in their phantaſie, and that did never heartily cloſe with him in love. But for thoſe that have the Spirit of Chriſt within them, it is not ſo with them; if they cannot anſwer the cavil of Satan, or of any of his inſtruments; yet they can hold faſt the grounds of Faith; Chriſt hath a deep room and intereſt in their ſpirits; he is held faſter by the hand, than by the head alone; Love will hold Chriſt, when Reaſon alone would let him go; his ear is nailed (as it were) unto his door; and becauſe he loveth him, he will not leave Rom. 8. 35, 36, 37. him: *Who ſhall ſeparate him from the love of Chriſt, ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword, (as it is written, for thy ſake are we killed all the day long) nay, in all theſe things we are more than Conquerors through Him that hath loved us.* A modern Writer brings in a ſincere Mr. *Baxter ibid.* heart, paraphrazing (as it were) on this Text, in this manner; *Who ſhall ſeparate us from the Love of Chriſt?* O thou malicious Devil, that doſt hunt me with thy fiery darts! O you dull hereticks, infidels, blaſphemers, that fill up my ears with your fooliſh ſophiſms, and trouble me with your diſputes againſt my Lord and Redeemer; go to him that knows him only by the hearing of the ear, if you mean to prevail; but I have known him by the ſweet experiences of my ſoul; go to him that makes a Religion of his Opinions, and whoſe belief was never any deeper than his fancy, and whoſe piety never reached higher than to abſtinacy, and tasks of formal duty; theſe you may poſſibly draw away from Chriſt. But do you think to do ſo by me? why, tell me how? with what weapons or arguments can you think to prevail? what, ſhall tribulation be the means? no, no; I have that promiſe in the hand of my Faith? and that glory in the eye of my hope, that will bring me through all *tribulations under Heaven*: or ſhall *diſtreſs* do it? why I will rather ſtick ſo much cloſer to him that will relieve me in *diſtreſs* and bring me to his reſt. Or will you affright me by *perſecution*? I am aſſured that this is the neareſt way to Heaven, and I am bleſſed of Chriſt, when I am perſecuted for *righteouſneſs* ſake. Or ſhall *nakedneſs* be the weapon? I had rather paſs naked out of this World to Heaven, than to be clothed in purple, and to be ſtript of it at death, and to be caſt into hell; *Adam*'s innocent nakedneſs, and *Lazarus*'s rags were better than that Epicure's gay apparel. Or ſhall *famine* be the means? why, man liveth not by bread alone; I had rather my Body were famiſhed than my Soul; I have meat to eat that ye know not of, even the bread of Life, which whoſo eats ſhall live for ever. Or will you affright me from Chriſt by the *ſword* of violence? I know that the Lord whom I believe, in and ſerve, is able to deliver me out of your hands; but if he will not, be it known to you I will not forſake him; your ſword will be only the key to open the priſon doors, and let out my ſoul, that hath long deſired to be with Jeſus Chriſt. If you tell me of *peril*, I know no danger ſo great as of loſing Chriſt, and ſalvation; and of bearing his wrath, that can kill both body and ſoul: do I not read in certain Hiſtories of that noble Army of Martyrs, who loved the Lord Jeſus to the death, and gloried in tribulation, and would not by the flames of fires, or jaws of Lyons, be ſeparated from Jeſus Chriſt? did not they paſs through the red Sea, as on dry ground, to the promiſed land? yea, though *they were killed all the day long, and accounted as Sheep to the ſlaughter*; did they not ſtick and cleave faſt to the Lord, and to the Captain of their ſalvation? nay, were they not in all this conquerours, and *more than conquerours*, triumphing in flames, to the confuſion of Satan, and all their enemies; as Chriſt triumphed on the Croſs, *deſtroying by death the Prince of death*? Heb 2. 14. Oh what a bleſſed advantage is it againſt all temptations, to have the impreſs of the Goſpel of Chriſt on our heart, and *the witneſs in our ſelves*.

But I hear ſome object; If the witneſs in our ſelves be ſo full and convincing, then what need have we any more to make uſe of Scripture, or Miniſters; why ſhould we leave an higher Teacher to go to a lower?

But I anſwer, 1. There is more than one thing wanting to enwiſe us to ſalvation; as firſt, an outward Word; and ſecondly, an outward Teacher; and thirdly, an inward Light: And accordingly God ſupplies this threefold want: the firſt, by giving us the Scripture; the ſecond, by giving us a Miniſtry, and other occaſional Teachers; the third, by giving us the illumination of the Spirit, to help us to ſee by the former means, and to make the Word and Miniſtry to us effectual. Now it were a mad thing for a man to ſay, I have eyes to read in a book, and therefore I have no need of the light of Candle, or of Sun; or I have eyes, and Sun, and therefore I have no need of the light in the Air, which cometh from the Sun; or I have the light both of the Eye, and Sun, and Air, and therefore I can read by it without a Book; or I have a Book, and therefore I can read it without a Teacher: certainly if a man would read, he muſt have all theſe, or more than one of theſe; ſo God hath appointed us three neceſſary means for our illumination and direction; the Word, the Miniſtery, and the Spirit; *What God hath joyned, let no man ſeparate*; if any will fooliſhly go, and ſet one of theſe againſt another, when God hath ſet them all together and made them all neceſſary, aſſigning to each a ſeveral part in the work of our illumination, they may abuſe God and themſelves, and go without the light, while they diſpiſe the neceſſary cauſes of it. God's evidences muſt not be ſeparated, much leſs muſt one be pleaded to the neglect of all the reſt; as the work within us is not the firſt teſtimony, but a ſecondary confirming teſtimony, ſo doth it not make the firſt unneceſſary or void: beſides that, by the external teſtimony we muſt convince other men, which by the witneſs within us we cannot do. But this only by the way.

2. For the encouragement of our Faith to believe in Chriſt as in reference to his Aſcenſion, Seſſion, and Miſſion of his Spirit.

1. Conſider of the excellency of this Object; what is it but Chriſt? Chriſt in his Aſcendant, Culminant, Regnant Power? Chriſt in his Marching, Conquering, Triumphing Poſtures? in his Free, and Large, and Magnificent Gifts? *When he aſcended on high, he led Captivity Captive, and gave Gifts unto Men.* O the Glory, O the Excellency of Chriſt in theſe Reſpects! Verily they are enough to tire out Men and Angels with the only Act of wondering and ſurveying of their vaſtneſs. Here is Goſpel-Work for all Eternity, to dig into this Gold-Mine, to roll and turn this Soul delighting precious Stone, to behold, enquire, and ſearch into theſe depths and height of Chriſt exalted: and I believe this is the ſatiety, the top, and prime of Heavens Glory, to ſee and wonder at the vertues of him that ſits on the Throne at the right hand of God; to be filled, but never Satiate with the Glory of Chriſt. What Chriſt, aſcended! Chriſt ſet down in Glory? and Chriſt ſending down his Holy Spirit! here's a *Compendium* of all Glories: here is one for an heart to be taken with, made up of nothing but of ſeveral Myſteries of Glory.

2. Conſider the Power, Vertue, and Influence of this Object into our Souls Salvation; O what a ſtately Tower have we here erected to ſee Heaven on? Faith may ſtand (as it were) on this Mount, and ſee it ſelf in glory; Oh the flowings, the rich emanations of Grace and Glory that come from hence! come, let us draw, the Well is deep; all the drops and dewings that fall on Men or Angels are but as chips in compariſon of that huge and boundleſs body of the fulneſs of Grace that is in Chriſt; one Lilly is nothing to a boundleſs and broad Field of Lillies; Chriſt is in theſe reſpects the Mountain of Roſes; oh how high, how capacious, how full, how beautiful, how green? could we but *ſmell him who feeds among the Lillies, till the day break, and the ſhadows, fly away*; could we but dive into the Golden Vines of theſe unſearchable riches of Jeſus Chriſt, we ſhould ſay, *It is good to be here*. Oh it's good to gather up the fragments that fall from Chriſt; his Crown ſhines with Diamonds and Pearls; Oh why do we toil our ſelves in gathering ſticks, when to morrow we ſhall be out of this world, and go to Chriſt? come, where is our mouth of Faith? let us lay to it here, let us *ſuck and be ſatisfied with theſe Breaſts of Conſolation; let us milk out, and be delighted with the abundance of his Glory.*

3. Conſider of the ſuitableneſs of theſe Objects to our ſeveral conditions; you may remember the firſt cry, *Was it not love enough for Chriſt to come down, and to viſit us here; but that he muſt go up and take us with him?* no, no, his love was ſo great and vaſt, that for our ſakes he moves up and down; this raviſhed the Spouſe, *Behold he comes leaping upon the Mountains, and ſkipping upon the Hills*, Cant. 2. 8. *Gregory* that meaſured his leaps, thus gives them; he firſt leaps from his Father's Manſion to his Mothers Womb; from her Womb to the Cratch; from his Cratch to his Croſs; and from his Croſs to his Grave; from his Grave up again to Heaven; great leaps indeed that ſhewed both his readineſs to love, and willingneſs to ſave: infinite love can never be out-tired with greateſt actions. But another cries, how ſhould I believe that Chriſt is exalted, and that by vertue thereof I ſhall be exalted when I ſee my ſelf in a forlorn condition, forſaken of God, and abject amongſt Men: *Alas! Man at his beſt is altogether Vanity, yea, Men of low degree are Vanity, and Men of high degree are a Lye, to be laid in the Ballance I am altogether lighter than Vanity; how then ſhould I believe any ſuch condition; is a worm a fit or a capable Subject to wear a Crown?* Yes, the Lord is great, and he can do great things; *He raiſeth up the poor out of Duſt, and lifteth up the Beggar from the Dunghil, to ſet them among Princes, and to make them inherit the Throne of Glory for the Pillars of the Earth are the Lords and he hath ſet the World upon them, he will keep the Feet of his Saints.*——Why there is my ſadneſs cries another; *He will keep the Feet of his Saints; If I were but a Saint, I could believe this power; but alas! I am unholy, an unſanctified piece of Clay; I am a ſinner, a ſinner of the Gentiles, chief of ſinners, I deſerve to be thrown down to Hell, rather than to be inveſted with Glory, and to ſit in Heaven*; True, but yet the Holy Ghoſt is given to make thee holy; of thy ſelf thou art vile, and moſt vile; but hath not the Holy Ghoſt entred in, and took poſſeſſion of thy Spirit? hath he not *waſhed thee with water? yea, throughly waſhed away thy blood hath he not anointed thee with oyl, and covered thee with ſilk, and decked thee with gold and ſilver, and made thee comely through his comelineſs which he put upon thee?* Why this is the Office of the holy Ghoſt, and if thou haſt but the in-dwelling of the Spirit, this is thy ſtate: I know there is a part of thee unregenerate, and it will be ſo whiles thou art on earth, but withal there is in thee a new nature, another nature; there is ſomething elſe within thee which makes thee wreſtle againſt ſin, and ſhall in time prevail over all ſin and this is the Spirit of Chriſt, ſanctifying of thee; *Being ſanctified* (ſaith the Apoſtle) *by the holy Ghoſt*, — Other complaints might be thus brought in, but if we underſtand the meaning, the deſign of Chriſt in his Aſcenſion, Seſſion, and Miſſion of his Spirit, how might a true faith anſwer all? oh believe! believe thy part in Chriſt's Aſcenſion, Chriſts Seſſion, Chriſt's Miſſion of his holy ſpirit, and thou mayeſt go ſinging to thy grave! a lively faith in ſuch particulars would ſet a ſoul in heaven, even whileſt yet on earth.

Cant. 2. 8.
Pſal. 62. 9.
1 Sam. 2. 8, 9.
Rom. 15. 16.

Sect. 6. *Of loving Jeſus in that reſpect.*

6. Let us *love Jeſus*, as carrying on the great work of our ſalvation for us in theſe particulars; much hath been ſaid already of Chriſt's Conception, Birth, Life, Death, Reſurrection; ſuch Arguments of love as are enough to ſwallow up ſouls in love to Chriſt again: O the treaſures of love and wiſdom that have been opened in former paſſages! but as if all thoſe were not enough for God, ſee here new Gold Mines, new-found out Jewels, never known to be in the world before, opened and unfolded in Jeſus Chriſt. Here are the in-comes of the beams of light moſt inacceſſible; here are the veins of the unſearchable Glories of Jeſus Chriſt; as if we ſaw every moment a new heaven, a new treaſure of love; the Boſom of Chriſt is yet more opened; the new breathings and ſpirations of love are yet more manifeſted. See! Chriſt for us, and for our ſalvation is gone up to Heaven, is ſet down at God's right hand, and hath ſent down the Holy Ghoſt into our hearts; in the pouring out of theſe Springs of Heavens love, how ſhould our ſouls but open the mouth wide, and take in the ſtreams of Chriſt's Nectar, Honey, and Milk; I mean his ſweet, and precious, and dear love-breathings? We have heard of Chriſt's invitation, *Come to me all ye that are weary and heavy laden*: but ſuppoſe Chriſt had never outed his love in ſuch a love expreſſing, *Come to me*; yet Chriſt himſelf in theſe glorious particulars is ſuch a drawing object; (the very beauty of Chriſt, the very ſmell of the Garments of Chriſt, very capacious and wide Heaven of Chriſt's exaltation are intrinſecally, and of themſelves ſuch drawing, raviſhing, winning objects) that upon the apprehenſion of them we cannot chuſe but love Chriſt; as Gold that is dumb and cannot ſpeak, yet the beauty and gain of it cryeth aloud, *Come hither poor creature, and be thou made rich*; ſo if Chriſt ſhould never open his lips, if he ſhould never gently move, *Open to me, my ſiſter, my love, my dove, my undefiled, for my hand is full of dew, and my locks with the drops of the night*; yet the Glory, the Power, the Soveraignty of Chriſt; the exaltation of his Perſon, and the magnificence of his Gifts, ſhould even change our ſouls into a Globe or Maſs of Divine Love and Glory, *As it were by the Spirit of the Lord.*

Matt. 11. 28.
Cant. 5. 2.
2 Cor. 3. 18.

Two things I ſhall inſtance in, which may be as the Load-ſtones of our love to Chriſt; the firſt is his glory, and the ſecond his bounty.

1. For his Glory, no ſooner was he aſcended, and ſet down at God's right hand, but *John* the Divine had a ſight of him, and Oh what a glorious ſight! *He was cloathed with a garment down to the feet, and girt about the paps with a golden girdle; his head and his hairs were white like wooll, as white as ſnow, and his eyes were as a flame of fire, and his feet like unto fine braſs, as if they burned in a fornance, and his voice as the ſound if many waters; and he had in his right hand ſeven ſtars, and out of his mouth went a ſharp two edged ſword, and his countenance was as the Sun that*

Rev. 1. 13, 14, 15, 16.

ſhineth in his ſtrength; when *John* ſaw him thus, he, ſwoons at his feet. but Chriſt for all his Glory holds his head in his ſwoon, *ſaying, fear not, I am the firſt, and the laſt*; *I am he that liveth, and was dead, and* ver. 17, 18. *behold I am alive for evermore*, Amen, *and hath the Keys of hell and of death.* A glorious Chriſt is good for ſwooning, dying ſinners, would ſinners but draw draw near and come and ſee this King in the chariot of love, and come and ſee his beauty, the uncreated white and red in his ſweet countenance, he would certainly draw their ſouls unto him, Nay, ſay that all the damned in hell were brought up with their fiery chains to the utmoſt door of Heaven; could we ſtrike up a window, and let them look in, and behold the Throne, and the Lamb, and the Troops of glorified ſpirits cloathed in white, with Crowns of gold on their heads, and Palms in their hands, ſinging the eternal praiſes of their glorious King; Oh how would they be ſweetned in their pain and convinced of their fooliſh choice, and raviſhed with the fulneſs of thoſe joyes and pleaſures that are in Chriſt's face for evermore? ſurely much more may this glory of Chriſt warm thy heart, O my ſoul! what an happineſs were it to ſee the King on his Throne; to ſee the Lamb, the fair Tree of Life, the branches which cannot for the narrowneſs of the place have room to grow in, *For the Heaven of Heavens cannot contain him?* What an happineſs were it to ſee love it ſelf, and to be warmed with the heat of immediate love that comes out of the precious heart and bowels of this Princely and Royal Standar-bearer? as yet thou canſt not, muſt not ſee theſe ſights, there's no ſeeing the King thus in his beauty till thou comeſt to glory; for then, and then only muſt thou ſee him face to face, and yet the Idea and Image of this glory is ſeen and may be ſeen of every true believing ſoul; enough may be ſeen by an eye of faith, to kindle in thine heart a flame of love to the Lord Jeſus Chriſt: Oh who can think of the glory that is in this dainty delighful One, and not be ſwallowed up in love Who can think of Chriſt's ſitting at God's right hand, and ſparkling in his Glory round about, and caſting out beams of glory through Eaſt, and Weſt, and North, and South, through Heaven, and Earth, and Hell, and not love him with a whole heart, ſoul and might? I remember one dying, and hearing ſome diſcourſe of Jeſus Chriſt: *Oh* (ſaid ſhe) *ſpeak more of this, let me hear more of this*; *be not weary of telling his praiſe, I long to ſee him, how ſhould I but long to hear of him?* Surely I cannot ſay two much of Jeſus Chriſt; in this bleſſed ſubject no man can poſſibly hyperbolize; had I the tongues of Men and Angels, I could never fully ſet forth Chriſt; it involves an eternal contradiction that the creature can ſee to the bottom of the Creator. Suppoſe all the ſands on the Sea-ſhore, all the Flowers, Herbs, Leaves, twigs of Trees in Woods and Foreſts, all the Stars of Heaven, were all rational creatures, and had they that wiſdom, and tongues of Angels to ſpeak of the lovelineſs, beauty, glory and excellency of Chriſt, *as gone to Heaven, and ſitting at the right hand of his Father*, they would in all their expreſſions ſtay millions of miles on this ſide Jeſus Chriſt. O the lovelyneſs, beauty, and glory of his Countenance! can I ſpeak or you hear of ſuch a Chriſt? and are we not all in a burning love, in a ſeraphical love, or at leaſt in a conjual love? O my heart! how is it thou art not love-ſick? how is it thou doſt not charge the daughters of *Jeruſalem* as the Spouſe did, Cant. 5. 8. *I charge ye O daughters of Jeruſalem, if ye find my beloved, that ye, tell him I am ſick of love?*

2. For his bounty, no ſooner was he aſcended, and ſat down at God's right hand, but *he gives gifts unto men*; and he ſends down the holy Ghoſt. This was the Gift of Gifts; I ſhall only weigh two Circumſtances in this Gift, either whereof both dignifies, and caſts a ſparkle of bounty from the Giver, into the heart of the Receiver to move him to love As.-

One Circumſtance is the greatneſs of the Giver; certainly the preheminence or dignity of any Principle ennobleth and enhanceth the effect; a gift coming from a great Perſon carries ever a ſcent with it of a certain greatneſs, and reliſheth either of excellency, or ſuperiority, or nobility, or all. It is ſtoried of *Charles* the fifth, that in his wars being ever preſt with want of mony, and ſo unable to remunerate the ſervices of divers *Dutch* Captains, and Nobles, whom he had entertained; he uſed after any great exploit performed by them, to call togethere his Nobles and Camp into ſuch a field, and there in preſence of them all to take a Gold chain from about his neck, and to put it about the neck of ſuch a Captain or ſuch a Collonel, and ſo to embrace him and to give him thanks for his gallant ſervice, why this they eſteemed a greater Favour (being Circumſtanced by ſuch a Perſon, in ſuch a way) than if in every deed he had given them a ſufficient pay, or remuneration. O they valued that Chain more than many buſhels of the like Gold; the very Perſon of the Emperour hanged at the Chain ſuch a precious Jewel, as in a war-like conceit, a million of Gold could not countervail. O my ſoul, if an Emperour thus gained the effections of men, how ſhouldſt thou but love Chriſt the great Emperour of Heaven and Earth: it was he Numb. 11. 17. that gave thee his Spirit, it was he that *took off the ſpirit which is upon him*, (ſo is the expreſſion of God to *Moſes*) *and put it upon thee*; and doth not the perſon of Chriſt, the Dignity of Chriſt, inhance the value of the Gift? as all gifts are ſigns of love, ſo the love of a great Perſonage, and the gifts iſſuing from ſuch a love, ought more to be accounted than any gifts of any meaner perſon whatſoever.

2. Another Circumſtance is, the greatneſs of the Gift; this argueth gteatneſs of good will; and conſequently deſerveth a correſpondence of a ſemblable affection. Now what greater gift had Chriſt in ſtore, than to give his own ſpirit? the ſpirit proceedeth from him, and is the ſame eſſence with himſelf; the ſpirit is the third Perſon of the true and only Godhead, proceeding from the Father and the Son, and coeternal, coequal, and conſubſtantial with the Father and the Son; this appears by thoſe divine Attributes and Properties which are attributed and communicated to the holy ſpirit: As, 1. Eternity. God never was without his ſpirit; *In the beginning God* Gen. 1. 1, 2. *created Heaven and earth,* ——— *and the ſpirit of God moved upon the face of the waters.* 2 Omnipotency, becauſe he, together with the Father and the Son createth and preſerveth all things, *By his ſpirit he hath* Job. 26. 13. *garniſheeh the Heavens*; *the Spirit of God hath made me*; ---33. 4. *and all theſe things worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.* 1 Cor. 12. 11. 3. Omniſciency, or the knowledge of all things, *For the* 1 Cor. 2. 10. *ſpirit ſearcheth all things, yea the deep things of God.* 4. Immutability, or unchangeableneſs, *Men and Brethren, this Scripture muſt needs have been fulfilled* Acts 1. 16. *which the holy Ghoſt ſpake.* 5. Infinite mercy, or love; *God is love,* ——— *and the love of God is ſhed abroad in* Rom. 5. 5. *our hearts by the Holy Ghoſt which is given unto us.* 6. Holy indignation even againſt hidden ſins, *They* Iſa. 63. 10. *rebelled and vexed his holy Spirit*; Acts. 5. 3. *why hath Satan filled thy heart to lye to the Holy Ghoſt?* ——— 4, 9. *thou haſt not lyed unto men but unto God*; Eph. 4. 30. (a plain Text for the Divinity of the Holy Ghoſt) ——— *How is it that ye have agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption,* Mat. 12. 28. I might add Miracles, and ---28, 19. the inſtitution of Sacraments, and Propheſies, and

Gifts

1 Tim. 4. 1. Gifts, and Graces as the effects of his Divinity; *I caſt out Devils* (ſaith Chriſt) *by the Spirit of God, and* 2 Cor. 3. 38. *baptize in the name of the Father, and of the Son, and of the holy Ghoſt.* And *the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith.* And *we are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord.* See now how the holy ſpirit is God, coeternal, coequal, and conſubſtantial with God the Father, and God the Son, is not this a great gift? yea as great a gift as poſſibly can be given, what can he do more, than to give himſelf, and to give his ſpirit? O the bonds of love that are upon man towards Chriſt in this reſpect.

Come my ſoul and take a view of the Glory and Bounty of Jeſus Chriſt! if thy heart be not all braſs and iron, and ſtone, if there be any fleſhineſs, ſoftneſs, or pliableneſs in it, why, then how ſhouldſt thou chuſe but love? if either beauty or bounty, if either Majeſty or magnificence can draw thy affection, Chriſt will have it; for in him is all; O let him be thy *all!* ſurely if thou haſt any thing beſides himſelf, he is the Donor of all, he is the beauty of all, the ſumm of all, the perfection of all, yea, he is the Author, Preſerver, and Finiſher of all.

Sect. 7. *Of Joying in Jeſus in that reſpect.*

LEt us *joy in Jeſus* as carrying on the great work of our ſalvation for us in theſe particulars; there is not a particular under conſideration, but 'tis the object of a Chriſtians joy. As,——

1. How ſhould it heighten my joys, and enlarge my comforts, when I do but conſider that Chriſt is aſcended into glory? by this it is clear and evident, that Chriſt is accepted of the Father for me, or otherwiſe he ſhould never have been received into Heaven; if any frown had been in the face of God, ſurely Chriſt coming ſo near God, he ſhould have had it; if any exception had been againſt his ſatiſfaction, any flaw in our pardons, ſurely Chriſt ſhould have heard of it; yea, without queſtion he muſt have been turned out of Heaven, until he had made a full payment of our debts. I need not doubt of my acceptance at the Throne of Grace, when Jeſus Chriſt is accepted for me, and that I ſtand in ſuch a relation of Jeſus Chriſt. Oh what joy is in this!

2. How ſhould it heighten my joys, and enlarge my comforts, when I do but conſider that Chriſt is ſet down at God's right hand. Why now he hath the keys of Heaven delivered into his hands; *All power* Mat. 28. 18. *is given unto him in Heaven and in earth,* and now he can do what he will; God the Father hath given away (as it were) all his Prerogative unto Jeſus Chriſt; *All judgment is committed to the Son, for the* John 5. 22. *Father judgeth no man.* Now he is in a capacity of acting out all his love, and the Father's deſire to me in the moſt glorious way; he is highly advanced, and thereby he hath the advantage to advance me, and to glorifie me; God hath given into his hands all the treaſures and riches of Heaven; in bidding him *ſit down at his right hand,* he told him that he would have no more to do with the world; but that Chriſt ſhould have all, and that Chriſt ſhould beſtow all he had amongſt his Saints; and that this ſhould be the reward of his death; and when once his Saints were come about him, and ſate with him in his glory, why then Chriſt ſhould reſign up again his place, 1 Cor. 15. 24. *And deliver up the Kingdom to God, even the Father.* Oh what joy may enter into this poor dark dungeon, diſconſolate ſoul of mine, whiles I but think over theſe glorious paſſages of my Chriſt in glory?

3. How ſhould it heighten my joyes, and fill me with joy unſpeakable, and full of glory, when I do conſider that Chriſt, hath ſent down his holy Spirit into my heart? when ſorrow had filled the Apoſtles hearts, becauſe he had told them, *I muſt go away;* he comforts them with this, *If I go not away, the Comforter* John 16. 7. *will not come unto you, but if I depart, I will ſend him unto you.* The ſpirit is the Comforter, and where he comes, he fills ſouls with comforts; O what comfort is this, to know that the ſpirit of Chriſt is my Inmate? that my ſoul is the Temple, the Receptacle, the Houſe and dwelling of the ſpirit of God? that Chriſt is in me of a truth, and that not only by the infuſion of his garce, but by the in dwelling of his ſpirit; ſurely it is ſome comfort to a ſickly man that he hath a Phyſitian always in the houſe with him; and to a woman that is near her travail, that the Midwife is in the houſe with her; but what comfort is it to a poor ſoul that the ſpirit of Chriſt is always in him? *I will ſend you another Comforter* (ſaid Chriſt) *that he may abide with you for ever.* Joh. 14. 16. Chriſt in his bodily preſence went away, but Chriſt in his ſpirit contiues ſtill; *Lo I am with you alwayes, even unto the end of the world;* Mat. 28. 20. he is with us and which is more, he is in us for our comfort: *Chriſt in you the* Col. 1. 27. *hope of Glory.* Not Chriſt in Sermons which we hear, nor Chriſt in Chapters which we read, nor Chriſt in Sacraments which we receive; nor Chriſt in our heads by high notions, nor Chriſt in our mouths by frequent glorious expreſſions; but Chriſt in our hearts by his ſpirit, is unto us *the hope of Glory.* The grounds of our comforts in this reſpect, is,——

1. Chriſt's preſence; it is ſaid of *Paul,* that after a ſad ſhipwrack, the ſight of ſome Chriſtian brethren ſo cheared him, that upon the ſight of them *he thanked God and took courage;* Acts. 28. 15. it is ſaid of *Cæſar,* that he cheared the drooping Mariners in a ſtorm, by minding them of his preſence, *You carry Cæſar;* how much more ſhould the in-being of Chriſt ſolace Saints; *Lo I am with you.* O my ſoul, was it not a cordial to the Diſciples in a ſtorm, that Chriſt was with them, whom the winds and waves obeyed? chear up now, for if the ſpirit be in thee, Chriſt is with thee.

2. Chriſt's Complacency; if his ſpirit dwell in us, how ſhould he but be well pleaſed with us; a man cannot properly be ſaid to dwell in a priſon, in which he taketh no delight; the Spirits indwelling a delight of Chriſt in ſuch a ſoul, *Here will I dwell,* Pſal. 132. 14. *for I have deſired it,* or *delighted in it,* ſaith the God of *Zion,* though many times drooping Chriſtians, viewing their own begarlineſs and vileneſs, judge themſelves worthy to be deteſted and deſerted, and would relinquiſh themſelves if they poſſibly could, yet Chriſt looketh to the poor and contrite ſoul as a meet habitation for himſelf to dwell in, *I dwell in the high and* Iſa. 57. 15. *holy place, with him alſo that is of a contrite and humble Spirit.*

3. Chriſt's Communications; union is the ground of our communion with Chriſt; and the nearer our union, the greater is our communion; if Chriſt were only in a believer by the habit of grace, the union would not be ſo great, but if Chriſt be in us by his ſpirit, the union is nearer, and therefore the communion will be greater. O my ſoul remember this in all thy ſtraits; there can be in no creature want, or danger whatſoever wherein the improvement of this in-dwelling of the Spirit may not refreſh thee; art thou ſick? the Phyſitian both of ſoul and body is within thee; art thou ſad; the Comforter himſelf that ſupplies the ſtead and room of Chriſt, inhabits in thee; art thou in exile, in baniſhment, impriſonment, at greateſt diſtance from thy deareſt Friends? ſee *Paul's* refreſhment when they were ready to pull him in pieces, and threw him into the Caſtle, even *the night following the Lord ſtood by him,* Acts 23. 11.

and ſaid, be of good chear, Paul. Chriſt will ſtand by thee, nay, Chriſt by his Spirit dwelleth in thee, and will ſpeak to thee comfortable words in thy greateſt preſſures.

4. Chriſt's witneſſings, if his ſpirit dwell in us, we may then be aſſured of future glory, *Chriſt in you the hope of Glory.* 'Tis a ſweet note of a divine upon it, *The exiſtency of Chriſt's Spirit in Believers, giveth exſtence to their hopes of Glory. The Spirit in us is Gods, earneſt of Glory; the Spirit in us doth prepare us for participation in that Glory.* I look upon this indwelling of the Spirit as that which no Hypocrite in the World can lay any claim unto; as for gifts, or graces an Hypocrite may attain them, or ſomething like them; it is ſaid of *Simon Magus*, that he *believeed*; it is ſaid of *Judas that he repented*; and of *Eſau*, that *he ſought his birthright with tears*; it is ſaid of ſome that *they partook of the Heavenly Gift, and of the Power of the World to come, and yet fell away*; and it is ſaid of ſuch others, *that they trampled upon the Blood of Chriſt wherewith they were ſanctified.* Thus we find in Scripture phraſe, that in an Hypocrite or wicked Man, there may be a kind of Faith and Repentance; a taſte of Heaven, and of Sanctification; but where do we find in all the Bible, that Chriſt, or the ſpirit of Chriſt, is ſaid to dwell in an Hypocrite, or wicked Man? this only is the great priviledge of a true believer *Chriſt in him the hope of Glory*-- O the Comfort of this in-dwelling of Chriſt! If *Zacheus* hearing that Chriſt would abide in his Houſe, *received him joyfully*, how much greater cauſe of joy have they who have already lodged him in their hearts? *Theſe things have I ſpoken to you*, ſaid Chriſt, *that my joy might remain in you, and that your joy might be full.*

Col. 1. 27.
Mr. *Aſh* in his Sermon of Chriſt the riches of the Goſpel.
Acts 8. 13.
Mat 27. 3.
Heb. 1. 2. 17.
Heb. 6. 5. 6.
Heb. 10. 29.
Luke. 19. 6.
John 15. 11.

And now, O my ſoul, ſpread thy ſelf on this great good, Chriſt's Aſcenſion, Chriſt's Seſſion, and Chriſt's Miſſion of his Holy Spirit. What is joy but *an effuſion of the appetite, whereby the Soul ſpreads it ſelf on what is good, to profeſs it more perfectly?* the Object is ſweet; and large, and therefore the ſoul had need to ſpread it ſelf, that it might be more united to the Object, and touch the good in more of its parts, yea, if it were poſſible in every part. There is not any particular here before thee, but 'tis fewel for joy. O what joy was in Heaven, when Chriſt aſcended, and when Chriſt ſate down at God's right hand, and when Chriſt ſent down the Holy Spirit? how ſtood the Angels wondring and admiring at theſe ſeveral paſſages? how did they ſtoop, and *look with the bowing of the Head and bending of the Neck*, as the Word implies? and is not thy intereſt in theſe tranſactions more than Angels? O rejoyce, and again rejoyce! ſuppoſe thy ſelf in Heaven, and that thou hadſt a viſion of Chriſt aſcended; ſay, is he not a pleaſant Object? *In his face there is a fulneſs of joy.* Suppoſe thy ſelf to have been in Heaven when he firſt entred into it, and when he firſt ſat down at God's right hand, and ſent down the Comforter to his Saints, was not Heaven full of joy? methinks the very thought of Chriſt's bright Face, and Chriſt's white Throne, and Chriſt's Harpers, and Heavenly Troops ſurrounding the Throne, and Chriſt's welcome to his Father, both for himſelf and all his Saints; and Chriſt's carrying thy name upon his Breaſt before his Father, ſhould fill thy ſoul as full of joy, as poſſibly it can hold. O the firſt fruits of *Emanuel*'s land that lyes beyond time and death! O the joys that were in Heaven at Chriſt's firſt entrance into Heaven! O my ſoul, why doſt thou not check thy ſelf, and lay aſide thy ſad complaints, and forget this Earth, and Earthly troubles? why doſt thou not look up to Jeſus Chtiſt, and rejoyce in him who hath done all this for thy Salvation? either the Spirit of God is not thy Comforter, or thou canſt not but receive comfort in theſe paſſages.

1 Pet. 1. 12.
Pſal. 16. 11.

Sect. 8. *Of calling on Jeſus in that reſpect.*

8. Let us *call on Jeſus*; I mean——

1. Let us pray that we may have our part in theſe tranſactions; or let us pray for more and more aſſurance thereof unto our ſouls; for though we do believe, yet we may not be without our doubts; and in caſe of doubts what better means than prayer? *I believe, Lord help my unbelief; Lord ſtrengthen my Faith till I come to that plerophory, or full aſſurance of Faith, that I may know my intereſt in the Aſcenſion of Chriſt, and Seſſion of Chriſt, and in the Miſſion of Chriſt's holy Spirit*, and if once we are but aſſured, then--

2. Praiſe God for theſe great tranſactions of his Son: are they not mercies like mountains lying one upon another, and reaching up to the very Heavens? did not love break out at firſt in a direct line? and as it went along, hath it not wound up it ſelf, in ſuch a variety of unthought of diſcoveries, as that it amaſeth Men and Angels? what? that Jeſus Chriſt ſhould not only act for us here on earth, but alſo aſcend for us into Heaven, and ſit down there at God's right hand above the Heavens? what? that all this ſhould be for us and our ſalvation, and to that purpoſe that he ſhould ſend down his ſpirit into our hearts, to fit us, and prepare us for his glory? Now *bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name, bleſs the Lord, O my ſoul, and forget not all his benefits.——I will extol thee my God, O King, and I will bleſs thy Name for ever and ever, every day will I bleſs thee, and I will praiſe thy Name for ever and ever.——One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts, I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous works.—— I will utter the memory of thy great goodneſs, and will ſing of thy righteouſneſs.—— Thy Saints ſhall bleſs thee; they ſhall ſpeak of the glory of thy Kingdom, and talk of thy power, and make known unto the ſons of men thy mighty acts, and the glorious Majeſty of the Kingdom.——Thy glory is above the earth and heaven, thou alſo exalteſt the horn of thy people, the praiſe of all thy Saints, and people near unto thy ſelf.* O that my ſoul were but in *David*'s temper, thus to breath out the praiſes of Jeſus, and to bleſs his Name.

Pſal. 103. 1, 2.
Pſal 145. 1. 2, 4, 7. 10. 11, 12.
Pſal 148. 13. 14.

Sect. 9. *Of conforming unto Jeſus in that reſpect.*

9. Let us *conform to Jeſus* in the aforeſaid reſpects A ſerious beholding of Jeſus in his Aſcenſion, Seſſion, and Miſſion of his Spirit, is enough to change us into the ſame Image from glory to glory. It was the ſweet ſaying of an experienced Saint, *View a glorified Chriſt, ſee him as in that relation and condition and you will ſoon have the ſparkles of the ſame glory on your hearts.* Chriſt is now exalted, he is now in glory at the right hand of God, O let all our actions be glorious, let all our walkings joys, breathings be as in glory, *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the rght hand of God; ſet your affections on things above, and not on things on, the earth.* I ſhall not in this tranſaction lay out many particular conformities to Chriſt's actings, but gather all into one, contained in this Text, which is *heavenly converſation*; ſeek things above, ſet your affections above; Chriſt is gone up, and Chriſt is ſat down at God's right hand; and herein if you will conform, let your hearts be in Heaven, let your affections be in Heaven, let your converſations be in Heaven: it is the Apoſtles own practiſe wherein ſtood his conformity to Jeſus Chriſt, *for our converſation is in heaven.* I do not know any one thing wherein we can be more like to Chriſt exalted, whilſt we are upon earth, than to have our hearts,

Col. 3. 1. 2.
Phil. 3. 20.

our affections, our converſations with Chriſt where he is: now then if we be vertually riſen with Chriſt, and aſcended with Chriſt, and ſet down with Chriſt in heavenly places, let us ſpiritually aſcend, and ſit down with him in theſe reſpects; certainly there is a proportion in our heavenly converſation; oh let our converſations be in Heaven?

In proſecution of this, I ſhall examine theſe *Queries.*———

1. What do we mean by our converſation in heaven?

2. Why muſt our converſation be in heavan?

3. By what means muſt we come up to this converſation in heaven?

1. By our converſation in heaven I mean our aim at heaven; as heaven is our home, ſo our eye is there; whatever we do, our end, our ſcope is to fit us for heaven, and to lay in for Heaven, *We look not* (ſaith the Apoſtles) *at the things which are ſeen, but at* 2 Cor. 4. 18. *the things which are not ſeen, for the things which are ſeen are temporal, but the things which are not ſeen are eternal.* [*We look not*] that is, we aim not at things which are ſeen; inviſible things are the only ſcope and aim of a gracious ſoul.

2. By our converſation in heaven, I mean our communion with Chriſt in heaven. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* 1 John 1. 3. As it is amongſt friends that converſe together, they act mutually for the comfort one of another, there is a mutual embracing and opening of their hearts to one another at every turn, ſo in our converſings with Chriſt there is a communion, or a mutual acting of the ſoul upon Chriſt, and of Chriſt upon the ſoul; we let out our hearts to Chriſt, and he lets out his heart to us; eſpecially when we are with Chriſt in his Ordinances; it's not enough to call upon God, and to uſe ſome broken hearted expreſſions, but *oh, what communion have I with Jeſus Chriſt? I cannot be ſatisfied except I taſte and ſee how good the Lord is; I cannot be quiet, except I hear ſomthing from Heaven this morning*, Why, this is an heavenly converſation.

3. By our converſation in Heaven, I mean our living according to the Laws of Heaven; in all our ways we muſt ſtill enquire, *What rule is there from Heaven to guide me in theſe ways? ſuch and ſuch a thing I have a mind to, but will the Law of Heaven juſtifie me in this? have I any word from Jeſus Chriſt to guide me in this? ſometimes indeed my luſt, my own ends, and the common courſe of the world was my rule; but now I dare not act but according to the Will and Scepter of Jeſus Chriſt, now I am guided by the laws of Heaven.* Why, this is an heavenly converſation.

4 By our converſation in heaven, I mean our thoughts, and meditations of Heaven and Heavenly-things; *When I awake* (ſaith *David*) *I am alwayes with thee*; Pſal. 139. 14. the hearts of believers are frequently upon their heavenly treaſures; as it is ſtoried of Queen *Mary*, that a little before her death, ſhe told them, *if they ript her open they would find* Callis *in her heart*; ſo it may be ſaid of them whoſe converſation is in Heaven; if you rip them up you ſhall find Heaven in their hearts; not a day paſſes over their heads without ſome converſe with Heaven, without ſome thoughts or meditations of heaven, and heavenly things.

5. By our converſation in Heaven, I mean our affections on heaven, or on Chriſt in heaven; *Set your affections on things above*, (*i. e.*) ſet your deſires, Col. 3. 2. loves, hopes, joys, breathings on heavenly things; our affections are precious things, and are only to be ſet on precious object; oh what a ſhame is it to ſet our affection on the things of this life! have we a Kingdom, a God, a Chriſt, a Crown in Heaven to ſet our affections upon? and ſhall we ſet them upon droſs, and dung, and ſuch baſe things? are not all our pleaſures and vanities baſe in compariſon of Chriſt? O be not we ſo baſe to ſet our affections on earthly things, but rather on God and Chriſt; and this is our heavenly converſation.

6. By our converſation in Heaven, I mean our tradings, our negotiations for Heaven, even whilſt we are upon Earth: the word in the Original points at this, ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *our trading is in Heaven*; though our bodies be not there, yet our tradings are there; we carry and behave our ſelves in this life as free Denizons of the City of Heaven; our City whereof we are Citizens, and whereunto we have right, is in Heaven above; in this reſpect we trade not for trifles, as other men do, but we trade for great things, for high things; we merchandize for goodly pearls, even for God, and for Chriſt, who ſitteth at the right hand of God. We ſee now what is meant by our converſation in Heaven.

2. Why is the converſation of the Saints in Heaven?

1. Becauſe they know full well, that the original of their Souls, came from God and Heaven; the body indeed was of the duſt of the ground, but the Soul was the breath of God; ſo it is ſaid of the firſt man, *God breathed into his noſtrils the breath of Life,* Gen. 2. 7. *and man became a living ſoul.* The ſoul had a more heavenly and diving Original than any of the other creatures that are here, in the neather World; and when God works grace in the Soul, and ſo it begins to know it ſelf, and to return to it ſelf, it then looks on all things here below as vile, and as contemptible things; it then looks upward, and begins to converſe with things ſuitable to its Original. As it is with a child that hath a noble birth; if tranſported into another Country, and there uſed like a Slave, there ſet to rake channels, or (as the Prodigal) to feed Swine; while he is there, and knows not his Original, he minds nothing but to get victuals, and to do his work he is ſet about; but if once he come to know from whence he was, that he is indeed born heir to ſuch a Prince, in ſuch a Country; O then his thoughts, and mind, and longings will be altered; *O that I were in my own Country! O that I were with my Father in his Court!* Even ſo it is with the Souls of the Sons of Men, they are the birth (as I may ſo ſpeak) of the great King of Heaven and Earth; and though by the fall of Man they came to be as Slaves to Satan, yet when God is pleaſed to convert the Soul, then he diſcovers thus; *Oh man, thou art born from on high, thy Soul is (as it were) a ſparkle of God himſelf, thou art come from God, and thou art capable of communion with God, even with God the Father, and God the Son, and God the Holy Ghoſt. O conſider of thy Country whence thou cameſt at firſt, certainly thou never hadſt ſuch a divine and excellent being given thee to delight only in the fleſh, to be ſerviceable only to thy body; O look up unto Jeſus!* why, this it is that turned the heart, and ſets the converſation on heavenly things.

2. Becauſe their beſt and choice things are already in Heaven. As their Father is in Heaven, and their Saviour is in Heaven, thither he aſcended, and there now he ſits at the right hand of God; their Husband is in Heaven, their Elder brother is in Heaven, their King is in Heaven; their Treaſure is in Heaven; their inheritance is in Heaven, their hope is in Heaven, their Manſion is in Heaven, their chief Friends are in Heaven, their Subſtance is in Heaven, their reward is in Heaven, their Wages are in Heaven: and all theſe things being in Heaven, no marvel their converſations be in Heaven.

3. Becauſe they are going towards Heaven even whiles yet they are on Earth. If the Nobleman (as we formerly ſuppoſed) do once know his condition, and begins his travel homeward towards his Father's Court, will he not every morning that he riſes, converſe with them that come from his Father to conduct him home? doth it not do him good to hear any man ſpeak of his Father's Country? is it not in his thoughts, in his talk, in his eye, in his aim, at every ſtep? O my Soul, if thou art indeed travelling towards Heaven, how ſhouldſt thou but have it in thy motions, affections, converſations? how ſhould'ſt thou but daily commune with thy own 1 Theſ. 4. 17. heart? *Heaven is the place that I ſhall come to, e'er long I ſhall be there; I know that in this world I am but for a while, but in Heaven I ſhall be for ever and ever; we we ſhall be caught up into the clouds, to meet the Lord in the air, and ſo ſhall we be ever with the Lord.* Our very travel towards Heaven implies an heavenly Pſal. 84.7. converſation, *They go from ſtrength, till every one of them in* Zion *appears before God.*

4. Becauſe much of Heaven is already in the Luke 17. 21. Saints: *The Kingdom of Heaven is within you,* ſaith Heb. 10. 34. Chriſt; *And knowing in your ſelves that ye have a better end and an enduring ſubſtance.* Surely if the Saints have much of Heaven within them, it muſt needs be that their converſation is in Heaven; but they *know this in themſelves*; they know it by what God hath revealed in their own hearts; eternal life is already begun in the Souls of God's people; Heaven is in them, and therefore no marvel if their converſation be in Heaven. My meaning is not as if the Saints had no other Heaven but that within them; I know there is an heaven above; but ſome pieces, or earneſts, or ſeeds, or beginnings of that Heaven above is within them. Is there not a renewed nature, an Image of God, a ſpark of Life, a drop of Glory in God's People? Surely yes; And if ſo, all theſe will work heavenward; principles of Grace will have ſome actings of grace till we come to glory.

3. By what means ſhould we attain, or come up to have our converſation in Heaven?

1. Let us watch opportunities for heavenly exerciſes. Iſa 55. 1. 3. GOD now by his miniſters calls, *Come ye to the waters, come ye, buy and eat; come, buy wine, and* 2 Cor. 6. 2. *milk without money; come to me, and your ſouls ſhall live.* Why *now is the accepted time, behold now is the day of ſalvation:* Whilſt Miniſters call, and we live under the droppings of the Word; theſe are opportunities for Heaven; O then he that never pray'd, let him now pray; and he that never heard, let him now hear; the Lord is now come near to us; Chriſt Jeſus is calling, and mercy is entreating, and love is beſeeching, and wiſdom is even hoarſe with crying after us; O lay hold on theſe opportunities for heavenly exerciſes, and then we ſhall come up to heavenly converſations.

2. Take heed of reſting in the formality of duties? many Souls that have enlightnings of conſcience, dare not but take opportunities for heavenly duties; but then comes in the temptations of the Devil, and corruptions of their own hearts, and they ſay, *now duty is done, or our talk is over, and what needs more?* Alas, alas! It is not *what have we done? but where have we been?* what, have our Souls been in Heaven, with God and with Chriſt? have we had any communion with the Father, and with the Son in our duties? O take heed of formality! it will exceedingly hinder our converſation in Heaven; O keep our eye ſtill upon our heart! ask in duty, what affections have been acted? how much are we got nearer Heaven thereby? and by this means we ſhall come to an heavenly converſation.

3. Let us look up unto Jeſus as hanging on the Croſs, and as ſitting on the Throne: This is the Apoſtles rule. *Looking unto Jeſus the Author and Finiſher of our faith, who for the joy that was ſet before* Heb. 12.2. *him endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of* GOD. Theſe two are the objects of a Chriſtian's look, who ſtudies an heavenly converſation, *viz.* Chriſt's Croſs, and Chriſt's Seſſion; by the Croſs he is Author, and by the Throne he is the Finiſher of our Faith; in the firſt is ſet down his love to us, in the ſecond is ſet down our hope of him; with high wiſdom hath the Holy Ghoſt exhorted us with theſe two motives to run and not to faint: Firſt, here is love, love in the Croſs, *Who loved us, and gave himſelf for us, a* Eph. 5.21. *ſacrifice on the Croſs:* ſecondly, Here is hope, hope in the Throne, *To him that overcometh, will I give to* Rev. 3.21. *ſit with me in my Throne.* After Chriſt's death he roſe again, aſcended, and is now ſet down at the right hand of the Throne of God; and the ſame is our bleſſed hope, Chriſt's Throne is not only his place, but ours alſo; the love of his Croſs is to us a pledge of the hope of his Throne, or of whatſoever elſe he is worth. Come then, and ſettle your thoughts and looks on this Bleſſed Object; a Sight of Chriſt's Croſs, but eſpecially of Chriſt's Throne, is a bleſſed means to wean us from the World, and to elevate and raiſe up our affections to things above, yea to form and frame our converſation towards Heaven.

4. Let us wait for the appearing of Jeſus Chriſt, *Our converſation is in Heaven* (ſaith the Apoſtle) *from whence alſo we look for the ſaviour, the Lord Jeſus Chriſt.* Phil 3.20. Where a man's converſation is, there his expectations may be; and where his expectations are, there a man's converſation is, and will be; if we expect e'er long, that the Lord Jeſus will appear in glory, and that we ſhall ſee him not with other, but with theſe ſame eyes, the very waiting for theſe things will help our converſation to be heaven-ward. Certainly the day is a coming, when Jeſus Chriſt ſhall come with his Angels in his glory, and then ſhall the bodies of the Saints ſhine glorioully before the Face of God, and Jeſus Chriſt: O the wonder of this day! the glory of Chriſt ſhall then darken the glory of the Sun and Moon, and Stars; but my body ſhall not be darkned, but rather it ſhall ſhine like the glorious body of Chriſt Jeſus; if a candle ſhould be raiſed to have ſo much luſtre and beauty, as if you ſhould put it into the midſt of the Sun, yet it would ſhine, you would think it a ſtrange kind of light; ſurely it ſhall be ſo with the bodies of Saints, for tho' they are put into the midſt of the glory of God, and of his Son Jeſus Chriſt, yet their bodies ſhall ſhine in beauty and luſtre there, now did we believe this, and wait for it every day, How would it change us? how would it work us to an heavenly converſation? *I have a diſeaſed and lumpiſh body; and my body hinders me in every duty of God's worſhip, but within a while Chriſt will come in his glory, and then he will make my body like unto his glorious body, ſo that I ſhall be able to look upon the face of God, and to be exerciſed in holy duties to all eternity without wearineſs, without intermiſſion: I have many things here that trouble my mind and ſpirit, and that hinder me in my converſe with Heaven, and heavenly things; but within a while, Chriſt will appear with his mighty Angels, to be admitted of his Saints, and then ſhall I ſit as an aſſeſſor on the Throne, with Jeſus Chriſt to judge the world, and then ſhall I live for ever with him, to be where he is, and enjoy all he has, yea all that he hath purchaſed for me by his blood; oh let me wait for this! let me look for it every day! God hath but a little work for me here on Earth, and when that is done, this ſhall be my condition.* Chriſtians! if but every day he would work theſe things on our ſouls, it would be a mighty help to make our converſations heavenly converſations.

5. Let us obſerve the drawings, and movings, and mindings of the Spirit, and follow his dictates; to this purpoſe Chriſt aſcended, and ſate down at God's right hand, and ſent down the holy Spirit, that the Holy Ghoſt being come down, he might do his office in bringing on our Souls towards Salvation; and if ever our Souls get above this earth, and get acquaintance with this living in Heaven, it is the Spirit of God that muſt be at the chariot of *Elijah*, yea the very living principle, by which we muſt move and aſcend; O then take heed of quenching its motions, or reſiſting its workings, take we heed of grieving our guide, or of knocking off the chariot-wheels of this holy Spirit. We little think how much the life of grace is, and the happineſs of our ſouls doth depend upon our ready and cordial obedience to the Spirit of God, when he forbids us our own known tranſgreſſions, and we will go on, when he tells us which is the way, and which is not, and we will not regard; no wonder if we are ſtrangers to an heavenly converſation; it we will not follow the Spirit, which it would draw us to Chriſt, how ſhould it lead us to Heaven, or bring our hearts unto the preſence of God? O learn we this leſſon, and let not only the motions of our bodies, but alſo the very thoughts of our hearts be at the Spirit's beck! do we not ſometimes feel a ſtrong impulſion to retire from the world, and to draw near to God? O let us not deſpiſe, or diſobey, but take we the offer, and hoiſe up our ſail, while we may have this bleſſed gale; if we cheriſh theſe motions, and hearken to the Spirit, O what a ſupernatural help ſhould we find to this heavenly mindedneſs, or heavenly converſation?

Thus far we have *looked on Jeſus*, as our *Jeſus* in his Aſcenſion, Seſſion, and Miſſion of his holy Spirit; our next work is to *look on Jeſus* carrying on the great work of our ſalvation for us in his Interceſſion, which he makes, and will make to his Father on our behalf, till his ſecond coming to judgment.

LOOKING UNTO JESUS,

In His Interceſſion.

The Ninth Book. PART VI.

CHAP. I.

Heb. 3. 1. Rom. 8. 34. *Conſider the Apoſtle, and High-Prieſt of our profeſſion, Chriſt Jeſus———who alſo maketh interceſſion for us.*

SECT. I.

What the Interceſſion of Chirſt is.

WE have ſpoken of Chriſt's entrance into Heaven, and of his immediate actings after his entrance there, that tranſaction which yet remains, and will remain until his coming again, it is his interceſſion for the Saints. In theſe actings of Chriſt in Heaven (if we will follow him) we muſt go from glory to glory, no ſooner come we out of one room of glory, but preſently we ſtep into another as glorious as that before: one would think enough had been ſaid already of the glory of Chriſt, and of our glory in Chriſt; who would not willingly ſit down under the ſhadow of this happineſs, and go no farther? but yet this is not all; ſo thick and faſt doth the glory of Chriſt break in upon us, that no ſooner out of one, but preſently we are led into the boſom of another. O what a bleſſed thing is it to be viewing Chriſt, *and to be looking up to Jeſus Chriſt!* Saints might do nothing elſe (if they pleaſed) but raviſh their hearts with the diverſity of heavenly light and comfort, which breaks forth from the boſom of Jeſus Chriſt. Here is now another myſtery as great and amazing, as the former, which ſprings out before our eyes in this tranſaction of Chriſt's Interceſſion.

And in proſecution of this, as in the former, I ſhall firſt lay down the object, and ſecondly direct you how to look upon it. The object in Jeſus carrying on the great work of our ſalvation in his Interceſſion: in ordering of which, I ſhall examine theſe particulars;——

1. What is this interceſſion of Chriſt?
2. According to what nature doth Chriſt interced
3. To whom is Chriſt's interceſſion directed?
4. For whom is the interceſſion made?
5. What agreement betwixt Chriſt's interceſſions, and the interceſſions of the High-Prieſts of old?
6. What is the difference betwixt Chriſt's interceſſion, and the interceſſions of thoſe High-Prieſts?
7. What are the properties of this interceſſion of Jeſus Chriſt?
8. Wherein more eſpecially doth the interceſſions of Chriſt conſiſt?
9. How powerful and prevailing are Chriſt's interceſſions with God his Father.
10. What are the reaſons of this great tranſaction of Chriſt's interceſſion for his People?

1. What is the interceſſion of Chriſt? ſome define it thus: *Chriſt's interceſſion is that part of his Prieſtly office, whereby Chriſt is advocate, and intreater of God the Father for the faithful.* I ſhall give it thus: *Chriſt's interceſſion is his gracious will, fervently and immovably deſiring, that for the perpetual vertue of his ſacrifice, all his members might both for their perſons and duties be accepted of the Father.* 1. I call the interceſſion of Chriſt his own *gracious will*, for we muſt not Imagine that Chriſt in his interceſſion, proſtrates himſelf upon his knees before his Father's Throne, uttering ſome ſubmiſſive form of words or prayers; that is not beſeeming the Majeſty of him that ſits at God's right hand; when he was but yet on Earth, the ſubſtance of his requeſts for his Saints run thus, *Father I will, that they alſo whom thou haſt given me be with me where I am*; and now much more now he is in Heaven, is this the form of his interceſſion, *Father I will this, and I will that*. 2. The ground of foundation of Chriſt's interceſſion, is *the ſacrificer or death of Chriſt*; and hence we make two parts of Chriſt's Prieſt-hood, or oblation; the one expiatory, when Chriſt ſuffered upon the Croſs; the other preſentatory, when he doth appear in Heaven before God for us; the one was finiſhed on earth when Chriſt ſuffered without the gate; the other is performed in Heaven now Chriſt is within the City, the one was a ſacrifice indeed, the other is not ſo much a ſacrifice as the commemoration of a ſacrifice; the firſt was an Act of humiliation, and this latter is an act of glory; the firſt was performed one for all, this latter is done continually; the firſt was for the obtaining of redemption, and this latter is for the application of redemption; ſo that the ground of this is, that Chriſt fervently and immovably deſires his Father Joh. 17. 24.

Father for the ſake and vertue of his ſacrifice.

3. The Subject of matter interceded for, is, that *all the Saints and their ſervice, might find acceptance with God*; firſt Chriſt's interceſſion is for our perſons, and then Chriſt's interceſſion is for our works; for as our perſons are but in part regenerate, and in part unregenerate; or in part fleſh, and in part ſpirit; ſo be our duties, part good, and part evil; in part ſpiritual, and in part ſinful; now by Chriſt's interceſſion is Chriſt's ſatisfaction applied to our perſons, and by conſequence the defect of our duties, is covered and removed; and both we and our works are approved and accepted of God the Father. And thus much for the nature of Chriſt's interceſſion, what it is.

Sect. 2. *According to what nature Chriſt doth intercede.*

2. ACcording to what nature doth Chriſt intercede? I anſwer, according to both natures: 1. According to his humanity, partly by appearing before his Father in Heaven, and partly by deſiring the ſalvation of the Elect: *Chriſt is entred into Heaven, it ſelf, now to appear in the preſence* Heb. 24. *of God for us. And I ſay not unto you that I will pray,* Joh. 16. 26, 27. *or deſire the Father for you, for the Father himſelf loveth you.* 2. According to his Deity, partly by applying the merit of his death, and partly by willing the ſalvation of his Saints; and as the effect thereof, by making requeſts in the hearts of the Saints with ſighs unſpeakable. *Elect, through ſanctification of the* 1 Pet. 1. 2. *Spirit and ſprinkling of the blood of Jeſus Chriſt*: this ſprinkling is the applying of the blood of Jeſus, and that is an act of interceſſion: Again *Father I will that* Joh. 17. 24. *they whom thou haſt given me, be with me where I am*; the deſires as man, but he wills as God; and as the effect of this he gives the Spirit, *The Spirit it ſelf makes interceſſion for us, with groanings which cannot be uttered.* Rom. 8. 29. But what are the interceſſions of the Spirit to the interceſſions of Chriſt? I anſwer, much every way; the Spirit's interceſſions are as the effect, and Chriſt's interceſſions are as the cauſe; the Spirits interceſſion are as the Eccho, and Chriſt's interceſſion are as the firſt voice; the ſpirit intercedes for men in and by themſelves, but Chriſt intercedes in his own perſon; there is a dependance of the Spirit's interceſſions in us upon Chriſt's interceſſions in himſelf. Firſt, Chriſt by his interceſſion applies his ſatisfaction made, and lays the ſlave to the very ſore; and then he ſends down his holy ſpirit into our hearts to help our infirmities; and to teach us what to pray, and how to pray as we ought. Now this he doth as God, for who ſhall give a commiſſion to the ſpirit of God, but God himſelf? it is as if Chriſt ſhould ſay, *ſee holy Spirit, how I take upon me the cauſe of my Saints, I am perpetually repreſenting my ſacrifice to God my Father, I am ever pleading for them, and anſwering all the accuſations that ſin or Satan can lay againſt them, and now go thy way to ſuch and ſuch, and take up thy dwellling in their hearts and aſſiſt them by thy energy, to plead their own caſe; I am their Advocate or Interceſſor by office, and therefore be thou their Advocate or Interceſſor by operation, inſtruction, inſpiration, and aſſiſtance.*

Sect. 3. *To whom is Chriſt's interceſſion directed.*

3. TO whom is Chriſt's interceſſion directed? I anſwer, immediately to God the Father; 1 Joh. 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* In the work of interceſſion; are three perſons, a party offended, a party offending, and the Interceſſor diſtinct from them both the party offended is God the Father, the party offending is ſinful man, and the Interceſſor diſtinct from them both, is Jeſus Chriſt. the middle perſon (as it were) betwixt God the Father, and us men; the Father is God, and not man; and we that believe in Chriſt are men, and not God; and Chriſt himſelf is both man and God, and therefore, he intercedes and mediates betwixt God and man; If any object, that not only the Father is offended, but alſo the Son, and the Holy Ghoſt, and therefore there muſt be a Mediator to them alſo; the ſolution is eaſie; Chriſt's interceſſion is immediately directed to the Father; but becauſe the Father, Son and Holy Ghoſt, have all one indiviſible eſſence, and by conſequence one will; it therefore follows, that the Father being appeaſed by Chriſt's interceſſion, the Son, and the Holy Ghoſt are alſo appeaſed with him and in him. I deny not but Chriſt's interceſſion is made to the whole Trinity, but yet immediately, and directly to the firſt perſon, and in him to the reſt —— *But if ſo, then in ſome ſenſe* (ſay our adverſaries) *Chriſt makes interceſſion to himſelf, which cannot be; becauſe in every interceſſion there muſt of neceſſity be three parties?* this point hath ſore puzled the Church of *Rome*, that for the ſolving of it, they knew no other way but to avouch Chriſt to be our interceſſor only as man, and not as God, which is moſt untrue; for as both natures did concur in the work of ſatisfaction, ſo likewiſe they do both concur in the work of interceſſion: and 'tis an antient and approved rule, that *names of office, which are given to Chriſt, ſuch as Mediator, Interceſſor,* &c. *agree unto him according to both natures*; *Apellationes officii competunt Chriſto ſecundum utramque naturam.* and can the act of Chriſt's interceſſion be the act of Chriſt's manhood alone? what to hear, and offer up prayers? to receive and preſent the prayers and praiſes, and other ſpiritual ſacrifices of all believers in the World? to negotiate for them all at one and the ſame time, according to the variety and multiplicity of their ſeveral occaſions? ſurely this is and muſt be the work of an infinite, and not of a finite agent; this cannot be effected without the concurrence of the divine nature with the humane; but what needs any farther anſwer to this objection? ſuppoſe Chriſt intercede to himſelf as God; that is not immediately, and directly to the ſame perſon God the Son, though to the ſame God eſſentially; indeed Chriſt θεανθρόπος God man, in reſpect of his natures agreeth with both; being not only God, nor only man; but God man man-God, bleſſed for ever; but in reſpect of his perſon, being the ſecond perſon in the Trinity he is diſtinct from both. 1. From the perſonality of man, for he hath only the perſonality of God and not of man. 2. From the firſt perſon of the God-head, who is God the Father, *for there are three that bear record in Heaven, the Father* 1 Joh. 5. 7. *the Word, and the holy Ghoſt; and theſe three are one,* (i. e.) *three perſons, and but one God.*

Sect. 4. *For whom this Interceſſion is made.*

4. FOR whom is this interceſſion made? I anſwer, 1. Negatively, not for the World, *I pray not for the World*, ſaith Chriſt; John 17. 9. whiles Chriſt was on Earth he would not ſo much as ſpend his breath, or open his lips for the World; he knew God would not hear him for them; in like manner Chriſt prays now in Heaven. *Not for the World*, he never had a thought to redeem them, or to ſave their ſouls, and therefore they have no ſhare in his interceſſions; I know the objection, that Chriſt upon the Croſs prayed for the bloody Jews, *Father* Luke 23. 34. *forgive them, for they know not what they do*; but that might be of private duty as man, who in that reſpect ſubmitted himſelf to the Law of God, which requires that we forgive our enemies, and pray for

them that perſecute us, and not of his proper office as *Mediator*; or if it be referred to the proper mediatory interceſſion of Jeſus Chriſt (which I rather think) it will not prove that he prayed for them all univerſally, but only indefinitely, (*i. e.*) only for them that were preſent at his crucyfying, and that in ſimplicity of heart, and not of affected ignorance, crucified Chriſt; and accordingly this prayer was heard, which ſo many of the Jews were converted at *Peter*'s Sermon. *Act.* 2. 41. what needs more? his own words are expreſs, that Chriſt's interceſſions are *not for the World*, or reprobates. So much negatively.

2. Poſitively. Chriſt's interceſſion is general, and particular; for all, and every faithful man; John 17. 9. *I pray for them, I pray not for the world; but for them which thou haſt given me, for they are thine. And the Lord ſaid* Simon, Simon, *behold Satan hath deſired to have you, that he may ſift you as wheat; but I have prayed for thee, that thy faith fail not.* Luk. 22. 31, 32. As the High Prieſt went into the Sanctuary with the names of the twelve tribes upon his Breaſt, ſo Chriſt entered into the holieſt of all, with the names of all believers upon his heart, and ſtill he carries them upon his Breaſt, and preſents his will and deſire unto his Father for them; nor doth he only intercede in general, but *Simon, Simon*, mark that; what ever thy name is, *John, Peter, Thomas, Mary, Martha*, if thou art a believer, Chriſt prays for thee, it is our common practiſe to deſire the prayers one of another, but O who would not have a ſhare in the prayers of Jeſus Chriſt? why certainly if thou believeſt in Chriſt, Chriſt prays for thee; *I have prayed, and I will pray for thee*, ſaith Chriſt, *that thy faith fail not.*

Sect. 5. *What agreement there is betwixt Chriſt's interceſſions and the interceſſions of the High Prieſts of Old.*

5. WHat agreement is there betwixt the interceſſions of Chriſt, and the interceſſions of the High Prieſts of Old? Among the Jews in the times of the old Teſtament, they had an high-Prieſt, who was in all things to ſtand betwixt God and them. Now as the Jews had their High-Prieſt to intercede for them, ſo the Lord Jeſus was to be the High-Prieſt of our Chriſtian profeſſion, and to intercede for us; it will therefore give ſome light to this doctrine of interceſſion, if we will but compare theſe two: and firſt conſider what agreement betwixt Chriſt and the High-Prieſts of Old; betwixt Chriſt's interceſſion, and the High Prieſts interceſſions?

1. Chriſt and the High-Prieſts of Old agreed in name; not only they, but Chriſt himſelf is called an High-Prieſt; Heb. 8. 1. Heb. 3. 1. Heb. 5. 6. *We have ſuch an High Prieſt, who is ſet down at the right hand of the Majeſty on high —— Conſider the Apoſtle and high Prieſt of our profeſſion, Jeſus Chriſt ——— Thou art a Prieſt for ever after the order of Melchizedech.* The Old Prieſt-hood of *Aaron* was tranſlated into the Prieſt-hood of Jeſus Chriſt; ſo that he was a Prieſt as well as they.

2. They agreed in office; that conſiſted of two parts, oblation and preſentation; Firſt, They offered a ſacrifice: And ſecondly, They preſented it in the holy of holies, with prayer and interceſſion unto God; the one was done without the other within the holy of holies; and in anſwer thereunto there are two diſtinct parts of Chriſt's Prieſt-hood: 1. The offering of himſelf a ſacrifice upon the Croſs: 2. The carrying of himſelf and of his blood into the holy of holies, or in the heaven of heavens; where he appears and prays in the force of that blood; and this was ſo neceſſary a part of his Prieſt-hood, that without this he had not been a complete Prieſt, *for if he were on earth, he ſhould not be a Prieſt*; Heb. 8. 4. that is, if he ſhould have made his abode upon the earth, he ſhould not have been a complete or perfect Prieſt, ſeeing this part of it (which we call the preſentation, or interceſſion) lay ſtill upon him to be acted in heaven. And indeed this part of his Prieſt-hood is of the two the more eminent; yea the top and height of his Prieſt-hood; and therefore it is held forth to us in the Types of both thoſe two orders of Prieſt-hood that were before him, and Figures of him, both that of *Aaron* and *Melchiſedech.* 1. This was Typified in that Levitical Prieſt-hood of *Aaron* and his fellows the higheſt ſervice of that Office was the going into the holy of holies, and making an attonement there; yea, this was the height of the high Prieſt's honour, that he did this alone, and it conſtituted the difference betwixt him as he was high Prieſt, and other Prieſts; for they killed and offered the Sacrifices without as well as he, but only the high Prieſt was to approach the holy of holies with blood, and that but once a year. 2. This was Typified by *Melchizedech*'s Prieſt-hood, which the Apoſtle argues to have been much more excellent than that of *Aaron*'s, in as much as *Levi*, *Aaron*'s Father, payed Tythes to this *Melchizedeck* in *Abraham*'s loyns; now *Melchizedech* was his Type, not ſo much in reſpect of his Oblation, or offering Sacrifice as in reſpect of his continual preſentation and interceſſion in heaven; and therefore the ſame clauſe, *for ever*, ſtill comes in when *Melchizedech* is named, *thou art a Prieſt for ever after the order of* Melchizedech. Here then is Heb. 5. 6. --7. 17. the agreement betwixt Chriſt and the high-Prieſts of old; in reſpect of name, both were Prieſts; and in reſpect of Office, both had their oblations, and preſentations, or interceſſions with God in Glory.

3. In the point of Interceſſion they agreed in theſe particulars.——

1. The high-Prieſt of the old, uſually once a year, went into the moſt Holy place within the vail; and ſo is Chriſt our great high-Prieſt paſſed into the Heavens within the Vail, even into the holy of holies. *Chriſt by his own blood entered in once into the holy place —— Not into the holy places made with hands, which are the Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us.* Heb. 9. 12. 24.

2. The high-Prieſts of old had a plate of pure Gold upon their Fore-heads, which was *to bear the iniquity of the holy things, that they might be accepted before the Lord*; Exod. 28. 38. and ſo doth Chriſt bear the iniquity of our holy things. Spiritual Chriſtians! here is your comfort, you are not able to perform any duty to God, but there is a great deal of ſin in the ſame, you cannot hear, nor pray, nor confer, nor meditate without much ſin; but Chriſt bears all theſe ſins even the iniquity of your holy things, and he preſents your perſons, and prayers without the leaſt ſpot to his Father; he is *the Angel of the Covenant that ſtands* Rev. 8. 3. *at the Altar, having a golden Cenſer with much incenſe; to offer it with the prayers of his Saints*, and ſo they are acceptable before the Lord.

3. The *Jewiſh* high-Prieſts, *bore the names of the Children of Iſrael on a breaſt-plate of judgment upon their hearts* Exod. 28. 29. *for a memorial before the Lord continual*; and ſo doth Chriſt our great high-Prieſt bear the names of his people upon his heart before the Lord continually. But how is Chriſt ſaid to bear the names of the Saints upon his heart? I anſwer——

1. Continually, in preſenting of them to his Father as they are in him: how is that? why, he repreſents them without ſpot, as righteons in his own righteouſneſs; *Chriſt loved the Church, that he might* Epheſ. 5. 27. *preſent it* to his Father, and in him *to himſelf, a glorious*

glorious Church, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh.

2. In this continual remembring of them; *the righteous ſhall be had in continual remembrance*; this is the ſouls comfort in a time of deſertion, or in an evil day; if any cry out as ſometimes *David* did, *how long wilt thou forget me Lord? for ever? how long wilt thou hide thy face from me?* Let ſuch a one remember that Chriſt's redeemed ones are upon his heart, and he cannot forget them: But *Zion ſaid, the Lord hath forſaken me, and my Lord hath forgotten me*; Oh no! *can a woman forget her ſuckling Child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet I will not forget thee, behold I have graven the upon thee palms of my hands, thy walls are continually before me*; the Sons of *Zion* are upon Chriſt's heart, and hands, and they are ever in his ſight.

Pſal.112. 6.
Pſal.13. 1.
Iſa.40. 14. 15. 16.

3. In his perpetual loving of them; they are near and dear unto him, he hath ſet them as a Seal upon his heart; ſo was the prayer of the Spouſe, *ſet me as a Seal upon thine heart, as a Seal upon thine arm*; and then it follows, *for love is as ſtrong as death*. Chriſt hath an entire love to his Saints; he dyed for them, and now he intercedes for them; he keeps them cloſe to his heart, and there is none ſhall pluck them out of his hands *for whom he loves, he loves unto the end*. Thus far of the agreement betwixt Chriſt's interceſſions, and the interceſſions of the high Prieſts of old.

Cant 8. 6.
Joh.13. 1.

Sect. 6. *What the difference is betwixt Chriſt's interceſſions, and the interceſſions of the high Prieſts of old.*

6. WHat the difference is betwixt Chriſt's interceſſions, and the interceſſions of the high Prieſts of old? There is no queſtion, but howſoever they might agree in ſome reſpects, yet Chriſt officiates in a more tranſcendent and eminent way than ever high Prieſt did before him; now the difference betwixt Chriſt and them, and betwixt Chriſt's interceſſions and their Interceſſions, may appear in theſe particulars.——

1. They were called *high Prieſts*, but Chriſt is called *the great high Prieſt*; ſuch a Title was never given to any but Chriſt; whence the Apoſtle argues for the ſtedfaſtneſs of our profeſſion: *ſeeing then that we have a great high Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.*

Heb.4.14.

2. The high-Prieſts then were *Aaron* and his Sons, but Chriſt our great high-Prieſt is the Son of God; for ſo he is ſtyled in the ſame verſe, the great high-Prieſt that is paſſed into the heavens, *Jeſus the Son of God*.

Heb. 4.14.

3. The high Prieſts then were but for a time, but Chriſt is a *Prieſt for ever after the order of* Melchizedech. *Melchizedech* (ſaith the Apoſtle) *was without Father, without Mother, without deſcent, having neither beginniug of days nor end of life.* That is, as far as it is known; and ſo is Chriſt without a Father on earth, and without a Mother in heaven; without beginning, and without end; he abides a Prieſt perpetually, even to the end of the World; yea, and the vertue of his Prieſthood, is infinitely beyond all time, even for ever and ever.

Heb.5. 6.
Heb. 7.3.

4. The high Prieſts then entred only into that place that was Typically holy, but Chriſt is entred into that place which is properly holy; he is entred into the Heavens or (if you will as into the holy of holies, ſo into the heaven of heavens.

5. The high Prieſts then did not always intercede for the people; only once a year the high Prieſt entred into the holy of holies; and after he had ſprinkled the mercy-ſeat with blood, and cauſed a cloud to riſe upon the mercy-ſeat with his Prayers and Incenſe, then he went out of the holy of holies, and laid aſide his Garments again; but our great high Prieſt is aſcended into the holy of holies, never to put off his princely-prieſtly garments: nor does he only once a year ſprinkle the mercy-ſeat with his ſacrifice, but every day, he lives for ever to intercede; Oh what comfort is this to a poor dejected Soul! if he once undertakes thy cauſe, and get thee into his prayers, he will never leave thee out night nor day; he intercedeth ever, till he ſhall accompliſh and finiſh thy Salvation; the ſmoak of his incenſe aſcends for ever without intermiſſion.

6. The high-Prieſts then interceded not for ſins of greater inſtances; if a man ſinned ignorantly, there was indeed a Sacrifice, and Interceſſion for him; but *if a man ſinned preſumptuouſly he was to be cut off from among his people*; no Sacrifice, no Interceſſion by the High Prieſt then; but we have ſuch an high-Prieſt as makes Interceſſion for all ſins; every ſin though it boyl up to blaſphemy (ſo it be not againſt the holy Ghoſt) ſhall by the vertue of Chriſt's interceſſion be forgiven. *In that day there ſhall be a fountain opened to the houſe of David, and to the Inhabitants of Jeruſalem for ſin and for uncleanneſs*, (*i. e.*) for ſins of all ſorts. *Verily I ſay unto you, all ſins ſhall be forgiven unto the Sons of Men*, (*i. e.*) Scarlet ſins, or Crimſon ſins; ſins of the deepeſt dye ſhall by Chriſt's interceſſion be done away; the voice of his blood ſpeaks better things than the Blood of *Abel*; it intercedes for the abolition of bloody ſins.

Numb. 15. 30.
Zach. 13. 1.
Mark. 3. 28.

7. The high Prieſts then interceded not without all theſe materials, *viz.* A Temple, an Altar, a Sacrifice of a young Bullock for a ſin-offering, and a Ram for a burnt offering: a Cenſer full of burning coals of fire taken off the Altar, a putting the incenſe upon the fire, that the cloud of the incenſe might cover the mercy-ſeat, a ſprinkling the mercy-ſeat with the blood of the Bullock and of the Goat with their finger, ſeven times; ſuch materials they had, and ſuch actions they did, which were all diſtinct as from themſelves; but Jeſus Chriſt in his interceſſions now needs none of theſe materials; but rather he himſelf and his own merits are inſtead of all. As, 1. He is the Temple, either in regard of the Deity, the gold of the temple being ſanctified by the Temple, or in regard of his humane body, *deſtroy this Temple* (ſaith Chriſt) *and I will build it again in three dayes*; it was deſtroyed, and God found it an acceptable Sacrifice, and ſmelt in it a ſweet ſavor as in a Temple. 2. He is the Altar according to his Deity, for as the Altar ſanctifies the gift, ſo doth the God-head ſanctifie the man-hood; The Altar muſt needs be of greater dignity than the oblation, and therefore this Altar betokens the Divinity of Jeſus Chriſt. 3. He is the Sacrifice moſt properly according to the Manhood, for although by communication of properties the blood of the Sacrifice is called the *blood of God*, yet properly the humane Soul and fleſh of Chriſt was the Holocauſt, or whole burnt-offering roaſted in the fire of his Father's wrath.

Levit. 16.
Acts 20. 28.

4. His merits are the cloud of increaſe, for ſo the Angel; Chriſt is ſaid *to have a golden Cenſer, and much Incenſe, that he ſhould offer it with the prayers of all Saints upon the golden Altar which was before the Throne; and the ſmoake of the Incenſe which came with the Prayers of the Saints aſcended up before God out of the Angel's hand*: the merits of Chriſt are ſo mingled with the prayers of his Saints, that they perfume their Prayers, and ſo they find acceptance with God his Father. We ſee now the difference betwixt Chriſt's interceſſions, and the Interceſſions of the high Prieſts of old.

Rev. 8. 3. 4.

Sect. 7. *What the Properties of this Interceſſion of Chriſt are*

7. WHat are the properties of this Interceſſion of Jeſus Chriſt? I anſwer.——1. It is heavenly and glorious; and that appears in theſe particulars.

1. Chriſt doth not fall upon his knees before his Father as in the days of his humiliation; for that is not agreeable to that glory he hath received; he only preſents his pleaſure to his Father, that he may thereto put his Seal and Conſent. 2. Chriſt doth not pray out of private charity as the Saints pray one for another in this life, but out of publick 1 Tim. 2. 5. Office of mediation, *there is one God, and one Mediator between God and man, the man Chriſt Jeſus.* 3. Chriſt prayes not out of humility, which is the propoſing of requeſts for things unmerited, but out of authority, which is the deſiring of a thing, ſo as withall he hath a right of beſtowing it, as well as deſiring it. 4. Chriſt prays not meerly as an advocate, but as a propitiation too; Chriſt's Spirit is an advocate, but only Chriſt is advocate and propitiation; Chriſt's Spirit is our advocate on earth, but only Chriſt in his Perſon applyeth his merits in Heaven, and farthers the cauſe of our ſalvation with his Father in Heaven. In every of theſe reſpects we may ſee Chriſt's interceſſions is heavenly and glorious.

2. Is is ever effectual and prevailing: as he hath a power to intercede for us, ſo he hath a power to confer that upon us for which he intercedes. *I will* Joh 14. 16. *pray the Father and he ſhall give you another Comforter.* Joh. 16. 7. *If I go not away, the comforter will not come unto you, but if I depart I will ſend him unto you.* If Chriſt prayed on earth he was ever heard, but if Chriſt prayed in heaven, we may be ſure the Father ever heareth and anſwereth there; when Chriſt as man prayed for himſelf, he was heard in that which he feareth, but now Chriſt as Mediator praying for us, he is ever hear in the very particular which he deſireth. We ſinful men many a time *ask and receive not, becauſe we ask amiſs, that we may conſume* James 4. 3. *it upon our Luſts*; but Jeſus Chriſt never asks amiſs, nor to wrong ends, and therefore God the Father who called him to this Office of being (as it were) the great *Maſter of Requeſts in behalf of his Church*, he promiſeth to hear him in all his requeſts. *Father I thank thee that thou haſt heard me, and I know thou* John. 11. 41, 42. *heareſt me alwayes*, ſaith Chriſt.

3. It is of all other the tranſactions of Chriſt, till the very end of the World, the moſt perfective and conſummate: indeed ſo perfective, that without it all the other parts of Chriſt's Mediatorſhip would have been to little purpoſe. As the Sacrifices under the Law had not been of ſuch force and efficacy, had not the high Prieſt entred into the holy place to appear there, and to preſent the blood there unto the Lord; ſo all that ever Chriſt did or ſuffered upon earth, it had been ineffectual unto us, had he not Heb. 9. 24. entred into heaven, *to appear there in the preſence of God for us.* Surely this Interceſſion is that which puts life into the death of Chriſt; this interceſſion is that which ſtrikes the laſt ſtroke during this World, in the carrying on of our ſouls Salvation, and makes Goodwin. Chriſt ſet forth, Rom. 8. 34. all ſure. It is a witty obſervation that one makes of theſe ſeveral ſteps of Chriſts actings for us; as firſt there was an all-ſufficiency in his death, *who ſhall condemn? it is Chriſt that dyed.* 2. *A rather* in his Reſurrection; *yea rather*, that is riſen again. 3. *A much rather* in his life and ſeſſion at God's *right hand, for if when we were enemies we were reconciled to God by the death of Chriſt, much rather being reconciled we* Rom. 5. 10 *ſhall be ſaved by his life.* 4. The Apoſtle riſeth yet higher to *a ſaving to the utmoſt*, and puts that upon Heb. 7. 25. his interceſſion; *wherefore he is able to ſave us to the utmoſt, ſeeing he ever liveth to make interceſſion for us.* If in the former were any thing wanting, this interceſſion of Chriſt ſupplies all; it is the *Coronis*, which makes all effectual; it ſaves to the uttermoſt, for it ſelf is the uttermoſt and higheſt ſtep; on earth begins the execution of his office, in Heaven he ends it; in his life and death Chriſt was the meritorious cauſe, but by his interceſſion Chriſt is the applying cauſe of our ſouls ſalvation. In this very interceſſion of Chriſt is the conſummation and perfection of the Prieſt-hood of Chriſt. O then how requiſite and neceſſary muſt this needs be?

4. It is gracious, and full of bowels; Chriſt his interceſſion, and indeed Chriſt's Prieſtly office is erected, and ſet up on purpoſe, for the relief of poor diſtreſſed ſinners. There is no mixture of terror in this bleſſed office of Jeſus Chriſt, and this doth diſtinguiſh it from his other offices. Chriſt by his Kingly office rules over the Churches, and over the World; but all obtain not mercy whom he thus rules over; Chriſt by his prophetical office comes to his own, but many of his own received him not; but now wherever the prieſtly office of Jeſus Chriſt is ſet forth upon a Soul, that ſoul ſhall certainly be ſaved for ever. O this prieſtly office of *Chriſt* is an office of meer love and tender compaſſion: *Chriſt* (ſaith the Apoſtle) *is ſuch an high Prieſt as cannot be but touched with the feeling of our infirmities.* Heb. 4. 15. Oh he is *a merciful, and a faithful high-Prieſt in things* Heb. 2. 17. *pertaining to God, to make reconcilation for the ſins of the People.* He is merciful and exceeding compaſſionate; *in all our afflictions he is afflicted*;——*and in his love,* Iſa. 63. 9. *and in his pity he Redeemed us*; and in his love and pity he intercedes for us.

Sect. 8. *Wherein the interceſſion of Chriſt conſiſts.*

8. WHerein more eſpecially doth the Interceſſions of Jeſus Chriſt conſiſt? ſome ſuppoſe that Chriſt's very being in heaven, and putting God in mind of his active and paſſive obedience by his very preſence, is all that interceſſion that the Scripture ſpeaks of But I rather anſwer in theſe particulars, As——

1. Chriſt's interceſſion conſiſts in the preſenting of his Perſon for us: he himſelf went up to heaven, and preſented himſelf; the Apoſtle calls this, *an appearing for us*: *Chriſt is not entered into the holy place made with hands, but into heaven, now to appear in the* Heb. 9. 24. *preſence of* GOD *for us.* I believe there is an Emphaſis in the Word *appearing for us.* But how appears he for us? I anſwer. 1. In a publick manner; whatſoever he did in this kind, he did it openly and publickly; he appears for us in the preſence of God the Father; he appears for us in the preſence of his Saints and Angels, Heaven's eyes are all upon him in his appearing for us. 2. He appears for us as a Mediator, he ſtands in the middle betwixt God and us; hence it is, that he is God-man, that he might be a Mediator betwixt God and man. 3. He appears for us as a Sponſor, and a pledge; ſurely it is a comfort for a man to have a friend at Court, at the Prince's Elbow, that may own him, and appear for him; but if this friend be both a Mediator and Surety, a Mediator to requeſt for him, and a Surety, to engage for him, Oh what comfort is this! thus Chriſt appeared in every reſpect, he is a Mediator to requeſt for us; and he is a Surety to engage for us: as *Paul*, was for *Oneſimus* a mediator, *I beſeech thee for my Son,* Oneſimus; Phil. 9. 10. and a Sponſor, *if he hath wronged thee; or owe thee* ver. 18. 19. *ought, put that on my account, I will repay it.* So is Jeſus Chriſt for his Saints he is *the Mediator of a better* Heb. 8. 6. *Covenant*, Heb. 8. 6. and he *is a Surety of a better* Heb. 7. 22. *Teſtament*, Heb. 7. 22. 4 He appears as a Solicitor, to preſent and promote the deſires and requeſts of his Saints, in ſuch a way as that they may find acceptance with his Father. He is not idle now he is in Heaven; but as on earth he ever

went about doing good; ſo now in glory he is ever about his work of doing good; he ſpends all his time in Heaven in promoting the good of his people; as from the beginning it was his care, ſo to the Worlds end it will be his care to ſollicite his Father in the behalf of his poor Saints: he tells God, *thus and thus it is with his poor Members, they are in want, in trouble, in diſtreſs, in affliction, in reproach*; and then he preſents their ſighs, ſobs, prayers, tears, and groans; and that in ſuch a way, as that they may become acceptable to his Father.——— 5. He ap- 1 Joh. 2.1. pears as an Advocate: *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* An Advocate is more than a Sollicitor; an Advocate is one that is of Council with another, and pleadeth his Caſe in open Court; and ſuch an Advocate is Jeſus Chriſt unto his People. 1. He is of Councel with them; that is one of the Titles given him by Iſa. 9. 6. the Prophet *Iſaiah*, *Wonderful Councellour*; He counſels them by his Word and Spirit. 2. He pleads for them, and this he doth in the high Court of Heaven, at the Bar of God's own Juſtice; there he pleads their Caſe, and anſwereth all the Accuſations that are brought in by Satan or their own Conſciences. But of this anon.—— 6. He appears as a publick Agent, or Leiger-Ambaſſador. What that is, ſome tell us in theſe particulars: 1. His work is to conti- Eph. 2.14. nue peace; and ſurely this is Chriſt's work, *he is our peace* (ſaith the Apoſtle) that is, the Author of our peace; he purchaſed our peace, and he maintains our peace with God; to this purpoſe he ſits at God's right hand to intercede for us, and to maintain the Rom. 5. 1. Peace and Union betwixt God and us; *therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt.* 2. His work is to maintain intercourſe and correſpondency; and ſurely this is Chriſt's work alſo, *By him we have an acceſs unto the Father.*-- Eph. 2.18. 3. 12. *In him we have boldneſs, and acceſs with confidence, by the Faith of him.* The word [*acceſs*] doth not only ſignifie coming to God in Prayer, but all that Reſort and Communion which we have with God, as united by Faith to Jeſus Chriſt; according to that, 1 Pet. 3. 18. *Chriſt had once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God.* This benefit have all Believers in and by Chriſt; they come to God by him, they have free Commerce and Intercourſe in Heaven.——— 3. His work is to reconcile and take up emergent differences, and this is Chriſt's Iſa. 53.12. work alſo: *He maketh Interceſſion for the Tranſgreſſors*; he takes up the differences that our Tranſgreſſions make betwixt God and us.——— 4. His work is to procure the welfare of the People or State where he negotiates; and this is no leſs Chriſt's work, for he ſeeks the welfare of his People, he ſits at God's right hand to intercede for them, and commending their eſtate and condition to his Father, he makes it his requeſt to his Father that his Members may have *a* Phil. 1. 19. *continual ſupply of the Spirit of Jeſus Chriſt*, that they may be ſtrengthened in Temptations, confirmed in Tribulations, delivered from every evil work, enabled to every good duty, and finally preſerved unto his heavenly Kingdom.

2. Chriſt's Interceſſions conſiſts in the preſenting of his Wounds, Death, and Blood, as a publick ſatisfaction for the debt of ſin, and as a publick price for the purchaſe of our Glory.

There is a queſtion among the Schools, Whether Chriſt hath not taken his Wounds, or the ſigns, ſcars, and prints of his Wounds, into Heaven with him? And whether Chriſt his repreſenting thoſe Wounds, ſcars, and prints unto his Father, doth not hereby intercede for us? Some I am ſure are for the Affirmative. *Aquin in Joh. c. 2.* *Aquinas* diſtinguiſheth of Chriſt's Interceſſion as being three-fold; *the firſt before his Paſſion by devout Prayer, and the ſecond at his Paſſion by effuſion of his Blood, and the third after his Aſcenſion by the repreſentation of his Wounds and Scars.* Howſoever this hold, (for I dare not be too confident without Scripture-ground) yet this I dare ſay, that Chriſt doth not only preſent himſelf, but the Sacrifice of himſelf, and the infinite Merit of his Sacrifice. When he went to Heaven, he carried with him abſolutely the Power, Merit, the Vertue of his Wounds, and Death, and Blood, into the preſence of God the Father for us; and with his Blood he ſprinkled the Mercy-ſeat (as it were) ſeven times. We read in the Law, that *when the high Prieſt went within the Veil, he took the* Levit. 16. 14. *Blood of the Bullock, and ſprinkled it with his finger upon the Mercy ſeat Eaſtward; and before the Mercy ſeat he ſprinkled the Blood with his finger ſeven times.* Not only was the Prieſt to kill the Bullock without the holy of holies, but he was to enter with the blood into the holy of holies, and to ſprinkle the Mercy-ſeat therein with it. Surely theſe were *patterns of things to be done in the Heavens*: Chriſt that was ſlain and crucified *without the gate*, carried his own Blood into the holy of holies, or into the Heaven of Heavens; for *by his own Blood he entered in once into the holy place,* Heb. 9.12. *having obtained eternal Redemption for us*: And thither come, he ſprinkles it (as it were) upon the Mercy-ſeat (*i. e.*) he applies it, and obtains Mercy by it; By the Blood of Chriſt, God's Mercy and Juſtice are reconciled in themſelves, and reconciled unto us. Chriſt ſprinkles his Blood on the Mercy-ſeat *ſeven times.* Seven is a Note of Perfection; where Chriſt's Blood is ſprinkled on a Soul, that Soul is ſure to be waſhed from all filth, and at laſt to be perfected and ſaved to the very utmoſt. Chriſt's Blood was ſhed upon the Earth, but Chriſt's Blood is ſprinkled now he is in Heaven. What, is any Soul ſprinkled with the Blood of Chriſt? ſurely this ſprinkling comes from Heaven. So the Apoſtle: *But ye are come to* Heb. 12. 22, 24. *Mount Zion, and unto the City of the living God, the heavenly Jeruſalem;——— and to Jeſus the Mediator of the new Covenant.* And then it follows: *To the Blood of ſprinkling, that ſpeaketh better things than that of* Abel. It is upon Mount *Zion* where this ſprinkling is: there is Jeſus at God's right hand; there he ſtands (as it were) upon the Mount, and there he ſprinkles his Blood round about him; Heaven is all beſprinkled as the *Mercy ſeat* in the holy of holies was; the Levit. 16. 14, 19. Earth is all beſprinkled as the *Altar* out of the holy of holies was. Heaven and Earth are all beſprinkled with the Blood of Jeſus, ſo that the Saints and People of God are no where, but their Doors, and their Poſts, and their Houſes (I mean, their Bodies and Souls) are all beſprinkled with the Blood of the Lamb ſlain from the beginning of the World. Why, this is that *Blood of ſprinkling that ſpeaks better things than that of* Abel. Mark that: Chriſt's Blood hath a Tongue; it ſpeaks, it cries, it prays, it intercedes; there's ſome agreement and ſome difference betwixt Chriſt's Blood and *Abel*'s Blood.

1. The agreement is in theſe things: *Abel*'s Blood Gen. 4.10. was abundantly ſhed, for ſo it is ſaid, *the voice of Bloods*; and Chriſt's Blood was let out, with thorns and ſcourges, nails and ſpears, it was abundantly ſhed. Again, *Abel*'s Blood cried out, yea, it made a loud cry, ſo that it was heard from Earth to Heaven: *The voice of thy Brother's Blood crieth unto me from* Gen. 4.10. *the ground*: And Chriſt's Blood crieth out, it makes a loud cry, it fills Heaven and Earth with the noiſe; yea, the Lord's ears are ſo filled with it, that it drowns all other ſouls, and rings continually in his ears.

2. The difference is in theſe things: *Abel*'s Blood cried for Vengeance againſt *Cain*, but Chriſt's Blood ſpeaks for Mercy on all Believers; *Abel*'s

blood was ſhed becauſe he ſacrificed, and he and his ſacrifice accepted: but Chriſt's blood was ſhed that he might be ſacrificed, and that we through his Sacrifice might be accepted: *Abel's* blood cryed thus, *ſee Lord, and revenge*; bnt Chriſt's blood cryed thus, *Father forgive them for they know not what they do*; and at this very inſtant Chriſt's blood crys for remiſſion; and here's our comfort; if God heard the ſervant, he will much rather hear the Son; if he heard the ſervant for ſpilling, he will much more hear the Son for ſaving; yet that I may ſpeak properly, and not in figures, I will not ſay that the very blood which Chriſt ſhed on the Croſs, is now in Heaven, nor that it ſpeaks in Heaven; theſe Cryings are meerly metaphorical; yet this I maintain as real and proper, that the power, merit, and vertue of Chriſt's blood is preſented by our Saviour, to his Father both as a publick ſatisfaction for our ſin, and as a publick price for the purchaſe of our glory.

3. Chriſt's Interceſſion conſiſts in the preſenting of his will, his requeſt, his interpellation for us; grounded upon the vigor and vertue of his glorious merits. John 17. 24. *Father I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me.* This was a piece of Chriſt's prayer while yet he was on Earth; and ſome ſay it is a ſummary of Chriſt's Interceſſion which now he makes for us in his glory; he prayed on earth as he meant to pray for us when he came to heaven; he hints at this in the beginning of his Prayer, for he ſpeaks as if all his work had been done on earth, and as if then he were even beginning his work in heaven; *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do;* John 17. 4. 5. *and now O Father glorifie thou me with thy own ſelf, with the glory which I had with thee before the World was.*

I know it is a queſtion, whether Chriſt now in heaven do indeed, and truth and in right propriety of ſpeech pray for us? ſome able Divines are for the Negative, others for the Affirmative. For my part (leaving a liberty to thoſe otherwiſe minded according to their light) I am of opinion, that Chriſt doth not only intercede by an interpretative Prayer, as in the preſenting of himſelf, and his merits to his Father; but alſo by an expreſs prayer, or by an expreſs and open repreſentation of his will: and to this opinion methinks theſe Texts agree. *I will pray the Father, and he ſhall give you another* John. 14. 16. *Comforter, and at that day ye ſhall ask in my Name, and* John 16. 26, 27. *I ſay unto you, that I will pray the Father for you*; when he ſaith *I ſay not, that I will pray for you*, it is the higheſt intimation that he would pray for them; as it is our phraſe, *I do not ſay that I will do this or that for you, no not I*; when indeed we will moſt ſurely do it, and do it to purpoſe. *Auſtin* confirms this, *orat* Aug. Præfat. in Pſalm. 85. *pro nobis, orat in nobis, & oratur a nobis,* &c. *He prays for us, he prays in us, and he is prayed to by us: he prays for us as he is our Prieſt, and he prays in us as he is our Head, And he is prayed to by us as he is our God.* *Ambroſe* tells us, *That Chriſt ſo now prays for us, as ſometimes he prayed for* Peter, *that his faith ſhould not fail.* Methinks I imagine as if I heard Chriſt praying in Heaven in this language, Amb. ſuper ad Roman. 8. *O my Father, I pray not for the World, I will not open my Lips for any one Son of perdition; but I imploy all my blood, and all my prayers, and all my intereſts with thee for my dear, beloved, precious Saints; it is true, thou haſt given me a perſonal glory which I had with thee before the World was, and yet there is another glory I beg for, and that is the glory of my Saints: O that they may be ſaved!* John. 17. *why I am glorified in them, they are my joy, and therefore* 10, 13. 24. *I muſt have them with me where I am; thou haſt ſet my heart upon them, and thou thy ſelf haſt loved them as thou haſt loved me; and thou haſt ordained them to be one in us even as we are one, and therefore I cannot live long aſunder from them; I have thy company, but I muſt have theirs too: I will that they be with me where I am; If I have any glory, they muſt have part of it; this is my prayer, that they may behold my glory which thou haſt given me.* Why, thus Chriſt prayed while he was on Earth, and if this ſame prayer be the ſummary of Chriſt's interceſſion or interpellation now he is in Heaven, we may imagine him praying thus; it were too nice to queſtion, whether Chriſt's prayer in Heaven be vocal or mental? certainly Chriſt preſents his gracious will to his Father in Heaven ſome way or other, and I make no queſtion but he fervently and immoveably deſires, that for the perpetual vertue of his ſacrifice, all his members may be accepted of God, and crowned with glory; nor only is there a cry of his blood in Heaven, but Chriſt by his prayer ſeconds that cry of his blood; an argument is handed to us by Maſter *Goodwin* thus: *As it was* Goodwin, Chriſt ſet forth. *with* Abel's, *ſo it is with Chriſt*; Abel'*s bloood went up to heaven, and* Abel'*s ſoul went up to Heaven, and by this means the cry of* Abel'*s dead blood, was ſeconded by the cry of* Abel'*s living ſoul; his cauſe cryed and his ſoul cryed, as it is ſaid of the Martyrs, that the ſouls of them that were ſlain for the Teſtimony which they held, cryed with a loud voice, ſaying, how long, Lord, Holy and True, doſt thou not judge and avenge our blood that dwell on the earth? even ſo it is with Chriſt, his blood went up to Heaven, and his ſoul went up to Heaven, yea his body, ſoul, and all* Rev. 6. 9. 10. *his whole perſon went up to Heaven; and by this means his cauſe cryes, and he himſelf ſeconds the cry of his Cauſe: Jeſus Chriſt in his own perſon ever loveth to make interceſſion for us; he ever loveth as the great Maſter of requeſts to preſent his deſires that thoſe for whom he dyed may be ſaved.*

4. Chriſt's interceſſion conſiſts in the preſenting of our perſons in his own perſon to his Father, ſo that now God cannot look upon the Son, but he muſt behold the Saints in his Son; are they not members of his body, in near relation to himſelf? and are not all his Interceſſions in behalf of them, and only of them? But how are all the Elect carried up into Heaven with Jeſus Chriſt, and there ſet down before his Father in Jeſus Chriſt? I anſwer, not actually, but myſtically; when Chriſt intercedes, he takes our perſons, and carries them in unto God the Father in a moſt unperceiveable way to us; for the way or manner I leave it to others, for my part, I dare not be too inquiſitive in a ſecret not revealed by God; only this we ſay, that Chriſt preſents our perſons to his Father in his own perſon; and this was plainly ſhadowed out by that act or office of the high Prieſt, who went into the holy of holies, Exod. 28. 12. with the *names of all the Tribes of* Iſrael *upon his ſhoulders, and upon his breaſts*; and this the Apoſtle ſpeaks out yet more plainly, Epheſ. 2. 18. 3, 12. *by him we have an acceſs unto the Father, and in him we have boldneſs and acceſs with confidence*: I ſhall a little enlarge on both theſe Texts, Recorded for our inſtruction in the Law, and Goſpel, in the Old and in the New Teſtament. First we Exod. 28. 14. find in the Law, *that* Aaron *was to put two ſtones upon the ſhoulders of the Ephod, for ſtones of memorial unto the children of* Iſrael, *and ſo* Aaron *was to bear the names before the Lord upon his two ſhoulders* Ver. 29. *for a memorial.* And again; *Aaron was to bear the names of the Children of* Iſrael *in the breaſtplate of judgment upon his heart; when he went into the holy place for a memorial before the Lord continually.* Here we find the names of the twelve Tribes of *Iſrael* ingraven

graven in ſtones, which the high Prieſt uſually took with him into the holy place, when he appeared before the Lord; firſt upon his humeral, and then upon his pectoral; in both ſhewing that he entred into that place not only or principally in his own behalf, but in behalf of the Tribes whom he preſented before the Lord, that they might be in continual remembrance with the Lord; a lively type of Chriſt's Interceſſion, who being entred into the Heavens, he there appears in the behalf of his Elect, and he preſents their perſons to his Father, bearing them (as it were) upon his Shoulders, and upon his heart; why thus Chriſt takes our perſons into Heaven, and repreſents them in his own Perſon to his Father. Epheſ. 2. 18. 3. 12. Secondly, we find in the Goſpel a gracious promiſe, that *by Chriſt we have acceſs unto the Father*, and *in Chriſt we have acceſs with confidence.* Where the word *acceſs*, προσαγωγὴ ſignifies properly a manuduction, or leading by the hand to God; an introduction, or bringing into God; alluding to the cuſtom in Princes Courts, where none may come into the preſence Chamber, unleſs they be led, or brought in by ſome Favourite or Courtier there; thus none may have acceſs into the preſence of God, unleſs they are brought in by this Favourite of Heaven, the Lord Jeſus Chriſt; whoſe very office it is to bring Men unto God; he takes us by the hand, and leads us to the Father. *q. d. Come Souls, come along with me, and I will carry you to the Father.* Look how a Child that hath run away from his Father, is taken by the hand of a friend, or of his elder brother, and ſo brought again into the preſence of his Father? even ſo all we, having run away from God, are by the good hand of Chriſt taken up, and led again into the preſence of the Father; he is that Ladder that *Jacob* ſaw, upon whom we aſcend into the boſom of God, and into heaven; he is that High-Prieſt, that takes our perſons, and bears them on his ſhoulders, and on his heart, ſuſtaining our perſons, and preſenting our conditions unto his Father, and our Father, unto his God, and our God.

5. Chriſt's Interceſſion conſiſts in the preſenting of our duties unto God. Not only doth he take our perſons and leads and carry them into the preſence of God, but together with our perſons he preſents all our ſervices in his own perſon. Now in this Act he doth theſe two things.

1. He obſerves what evil, or what failings is in our duties, and he draws that out, and takes it away, before he preſents them unto God; or as a child that would preſent his Father with a poſie, he goes into the Garden, and gathers flowers and weeds together; but coming to his Mother, ſhe picks out the weeds, and binds up the flowers by themſelves, and ſo it is preſented to the Father: Thus we go to duty, and we gather weeds and flowers together, but Chriſt comes and ſo picks out the Weeds, and ſo preſents nothing but flowers to God the Father; and this is plainly ſet forth by that ceremony, of the high-Prieſt, in taking away the iniquity of their holy things; Exod. 28. 36, 37, 38. *And thou ſhalt make a plate of pure* Gold, *and grave upon it like the ingravings of a Signet, holineſs to the Lord; and thou ſhalt put it on a blew lace, that it may be upon the Mitre, upon the fore front of the Mitre it ſhall be. And it ſhall be on* Aaron's *fore head, that* Aaron *may bear the iniquity of the holy things, which the Children of* Iſrael *ſhall hallow in all their holy gifts, and it ſhall be always upon his forehead, that they may be accepted before the Lord:* This was the manner of the Ceremony, and this was the end of the Ceremony, that *Aaron* might bear, and take away the iniquity of their holy things: What was this but a Type of Jeſus Chriſt? who with his moſt abſolute righteouſneſs covereth all the defects of our good works, which are ſtill ſpotted with ſome defect? Alas! Iſa. 64. 6. *all our righteouſneſs are as filthy rags*, but Chriſt draws out the evil of duty, and failings in duty, before he will preſent them unto God.

2. He obſerves what good there is in any of our duties or performances, and with that he mingles his own prayers and interceſſions, and preſents all as one work interwoven or mingled together unto God the Father. Rev. 8. 3. *And another Angel ſtood at the Altar, having a golden Cenſer, and there was given unto him much incenſe that he ſhould offer it with the prayers of all Saints upon the golden Altar, which was before the Throne; and the ſmoke of the Incenſe which came with the prayers of the Saints aſcended up before God out of the Angel's hand.* I know there is a controverſie, who this Angel ſhould be, that with the incenſe mingles the Prayers of all Saints? ſome conjecture him to be a created Angel, in that the incenſe or odours are ſaid to be given to him, and not to be his own, or to have them of himſelf: others ſay he could be no other but the Angel of the Covenant, for no Angel doth intercede or preſent our prayers but Jeſus Chriſt; as for that which is ſpoken concerning the ſeven Angels peeſenting the Saints prayers, Tobit. 12. 15. *I am* Raphael, *one of the ſeven holy Angels, which preſents the prayers of the Saints.* We ſay it is no canonical Scripture. nor is it authorized by any canonical Scripture; beſides, I cannot think that thee Prieſts were Types of Angels, but only of Chriſt; Again howſoever the Greek Copies ſo read that Text, yet the antient Hebrew Copy ſet forth by *Paulus Fagius*, and *Jerome*, who tranſlated it out of the *Caldee* (as Maſter *Mede* on *Zachar.* 4. 10. avoucheth) reads it thus, *I am* Raphael, *one of the ſeven Angels, which ſtand and miniſter before the glory of the holy One,* And certainly in this Text of *Revel.* 8. 3, 4. There is a figurative deſcription of an heavenly ſervice, correſpondency to that which was performed in the Temple; namely, that the People being without at prayer, the Prieſt offered incenſe within upon the Altar, *Luke* 1. 9, 10. To ſignifie that Believers Prayers have always need to be helped, and ſanctified by Chriſt's interceſſion; and and what though the incenſe was given him? we know that Chriſt himſelf was given of God; John 3. 16. *God ſo loved the world, that he gave his only begotten Son*; and yet this hinders not, but that Jeſus Chriſt gave himſelf, and that he gave himſelf for an incenſe too; for ſo the Apoſtle, Epheſ. 5. 2. *He hath given himſelf for us an offering, and a ſacrifice unto God*; for an incenſe, or for *a ſweet ſmelling ſavour*; in this reſpect the incenſe might be given him, and yet the incenſe was his own; they were only Chriſt's merits, righteouſneſs, ſatisfaction; they are the ſweet odour, by vertue hereof, God accepts of his Saints perſons and prayers; and it is only Chriſt that preſents before God that which he is and hath, he alone being both offering and Prieſt; we can think of no other Prieſt in Goſpel-times, but only Jeſus, *The fore-runner, even Jeſus Chriſt made an high-prieſt for ever after the order of* Melchizedech. It is *Jeſus*, and only *Jeſus* that preſents our prayers, and ſanctifies our prayers, and mingles our prayers with his merits, and ſo makes them penetrate ſweetly before his God.

6. Chriſt's interceſſion conſiſts in the preſenting of our plea, or anſwer in Heaven to all thoſe accuſations that are brought in againſt our ſelves. And this I take to be the meaning of the challenge, Rom. 8. 33. 34. *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies, Who is he that condemneth it? it is Chriſt that dyed, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh*

interceſſion for us. Chriſt intercedes, and who ſhall condemn? Chriſt takes off all accuſations; and who ſhall charge; if the Law, or Sin, or Satan, ſhall dare to accuſe, our Jeſus is ready at God's right hand to Zach 3. 1. anſwer all. There is a viſion in *Zachariah* repreſenting this, *and the Angel ſhewed me* Joſhua *the High-prieſt, ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him.* It was the cuſtom of the accuſer to ſtand at the right hand of the accuſed; Pſal. 109. 6. *Set thou a wicked man over him, and let Satan ſtand at his right hand*; now here's Satan ſtanding at *Joſhuah*'s right hand to accuſe him; but whereof doth he accuſe him? that appears in the Ver. 3. words following, *Joſhua was clothed with filthy garments*, an ordinary ſign of ſin; as a white garment is a ſign of Chriſt's righteouſneſs, ſo is a filthy garment in Scripture, a ſign of vileneſs; alas! *Joſhua* was defiled with the pollution which he had gotten by the contagion of *Babylon*, and now, at his return, Satan lays it to his charge; but Jeſus Chriſt, our great high-Prieſt, ſteps in, and takes of the accuſation; Ver. 2. *And the Lord ſaid unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath choſen* Jeruſalem *rebuke thee*; twice he repeats it, to ſhew the fulneſs of Chriſt's interceſſion, *q. d.* the Lord my God, my everlaſting Father, rebuke, and confound thee, Satan, in this thy malicious oppoſition againſt my *Joſhua*; and then he goes on in his apology for *Joſhua*; Ver. 2. *Is not this a brand pluckt out of the fire? q. d.* is not this one, whom of my grace I have reſerved amongſt my people, whom I cauſed to paſs through the fire of mine indignation? and ſhall not my decree of grace ſtand firm and inviolable towards ſuch? or thus, Is not this a brand pluckt newly out of the fire of affliction? was he not in the captivity of *Babylon?* and is it likely he ſhould be there, but he would be defiled with the touch of pitch? take a brand, and pull it out of the fire, and there will be ſome duſt, and aſhes, and filth about it; Why Lord (ſays Chriſt) Ver. 4. this *Joſhua* is but newly pull'd out of the burning and therefore he muſt needs have aſhes and duſt, and filth about him: *But come* (ſaith Chriſt to his holy Angels) *take away the filthy garment* Ver. 4. *from him*; and come (ſays Chriſt to his ſervant *Joſhua*) *Behold I have cauſed thine iniquity to paſs from thee, and I will cloath thee with change of rayment.* And thus Chriſt took off the accuſation that was brought againſt *Joſhua*, by Satan, for his filthy garments. In like manner doth our bleſſed Interceſſor at this inſtant, if a poor Saint falls into any ſin, and defiles his garments, Satan comes in, and takes the right hand of him, and accuſes, him before the Lord; but Chriſt our great High Prieſt being at the right hand of his Father, he takes up the cauſe, puts in a plea, and and anſwers all, the accuſations of the enemy; *True Lord, this poor ſoul hath filthy garments, but is he not a firebrand newly pluckt out of the fire? Was he not in his natural and ſinful condition the other day? is he not yet partly regenerate, and partly unregenerate? Needs therefore muſt there be ſome aſhes, and duſt, and filth upon him, O my Father, my will is, That thou conſider him in that reſpect, thou knoweſt his frame, and thou remembreſt that he is but duſt, though he have filthy garments now upon him, yet I will give him change of rayment; I will cloath him with the robe of my righteouſneſs, and then thou ſhalt ſeee no iniquity in* Jacob, *no tranſgreſſion in* Iſrael. Why? thus the Lord Chriſt ſteps in and anſwers to all the accuſations that are brought in againſt us by the Law, or Sin, or Satan, to God his Father? and in this reſpect he is truly called our advocate, 1 Joh. 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* We have an Advocate that pleads for us, that anſwers for us; that in a way of equity (grounding all upon his own merits) calls for the pardon of our ſins, and for the ſalvation of our ſouls.

Sect. 9. *How powerful and prevailing Chriſt's Interceſſions are with God his Father*

9. HOW powerful and prevailing are Chriſts Interceſſions with God his Father? I anſwer, very much, and this will appear if we conſider,——

1. That Chriſt is our great High-Prieſt to God; Heb. 8. 1 *We have ſuch an High-Prieſt, who is ſet down on the right hand of his Majeſty on high*, Now 'twas the way of God to lend his ear in eſpecial manner to the High-Prieſts; and therefore the people uſually run to them, when they would enquire of God; *Before time in Iſrael, when a man went to enquire of God,* 1 Sam. 9. 9. *thus he ſpake, Come, and let us go to the Seer, for he that is now called a Prophet,* (*or High-Prieſt*) *was before time called a Seer.*——People were wont to repair to the Prieſts, and the Prieſts were wont to go to God; and good reaſon, for the Prieſts were to mediate for the people, and the People had experience that God would hearken to the cry of their *Prieſt*; *Samuel called unto the Lord, and the Lord ſent thunder, and* 1 Sam. 12. 18, 19, 23. *rain that day. And all the people ſaid to* Samuel, *Pray for thy ſervants unto the Lord thy God.* —— *And* Samuel *ſaid unto the People,*——*God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you.* Now ſuch an High-Prieſt as this (though with far more eminecy) is Chriſt to God; he intercedes, for his people (*God forbid that he ſhould ever ceaſe to pray for his people:*) and he hath God's ear in eſpecial manner; if ever God lend his ear to any one, it muſt needs be to this High-Prieſt, becauſe of his office to intercede betwixt God and his people. Chriſt ſtands in the middle, or indeed next to God, as he is in theſe Goſpel-times our great High-Prieſt; and therefore he muſt needs prevail with God in every petition he puts up for us.

2. That Chriſt was called to this office by God. *Chriſt glorified not himſelf to be made an High Prieſt*; Heb. 5. 4. 5. no, no; but *he was called of God as* Aaron *was*; it was God the Father that deſigned him to it, and that furniſhed him for it, and that inveſted him in it; *The Lord hath ſworn, and will not repent, thou art a* Pſal. 110. 4. *Prieſt for ever after the order of* Melchizedech. Now to what purpoſe ſhould God call him to this office, but eſpecially to intercede for them, to whom God was willing to communicate ſalvation? it was God's mind as well as Chriſt's mind to ſave his Elect; and this was the way whereunto they agreed? that an high Prieſt ſhould be appointed, and an office of interceſſion ſhould be erected, and by that means the ſalvation purchaſed ſhould be applyed; many times we are apt to conceive legal or law-thoughts of God the Father, as that he is juſt and ſevere; and that Chriſt his Son is more meek and merciful: but this cannot be, for there are not two infinite wills, not two infinite mercies, one in the Father, another in the Son, but one will, and one mercy in both. And to that purpoſe obſerve but the readineſs of God the Father to receive Chriſt honourably into Heaven, that he might do the work of the High-Prieſt there; no ſooner had *Chriſt* entered through the gates into the City, but preſently, *ſit thou down* (ſaid God) *at my right hand*; but to what end? ſurely not only to rule as King (of which we have ſpoken before) but alſo to intercede as our great High-Prieſt; hence we find in Scripture, that Chriſt's ſeſſion and interceſſion, his Kingly and Prieſtly office are joyned together; *He is ſet on the* Heb. 8. 1. *right hand of the Throne of his Majeſty in the Heavens*; he! who? why; *Chriſt* our High Prieſt; we have ſuch an High Prieſt who is ſet down. It is as if Chriſt at his entrance inio heaven had ſaid, *My Father*

Father, I am come hither as the great High Prieſt; having on his breaſt-plate the names of all the Elect, and I come to intercede for poor ſinners; what, ſhall I have welcome on theſe ſame terms? to whom the Father replied, *Welcome my Son, my only Son on theſe very terms; come, ſit thee down, and intercede for whom thou pleaſeſt; I have called thee on purpoſe to this very office, and thou ſhalt prevail.* Surely the Father is engaged to purpoſe to hear the Son, in that he is an High Prieſt to God, and called to his office by God.

3. That Chriſt is God's Son; and that is more than God's High Prieſt; he is his natural Son, his beloved Son, his Son that never gave him the leaſt offence; ſure then when he comes and intercedes for a man, he is moſt like to ſpeed; if a gracious child do but cry, *my Father, my Father*, he may prevail very much, eſpecially with a Father who is tender-hearted; Jeſus Chriſt is the gracious, precious Son of God the Father; and God the Father is a dear and kind-hearted Father, how then ſhould the interceſſions of Chriſt but be moſt powerful with God? hence ſome gather the prevalency of Chriſt's interceſſion, becauſe in many places of Scripture where this part of *Chriſt*'s Prieſt-hood or interceſsion, is laid down, this Son-ſhip is alſo expreſſed or ſet forth; as Heb. 4. 11. *we have a great High Prieſt entered into Heavens, Jeſus the Son of God.*——And *thou art an High Prieſt for ever after the order of* Melchizedech. Heb. 5. 5, 6. But immediately before, *Thou art my Son, this day have I begotten thee.* O needs muſt the interceſsion of ſuch a Son be very prevalent: I ſay *of ſuch a Son*, for was ever any Son like this Son of God? was ever any Son ſo like his Father, or ſo equal with his Father? we know he is a begotten Son, and yet never begun to be a Son; he is the Son of the Father, and yet never begun to have a Father: he is a branch of the King of ages, and yet in all the ages paſt was never younger; ſurely all the relations of Son and Father in the World, are but a ſhadow of this relation betwixt God and *Chriſt*; it is ſo near, that though they are two (as in all relations there muſt needs be *relatum* and *correlatum*) yet *Chriſt* ſpeaks of them, as John. 10. 30. if they were but one; *I and my Father are one*; if then the Father ſhould deny him any thing, he ſhould deny himſelf; or ceaſe to be one with his Son, which can never be. Chriſt is God's Son, his natural Son, his beloved Son, Mat. 3. 17. *This is my beloved Son in whom I am well pleaſed*, ſaith God? O then how prevalent muſt Chriſt's interceſſion be with God?

4. That Chriſt is God himſelf, not only God's Son, but God himſelf? how powerful in this reſpect muſt his interceſſions be unto the Father? it is true, that Chriſt is another ſubſiſtence and Perſon from the Father but Chriſt is one and the ſame God with the Father; Chriſt is the very eſſential, ſubſtantial, and noble repreſentation of God himſelf; Chriſt is the very ſelf of God, both God ſending, and God Zach. 13. 8. ſent; *Chriſt* is the fellow of God, *Awake O ſword againſt my ſhepherd, and againſt the man that is my fellow*; nay, *Chriſt* is God, and not another God, but one God; God *of* God, *light of light, very God of very* God; *begotten, not made, being of one ſubſtance with the Father, by whom all things were made.* Can we imagine now that God himſelf ſhould be denied any boon of God himſelf; if God ſometimes ſpoke Iſa. 45. 11. to his ſervantes *Ask of me, command ye me concerning all the work of mine hands*: will not God much more ſay to God, *Ask of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion?* Pſal. 2. 8. we have brought it now ſo near, that if God be God, and God be omnipotent, that he can do, and can have whatſoever he pleaſes: then Chriſt being one God with his Father, he muſt needs prevail; it is but *Ask and have*, let him ask what he will.

5. That Chriſt is God's darling upon this very accour, becauſe he intercedes for his People. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.* Joh. 10. 17. I lay it down by ſuffering, and I take it again by riſing, aſcending up into heaven, and interceding there; and *therefore doth my Father love me.* O! the love of God to Chriſt, and of God in Chriſt to all his Saints! *God ſo loved the World, that he gave his Son*; and Chriſt ſo loved the world, *that he gave himſelf*, and now again becauſe Chriſt gave himſelf, and his gift is as a ſweet ſmelling ſavour unto God, therefore God loves Chriſt; O what a ſound of love is here! *God loves Chriſt, and Chriſt loves us, and the Father loves Chriſt again for loving of us*: there is not an act of Chriſt in his work of our redemption, but the Father looks on it with love and liking: at his baptiſm, lo a voice came from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed*; Mat. 3. 17. at his death, *He ſeeth of the travel of his Soul, and he is ſatisfied*; Iſa. 53. 11. at his aſcenſion he heareth of the interceſſions of his ſoul, and he is delighted; Chriſt's interceſſions are God's muſick: and therefore as ſometimes Chriſt ſpoke to his Spouſe, ſo God ſpeaks to Chriſt, *Let me ſee thy countenance, let me hear thy voice, for ſweet is thy voice, and thy countenance is comely.* Cant. 2. 14. Now Chriſt's interceſſions muſt needs prevail, when God loves Chriſt for his interceſſions ſake: if before the world was made, the Son was his Father's darling, (for it is ſaid) *When he appointed the foundations of the earth, then I was by him, and as one brought up with him, and I was daily his delight.* Prov. 8. 29. 30. In the Original [*delights*], intimating that the eternal Son was variety of delights to his Father. O then what delights, what variety, what infinite of delights hath God in Chriſt now interceding for us? what a dear darling is Chriſt to God, when not only he ſtands by him, but he repreſents to him all the Elect from the begining to the end of the World; *q. d. See Father, look on my breaſt, read here all the names of thoſe thou haſt given me, as* Adam, and Abraham, *and* Iſaac, *and* Jacob; *of the twelve Tribes, and of the Twelve Apoſtles of all the Martyrs, Profeſſors, and Confeſſors of the Law and Goſpel; I pray for them, I Pray not for the World, but only for them, for they are mine*: methinks I hear, God anſwer, *What my Son! and what the Son of my womb! and what the Son of my vows! haſt thou begotten me thus many Sons? and are all theſe mine? why then ask what thou wilt, and have what thou pleaſeſt; I am as ſtrongly inclined and diſpoſed to give thee grant, as thou wouldſt have it; it is my joy, my delight, my pleaſure to ſave theſe ſouls, and ſurely the pleaſure of the Lord ſhall proſper in thy hands.*

6. That Chriſt is God's Commander (I ſpeak it with reverence) as well as partitioner; it is a phraſe given to the ſervants of God, *command ye me*; and may we not give it to the Son of God? Chriſtians! God is as ready to do us ſervice, as if we had him at command; Iſa. 45. 11. *This is the confidence that we have In him, that if we ask any thing according to his will he heareth us*, 1 Joh. 5. 14. and in this ſenſe we may boldly ſay, that God the Father is as ready to hear Jeſus Chriſt, as it he had him at command; not that in deed and reality he commands God, but that in deed and truth he commands all below God, and he commands all in the ſtead of God. And to this purpoſe is that voice of God, *I have ſet my King upon my holy hill of Zion*; Pſal. 2. 6. and why my King? I dare not ſay he is God's King, as if God were Chriſt's inferior, or Chriſt's ſubject: God forbid! why then *my King*? I anſwer, he is God's King, becauſe appointed by God; or he is God's King, becuſe he rules in the ſtead of God; *The Father judgeth no man, but hath com-*

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John 5. 22. *committed all Judgment unto the Son.* God hath given away all his prerogatives unto Jeſus Chriſt, ſo that now the King of Saints can do what he will with God, and with all the World; only it follows, *Ask of me, and I will give thee the heatken for thine inheritance:* as if the Father ſhould have ſaid, *I cannot deny thee, and yet O my Son, I would have thee ask; do what thou wilt in heaven, Earth, and Hell; I have not the heart, indeed I have not the power to deny thee any thing, only acknowledge this power to be originally in my ſelf, that all that honour the Son, may honour the Father; and all that honour the Father, may honour the Son.* Theſe are the terms betwixt God the Father, and God the Son; O then how powerful and prevailing are Chriſt's interceſſions with his Father? if he ask who hath power to command, there is little queſtion of prevailing in his ſuit. We have heard in our days of a ſuit managed with a petition in one hand, and a ſword in the other; and what the effect is, all now can tell. As a King who ſues for peace, backt with a potent Army, able to win what he intreats for, muſt needs treat more effectually; ſo Chriſt ſueing to his Father for his Saints, with a power ſufficient to obtain what he ſues for, he muſt needs effect what his deſires may be; it is well obſerved, that *Chriſt is firſt ſaid to ſit at God's right hand, and then to intercede; he treats the ſalvation of ſinners as a mighty Prince treats the giving up of ſome Town, which lyes ſeated under a Caſtle of his that commands the Town;* or he treats the ſalvation of ſinners, as a Commander treats the ſurrendring of a perſon already in Exod. 32. 10. his hands: it is beyond God's power (I ſpeak it with ſubmiſſion) to deny his Son in any thing he asks: if the Lord ſometimes cryed out to *Moſes* like a man whoſe hands are held, *Let me alone*; how much more doth Chriſt's interceſſion bind God's hands, and command all in Heaven, Earth, and Hell? hence we ſay, that God the Father hath diveſted Rev. 1. 18. himſelf of all his power, and given the keys into *Chriſt*'s own hands; *I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and death*; there is no man goes to Hell, but he is lockt in by *Jeſus Chriſt*; and there is no man goes to Heaven, but he is lockt in there by *Jeſus Chriſt*; he hath the keys of all mens eternities hanging at his own girdle; if he but ſay, *Father I will that this man, and that woman, ſhall inherit Heaven*; the Father cannot bnt reply, my Son I have no power to deny thy ſuit; *Thou haſt the Keys of Heaven in thine own hands, be it as thou wilt.*

7. I ſhall only add this on the Father's part, that God is *Chriſt's* Commander to this office, as well as *Chriſt* is God's Commander in this office, O why ſhould we have hard thoughts of God the Father, more than of God the Son? Is he not as willing of our Salvation as *Jeſus Chriſt*? Surely 'twas the Oath Ezek. 33. 11. of God, I mean of God the Father: *As I live ſaith the Lord, I would not have the death of a ſinner, but that the wicked turn from his ſin and live.* Was not this the firſt ſalute of God to *Chriſt* when he firſt enter- Pſalm 2. 7. 8. ed into Heaven; *Sit thou here on this Throne, and ask what thou wilt of thy Father?* Nay, did not the Father prevent the Son in laying his commands upon him to ask, before the Son opened his Mouth to ſpeak a word, by way of any requeſts to God, his Father? *Thou art my Son, this day* (even this day of thy Reſurrection, Aſcenſion, Seſſion) *have I begotten thee; ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſions?* q. d. *Come Son, thou art my Son, this day I have begotten thee, and though I have begotten thee from all eternity, yet this day, and every day I am begetting thee ſtill: I ſaid to thee at thy Reſurrection this day have I begotten thee, and I ſaid to thee at thy aſcenſion this day have I begotten thee; and now ask, and be not ſhy, or modeſtly backward in petitioning;* I *command thee to this office, I make thee here the great Maſter of Requeſts in Heaven: others may pray out of charity, but none but thy ſelf in a way of Juſtice, Authority, and Office; and therefore ask boldly and largely, open thy mouth wide and I will fill it.* O what a demonſtration of love is this, not only to Chriſt, but to us in Chriſt, that when Man had offended his God, broke Covenant with God, and turned Enemy to God, that then God the Father ſhould ſeek peace with Man, offer conditions of peace to Man, and for that purpoſe ſhould appoint a Mediator, and Interceſſor, and call his Son to that office: And now he is in Heaven, that he ſhould bid him do his office, and ask freely; ſo that if the Elect be not ſaved, it ſhould be laid on the ſcore of *Chriſt*, for the Father is moſt willing: *Surely* Goodwin Chriſt exalted. *here's more than intimation of the Father's inclination to accept of Chriſt's interceſſions on our behalf*: We may read here, the Father's Heart is much towards us, as Chriſt's own Heart; Oh he is full of Bowels, he is gentle, and eaſie to be intreated; Chriſt needs not much ado to get his grant; *Chriſt adds not by his interceſſion one drop of love to the Heart of God, only he draws it out, which otherwiſe would have been ſtopt; nor doth he broach it before his Father commands him to it.* Oh then how powerful and prevailing muſt Chriſt's Interceſſions be?

Sect. 10. *Of the reaſon of Chriſt's interceſſion.*

10. WHat are the reaſons of this great tranſaction of Chriſt's Interceſſion for his people? I anſwer ——

1. It is the Father's Will that it ſhould be ſo; he called *Jeſus Chriſt*, to his office, the command of God is upon *Jeſus Chriſt*; *Ask what thou wilt for thy redeemed ones, I willingly engage my ſelf to grant, only* Ezek. 36. 36. 37. *it is my pleaſure thou ſhould ask:* As ſometimes he ſaid to the houſe of *Iſrael*, *I the Lord have ſpoken, and I will do it; notwithſtanding I will yet for this be enquired of, by the houſe of Iſrael, to do it for them*: ſo ſaith God to Chriſt, *I the Lord have ſpoken, and I will do it only my Son, I will be enquired of by thee.* I look upon this as the main reaſon of Chriſt's interceſſion, *Even ſo Father, for ſo it ſeemeth good in thy ſight*; it's God's Will that Chriſt ſhould intercede.

2. It is the Father's love to engage his Son for his own people. O the comfort of a ſound Chriſtian in this reſpect! What, art thou in temptation, or deſertion? Surely Chriſt is engaged by God to petition for thee; thou haſt put up many Petitions to Chriſt, and he hath put them all up unto God; he could do no otherwiſe, for he is in place an Advocate, to mention and plead ſuch caſes as are moved to him. Methinks I imagine God thus beſpeaking his Son; *See thou do this poor ſoul good, my Son; here is for him according to all his needs, only ask according to what thou knoweſt will mak him happy; Muſt he have my Spirit? My comforting Spirit? Will no leſs, no cheaper thing ſerve his turn? Then here it is.* Oh how is Chriſt engaged now to petition for them, whom God loves, and for whom he gave himſelf? Surely if Chriſt ſhould leave to intercede for ſuch, he would diſpleaſe his Father, which we know he would not do, he would undergo Hell firſt.

3. It is Chriſt's own inclination to do this Office: The power that Chriſt hath for the good of Sinners is neceſſarily acted: As the Sun ſhines upon all the World, and it cannot do otherwiſe; ſo Chriſt the Son of righteouſneſs, ſhines, or intercedes for all his Saints, and he can do no leſs: What is the Will of the Father, is the Will of Chriſt, (I mean the Will of Chriſt naturally, not artificially in a way of ſelf-denial, as God's Will it is ſaid to be our will) ſo that what the Father would

have Chriſt own, he cannot but own; for the ſame Spirit is in Chriſt which is in the Father, and in the ſelf-ſame meaſure. As God is captivated with Love towards all Captives, ſo am I, ſaith Chriſt. As God would have all be ſaved, and to come to the knowledge of the Truth, ſo would I too, ſaith Chriſt; the very ſame bottomleſs Sea of Love that fluctuates Joh. 10. 30. in my Father's breaſt, it is in my breaſt; *for I and the Father are one.*

4. It is Chriſt's Honour to intercede; hereby is the Crown ſet on Chriſt's head, much Honour and Glory redounds to Jeſus in this very reſpect. I believe all the work that's done in Heaven, it is Chriſt's interceding, and the Angels and Saints praiſing; Chriſt intercedes for ever, and the four Beaſts and four and twenty Elders ſing for ever, *Rev.* 4. 8, 9, 10, 11. An Argument of Chriſt's honour by Chriſt's *Goodwin's* Chriſt ſet forth. interceſſion, is given in thus by Maſter *Goodwin: If it were not for Chriſt's Interceſſion, how would the Office of Chriſt's Prieſthood be out of work!* And this reaſon is Heb. 7. 24, 25. more than intimated, *Heb.* 7. 24, 25. *This man, becauſe he continueth ever, hath an unchangeable Prieſthood*; and the work of his Prieſthood is interpreted, *ver.* 25. *To make Interceſſion for ever.* The meaning of this is, That God would not have him continue to be a Prieſt in Title only, or in reſpect only of a Service paſt, and ſo to have only the honour of Prieſthood perpetuated to him, out of the remembrance of what he once had done: but God would have him to enjoy, as the renown of the old, to a perpetual ſpring of Honour by this new work of Interceſſion, and ſo to preſerve the verdure of his Glory ever freſh and green; and the ſum of the Apoſtle's reaſoning is this, That ſeeing himſelf was to be for ever, ſo his work of Prieſthood ſhould be for ever, that ſo his Honour might be preſerved and continued for ever alſo.

5. It is Chriſt's love to his Saints; his heart is ſo enamour'd with his Saints, that therefore he intercedes for them for ever. *Love is as ſtrong as Death*; it is never weary of doing good for the party beloved: Cant. 5. 2. Now Chriſt's Saints are Chriſt's love; *My ſiſter, my love, my dove*; the Saints in Chriſt's Books are ſo many Mal. 3. 17. Jewels. *And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my Jewels.* The Saints are Chriſt's only choice, the very flower of John 15. 19. the Earth. *You have I choſen out of the world*; and ye are *my people, my choſen.* All the World is Chriſt's Iſa. 43. 20. refuge, and Kings are but Mortar to him, only the Saints are Chriſt's choſen, they are they whom the Lord in his eternal councels hath ſet apart for himſelf: Pſal. 4. 3. *But know* (ſaith the Pſalmiſt) *that the Lord hath ſet apart him that is godly.* The Saints are *Chriſt's Image* (i. e.) the reſemblance of *Chriſt* in all that which is his chief excellency, I mean in his righteouſneſs and holineſs; as if I would take the Picture of a Man, I would not draw it to reſemble his back parts, but as near as I could I would draw it to life, the very face and countenance; ſo are the Saints the very Picture, the Image, the Draught of God, in his top Excellency. The Saints are in covenant with Jeſus Chriſt, and therefore in nearer relation than any others; hence it is, that they are called the Portion of God, the Treaſure of God, the peculiar People of God, thoſe that God and *Chriſt* ſatisfie themſelves in, thoſe that God and *Chriſt* have ſet their hearts on, the Children of God the Father, the very Spouſe and Bride of God the Son, in ſome reſpect nearer than the Angels themſelves, for the Angels are not ſo married to *Chriſt* in a myſtical union, as God's People are. Now is it any wonder that thoſe who are ſo very dear to *Chriſt*, ſhould be in the Prayers of *Chriſt*? If they were ſo much in his heart, that ſometimes he ſhed his Blood for them, will he not now intercede for? O yes! To this end he carries them on his Breaſt or Heart, as near as near may be, that they may be in a continual remembrance before the Lord for ever; his very love compels him to this office, to intercede for them.

6. It is *Chriſt's* delight to intercede for his Saints? Before the World was, *His delights were with the ſons of men*; and when the fulneſs of time came, then ſaid Prov. 8. 31. he, *Lo I come, in the volume of the book it is written of me, I delight to do thy Will, O my God*; and what was Pſalm. 40. 7, 8. that, but to be with the ſons of men? He knew that was his Father's pleaſure, and in reſpect of himſelf, he had a delight to live with them, and to die for them: And no ſooner he entred into Heaven, but there he delights to officiate ſtill in behalf of the ſons of men; he carries their names on his heart there, and though ſome of their perſons be on earth, and he in his bodily preſence is in Heaven, yet diſtance of place cannot deaden his delights in the remembrance of them; he is ever minding his Father of his people in the neather world; he tells him that they are his, *all in all*, upon the earth, all his joy, and all his delight, and all his portion; as men uſe to give portions to their children, ſo God having but one Son by eternal generation, he hath given the Elect unto him as his portion; and hence he makes it his great buſineſs in Heaven, to provide manſions for his portion, to take up God's heart for his portion, to beg favour and love for his portion. Here 'tis the joy of *Chriſt* in Heaven, in going to his Father, and telling him, *Why Father? I have a ſmall portion yet on earth, and becauſe they are on earth, they are ſtill ſinning againſt thy Majeſty, but I have ſuffered and ſatisfied for their ſins, and hither am I come, to mind thee of it, and continually to get out freſh pardons for new ſins; come, look on my old ſatisfaction; didſt Thou not promiſe? is it not in the Articles of agreement* Iſa. 53. 11, 12. *betwixt Thee and me, that I ſhould ſee of the travel of my ſoul, and ſhould be ſatisfied? Didſt thou not ſay, that becauſe I poured out my ſoul, therefore Thou wouldſt divide me a portion woth the great, and the ſpoil with the ſtrong? O my Father, now I make interceſſion for the tranſgreſſors; give me out pardons for an hundred thouſand millions of ſins; Thou haſt laid and ſworn, that Thou haſt no pleaſure in the death of ſinners; and it is my pleaſure, my joy, my infinite delight, to ſave ſinners; theſe are my ſeed, my portion my redeemed ones, and therefore let them be ſaved.* Thus *Chriſt* intercedes, and his delight in his Saints, as knowing it to be his Father's mind, draws him on to his interceſſion; indeed this reaſon hangs upon that primary, and firſt reaſon; it is God's will that Chriſt ſhould intercede; as it is Chriſt's delight to do the will of his Father in Heaven, *I delight to do thy Will, O my God.*

7. It is *Chriſt's* compaſſion that cauſeth interceſſion. Heb. 4. 15. *Chriſt is ſuch an High Prieſt,* (ſaith the Apoſtle) *as cannot but be touched with the feeling of our infirmities. He was in all points tempted like as we are, yet without ſin* When he was on earth, he felt our infirmities, frailties, miſeries! and as a man that hath felt the Stone, or Gout, or Fever; or eſpecially that hath felt ſoul-troubles, cannot but compaſſionate thoſe that are in the like condition; ſo *Chriſt* having had the experience of our out-ward, and inward ſufferings, he cannot but compaſſionate us; and hence it is (his very compaſſion's moving) that he intercedes to his Father in our behalf. It is obſerved, that the very office or work of the High-Prieſt, was to ſympathize with the people of God; only in the caſe of the death of his kindred; he was not as others, to ſympathize or mourn; but Jeſus Chriſt goes beyond all the High-Prieſts that ever were before him; he doth fully ſympathize with us, not in ſome, but in all conditions; *In all our afflictions he is afflicted.* Iſa. 63. 9. I believe *Chriſt* hath carried a Man's heart up with

him to Heaven; and though there be no paſſions in him as he is God; yet the flower, the bloſſom, the excellency of all theſe paſſions, (which we call compaſſions) are infinitely in him as he is God; he ſtriketh, and trieth, and yet he pitieth; when *Ephraim* bemoaneth himſelf, God replies, Jer.31. 21. *Is Ephraim my dear ſon? Is he a pleaſant Child? For ſince I ſpeak againſt him, I do earneſtly remember him ſtill, therefore my Bowels are troubled for him.* Surely there's a violence of heavenly paſſion in *Chriſt's* heart as God-man, which makes him to break out into prayer to God, and into compaſſions towards Men: O that tempted ſouls would conſider this! It may be *Chriſt* is giving you a cup of tears and blood to drink, but who knows what bowels, what turning of heart what motions of compaſſion are in Jeſus Chriſt all the while? thoſe who feel the fruit of *Chriſt's* interceſſion know this, and cannot but ſubſcribe to this truth. *O ye of little faith*, why do ye doubt of Chriſt's Bowels? Is he not our compaſſionate High-Prieſt? Hath not the tendereſt, meekeſt, mildeſt heart of a man that God poſſibly can form, met with the eternal and infinite mercy of God himſelf in Jeſus Chriſt; You have heard that Chriſt in both natures is our High-Prieſt, Mediator, Interceſſor, Heb.4. 15. and if either God or Man know how to compaſſionate, Chriſt muſt do it. O the Bowels of Chriſt! *He is touched* (ſaith the Apoſtle) *with the feeling of infirmities*; it is an alluſion to the rolled and moved bowels of God, in *Jeremiah* 31. 20. Chriſt in Heaven is burning and flaming in a paſſion of compaſſion towards his weak ones; and therefore he pleads, intercedes, and prays to God for them.

Thus far we have propounded the object, which is Chriſt's interceſſion; our next work is to direct you how to look upon Jeſus in this reſpect,

Chap. 2. Sect. 1, *Of knowing Jeſus as carrying on the great work of Salvation in his Interceſſion.*

LET us know Jeſus carrying on this great work of our ſalvation in his Interceſſion. Is it not a rare piece of knowledg to know what Chriſt is now doing in Heaven for us on Earth? If I had a weighty ſuit at Court, on which lay my eſtate and life, if I knew that I had a friend there that could prevail, and that he were juſt now moving in my behalf, were not this worth the knowledge? I dare ſay in the behalf of all believers in the World, Chriſt is now interceding for us at the right hand of God; ever ſince his aſcenſion into Heaven he hath been doing this work; it is a work already of above ſixteen hundred years; and Summer and Winter, Night, and Day, without any tiredneſs of Spirit; Chriſt hath been ſtill praying, ſtill interceding; Chriſt's love hath no vacation, no ceſſation at all: yea, even now whiles you read this, Chriſt is acting as an Advocate for you, Chriſt hath your names ingraven, as a ſeal on his heart, and ſtanding right oppoſite to the eye of his Father, the firſt opening of the eye-lids of God is terminated upon the breaſt of Jeſus Chriſt; Is not this worth the knowledge? O my ſoul, leave off thy vain ſtudies of natural things! If they do not conduce ſome way or other to the right underſtanding of this, they are not worth the while; What is it for an *Ariſtotle* to be praiſed where he is not, and to be damned where he is? O the excellency of the knowledge of Jeſus Chriſt! Such a knowledge (if true) is no leſs than ſaving. Come, ſtudy his interceſſion in all the former particulars; I have run them over, for the work is ſwoln under my hands, I would now abbreviate; only remember this, that in Chriſt's interceſſion are many ſecrets which we muſt never know on this ſide Heaven; Oh take heed of entring into this Labyrinth without the clew of the Word; above all, deſire the guidance of the Spirit to enlighten thy darkneſs, and whatever thou knoweſt, *know it ſtill for thy ſelf!*

Sect. 2. *Of conſidering Jeſus in that reſpect.*

2. LEt us *conſider Jeſus* carrying on this work of our ſalvation in his interceſſion, many of God's people have found the benefit, and for my part I cannot but approve of it as an excellent, quickning, and enlivening duty to be much in a way of meditation, or conſideration; eſpecially when we meet with ſuch a bleſſed ſubject as this is; *My Meditation of him ſhall be ſweet* (ſaith *David*) *I will be glad in the Lord*; it is enough to make a meditation ſweet and refreſhing, when it is converſant about ſuch a ſuch a ſubject as Chriſt's interceſſion; Pſal.104. 34. Is it not as incenſe, a ſweet odour, and perfume with God himſelf? and ſhall not each thought of it be ſweet to us? come, let us be ſerious in this duty; and that we may do it throughly, let us conſider it in theſe ſeveral particulars. As——

1. Conſider of the nature of Chriſt's interceſſion; what is it but the gracious Will of Chriſt fervently deſiring that for the vertue of his death and ſacrifice, thy perſon and performances might be accepted of God? As Chriſt on earth gave himſelf to the death, even to the death of the Croſs for the abolition of ſin, ſo now in Heaven he prayes the Father, *by his Agony and Bloody Sweat, by his Croſs and Paſſion, by his Death and Sacrifice*, that thy ſins may be pardoned, thy ſervice accepted, and thy ſoul ſaved. This is the Will of Chriſt, even thy juſtification, ſanctification, and ſalvation; accordingly he preſents his Will, *Father I will that all thoſe privileges flowing from my Death, may be conferred on ſuch a perſon by Name; ſuch a Soul is now meditating and conſidering of My Interceſſion, and my Will is, that his very Meditation may find Acceptance with GOD.* O what workings would be in thy heart and ſpirit, if thou didſt but conſider that Chriſt even now were ſpeaking his Will, that thy perſon and duty both find acceptance, and be well-pleaſing with God.

2. Conſider of the perſon that intercedes for thee; it is Chriſt in both Natures; it is thy Mediator; the middle one betwixt God and Man: in this reſpect thou mayeſt conſider Him as one indifferent, and equally inclining to either party, like a pair of ſcales that hang even, neither ſide lift up, or depreſſed more than the other; *A Mediator is not of one*, Gal.3.20. ſaith the Apoſtle, Chriſt indifferently partook of both Natures, God-head, and Manhood, that ſo he might be fit to ſtand in the gap between his Father and us; he is a Prieſt according to both Natures; he is a Dayes man wholly for God, and a Dayes-man wholly for us and on our ſide.

3. Conſider of the perſon to whom Chriſt intercedes; is it not to his Father? Thou art ſure to ſpeed well, O my Soul, for God is the Father of thy Interceſſor. If I had a ſuit to ſome Majeſty, and the Prince would but mediate, I might hope to ſpeed; Chriſt is God's Prince (as I may call him) and in reſpect of us, *The firſt begotten of many Brethren*; and herein is thy rejoycing, that the party offended is Chriſt's own Father, and in Chriſt, thy Father, fathers cannot be cruel to their own dear children; *What man amongſt you, whom if* Mat.7.9, 10,11. *his ſon ask bread, he will give him a ſtone; or if he ask a fiſh, will he give him a ſerpent? If ye then being evil,*

know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him? and eſpecially if Chriſt himſelf aſk?

4. Conſider of the perſons for whom Chriſt intercedes, it is for all the Elect, and in particular for thee. O the ſweet of this one meditation! if I knew that my name were written in Heaven, ſhould I not (as Chriſt bids me) *rejoyce in this*? Oh but what is it to have my name written in the cheif part of Heaven? what is it to have my name written in the breaſtplate of Jeſus Chriſt? come, read O my ſoul, is it not thus written, *Iſaac, or Jacob, I have prayed, and I am praying for thee, that thy Faith fail not?* Sure I am that I would not part with my hope in the privilege for all the wide world; the very conſideration of this makes me to eſteem of all the world as droſs and dogs-meat. And oh that ever the world, or, fleſh, or devil, ſhould ſteal this meditation out of my heart! Oh that ever I ſhould forget that Chriſt is gone to Heaven, that he is entred into the Holy of Holies, and that he carries my name into the preſence of God the Father! I ſpeak the ſame to thee that readeſt, if thou art a Believer, there is no doubt of it, but *Chriſt* is ſpeaking a good word to his Father in thy behalf; he can no more forget thee in his interceſſions than a Mother with full breaſt can forget her ſucking child, that ſhe ſhould not have compaſſion on the Son of her womb: Now if ever, *Look up to Jeſus*, yea look, & never leave looking, till thou ſpieſt thy own name writ on his heart; it is enough to fix thy ſoul, and to make it dwell on *Jeſus Chriſt* thus carrying thee on his ſhoulders, and bearing thee on his breaſt-plate, for a memorial unto his Father in Heaven,

Luke 10. 20.

5. Conſider of the agreement and difference betwixt Chriſts interceſſions, and the interceſſions of the High-prieſts of old; they did both intercede, but Chriſt's interceſſions are ever in a meer tranſcendent, eminent way: Chriſt is more faithful in his office and place then ever High-Prieſt was; Chriſt is more compaſſionate and pitiful then ever High-Prieſt was; and hence it is that he hath the Title of πολυσπλαγχνος, *one of many commiſerations*; all is mercy, and love, and ſweetneſs, and more than motherly affection that comes from Chriſt, O my ſoul, why ſhould thou ſay with Iſrael. *My way is hidden from the Lord, and my judgment is paſſed over by my God?* as if Jeſus Chriſt had left thee out of the count of his people, and out of the roll of thoſe whom he is to look after. No, no; he is a faithful and merciful High-Prieſt; far abve all the High-Prieſts of the Old Teſtament; and if they were ſo careful not to leave out of their Breaſt-plate one Name of all the Twelve Tribes; how much more careful is CHRIST not to leave out thy Name in his Interceſſion? From this Argument of Chriſt's compaſſion, and Chriſt's faithfulneſs, the Apoſtle calls on us to *conſider the Apoſtle and High-Prieſt of our profeſſion CHRIST JESUS, who was faithful to him that appointed him*, above *Aaron*, *Moſes*, or any of the *High-Prieſts*; why, *conſider Him* O my ſoul; this Goſpel-High-prieſt is well worthy indeed of thy conſideration.

James 5. 11.

Iſa. 40. 27.

Heb. 3. 1, 2.

6. Conſider of the properties of Chriſt's interceſſion; is it not heavenly and glorious, effectual and prevailing, and of all other the tranſactions of our ſalvation, whileſt this world laſts, the moſt perfective and conſummate; O give me the interceſſions of Chriſt above all the interceſſion of Men or Angels. I know the Saints on earth pray mutually one for another, but they pray not in their own names, or for their own merits, but in the Name and for the merits of Jeſus Chriſt; and as for the Saints and Angels in Heaven, *Cyprian* and *Jerome* ſeem to grant, that they pray for the ſtate of the Church Militant; but if ſo, they do it only of charity, as Brethren, not of office as Mediators; they do it only for the Church in general, and not for any particular man or member of the Militant Church; ſuch an interceſſion as this, ſo heavenly ſo effectual, ſo perfective of our ſalvation, ſo authoritative and publick, found upon the ſatisfactory merits of the perſon interceding, is proper only to Chriſt. I would be glad of the prayers of all the Churches of Chriſt; O that there were not a Saint on the earth, but that I were by name in his morning and evening prayer (whoſoever thou art that readeſt, I beſeech thee Pray for me); but above all let me have a property in thoſe prayers and interceſſions that are proper only to Chriſt; I am ſure then I ſhould never miſcarry; Chriſt's prayers are heavenly, glorious, and very effectual.

Cyr. Epiſt. Hier. lib. ad verſ. *Vigil.*

7. Conſider of the particulars wherein more eſpecially Chriſt's interceſſion conſiſts: Is it not in the preſenting of his perſon, blood, prayers, interpellations? is it not in the preſenting of our perſons, performancies, pleas or anſwers to the accuſations of Satan? men little think how buſie our Mediator, Sponſor, Solicitor, Advocate is now in Heaven for us; men little think that Chriſt is appearing, and his blood is crying, and his prayers are aſcending, and his robe of righteouſneſs is covering us, and the iniquity of our holy things: O my ſoul *look up*, conſider Jeſus thy Saviour in theſe reſpects! I am perſuaded, if thou didſt but know, if thou couldſt but ſee, what a deal of work Chriſt hath in hand; and how he carries it on for thy ſalvation, it would melt thy heart into very tears of joy. Whilſt Chriſt was on earth, and his Mother had loſt him, he could then ſay, *Wiſt ye not that I muſt go about my Father's buſineſs?* now Chriſt is in Heaven, he is about the ſame buſineſs ſtill; all his employment in Heaven is to intercede for us, that we may be ſaved: very true, there is much in this interceſſion of Jeſus Chriſt; it is a tree of many branches, and every branch fruitful; ſo that if thou wouldſt enlarge thy Meditation in this wide Ocean of delights, there is room enough; but herein I muſt leave thee in the duty, for I can but point at the ſeveral particulars whereon thou mayeſt enlarge: O think on it, that Chriſt, and Chriſt's blood, and Chriſt's prayers ſhould be all at work! that Chriſt ſhould play the Advocate, and plead thy cauſe, and perfume thy duties in this incenſe; and take thy perſon in an unperceivable way to God his Father, and cry there, *O my Father be merciful to this ſinner, pardon his ſins, and ſave his ſoul for the ſake of Jeſus*: O bleſſed mediation! *O bleſſed is the man*, that on this bleſſed object knows how to *meditate both day and night*.

Luke 2. 49.

8. Conſider of the power and prevalency of Chriſt's interceſſions with his Father. Is he not to this purpoſe a Prieſt to God, and called thereto by God? is he not the Son of God, yea, God himſelf? is he not God's Darling? God's Commander, as well as Petitioner? nay is not the hand of God himſelf in this deſign? is not the Father's heart as much towards us as our ſalvation, as Chriſt's own heart? as ſure then as Chriſt is gone into Heaven with thy name engraven on his heart, ſo ſure ſhalt thou follow him, and be with him where he is. *Who ſhall lay any thing to the charge of God's Elect? who is he that condemneth?* where Chriſt becomes Patron to defend againſt the ſentence of damnation, it is in vain for Sin, or Law, or Satan, to attempt any thing: for as an innocent perſon is ſafe ſo long as he hath his learned Advocate to anſwer all Objections; ſo it is with Believers, who have Chriſt himſelf both Judge and Advocate; a ſure Advocate he ever prevails in whatſoever he undertakes;

he was never yet caſt in any ſuit; he hath for theſe Sixteen Hundred years carried away all the cauſes of hundreds, thouſands, and millions of ſouls; why, he is ſo dear and near to his Father, that he can work him to any thing he will: And, O my ſoul, if thou haſt any relation to Jeſus Chriſt, is not here comfort? I dare in the Name of Chriſt be thy warrant and give it under my hand, that if Chriſt pray for thee, Chriſt will be ſure to ſave thee; he never yet failed, he never will fail in any of his ſuits to God: O! conſider of this!

9. Conſider of the reaſons of *Chriſt*'s interceſſion: many are given, but this may be ſufficient, *It is God's own Ordinance*; the very wiſdom of God found out this way to ſave our Souls, *viz.* that an High-Prieſt ſhould be appointed, who ſhould die for Sinners, and afterward preſent his death to his Father by way of interceſſion in their behalf. Some may look upon this as needleſs, what! could not God have pardoned our Sins, and ſaved our Souls without a Prieſt? I ſhall not diſpute God's power, but if any will, let ſuch a one tell me what way could his own wiſdom have found out to heaven, between the wrath of God, and the ſin of man? I believe it would have poſed all the wiſdom of the World (of Men and Angels) to have reconciled God's mercy in the ſalvation of Man, and his juſtice in the condemnation of ſin; to have poured out hell upon the ſin, and yet to have beſtowed Heaven upon the Sinner; now then, if God himſelf did ſtudy to find out this way, and that he hath ſaid, *This is my pleaſure, that Chriſt my Son ſhall be a Prieſt, and that he ſhall offer himſelf, and preſent himſelf, and his offering, and his prayer to me for his People*: O my ſoul reſt on this as the very ordination of God; admire at the contrivance of God; ſay, *O the depth!* queſtion no farther, only meditate, and ponder, and conſider it till thou feelſt Chriſt's interceſſion darting its influence aud efficacy on thy ſinſick ſoul.

Sect. 3. *Of deſiring after Jeſus in that reſpect.*

6. LET us *deſire after Jeſus* carrying on this work of our Salvation in his Interceſſion. I cannot but wonder what a dulneſs ſeizes on my heart, and on all the hearts of the Sons of Men, that we have no more longings after Chriſt, whoſe heart is ever panting and longing after us: Surely we do not ſet our ſelves to find out experimentally the ſweetneſs that is in Chriſt, if there were not another Object to think upon, but only this one of CHRIST's Interceſſion, is not here enough to put us all into a teeming longing Frame? O my Soul, rouze up, and ſet this bleſſed Object before thy face? take a full view of it, until thy affections begin to warm, and thou beginneſt to cry, *Oh for my part in Chriſt's Interceſſion! Oh I would not be left out of Chriſt's heavenly prayers, for ten thouſand Worlds!* come and be ſerious! the Object is admirably ſweet and precious; long for it, pant after it! God underſtands the Rhetorick of thy breathing, as well as of thy cry. But what is there in Chriſt's Interceſſion that's ſo deſirable? I anſwer——

1. In Chriſt's Interceſſion lies the preſent Tranſactionof our ſouls ſalvation. Such paſſages as hitherto we have ſpoken of, are done and paſt; the tranſactions of eternity, were at an end when time began; the tranſactions of Chriſt promiſed, had their period when Chriſt was incarnate; the tranſactions of Chriſt's birth, and life, and death, and reſurrection, and aſcenſion, are now above a thouſand and ſix hundred years old: I know the vertue and influence of all theſe tranſactions continue, and will continue for ever and ever, but the ſeveral actings had their periods; and only Chriſt's ſeſſion, and miſſion of his ſpirit, and his bleſſed interceſſion both were, and now are the very preſent imployment of Jeſus Chriſt. If it were poſſible, that we could ſee into Heaven, if with *Stephen* we could look up ſtedfaſtly, and ſee the Heavens opened; if our eyes by an extraordinary power were carryed through that azure ſky, and through all, till we come to the Holy of Holies, and to Jeſus Chriſt in his glory, what ſhould we ſee but Chriſt interceding, Chriſt buſy with his Father in his poor Saints behalf? now he prays, now he preſents his perſon, merits, interceſſion, interpellation, *q. d. Father, here are a company of Rebels juſtly fallen under thy diſpleaſure, they deſerve to be ſet at an eternal diſtance from thee, but I muſt needs have them pardoned, and received into thy boſom; come, make thine own terms, let juſtice require never ſo great ſatisfaction, I have paid a price ſufficient for all, and effectual for them; give them what Laws thou pleaſeſt I will undertake they ſhall obſerve them; and to this purpoſe away, away holy ſpirit, go* [illegible] *ſuch and ſuch ſouls; enable them to their duties, yea enable them in duty, and ſanctify them throughout in ſouls, bodies and ſpirits.* Why, this is the preſent tranſaction of Jeſus Chriſt, and therefore moſt deſirable; methinks I long to know what Chriſt is now a doing in Heaven for my ſoul; and is it not thus, is not all his time ſpent either in reading pardons, for his redeemed ones, or in preſenting petitions from them, and pleading for them. Surely he is ſtill interceding every day, it is his preſent work for our ſouls, O deſirable work!

2. In this preſent tranſaction lies the application of all Chriſt's former actings, whether of his habitual righteouſneſs, or of his active and paſſive obedience. All theſe paſſages of Chriſt's Incarnation, Conception, Circumciſion, Birth, Life, and Death, which more eſpecially we look upon, as the meritorious cauſes of our ſalvation, had been nothing to us, if they had not been applyed by Chriſt: they were the means of impetration, but Chriſt's interceſſion is the means of application: Chriſt purchaſed ſalvation by thoſe precedaneous acts, but he poſſeſſeth us of our ſalvation by this perfective, and conſummate Act of his interceſſion. The Order of this is laid down by the Apoſtle, in that firſt, *He learned obedience* Heb. 5. 8. 9, 10. *by the things which he ſuffered*, and then *being made perfect, he became the Author* (or applying Cauſe) *of Eternal Salvation to all them that obey him*; being to this purpoſe, *Called of God an High-prieſt: after the order of Melchizedeck* Now is not this the deſirable act above all other acts? Alas! what am I better for a Mine of Gold in ſuch, or ſuch, or ſuch a field, in which I have no propriety at all? I am throughly convinc'd that Chriſt's merits are moſt precious merits, but oh that they were mine! Oh that Chriſt's interceſſions would bring the ſalve, and lay it to my ſore! Oh that I could hear that voice from Heaven, *My ſon, I was incarnate for thee, and conceived for thee, and born for thee, and circumciſed for thee, and I did the Law, and ſuffered the penalty for thee; and now I am interceding that thy very ſoul may have the benefit of all my doings, and of all my ſufferings.* Why, if Chriſt's interceſſions be the applying cauſe, if it bring home to my ſoul all the former tranſactions of Chriſt, ſaying, *All theſe are thine, even thine*, oh how deſirable muſt this interceſſion be?

3. In this application lies that communication and fellowſhip which we have with the Father and the Son: *I pray for theſe, that as thou Father art in me, and I in thee, that they alſo may be one in us.* Joh. 17. 21. Uuderſtand this ſoberly, we cannot think that there ſhould be that oneneſs in equality betwixt God and us, as betwixt God and Chriſt; no no, but there is oneneſs in ſimilitude and reallity, even

in this life; by vertue of Chriſt's interceſſion we we have oneneſs with God and Chriſt, not only in Comforts, but alſo in Graces; I pray you mark this: When I ſpeak of communion with God in this life, I mean eſpecially the Communication of Grace between God and the Soul; on God's part there's a ſpecial influence of Grace and favour to Man; and on Man's part, there is a ſpecial return of Grace and Honour to God. Some trembling Souls are apt to think, that all Communion with God and Chriſt conſiſts only in the comfort of the Holy Spirit, whereas Chriſtians may as really and advantagiouſly have communion with God in ſecret conveyances of Grace, inward ſupports, in a concealed acceptation of ſervice, in the hiden drawings of the ſoul God-ward, as in the more open, and comfortable manifeſtations of God unto the ſoul; Communion with God is a familiar friendſhip (I ſpeak it in an holy humble ſence) now do we not as uſually go to a friend for counſel and advice, as for comfort and cheering? In a Friend's Boſom we intruſt our ſorrows as well as our joys. Suppoſe a Soul even ſpiritually overwhelmed, and ready to break, betaking it ſelf unto God, and venting it ſelf before the Lord; now if afterwards the ſoul hath no more eaſe, than by the bare lancing of the ſore, if God pours in no Balm at all, but only gives ſupport; ſhall we ſay that this ſoul in this caſe hath no Communion with God? O yes! In God's ſecret Viſits of the ſoul, and in the ſoul's reſtleſs groping after God, tho' nothing but darkneſs be apprehended, yet that ſoul lives in the light of God's Countenance; the Sun ſhines, though a Cloud interpoſeth; God ſmiles, though the ſoul doth not perceive it; or certainly thou haſt his ſtrengthening-ſupporting the preſence, if not his ſhining; now this is the fruit of Chriſt's bleſſed interceſſion; and
John 17. 23. this is the ſubject-matter of Chriſt's interceſſions, *O my Father, that theſe may be one in us; I in them, and thou in me; I in them by the influence and power of my Spirit, and thou in me by the fulneſs and power of God head.* And is not this a moſt deſirable thing.

4. In this Communion lies the Viſion and fruition of Jeſus Chriſt in Glory, Grace brings to Glory; If Communion here, we ſhall have Communion hereafter; and this alſo is a part of Chriſt's prayer
John 17. 24. and interceſſion, *Father I will that they alſo whom thou haſt given me may be with me where I am, that they may behold my glory which thou haſt given me.* Jeſus cannot be in Heaven long without his Saints; indeed it is impoſſible that Chriſt ſhould be in Heaven, and that pieces and bits of Chriſt-myſtical ſhould be in Hell, or yet long on Earth. Chriſt will draw in his Legs and Members on earth up nearer to the Head; certainly Chriſt and you that are Believers, muſt be under one roof e'er long. Is not he gone before to prepare a place, yea,
John 14. 2. *many manſions* for you; we think them happy on earth that have their many ſtately Halls and all Places; their Summer, and their Winter-Houſes. O Chriſtians! How happy will you be when you come to be Lords and Heirs of many ſtately manſions in the Streets of Heaven? But what ſpeak I of Manſions now I am naming Chriſt? Manſions are nothing, many Manſions are but little, yea, *many Manſions in Chriſt's Fathers houſe*, are but created Chips of happineſs, in compariſon of that Communion which by vertue of Chriſt's interceſſion we ſhall have with Chriſt. It is the ſaying of an eminently learned holy Divine, *I ſhould refuſe Heaven* (ſaith he) *if Chriſt were not there; take Chriſt away from Heaven, and it's but a poor, dark, heartleſs dwelling; Heaven without Chriſt would look as the direful Land of Death.* And therefore, after Chriſt had ſpoke of many Manſions, and of a place that he would prepare for his Saints; he adds farther to increaſe their joy, *I will come again* (ſaith he,) *and receive you unto my ſelf, that* John 14. 3.
where I am, there ye may be alſo. Manſions are but as places of Bryars and Thorns without Jeſus Chriſt, and therefore I would have Heaven for Chriſt, and not have Chriſt for Heaven; O this Communion with Chriſt is above all deſirable, and this is the ſubject-matter of Chriſt's Prayer; *Father, I would have the Saints to be with me where I am, that they may behold my Glory.* Why, this is the Communion which the Saints ſhall have with Chriſt, never will their Eyes be off him, never will their Thoughss wander after any other Objects; O the intimacy that will be then betwixt Chriſt and Chriſtians! O what Communication of Glory will there be to each other! *Theſe ſhall walk with me* (ſaith Chriſt) *for they* Rev. 3. 4.
are worthy.

O my ſoul, if this be the buſineſs of Chriſt's interceſſion, if all theſe particulars are contained in the bowels of this one tranſaction, how is it that thou art not in a fainting Swoon? How is it that thou art not gaſping, groaning, ſick unto Death with the vehement thirſt after thy part and portion in Chriſt's interceſſion? If there be ſuch a thing as the paſſion of deſire in this heart of mine, O that now it would break out! Oh that it would vent it ſelf with mighty Longings, and infinite Aſpirings after this bleſſed Object! Why, Lord, I deſire, but help thou my faint deſires; blow on my dying ſpark, it is but little; and if I know any thing of my heart, I would have it more; O that my ſpark would flame! Why Lord, I deſire that I might deſire; O breath it into me, and I will deſire after thee.

Sect. 4. *Of hoping in Jeſus in this reſpect.*

4. LET us *hope in Jeſus*, carrying on this work of our ſalvation in his interceſſion. *It is good that a man ſhould hope.* Indeed if it were not for
Lam. 3. 26. hope, the heart would not hold; only, look that our hope be true hope: very hypocrites have a kind of hope, but if God's Word be true, *The hope of unjuſt men ſhall periſh* —— *What is the hope of the Hypo-*
Prov. 17. 7. *crite?* —— *Will God hear his cry when trouble cometh upon him?* No, no, *The hypocrite's hope ſhall pe-* Job 27. 8, 9.
riſh, his hope ſhall be cut off, and his truſt ſhall be as a Spider's web. O my ſoul, *hope in Jeſus*, but reſt not Job 8. 13, 14.
till thou canſt give a reaſon of thy hope, till thou canſt prove that they are the hopes which Grace, and not only Nature hath wrought; that they are grounded upon Scripture-promiſes, and ſound evidences; that they purifie the heart; that the more thou hopeſt, the leſs thou ſinneſt; that they depend on ſure and infallible cauſes, as on the truth, power, and mercy of God; on the merits, mediation, and interceſſion of Jeſus Chriſt; what? is this laſt amongſt the reſt (I mean the interceſſion of Chriſt) the ſpring of thy hope? canſt thou follow the ſtream, till it brings thee to this Fountain, or well-head of hope, that now thou canſt ſay, *O this interceſſion is mine?* come, ſearch, and try, it is worth the pains; and to put thee out of queſtion, and in a more facile way of diſcerning, I ſhall lay down theſe ſigns. As. ——

1. If Chriſt's interceſſion be mine, then is the Spirits interceſſion mine; or if thou wouldſt rather argue from the affect to the cauſe, then thus; if the Spirit's interceſſion be mine, then is Chriſt's interceſſion mine. In this caſe we need not to aſcend up into Heaven to learn the truth, rather let us deſcend into our own hearts, and look whether Chriſt have given us of his ſpirit, which makes us cry unto God with ſighs and groans which

cannot be expreſſed; he that will know whether the Sun ſhine in the Firmament, he muſt not climb into the clouds to look, rather he muſt ſearch for the beam thereof upon the earth; which when he ſees, he may conclude, that the Sun ſhines in the Firmament: O come and let us ranſack our own conſciences; let us ſearch whether we feel the Spirit of Chriſt crying in us, *Abba Father:* certainly theſe two are as the cauſe and the effect; Chriſt's interceſſion in Heaven, and his Spirits interceſſion are as twins of a birth? or rather ſuch is the concatenation of theſe two, that Chriſt's interceſſion in Heaven breeds another interceſſion in the hearts of his Saints. It is the ſame Spirit dwelling in Chriſt, and in all his Members, that moves and ſtirs them up to cry, *Abba Father.* Here then is my Argument, if *Chriſt* hath put his ſpirit into thy heart, and if the Spirit hath ſet thine heart on work to make inceſſant interceſſions for thy ſelf, then is *Chriſt*'s Interceſsion thine. There is a kind of a round in the carrying on of this great work of Interceſſion; as, 1. *Chriſt* intercedes for his people, *O that my Spirit might go down!* 2. God hearkens to the interceſſion of *Chriſt, Away, holy ſpirit, get thee down into the hearts of ſuch and ſuch.* 3. The ſpirit waits on the pleaſure of them both, and no ſooner down, but he ſends up his interceſſion back again: Chriſt cries to God, and God ſends the ſpirit, and the ſpirit goes and ecchoes in the hearts of Saints to the cries of Chriſt. Much of this is contained in that one Text, *God hath ſent forth the Spirit of his Son*
Gal.4.6. *into our heart, κρᾶζον crying,* (as if he meerly acted our tongues) *Abba Father,* here is God the Father, God the Son, and God the Holy Ghoſt, and all are acting their parts on the elect people of God: the Son intercedes, *O that my ſpirit may be given to theſe;* the Father willingly grants, *Away holy ſpirit, and as my Son asketh, enter, and take poſſeſſion of thoſe ſinful hearts;* the holy ſpirit obeys, and no ſooner in the hearts of his Saints, but he cries in them *Abba Father;* God hears Chriſt, and the ſpirit hears God, and the elects hear the ſpirit; and now becauſe the Spirit ſpeaks in the Elect, God hears the Elect; much like unto this is that of the prophet, *And it ſhall come to paſs in that day, I will hear*
Hoſea 2. 21. *ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, and wine, and oyl, and they ſhall hear Jezreel.* O my ſoul, to the teſt! hath God ſent forth the ſpirit of his Son into thy heart? haſt thou the in-dwelling of the Spirit; and now by the help of the ſpirit canſt thou pray with earneſtneſs, confidence, and an holy importunity? canſt thou cry *Abba Father*? Canſt thou *cry*] with earneſtneſs? *Father*] with confidence? and *Abba Father*] or *Father, Father*] with an holy importunity? why, theſe are the very ſigns of the ſpirit's interceſſion. O my ſoul that thou wouldſt deal faithfully with thy own ſelf; canſt thou by the help of the ſpirit go to thy Father in the name of Chriſt? as Chriſt is gone before into the holy of holies to intercede; ſo canſt thou *with boldneſs* follow after, *and enter into the holieſt by the*
Heb.10. 19. *blood of* Jeſus? Canſt thou ſay God hath given me his ſpirit, and his ſpirit hath ſhewed me Chriſt as my mediator at the right hand of God; and now under the wing of ſuch a Mediator, I can by the Spirit's aſſiſtance go with boldneſs (μετα ποῤῥησιας with aſſuming a liberty) to ſpeak any thing I will in the ears of God? Surely this is the fruit, the effect of Chriſt's interceſſion, and therefore thou mayeſt comfortably conclude, *Chriſt's interceſſion is mine.*

2. If at any time in the midſt of duties I am ſavingly affected, then is Chriſt's interceſſion mine Sometimes it pleaſeth God to appear in ordinances, and the ſoul is comforted, quickened, enlarged, affected; why, now I look on this as the efficacy of Chriſt's Blood and as the power of Chriſt's interceſſion; at that very inſtant that I feel any good in any Ordinance of Chriſt, why then, even then is Chriſt prevailing with God his Father for what I feel; then, even then may I boldly ſay, *Now is the Lord* Jeſus, *who is at God's right hand in Heaven, remembring me a poor worm on earth: Oh how I feel the fruit of his interceſſion; Oh what is this ſpirit, power, grace, comfort, ſweetneſs I drink of, but a taſte of the hony-comb with the end of my rod, dropping from the interceſſions of Jeſus Chriſt; And if this preſence of Chriſt's Spirit be ſo ſweet, what is himſelf then?* I know we had need to be wary in laying down this ſign, it is clearly proved by an eminent Divine, that *ſweet motions of heart in holy things are not infallible Evidences of grace:* The third kind of hearers are ſaid to *re-* Mr. Burges of Aſſurace.
ceive the Word with joy; they found ſome ſweet and power in the Ordinances of Chriſt; and *Herod* Mat. 13. 20.
heard John *gladly;* and many *for a ſeaſon rejoyced in* John*'s light and Miniſtry:* Certainly affections in holy Mark. 16. 20.
adminiſtrations with delight and joy, may be in thoſe, John. 5. 35.
who yet have no true grace; ſo it may be, that the novelty, and ſtrangeneſs of a Doctrine may much affect and delight; or the nature of the Doctrine as it is comfortable, without any reſpect to ſpiritual operation, may exceedingly affect; or the Miniſter's Abilities, becauſe of his Parts, Eloquence, Elocution, Affectionate Utterance may much delight, and ſtir up the Hearers affections; fine head-notions may produce ſome affectionate heart-motion; but what ſymptom of Grace in all this? The ſign therefore I lay down of my propriety in Chriſt's interceſſions is not every ſweet motion, or every excited affection, but that which is holy, ſpiritual, heavenly, ſaving; I may diſcern much of this, If I will but look into the grounds and effects of my excited, or ſtirred up affections; if the ground thereof be fetched from Heaven, and in their effect they tend towards Heaven; if they wean my heart from the World; if they elevate and raiſe up my affections to things above; if they form, and frame my Converſation Heavenwards, then may I be aſſured theſe motions and affections are of the right ſtamp; for all ſuch motions are but ſparks of that heavenly fire, the flame whereof is mindful of its own original; they are the fruits of Chriſt, and they go back to Chriſt; they work towards their Center, they tend towards the place from whence they came; and in this reſpect, O that I could never hear a Sermon, without a ſavory affection of what I hear! O that I could never go to prayer without ſome warmth, and heat, and life. and fervency! Oh that in every duty I were ſavingly affected, that I felt the ſavour of Chriſt's Oyntments, whoſe Name, and whoſe interceſſion is as an Oyntment poured forth! in times of the Old Teſtament, if they offered up a Sacrifice, and a material fire came down from Heaven, and burnt the Sacrifice to aſhes, it was a certain Teſtimony that the Sacrifice was accepted: Now in the time of the Goſpel we muſt not expect material fire to come down upon our duties, but that the Lord at any time cauſed an inward and ſpiritual fire to fall down upon thy heart warming thy ſpirit in duty? And carrying it up Heaven-ward? Surely if ſo, thou mayeſt ſafely conclude, theſe are the very effects of Chriſt's interceſſion; his interceſſion is mine.

3. If in my heart I feel a holy frame, diſpoſition, inclination; to pray, cry, and intercede for others, eſpecially for the miſeries and diſtreſſes of the Church of God, then is Chriſt's interceſſion mine. We ſhould (as near as we may) in every thing conform to Chriſt; and this Conformity is an evidence or

ſign to us of our intereſt in Chriſt: O my ſoul go down into the inmoſt Cloſet of the Heart, look what diſpoſition there is in it towards the Members of Chriſt; and thou mayeſt conclude, there is in Chriſt's heart the very ſame diſpoſition towards thee. Ah! Do I think there is love in my boſom towards the Saints, and that there is no love in Chriſt's boſom towards me? What? Can I think that my narrow, ſtraitned, ſinful bowels are larger than thoſe wide, compaſſionate, tender bowels of Jeſus Chriſt? As a drop of water is in compariſon of the Ocean, and as a gravel ſtone is in compariſon of the ſand, ſo is my heart to Chriſt's, and my love to Chriſt's, and my bowels to Chriſt's. Come then, and try by this 1 John 3. 14,16. ſign; *Hereby we know that we are tranſlated from death to life if we love the brethren; he loveth not his brother, abideth in death*——*Hereby perceive we the love of God, becauſe he laid down his life for us, and we ought to lay down our lives for the brethren*; is not this plain if I love the brethren, Chriſt loveth me; if I feel in my heart an holy diſpoſition to go to God, and to pray, and cry, and intercede for a Saint in miſery, ſurely the Lord Jeſus hath as much bowels towards me, to go and intercede for me, and to preſent my prayers unto God the Father; his interceſſion is mine.

4. If I am called, Juſtified, Sanctified, then is Chriſt's interceſſion mine: Are not theſe the ſubject matter of Chriſt's interceſſion? *I pray* (ſaith Chriſt) *that thou ſhouldſt keep them from the evil.*——I pray John 17, 15, 17,20, 24. that thou *wouldſt ſanctifie them through the truth! Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word or preaching; Father I will that thoſe whom thou haſt given me, be with me in glory.* He firſt prays that we may be called and juſtified, and then he prays that we may be ſanctified and ſaved: He holds at both ends of this Golden Chain of our ſalvation; the one end is hanged at his breaſt, where the names of all his Saints are written; and the other end is at his heart, that he may be the Author and finiſher, the firſt and laſt, the beginning and ending of our ſouls ſalvation: Alas! There is nothing in us, in our reach here below; the firſt ſtirrings of grace is up in Heaven at the right hand of the Father; and the far end of any gracious thought is as far above us, as the heart of Chriſt is above the earth: Come then, ſith all hang on this great pin of Chriſt's interceſſion; let us ſearch and try, are we called? Do we believe on the Son? Are we ſanctified in ſome meaſure? Are we kept from the evil, that ſin may not have dominion over us? Hath Chriſt put up theſe Prayers in our behalf, that now we feel (as it were) and experience the truth of Chriſt's prevailings with his Father in our Hearts and Lives? O ſure ſigns that Chriſt's interceſſion is ours; away, away, all diffidence, doubting, wavering, fluctuating hopes; a ſoul thus grounded may with *Paul* caſt the Ganlet, and bid defiance to all the World, *Who ſhall lay any thing to the* Rom. 8. 34. *charge of God's Elect, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, and who alſo maketh interceſſion for us.*

Sect. 5. *Of believing in Jeſus in that reſpect.*

5. LEt us *believe in Jeſus*, as carrying on this great work of our ſalvation in his interceſſion: wounded ſpirits are full of ſcruples, and thus they cry, *My ſins will never be forgiven; have not I ſinned againſt God and Chriſt, and the Spirit of Chriſt? Had I not my hands imbrued in the blood of his Son? And have not I trodden under foot the blood of God, and will that blood that I have ſhed, and trod on, intercede for my pardon? Had I but gone ſo far as the* Jews *did, who indeed killed and crucified Chriſt I might have had ſome hopes, becauſe they knew not what they did, and therefore Chriſt prayed, Father forgive them, for they know not what they do. But alas! I ſinned, and I knew well enough what, and wherein I have ſinned: Had they* 1 Cor. 2. 8. *known* (ſaith the Apoſtle) *they would not have crucified the Lord of Glory; but alas I knew it, and I was fully convinced, that the commiſſion of every ſin is a crucifying of Chriſt, and yet againſt knowledge, and judgment, and light, and checks of my own conſcience, I have crucyfied the Lord of glory, and is not the Apoſtle expreſs? it is im*Heb. 6. 4, 6.*poſſible for thoſe who where once enlightened, and have taſted of the heavenly gift,——if they fall away, to renew them again unto repentance, ſeeing they crucifie to themſelves, the Son of God afreſh, and put him to an open ſhame, Oh I fear my name is not in the roll of thoſe for whom Chriſt intercedes, I have crucified him afreſh, and will he intercede for ſuch a dead dog as I am? I cannot believe.* Silence, unbelief! Be not tyrannical to thy ſelf, for Chriſt will not, ſin ſhall do thee no hurt, nor Satan, no nor God himſelf, for Jeſus Chriſt can work him to any thing; if he but open his wounds in heaven, he will ſo work his Father, that thy wounds on earth ſhall cloſe up preſently. *O but I have ſinned againſt light*; and what then? I hope thou haſt not ſinned Heb. 10. 26, 27. wilfully, maliciouſly, diſpightfully againſt the light: the Apoſtle tells us, that *if we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain looking for of judgment, and fiery indignation.* Theſe two Texts in *Heb.* 6. 4. and 10. 26. are parallel, and give light to each other; and therefore, unleſs thy ſin be the unpardonable ſin, unleſs wilfully, maliciouſly, and diſpightfully, thou haſt crucified Chriſt, as ſome of the *Jews* did, never paſs a doom of final condemnation on thy ſoul: What is there no difference betwixt a ſin done wilfully, or purpoſely, of malice with delight; and againſt the feeling of thy own conſcience; and a ſin done of meer ignorance, in confederacy, infirmity, or through a ſtrong temptation, though againſt light it ſelf? I know there is a light given in by God's Word, and ſome beam of the Holy Ghoſt, which yet never penetrated ſo far as to transform and regenerate the ſoul wholly to God's Image; and in ſuch a caſe a man may fall away even into an univerſal fall, a general Apoſtaſie; but doſt thou not hope better things of thy ſelf than ſo? I ſuppoſe thou doſt; O then believe! O believe thy part in Chriſt's interceſſion! and for the directions of thy Faith, that thou mayeſt know how, or in what manner to believe, obſerve theſe particulars in their order: As——

1. Faith muſt directly go to *Chriſt.*
2. Faith muſt go to *Chriſt* as God in the fleſh.
3. Faith muſt go to *Chriſt* as God in the fleſh made under the Law.
4. Faith muſt go to *Chriſt* made under the directive part of the Law by his life, and under the Penal part of the Law by his Death.
5. Faith muſt go to *Chriſt* as put to death in the Fleſh, and as quickened by the Spirit.
6. Faith muſt go to Chriſt as quickened by the Spirit, and as going up into Glory, as ſitting down at God's right hand, and as ſending the Holy Ghoſt; of all theſe before.
7. Faith muſt go to *Chriſt* as interceding for his Saints; this act of Chriſt is for the application of all the former acts on Chriſt's part; and our Faith cloſing with it, it is for the application of this, and all other the actings of Chriſt on our part. Now is our Faith led up very high; if we can but reach this, we may ſay, our Faith ſtands very lofty, when it may at once ſee Earth and Heaven; when it may ſee all that Chriſt hath acted for it here, and all that Chriſt doth act, and will act in Heaven for it hereafter. It

is not an ordinary, ſingle, particular act of Faith that will come up to this glorious miſtery; no, no; it is a comprehenſive, perfective act, it is ſuch an act as puts the ſoul into a condition of glorious triumph, *Goodwin* Chriſt ſet forth *Who ſhall condemn? it is Chriſt that will ſave me to the utmoſt, ſeeing he ever liveth to make interceſſion for me. That ſame word* [to the uttermoſt] *is a good word, and well put in; it is a reaching word, and extends it ſelf ſo far, that thou canſt not look beyond it: let thy ſoul be ſet on the higheſt mountain that ever any creature was yet ſet on, and there let thy ſoul take in, and view the moſt ſpacious proſpect both of ſin, and miſery, and difficulties of being ſaved, that ever yet any poor humbled ſoul did caſt within it ſelf, yea, joyn to theſe all the objections, and hinderances of thy ſalvation, that the heart of man can ſuppoſe or invent againſt it ſelf; lift up thy eyes, and look to the utmoſt thou canſt ſee, and Chriſt by his interceſſion is able to ſave thee beyond the Horizon, and fartheſt compaſs of thy thoughts, even to the utmoſt, and worſt caſe the heart of man can poſſibly ſuppoſe; it is not thy having lain long in ſin, or long under terrours and deſpairs? it is not thy having ſinned often under many enlightnings, that can hinder thee from being ſaved by Chriſt; do but remember this ſame word* [to the utmoſt] *and then put in what acception thou wilt, or canſt.* O the holy triumphs of that ſoul that can but act it's faith on Chriſt's interceſſion! why, this is the moſt perfect and conſummate act of Chriſt's Prieſtly office; this argues thy Chriſt to be a perfect Mediator, and being a perfect Mediator, no condition can be deſperate; Heb 9. 5. *And being made perfect,* (ſaith the Apoſtle) *he became the Author of eternal ſalvation unto all them that obey him*; now therefore lead up thy faith to this bleſſed object, and thou haſt under conſideration the whole of Chriſt, and the total of Chriſt's actings in this world from firſt to laſt; in reſpect of mediation this is the *Coronis*, the up-ſhot, the period, the conſummation, the perfection of all.

8. Faith in going to Chriſt as interceding for us, it is principally and mainly to look to the purpoſe, end, intent, and deſign of Chriſt's interceſſion: now the ends of Chriſt as in the reference unto us, are theſe.—

John 17. 21. 1. That we might have communion and fellowſhip with the Father, and the Son. *I pray for theſe, that as thou Father art in me, and I in thee, they alſo may be one in us.*

John 14. 16, 17. 2. That we might have the gift of the Holy Ghoſt; *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.*

John 17. 15. 3. That we might have protection againſt all evil, *I pray* (ſaith Chriſt) *that thou wouldſt keep them from the evil.* Some may object, are not the Faithful ſubject to evils, corruptions, and temptations ſtill; how then is that part of the interceſſion of Chriſt made good unto us? I anſwer, the interceſſion of Chriſt is preſently available, only it is conveyed in a manner ſuitable and convenient to our preſent condition, ſo as there may be left room for another life; and therefore we muſt not conceive all preſently done; it is with us as with Malefactors doomed to death, ſuppoſe the ſupreme power ſhould grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written but word after word, and line after line; ſo the grant of our protection againſt all evil is made unto Chriſt at firſt, but in the execution thereof, there is line upon line, and precept upon precept, here a little, and there a little; we know Chriſt prayed for *Peter, I have prayed for thee, that thy faith fail not*; yet *Peter's* faith did ſhake and totter; the prayer was not, that there might be no failing at all, but that it might not utterly and totally fail; and in that reſpect *Peter* was protected.

4. That we might have free acceſs to the Throne of Grace; So the Apoſtle, *Seeing then we have a great High Prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion, and come boldly to the Throne of grace.* Heb.4. 14. 16. And again, *Having therefore boldneſs to enter into the holieſt by the blood of Jeſus, and having an high Prieſt over the Houſe of God, let us draw near with a true heart in a full aſſurance of faith.* Heb 10. 23.

5. That we might have the inward interpellation of the Spirit, which is, as it were, the Eccho of Chriſt's interceſſion in our heart: *The Spirit maketh interceſſion for us, with groanings which cannot be uttered.* Rom.8. 26. It is the ſame Spirit groans in us; which more diſtinctly and fully in Chriſt prayeth for us. *Theſe things I ſpeak in the world* (ſaith our Saviour) *that they might have my joy filled in themſelves.* John 17. 13. q. d. I have made this prayer in the world, and left a record and pattern of it in the Church, that they feeling the ſame heavenly deſires kindled in their own hearts, may be comforted in the workings of that Spirit of prayer in them, which teſtifieth to their ſouls the quality of that interceſſion which I made for them in the Heaven of Heavens; certainly there is a dependance of our prayer on Chriſt's prayer: as it is with the Sun, though the body of it abide in the Heavens, yet the beams of it deſcend to us here on earth; ſo the interceſſion of Chriſt, though as tyed to his perſon, it is made in Heaven; yet the groans, and deſires of the touched heart, as the beams thereof, are here on earth.

6. That we might have the ſanctification of our ſervices; of this the Levitical Prieſts were a type, *For they bear the iniquity of the Holy things of the children of Iſrael, that they might be accepted;* Exod.28. 38. *and he is the Angel of the Covenant, who hath a golden Cenſer to offer up the prayers of the Saints.* Rev.8.3. Some obſerve a threefold evil in man, of every of which we are delivered by Chriſt: Firſt, an evil of ſtate or condition under the guilt of ſin: Secondly, an evil of nature under the corruption of ſin: Thirdly an evil in all our ſervices by the adherency of ſin; for that which toucheth an unclean thing, is made unclean thereby. Now Chriſt by his righteouſneſs and merits juſtifieth our perſons from the guilt of ſin; and Chriſt by his Grace and Spirit doth in meaſure purifie our faculties from the corruption of ſin; and Chriſt by his incenſe and interceſſion doth cleanſe our ſervices from the adherency of ſin; ſo that in them the Lord ſmells a ſweet ſavour; and both we and our ſervcies find acceptance with God.

7. That we might have the pardon of all ſin. It is by vertue of Chriſt's interceſſion that a Believer ſinning of infirmity, hath a pardon of courſe, for Chriſt is his Advocate to plead his caſe; or if he ſin of preſumption, and the Lord give repentance, he hath a pardon at the hands of God the Father by vertue of this interceſſion in a way of juſtice. And to this end rather is Chriſt called an Advocate than a Petitioner; *If any man ſin, we have an advocate with the Father.* 1 John 2. 1. The work of an Advocate differs from the work of a Petitioner; an Advocate doth not meerly petition, but he tells the Judge what is Law, and what ought to be done, and ſo doth Chriſt. *O my Father* (ſaith Chriſt) *this ſoul hath indeed ſinned, but I have ſatisfied for his ſins, I have payed for them to the full; now therefore in a way of equity, and juſtice, I do here call for this man's pardon.* If this were not ſo, our eſtate would be moſt miſerable, conſidering that for every ſin committed by us after repentance, we deſerve to be caſt out of the love and favour of God our Father for ever and ever.

8. That we might have continuance in the ſtate Luke 12. 23. of grace, *I have prayed for thee, that thy faith fail not.* Some that diſſent from us in the point of perſeverance, object, that in our Saviour's Prayer for *Peter* there was ſomewhat ſingular? but we ſay, that in this Prayer there is nothing ſingular, which is not common to all the faithful, and unto ſuch as are given unto Chriſt of the Father; they alledge that this privilege was granted to *Peter*, as an Apoſtle; but we ſay, that if it was granted to *Peter*, as an Apoſtle, then it was common to *Peter* and *Judas*, in that both were Apoſtles. They alledge further, that Chriſt prayes not for the abſolute perſeverance of Believers, but after a ſort, and upon condition, But we ſay the Prayer of Chriſt is certain, and not ſuſpended: in this Prayer, his deſire is not for *Peter* that would perſevere; but his deſire is for *Peter* that he ſhould perſevere; the object of the thing for which Chriſt prayes, is diſtinct from the thing it ſelf prayed for.

9. That we might have the ſalvation of our ſouls John 17. 24. in the day of Jeſus; *Father I will that they alſo whom thou haſt given me, be with me where I am, that they might behold my glory.* Why, this is the main end in reſpect of us, our glory; and indeed herein is the main piece of our glory, *to behold this glory*? Oh to ſee the Lord Jeſus Chriſt glorified, as he ſhall be glorified, muſt be a glorious thing; What is it to ſee his glory, but to behold the luſtre of his Divinity thro' his humanity? In this reſpect our very eyes ſhall come to ſee God, as much as is poſſible for any creature to ſee him: we may be ſure God ſhall appear through the humanity of Chriſt, as much as is poſſible for any creature to ſee him: we we may be ſure God ſhall appear through the humanity of Chriſt, as much as is poſſible for the Divinity to appear in a creature; and therefore Men and Angels will be continually viewing of Chriſt. I know there is another glory of Chriſt which the Father will put upon him; *Becauſe he humbled himſelf, therefore God will exalt him, and give him a name above* Rev. 14. 4. *every name*; and we ſhall ſee him in this glory. O the raviſhing ſight of Saints! Chriſt is ſo lovely, that the Saints cannot leave, but they muſt, and will *follow the Lamb whereſoever he goes*, there ſhall be no moment to all eternity, wherein Chriſt ſhall be out of ſight to ſo many thouſand thouſands of Saints; now this is the glory of the Saints above; as a Queen that ſees the Prince in his glory; ſhe delights in it, becauſe it is her glory; ſo the Church, when ſhe ſhall ſee Chriſt Her Husband in his glory, ſhe ſhall rejoyce in it, becauſe ſhe looks upon it as her own, Is not this a bleſſed end of Chriſt's interceſſion? why, hither tend all the reſt; all the other ends end in this; and for this, above all, Chriſt intercedes to his Father, Cant. 3. 11. *Father, I would have my Saints with me, O that all the daughters of* Zion *may behold King* Solomon *with the Crown wherewith thou haſt crowned in the day of his Eſpouſals and in the day of the gladneſs of his heart.*

Only one Queſtion, and I have done; how ſhould I ſet ~~my faith~~ on work to act on Chriſt's interceſſion for theſe ends? I anſwer.——

1. Faith muſt perſwade it ſelf that here is a vertue in Chriſt's interceſſion. Certainly every paſſage and acting of Chriſt hath its efficacy, and therefore there is vertue in this; it is full of juice, it hath a ſtrong influence in it.

2. Faith muſt conſider that it is the deſign of God, and the intentment of Chriſt, that this interceſſion ſhould be for the good of thoſe that are given to Chriſt. O there's enough in Chriſt, enough in Chriſt's interceſſion to convey communion, the Spirit, protection, free acceſs to the Throne of Grace, a Spirit of prayer, pardon of ſins, continuance in grace, ſalvation of ſouls to the Saints, and people of God, through all the world; and this is the deſign of God, that Chriſt's interceſſion ſhould be as the fountain whence all theſe ſtreams muſt run, and be conveyed unto us.

3. Faith muſt act dependantly upon the interceſſion of Chriſt, for in theſe very ends; this is the very nature of Faith, it relyes upon God in Chriſt, and upon all the actings of Chriſt and upon all the promiſes of Chriſt: ſo then, Is there a deſirable end in Chriſt's interceſſion which we aim at? O let us act our faith dependantly, let us rely, ſtay, or lean upon Chriſt to that ſame end; let us roll our ſelves or caſt our ſelves upon the very interceſſion of Jeſus Chriſt: Saying, *O my Chriſt, there is enough in thee, and in this glorious interceſſion of thine, and therefore there will I ſtick, and abide for ever.*

4. Faith muſt ever and anon be trying, improving, wreſtling with God, that vertue may go out of Chriſt's interceſſion into our hearts. *I have heard Lord, that there is an office erected in heaven, that Chriſt, as Prieſt, ſhould be ever praying, and interceding for his people: O that I may feel the efficacy of Chriſt's interceſſion! Am I now in prayer? O that I could feel in this prayer, the warmth, and heat, and ſpiritual fire, which uſually falls down from Chriſt's interceſſion into the hearts of his? Lord warm my ſpirit in this duty; give me the kiſſes of thy mouth; O that I may now have communion with thee, thy Spirit upon me, thy protection over me! O that my pardon may be ſealed, my grace confirmed, my ſoul ſaved in the day of Jeſus!* In this method, O my ſoul, follow on; and who knows but God may appear e're thou art aware? howſoever, be thou in the uſe of the meanst and leave the iſſue with God.

Sect. 6. *Of loving Jeſus in that Reſpect.*

6. LET us *love Jeſus*, as carrying on this great work of our ſalvation in his interceſſion. Now two things more eſpecially will excite our love. 1. Chriſt's love to us. 2. Our propriety in Chriſt. For the firſt, many acts of Chriſt's love have appeared before, and every one is ſufficient to draw our loves to him again. As——

1. He had an eternal love to man; he feaſted himſelf on the thoughts of love, delight, and free-grace to man from all eternity; ſince God was God (O boundleſs duration) the Lord Jeſus in a manner was loving and longing for the dawning of the day of the Creation; he was (as it were) with Child of infinite love to man before he made the world. Some obſerve, that the firſt words which ever Chriſt wrote, were, *Love to Believers*: and theſe were written with glory, for it was before gold was, and they were written upon his boſom for then other Books were not.

2. In the beginning of time he loved man above all creatures, for after he had made them all, he then ſpake as he never did before. *Let us make man in our image, after our likeneſs, and let him have dominion over the fiſh of the ſea, and over all the fowl of the air, and over the cattle, and over all the earth*; and though Gen. 1. 26. man at that very inſtant unmade himſelf by ſins, Chriſt's love yet was not broken off, but held forth in a promiſe till the day of performance, *The ſeed of the woman ſhall bruiſe the Serpents head, and in thy ſeed ſhall all the Nations of the earth be bleſſed.*

3. In the fulneſs of time his love was manifeſt; the ſeed then bloſſomed, and the birth came out in an high expreſſion of love; the man-child, the love of Chriſt was born, and ſaw the light. *After that* (ſaith the Apoſtle) *the kindneſs and love of God our Saviour towards man appeared.* Tit. 3. 4. I ſhall not need ſure to inſtance in ſucceeding paſſages; ſo far as we have gone, we have clearly ſeen Chriſt's life was a perfect mirror of his love, as there

is no beam in the Sun, in which there is no light, ſo there was no act in the life of Chriſt, but to a ſpiritual eye it ſhines with the light of love. But above all, O the love of Chriſt in his death! ask a Malefactor, if the Prince's Son ſhould go to his Father, and ſay, *Father I confeſs this wretch hath deſerved to dye, but I ſee a willingneſs in thee that he ſhould live; only I preceive it ſticks with thy juſtice; why, for that, Father, here I am; and to ſatisfie thy juſtice I will die my ſelf, only let this poor wretch live to the glory of thine, and my free grace.* Ask (I ſay) the Malefactor what kind of love were this? Surely Chriſt dyed for our ſins, and Chriſt roſe again for our juſtification, and he aſcended, and ſate down at God's right hand, and ſent down his holy Spirit, and all for us; there was not one paſſage in all theſe tranſactions, but held forth the breakings and breathings out of a ſtrong fire of love.

4. At this time there is a coal of burning love in the breaſt of Chriſt: this fire was indeed from everlaſting, but flames are as hot this day as ever; now it is that Chriſt loves, and lives; And wherefore lives? but only to love us, and to intercede for us. Chriſt makes our ſalvation his conſtant calling; he is ever at his work, *Yeſterday, and to day, and for ever*: there is not one hour in the day, nor one day in a year, nor one year in an age, wherein Chriſt is not buſie with his Father in this Heavenly imployment of interceding for us. He loved us before he died for us, his love being the cauſe why he died for us; and he loves us ſtill, in that now he intercedes for us: it is as much as to ſay, *Chriſt hath loved us, and he repents not of his love:* love made him dye for us, and if it were to do again, he would dye over again; yea, if our ſins had ſo required, that for every elect perſon Chriſt muſt have dyed a ſeveral death, Love, love would have put him willingly upon all theſe deaths; O the loves of Chriſt towards our poor ſouls! If I might but ſtay, and take ſome turns in this large Field of love: How many thouſands of particulars might I draw out of Scripture, expreſſing Chriſt's love to us in this reſpect? though he be in Heaven, yet by vertue of his interceſſion, he bears us in his hands: yea, he leads, us by the hand, and arms too, *I taught* Ephraim *to go, taking them by*
Iſa. 40. 11.
Hoſ. 11. 3.
their arms, but they knew not that I healed them; he dandles us on his knees, be bears us on his wings;
Deut. 32. 11, 12.
As an Eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them and beareth them on her wings ſo the Lord alone doth lead us; he carries us on his ſhoulders, as the man *found his*
Luke 15. 5.
ſheep, and laid it on his ſhoulders rejoycing. Nay I muſt yet come nearer for Chriſt by his interceſſion ſets us
Cant. 2. 6.
nearer yet; *His left hand is under us, and his right hand doth imbrace us*; he wears us in Heaven, as a bracelet about his arms, which made the Spouſe cry
Cant. 8. 6.
out, *O ſet me as a ſeal upon thine arm*; he ſtamps,
Jſa. 49. 16.
and prints us on the palms of his hands, *Behold I have graven thee on the palms of my hands*; as if our names were written in letters of blood upon Chriſt's fleſh; he ſets us as a ſeal upon his heart, that is the expreſ-
Cant. 8. 6.
ſion of the Spouſe too, *O ſet me as a ſeal upon thine heart*; Nay, ſo precious are the Saints to Jeſus Chriſt, that they lodge in Heaven in his bowels, and in his
1 John. 4. 13.
heart; for they dwell in Chriſt. *Hereby we know*
1 Joh. 4. 16.
that we dwell in him: and they dwell in God, and dwell in love, *For God is love, and he that dwelleth in love dwelleth in God.* I know not what more to ſay; you know the manner of the high Prieſts, was to carry the names of the children of *Iſrael* into the Holy of Holies on their ſhoulders, and on their breaſts: but was it ever heard, that any high Prieſt, beſides the greater High Prieſt of our profeſſion, ſhould carry the names of thouſands, and millions on his ſhoulders, and on his arms, and on his hands, and on his wings, and on his boſom, and on his heart; nay in his heart, and in his bowels, as a memorial before the Lord? O unmatchable love!

Methinks this love of Chriſt ſhould now change my ſoul into a Globe or Maſs of Divine love towards Chriſt, *as it were by the Spirit of the Lord*, Methinks a ſight of Chriſt in his preſenting himſelf, and his ſacrifice to his Father for me, ſhould ſo enamour my ſoul as that I ſhould delight in no other ſight but this; then is a Chriſtian ſweetly exerciſed, when as the Golden Ball of Divine Love is toſſed to an again betwixt Chriſt's boſom and his; and in this reſpect it is a wonder that before this I am not ſickned, and overcome with love, and ready to cry out with the Spouſe, *O ſtay me with flaggons, and comfort me with* Cant. 2. 5.
apples, for I am ſick of love. O I am wounded with the arrows of love, ſo as neither grave, nor death, nor hell, neither Angels, not principalities, nor powers, nor things preſent, nor things to come, can ever lick theſe wounds, or enbalm, or bind them up. O my Chriſt, my Lord, my Jeſus, What ſhould I do but yield over my ſelf as a Spouſe under the power of her husband? what ſhould I do but loſe my ſelf in ſuch a deep Ocean of love, ſtronger than Wine, hotter than Coals of Juniper, *which hath a moſt vehement flame?*

2. Another motive of our love to Chriſt, it is our propriety in Chriſt, *Ye are not your own*, ſaid the A- 1 Cor. 6. 19.
poſtle of us; *and he is not his own* (may we ſay of Chriſt If any ask how may this be? I anſwer, That the ſoul in loving Chriſt is not her own, and in regard of loving, Chriſt is not his own; every one makes over it ſelf to another; and propriety or intereſt to it ſelf on both ſides ceaſeth: *My Beloved is mine, and*
I am his, ſaith the Spouſe; not as if Chriſt ſhould Cant. 2. 16.
leave off to be his own, or to be a free God, when he becometh ours; no, no; but he ſo demeans himſelf in reſpect of his loves, as if he were not his own; he putteth on ſuch relations, and aſſumes ſuch offices of engagement, as if he were all for us, and nothing for himſelf; thus he is called *a Saviour, a Redeemer, a King, a Prieſt, a Prophet, a Friend, a Guide, an Head, and Husband, a Leader, Ranſomer, Interceſſor*; and what not of this nature?

O my ſoul come hither, and put thy little candle to this mighty flame; if thou hadſt ten hearts, or as many hearts in one, as there are elected Men and Angels in Heaven and Earth, all theſe would be too little for Jeſus Chriſt: only goe as far as thou canſt, and love him with that heart thou haſt, yea love him with all thy heart, and all thy ſoul, and all thy might; and as Chriſt in loving thee, is not his own, ſo let thy ſoul in loving Chriſt be not her own; Come, love thy Chriſt, and not thy ſelf; poſſeſs thy Chriſt, and not thy ſelf; enjoy thy Chriſt, and not thy ſelf; live in thy Chriſt, not in thy ſelf; ſolace thy ſelf in Jeſus Chriſt, not in thy ſelf; ſay with the Apoſtle, *I am crucified with Chriſt, nevertheleſs I*
live, yet not I, but Chriſt liveth in me. Certainly, if Can. 2. 20.
ever thou comeſt to love Chriſt truly, thou canſt not but deny thy ſelf, and all created lovers. This love will ſcrue up thy ſoul, ſo high above the world, and above thy fleſh, and above thy life, and above all other lovers, that nothing on this ſide Chriſt, whether in heaven or on earth, will come in competition with him. Suppoſe a man in the top of a Caſtle higher than the third region of the Air, or near the Sphere of the Moon, ſhould look down to the faireſt and ſweeteſt Meadows, or to a Garden rich with Roſes and Flowers, of all ſweet colours and delicious ſmells; certainly he ſhould not ſee or feel any ſweetneſs, pleaſantneſs, colour, ſmell, becauſe he is ſo far above them; ſo the ſoul filled with the love of Chriſt is ſo high above all created lovers,

that their lovelineſs cannot reach or aſcend to the high and large capacity of a ſpiritual ſoul? O for a ſoul filled up with all the fulneſs of God! O for a ſoul ſtretched out to its wideſt capacity and circumference, for the entertainment of God! O my ſoul, that thou wert but *able to comprehend with all the* Eph. 3. 18. 16. *Saints, what is the breadth, and length, and depth, and height, and to know the love of Chriſt that paſſeth knowledge*! Surely if Chriſt be mine, if his death be mine, his reſurrection mine, his aſcenſion mine, his ſeſſion mine, his interceſſion mine. How ſhould I but love him with a ſingular love? farewel world, and worldly glory; if Chriſt come in room, it is time for you to vaniſh; I ſhall little care for a Candle when the Sun ſhines fair and bright upon my head: What? is my name written on the heart of Chriſt? doth he wear me as a Favour and Love-token about his arms and neck? is he at every turn preſenting me and my duties to his heavenly Father? *O thou haſt raviſhed my heart, my King, my* Cant. 4. 9 *Jeſus, thou haſt raviſhed my heart with one of thine eyes, and with one chain of thy neck.*

Suppoſe, O my ſoul, thou hadſt been with Chriſt when he waſhed his Diſciples feet, and that he ſhould have come, and have waſhed thy feet; Would not thy heart have glowed with love to Jeſus Chriſt? why Chriſt is now in glory, and now he takes thy filthy ſoul, and dirty duties, and waſhes (as it were) the feet of all, that he may preſent them to his Father; thou canſt not ſhed a tear, but he waſhes it over again in his precious blood, and perfumes it with his glorious interceſſions. O what cauſe haſt thou to love Jeſus Chriſt! Oh you that never loved Chriſt, come, love him now; and you that have loved Chriſt a little, O love him more: Above all, let me, O my ſoul charge upon thee this duty of love; O go away warmed with the love of Chriſt, and with a love to Chriſt.

Sect. 7. *Of joying in Jeſus in that reſpect.*

7. LET us *joy in Jeſus*, as carrying on this work of our ſalvation in his interceſſion. Surely this is glad tydings of great joy: when wicked *Haman* procured letters from King *Ahaſuerus* for the deſtruction of all Jews, then *Eſther*, the Queen, makes requeſt to the King, that her people might be ſaved, Eſther 5. 3. 8. 15, 16, 17. and *Haman's* letters revoked; *And the King ſaid to her, What wilt thou Queen* Eſther? *and what is thy requeſt, and it ſhall be given thee?* O the joy of the Jews at this happy tidings! *Then the City of* Shuſhan *rejoyced, and was glad, then the Jews had light, and gladneſs, and joy, and honour; in every province, and in every City, whitherſoever the King's Commandment, and his Decree came, the Jews had joy, and gladneſs, a feaſt, and a good day.* Is not this our very caſe? was there not a Law againſt us, an hand-writing of Ordinances, a ſentence of a double death, of body and ſoul? had not Satan, as wicked *Haman*, accuſed us, and ſought by all means our condemnation? but yet behold, not only an earthly *Eſther*, but Jeſus the Son of God was willing for our ſakes to come down from Heaven; and he it was that took away the hand-writing of Ordinances, and cancelled it upon the Croſs, that aſcended into Heaven, and there makes requeſts for us, and he it is in whom his Father is well pleaſed; never comes he to his Father, but he obtains the grace of the golden Scepter; no ſooner he cryes, *I will that theſe poor ſouls may be eternally ſaved*; but his Father anſwers, *Amen*; *Be it ſo: be it, O my Son, even as thou pleaſeſt.* O that we would joy at this! O that we could imitate the Jews! O that light, and gladneſs, and joy, and honour, would poſſeſs our ſouls! If at Chriſt's birth was ſuch, and ſo much joy, becauſe a Saviour was proclaimed: Is not our joy to be heightned, when ſalvation is effected? if the firſt act of Chriſt's mediation was ſo joyous, ſhall not the laſt act of his mediation be much more joyous? —— But I hear many objections, which keep back joy, they are as bars and hindrances at the doors of many heavy hearts, that joy cannot enter in; I ſhall inſtance in ſome.

O I am much oppoſed here in this world (ſays one) men are as wolves, and devils; Pſal. 22. 16. *Dogs have compaſſed me, the aſſembly of the wicked have encloſed me*; they have no bowels; they perſecute, reproach, revile, ſo that I am killed all the day long——— And what then? what matters oppoſitions of men, ſo long as Chriſt doth intercede for thee in Heaven? O remember Chriſt's bowels; it may be he ſuffers men to be mercileſs on earth, that thou mayſt look up, and behold how merciful he is who ſits above; and tell me, haſt thou no experience of this truth? doth not relief ſtrangely come in now and then? why, write upon the forehead of ſuch favours, *I have a merciful, and compaſſionate Mediator in Heaven.*

Oh I am much tempted (ſayes another) that I cannot pray; had I now the key of prayer, I could then unlock the cabinet where all God's treaſures lye, and take out what I pleaſed; but alas, my prayers are dull, and weak, and dry, and without ſpirit and life, I cannot pray.——If ſo, be humbled for it; and yet know this, that when thou canſt not pray, Chriſt then prays for thee, and he prayes that thou mayſt pray: And tell me, haſt thou no experience of this truth; hath not ſometimes thy ſpirit been enlarged in prayer? haſt thou not ſometimes felt thy heart warmed, or ſavingly affected? haſt thou not ſometimes in prayer been lifted up above thy ſelf, and above the world? conclude then, *My Interceſſor above hath ſent me this gift and ſpirit; it is not I, but Chriſt's interceſſion, that by an admirable and ſecret operation hath given me the Spirit to help mine infirmity; theſe are the interceſſions of the Spirit of Chriſt, and they are the very Eccho of the interceſſions of Chriſt in his own perſon.*

O but I labour under ſuch, and ſuch corruptions (ſayes another) and the Devil is buſie, exceeding buſie, and he exceedingly prevails; how am I overcome with theſe corruptions, and with theſe and theſe ſins? It may be ſo, and yet do not altogether deſpond; for Jeſus Chriſt is at God's right hand, and there he ſits till all his enemies be made his foot-ſtool; and what? are not thy ſins his enemies? O be of good comfort, for Chriſt will prevail; it is one piece of his prayer that he puts up for thee, *To keep thee from* Joh. 17. 5. *evil*; and ſurely he will either keep thee from it, or keep thee in it, that in the iſſue thou ſhalt have the victory. *Thoſe that thou gaveſt me I have kept* (ſaith Ver. 12. Chriſt) *and none of them is loſt*; if he undertake for thee, thou art ſafe and ſure; *His Covenant is everlaſting, even the ſure mercies of David*: and therefore Iſa. 55. 3. if yet thou doſt not, certainly thou ſhalt feel the vertue of Chriſt's interceſſion; ſin muſt be ſubdued, hell-gates ſhall not prevail againſt thee, he will not quench thy ſparks until he bring forth judgment unto victory.

Oh but I am in a ſuffering condition (ſayes another) and there is none that regards, or takes pity on me; all my friends have dealt treacherouſly with me, among all my Lovers there is none to comfort me: they have heard, that I ſigh, and there is none to refreſh me; I ſtand for Chriſt, but there is none ſtands by me; I own him, but there is none owns me. Bleeding Chriſtian, bear up! is not Chriſt's interceſſion a ſufficient anſwer to this caſe? alas, thou wouldſt be pitied for all thy weakneſſes; why, know that compaſſion is natural to

Jeſus Chriſt; he is a merciful High-prieſt, and can be no other to thee; God ordained him to officiate in ſuch a Tabernacle as wherein thou dwelleſt, he was in all things like unto thee, ſin only excepted; it may be thou art in want, and ſo was Chriſt, he had no houſe; thou art perſecuted, and ſo was Chriſt; ſin loads thee, and ſo it did Chriſt. A Chriſtian's condition needs compaſſion, and Chriſt knows how much, and it is his work continually to lay it open above; *O my Father, thus, and thus it is with the Militant Church, not a Member in it, but he is under ſin and affliction; ſee here the tears, hearken to the ſighs, and groans, and chatterings and mournings of my Doves below; I preſent here their perſons and performances; and Oh that they may find acceptance through my merit!* Some ſpeak of Heaven's Muſick, ſome tell us of Saints and Angels, ſinging and warbling, in lively notes, the praiſes of Chriſt in Heaven; and if any ſuch thing be, certainly it is ear-tickling, heart-raviſhing Muſick; O the melody, O the joy of Saints to hear ſuch heavenly Ayres with heavenly Ears! but be it as it will be, of this I am confident, that Heaven it ſelf yields no ſuch Muſick as is the interceſſion of Jeſus Chriſt; this (if any thing in Heaven do it) makes melody in the Ears of God, and of all celeſtial Spirits, Saints or Angels: And (O my ſoul) ſuppoſe thy ſelf within the compaſs, if now thou could'ſt but hear what thy Jeſus is ſaying in thy behalf: *Is not this a brand newly pluck'd out of the fire? was not this poor ſoul but the other day in a ſtate of nature, defiled with ſin, within a ſtep of hell? and did not I ſend my Spirit to recall him? was not this precious blood ſhed for the redemption of him? and what though ſin ſtick and cleave to him to this day, yet have I not given thee charge to take away his filthy Garments from him, and to cloath him with changes of rayment, even with the ſhining robes of my own righteouſneſs? O my father, let this ſoul live in thy ſight! O caſt him not away for whom I have ſuffered, and done all this, I cannot reſt ſatisfied without his ſociety, I am not right till he is with me in glory; he is my darling, my purchaſe, my portion, my delight, and therefore let him be ſaved.* Is not this enough to cauſe thy very heart to leap in thy boſom? *Bonaventure* fondly reports, That *Francis* hearing an Angel a little while playing on an Harp, he was ſo moved with extraordinary delight, that he thought himſelf in another World. O but ſuppoſe thou ſhould'ſt hear the voice of Jeſus thy Interceſſor thus pleading for thee, wouldſt thou not be caſt into an extaſie? would not this fill thee with joys unſpeakable, and full of glory?——Come, realize the meditation? certainly if thou art Chriſt's, he is thus, or in ſome other manner interceding for thee? as ſure as Chriſt is in Heaven, he is pleading with his Father in Heaven on thy behalf: O the joys, the joys, the joys that I ſhould now feel!——Tell me, is it not a comfort, for a poor beggar to be relieved at a rich man's door? we are all beggars in regard of Heaven, and Jeſus Chriſt doth not only come forth and ſerve us; but he takes us poor beggars by the hand, and leads us in to his heavenly Father: O what comfort is here!

Sect. 8. *Of praying to, and praiſing of Jeſus in that reſpect.*

8. LET us pray, and praiſe our Jeſus in this reſpect.

1. Let us pray or ſue our intereſt in this interceſſion: It is a queſtion amongſt the Schools, whether we may conveniently pray to Jeſus, to pray to his Father in our behalf? And thus far is granted, that we may pray to Chriſt to make us partakers of his interceſſions, and to mingle our prayers with his prayers, that they may find acceptance with God his Father. But that we may uſe ſuch a form, as *ora pro nobis, O Chriſt pray for us,* it is looked upon as inconvenient in this reſpect. 1. Becauſe *we have no ſuch cuſtom, neither the Churches of God,* 1 Cor. 11. 6. 2. Becauſe it ſavours too much of the error of *Arrius, Neſtorius,* and indeed of the Romaniſts themſelves 3. Becauſe our prayers are moſt-what directed to Chriſt in his perſon or divine ſubſiſtence, whoſe part is rather to give, than to ask; or if they are directed to Chriſt as Mediator, and not ſimply as the only begotten Son of God, then I ſee no incongruity (though in the former reſpect ſome inconvenience) but that we may pray to Chriſt to intercede for us; for ſo he is God and man; and he is conſidered according to both Natures; only the difference of both Natures is ſtill to be kept and maintained; interceſſion is the office of the whole perſon of Chriſt, and of the two Natures of Chriſt. But he performs this office one way according to his Divine nature, and another way according to his Humane nature. I liſt not to quarrel about niceties; it is thus agreed on all hands, and that is enough to our purpoſe, that we may call on Jeſus, or on God the Father, in and through Jeſus, that Chriſt's interceſſions may be ours, and that he would make it out to us in a way of aſſurance every day more and more.

2. Let us praiſe, let us bleſs God, and bleſs Chriſt for every tranſaction in Heaven for us. It is a wonder to obſerve what Songs of praiſe were chanted to Chriſt in Heaven for that one tranſaction of opening the Book, and looſing the ſeven Seals thereof: firſt, *The four Beaſts,* and then *the four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints, and they ſung a new ſong; ſaying thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood.*—— Rev. 5. 8 9, 11. 12, 13. 14. And then *the Angels round about the Throne, whoſe number was ten thouſand times ten thouſand, and thouſands of thouſands,* came on, *ſaying, worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.*—— And then *every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea,* came on, *ſaying, bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever; and the four beaſts, and four and twenty Elders fell down and worſhipped him that liveth for ever and ever.* I cannot tell what other tranſactions may be in Heaven, we have but hints of them here, nor ſhall we fully or particularly know them till we come to Heaven; but for this one tranſaction of Chriſt's interceſſion, we cannot imagine leſs praiſe to be given to Chriſt than for any other; O then let us do this duty on Earth, as it is done in Heaven! what, is Chriſt praying for us? O let us be on the exerciſe of praiſing him; is Chriſt interceding for us? let us give him the glory of his interceſſion; Heaven is full of his praiſes, O why ſhould not earth ring with the ſound thereof? *Praiſe the Lord, O my ſoul, and all that is within me, praiſe his holy Name.*

Sect. 9. *Of conforming to Jeſus in that reſpect.*

9. LET us conform to Jeſus in reſpect of his interceſſion. I cannot think but in every action of Chriſt there is ſomething imitable of us. And as to the preſent work, I ſhall inſtance only in theſe few particulars. As——

1. Chriſt appears in Heaven for us; let us appear on earth for him. Is there not equity, as well as conformity in this duty? O my ſoul, conſider what thy Chriſt is doing, conſider wherein the interceſſion of Jeſus Chriſt conſiſts! is not this the firſt part of

it? why, he appears in Heaven before Saints and Angels, and before God his Father in thy behalf; and art thou afraid to appear before worms, mortals, duſt and aſhes in his cauſe, or for his truth? ſhall Jeſus Chriſt own thee in Heaven? and wilt thou not own Jeſus Chriſt here in this world? ſhall Jeſus Chriſt, as thy great High-Prieſt, take thy very name, carry it upon his breaſt into the preſence of God? and wilt thou not take the Name of Chriſt, and hold it forth in profeſsion and practice to all men? Oh what a mighty engagement is here to ſtand to Chriſt, and to appear for Chriſt, and to own his Cauſe in theſe backſliding times; in that Chriſt, who ſits at the right hand of God, is willing and ready to appear in perſon for us, both as a Mediator, and Sponſor, and Solicitor, and Advocate, and Leiger Embaſſador?

2. Chriſt ſpends all his time for us and our ſalvation, let us ſpend all our time for him, and in his
Heb.7.25. ſervice; the Apoſtle tells us, that *He ever lives to make interceſſion for us*; it is not for a day, or a month, or a year, but he lives forever upon this account; for ever (*i. e.*) during all the time from his Aſcenſion until the end of the World; he is ſtill interceding; he ſpends all that time for us, and ſhall we think it too much time to ſpend a few days that we have here to live upon the earth for him? one thinks this the greateſt Argument in the World to make us to walk cloſely with God in Chriſt; *He ſpends of his eternity for us, and ſhall not we ſpend of our whole time for him?* ſurely people do not think what Chriſt is doing in Heaven for them; if you who are Saints would but ſeriouſly conſider, that Chriſt this Sabbath, this day of Reſt, is at his work, that without any wearineſs or intermiſsion from morning till evening, and from evening till morning he is ever, ever interceding; how would this engage you in this ſervice? Ah Chriſtians! if you ſhould continue praying, praiſing, reading, hearing all this day without any intermiſſion or breaking off. Oh what wearineſs! Oh how would you ſay, *When will the day be done, when will the Sabbath be at an end?* Well, but Chriſt is not weary of ſerving you; this Sabbath, and the laſt Sabbath, and the other Sabbath, and every Sabbath: when you have done your duties, he took your perſons, and duties, and preſented all unto his Father? he prayed over your prayers continued praying, and ſaying, *Lord accept of a ſhort, poor, lean, imperfect ſervice done on earth for my ſake, and for thoſe merits ſake, which I am continually preſenting to thee here in Heaven.* Oh why do we not come up to this conformity? Oh why are we ſo uncorformable to the actings of Chriſt? he is preparing Manſions for us in Heaven, and are we digging in this world? he is making mention of our names to God, and are we ſinning againſt him and God? his blood cryes, *O that theſe ſouls may be ſaved*; and ſhall our ſins cry, *It is juſt that theſe ſouls ſhould be damned?* O mind the exemplar! Chriſt ſpends all his time for you, do you ſpend all your time for him: we cannot but Judge this to be moſt equal, that *they who live ſhould not henceforth live unto themſelves, but unto him who ever lives to make interceſſion for them.*

3. He prayes for us, and for all believers, to his Father; let us pray for our ſelves, and for all our brethren, and for all ſorts of men, though they be our enemies, for we were no better to Jeſus Chriſt: *Learn of me* (ſaith Chriſt) and ſo far as he is imitable let us follow him; doth Chriſt pray? let us pray; doth he pray for us and others? let us pray for our ſelves, and then let us pray one for a-
1 Tim.2.1. nother: *I exhort therefore* (ſaith the Apoſtle) *that firſt of all ſupplications, prayers, interceſſions, and giving of*
Iſa. 27. 4. *thanks be made for all men. And come, lift up thy prayer for the remnant that is left*, ſaid the King to *Iſaiah*; *and Wreſtle together in prayer for me*, ſaid *Paul*; and *Give the Lord no reſt till he make* Jeruſalem *a praiſe in* Rom. 15.
the earth, ſaid the Prophet: Chriſt intercedes, and 30.
there is no queſtion but we ſhould intercede for the li- Iſa. 62. 7.
ving Saints. *Brethren, pray for us*, ſaid the Apoſtle; whoſoever thou art that readeſt, *I beſeech thee remember me in thy prayers, it may be thou art nearer God, and more in favour with God than ſuch a poor ſinner as I am*; as *Mordeicai* ſet *Eſther* on work to intercede for him with the King, and for his people; ſo 'tis our duty 1 Theſ. 5.
to crave the prayers of ſuch who are upon better 25.
terms (poſſibly) with the Lord, than we our ſelves are at the preſent; *Only I would wiſh thy prayers at ſuch a time, when thy heart is got neareſt to God, by ſpecial ſtirrings of faith and love:* I ſuppoſe thou canſt not have a ſpirit, and power of prayer, but ſome times or other thou art, (as it were) in the lap of Chriſt, upon the Spouſe's knee, in the Beloved's boſom; *O then make a requeſt for an unworthy one*; *O then, if ever, intercede for me, becauſe then I read Chriſt's own interceſſion in thy interceſſion; what is thy prayer then, but as the eccho of Chriſt's prayer, the Amen to Chriſt's interceſſion; which he makes in Heaven?* Chriſtians! 'tis our duty to put one another upon praying one for another; Chriſt intercedes for us, and ſo ſhould we intercede for his, called, or uncalled, if ſo they belong to the election of Grace.

4. Chriſt takes our prayers, and mingles them with his own prayers, interceſſions, Incenſe, and ſo preſents all as his own work mingled together unto God the Father; O let this be our care to put up all our Prayers to God in the Name of Chriſt, and to ſtay our ſelves upon the interceſſions of Chriſt; when all is done, let us beg the acceptance of our prayers, not for our ſakes, nor for our Prayers ſake; but for his ſake, who perfumes our Prayers, by interweaving them with his prayers. Many a poor ſoul is many times afraid to pray to God for want of the due conſideration of this conformity; ſuch a one goes to prayer, and he looks upon it as it lies upon his own heart, or as it comes from himſelf, and then he cries, *Oh what a poor, weak, ſinful, imperfect, impenitent prayer is this?* well, but if this weak prayer of thine be once mingled with the glorious and heavenly prayer of Jeſus Chriſt, the weakneſs will ſoon vaniſh, and thy prayer will find acceptance with God the Father; it is with your prayers and duties as it is with your fire; your kitchin-fire is troubled with abundance of ſmoak, but if ever it could aſcend into the element of fire above, it would ſmoak no more; ſo your prayer, while it lies upon your own hearth, there's a great deal of ſmoak in it, but if ever it get up into the hands of Jeſus Chriſt, there it is in its own element, and ſo it is freed from all its ſmoak, and ſo the weakneſs of it is done away. O conform to Chriſt in this point; he will not preſent thy prayers to God, but he will firſt mingle it with his own prayers; no more ſhould'ſt thou preſent a prayer to God but in Chriſt's Name, conſidering that all thy prayers find acceptance in, for, and through the interceſſion of Jeſus Chriſt. If it were not for this, I profeſs I knew not how to anſwer the cavils of our diſſolute adverſaries, who throw down prayers, as of no uſe at all; for us they object——

Thou canſt not pray (ſay they) by thy own con-
feſſion, without ſome defect, imperfection, ſin: and *Object.*
if ſo, there is need of a new prayer, to beg pardon for the defects of that prayer; and then another prayer to heal the flaws of that prayer; and then another to do as much for that; and ſo in *infinitum*; by this means there would be an infinite progreſſion without any ſtop at any prayer to all.

I anſwer, This Objection were valid if *Anſw.*
there were no interceſſion of Chriſt to ſtay

our ſelves and our prayers on: but as we grant requeſts many times for ſome friends ſake, rather than for the parties ſake: ſo God doth always grant requeſts for Chriſt's ſake, never for our own ſakes: Thou objecteſt there are many defects in our prayers as made by us: But I anſwer, there is no defects in the Merits and Interceſſions of Jeſus Chriſt, for whoſe ſake alone they are granted of God; and therefore our prayers being made in Chriſt's Name, they may ſtay their heads in Chriſt's boſom; in this reſpect we need not ſtill to run our ſelves in a Circle, this being the laſt reſolution, *Chriſt's merits, and Chriſt's interceſſion.* Chriſt offers up our perſons and wooden prayers in his golden Cenſer to his Father; Chriſt's interceſſion therefore is that which doth the deed. Now, to ſay our prayers are of no uſe, it is all one as to ſay his Interceſsion is of no uſe; not that we are ſo good, that he cannot take exception againſt us, and our prayers; but becauſe Chriſt is ſo good, and his Interceſsion for us is ſo good, that he neither can; nor will take exception againſt him, or his Interceſſion for us; and in this caſe Chriſt and Chriſtians make one perſon (as it were) in Law; his interceſſion for us; and our interceſſions for our ſelves, are but one interceſſion: and indeed he ſo mingles them, that they ſeem but one, for *the ſmoak of the Incenſe, and the prayers of the Saints aſcend up together before God out of the Angel's hand* Rev. 8. 4.

5. Chriſt pleads the cauſe of his people, and anſwers all the accuſations of Satan againſt them; Oh let us plead for them for whom Chriſt pleads, and anſwer the accuſations of Satans, or his inſtruments againſt their perſons, or their wayes. We have a ſtrange generation of men abroad, whoſe very Religion conſiſts in rayling, reviling, and reproaching the ſervants of the living God; not the beſt men, nor the beſt Miniſters under Heaven eſcape them; *Are they not all*, ſay they, * *Wolves, Dogs, Hirelings, Prieſts of Baal, Covetous, Carnal, Damned*; aud what not? *Are they not all*, ſay they (as the Devil ſaid of *Joſhua*) *cloathed with filthy garments? defiled totally, utterly defiled with the pollutions of Babylon?* Chriſtian! when you hear this language, learn you to conform to Chriſt? go you firſt to GOD with the Lords own plea, *Now the Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee*, Zach. 3. 2. And then go on in vindication of their perſons and their cauſe; are they not precious, gracious, holy, able, ſhining and burning Lights? it may be ſome of their perſons have been Faulty; but ſav of ſuch? *Is not this a brand newly pluck'd out of the fire?* Failing, and humane frailties have been in the beſt, yea, in moſt of the Prophets and Apoſtles; but ſhall we therefore condemn to hell the generation of Gods dear Children; or howſoever it may be with their perſons, yet is not their cauſe and office of Chriſt's own Inſtitution? in this reſpect, *he that deſpiſeth you, deſpiſeth me*, ſaith Chriſt, *and he that deſpiſeth me deſpiſeth him that ſent me*, Luke 12. 16. Are not the Miniſters of Chriſt as *Stars in the right hand of Chriſt?* they that would do them any deadly harm, muſt pluck them thence. Chriſtians conform you to Chriſt in this point; you ſee how Satan ſtands at the right hand of our *Joſhua's* to reſiſt them, now then plead you their cauſe, and anſwer the Adverſaries Accuſations.

6. Chriſt by his Interceſſion *ſaves us to the uttermoſt*, Heb. 7. 25. O let us ſerve him to the uttermoſt; ſurely all we can do is too little to anſwer ſo great a love as this. Oh Chriſtians! why ſhould it be eſteemed a needleſs thing to be moſt rigorouſly conſcionable, and exactly circumſpect? Chriſt payed our debt to the uttermoſt farthing, drunk every drop of our bitter cup, and now preſents all unto his Father, by way of interceſſion, and ſaves us *εἰς παντελὲς throughly to the uttermoſt*; why ſhould not we labour to perform his ſervice, and to fufil every one of his commandments, throughly and to the uttermoſt alſo? certainly there is a duty which concerns us Chriſtians, as to be *hot in Religion*, Rev. 3. 16. to be *zealous of good works*, Tit. 2. 14. to *walk circumſpectly*, or *preciſely*, as the word carries it *Epheſ.* 5. 15. to be *fervent in ſpirit*, Rom. 12. 11. to *ſtrive to enter in at the ſtrait gate*, Luke 13. 24. to *contend for the faith*, Jude 3. with an holy kind of *violence to lay hold upon the Kingdom of Heaven*, Mat. 11. 12. Oh that ever men ſhould be afraid of taking God's part too much, or fighting too valiantly under the colours of Chriſt, of being to buſie about the ſalvation of their own ſouls, of being ſingular (as they call it) in the duties of Religion; I obſerve, men are content to be ſingular in any thing, ſave in the ſervice of God; you deſire and labour to be ſingularly rich, and ſingularly wiſe, and ſingularly valorous, and ſingulary proud; but you can by no means endure ſingularity or eminency in Zeal, and the Lord's ſervice; in matters of Religion you are reſolved to do as the moſt do, though in ſo doing you damn your own ſouls, *Mat.* 7. 13. O come and learn this Leſſon of Chriſt, he ſaves us to the uttermoſt; with all our hearts, and with all our ſouls, and with all our might,

Thus far we have Looked on Jeſus in his Interceſſion, our next work is our laſt work, which is, to *Look unto Jeſus*, as carrying on the great work of our Salvation for us in His coming again, the very end of time to all Eternity; he hath no more now to do, but to Judge the Saints, and to lead them into Glory, and to deliver up his Kingdom to his Father, and ſo to live with His Redeemed ones for ever, and ever, and ever.

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* I lately received a Paper, wherein the Quakers gave the Miniſters of CHRIST theſe following Names, *viz. Conjurers, Thieves, Robbers, Antichriſts, Witches*, Blind *Guides, Devils, Lyars*, Baal's *Prieſts, Sir-Simonds, Diſſemblers, Upholders of the Seven-Headed, and Ten-Horned* Beaſts, *a Viperous, and Serpentine Generation*, Bloody Herodians, *Blaſphemers, Scarlet-coloured* Beaſts, *Babylon's Merchant's Buſibodies, Whited Walls, Painted Sepulchres, Ravening Wolves, Perſecutors, Tyrants, Greedy Dogs, Phariſees.*

LOOKING UNTO JESUS,

In his Second Coming.

Book X. Part VII.

CHAP. I.

Job 19. 25, 27. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another.*

SECT. I.

Of Chriſt's preparing for Judgment.

AND is not yet all done? O the unwearied patience, love, mercy, free grace of Chriſt in carrying on this mighty work! he begun it before the beginning of the world; ſince then he hath been labouring in it about ſix thouſand years; and now the time of reſtoring being come, he will perfect what he hath begun, and bring on the other end of the Golden chain; *Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* In this piece alſo as in the former we ſhall firſt lay down the object, and then give directions how to look upon it.

Rom.8. 30.

The Object is *Jeſus*, carrying on that great work of our ſalvation in his coming again to earth, and taking up with him all his Saints into Heaven. In this work I ſhall ſet before you theſe particulars:

1. Chriſt's preparing for judgment.
2. Chriſt's coming to judgment.
3. Chriſt's ſummons of the Elect to come under judgment.
4. Chriſt and the Saints meeting at the judgment day.
5. Chriſt's ſentencing or judging the Saints for eternal glory.
6. Chriſt and his Saints judging the reſt of the world.
7. Chriſt and his Saints going up into Heaven; when ſhall be the end of this world.
8. Chriſt ſurrendring up the Kingdom to God even the Father.
9. Chriſt's ſubjection to the Father, that God may be all in all.
10. Chriſt (notwithſtanding this) being all in all to his bleſſed, ſaved, redeemed Saints to all eternity.

1. For his preparing for judgment. When once the number of all his Elect ſhall be completed, and the work of his interceſſion ſhall be at an end, then immediately will follow theſe particulars. As——

1. *A great voice comes out of the Temple of Heaven, ſaying, it is done.* It comes out of the Temple of Heaven, that we may underſtand it to be the voice of Chriſt. And if this ſpeech be directed unto God, it is as if Chriſt had beſpoke his Father thus. *And now, O my Father, I have done; that office of the Prieſt-hood which by agreement we erected, is now at an end: here I have ſate at thy right hand interceding for my Saints ever ſince my aſcenſion; and of all that thou haſt given me by thine eternal election, I have not loſt a Saint; in their ſeveral ages I produced them and gave them a Being, and in their times I remembred them, and preſented their conditions and neceſſities before thee; and now I have not a Saint more; in the Book of life there is not another Name written to be born on earth; and to what purpoſe ſhould I now continue the world? the Saints are they for whom I made the world, the Saints are they that hold forth the light of my glory in the world, the Saints are they for whom my eternal counſels before the world did work, the Saints are they for whom I was content to ſhed my precious blood when I was in that world below; and now their number is completed, I am reſolved to unpin the fabrick of the world, and take it down; it ſtands but for their ſakes, and therefore now let the ſeventh Angel blow his trumpet, that the myſtery of God may be finiſhed. I ſwear by him that lives for ever, that time ſhall be no longer.*

Rev. 16. 17.

Rev. 10. 7. ver. 6.

2. No ſooner this ſaid, but *the ſeventh Angel ſounds.* This ſeventh Angel (ſaith *Pareus*) is the Arch-angel that proclaims Chriſt's coming, with a great and mighty ſhout; *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the Voice of the Arch-angel, and with the trump of God. The Lord ſhall deſcend with a ſhout;* but before he deſcends, and I believe upon the very diſcovery of his coming down, there will be a ſhout in Heaven; for ſo it follows, *And the ſeventh Angel ſounded, and there were*

Rev. 11. 15.

1 Theſ. 4. 16.

Pareus in loc.

great voices in Heaven; if we may believe Commentaries, *theſe are the voices of bleſſed ſouls, and bleſſed Saints and bleſſed Angels in heaven*; no ſooner Chriſt bids the Angel *ſound*] *q. d.* ſummon thoſe bleſſed ſouls Rev.6.10. Rev.22. 20. that were ſlain for the Word of God, and therefore cryed, *How long, Lord, holy and true?* ſummon thoſe bleſſed ſouls that have cryed ſo long, *Come Lord Jeſus, come quickly*; ſummon all ſouls, and ſummon all Angels, and bid them wait on me, now I reſolve to go down, and to judge the world:) no ſooner I ſay, Chriſt bids the Angels *ſound*, but preſently at the joy of his command, all the voices in Heaven give up a ſhout; why, this is the long-look'd for day, the day of perfecting the number of Saints; the day of joyning the ſoul and bodies of the Saints together; the day of convening all the families both of Saints and Angels under one roof; the day of bringing up the Bride unto the Lamb, and of a completing the Marriage in its higeſt ſolemnity: and therefore no wonder if at this news *great voices* and cryes (ſuch as are uſed by Mariners, or gatherers of the vintage) were made in Heaven. O what an addition of joy is this to Heaven's joy it ſelf! the ſpirits of the juſt, and the bleſſed Angels that have lived together in heavens bliſs, had never ſuch an advantitious joy as this before; now they ſhout and ſing a new and bleſſed Song, Rev.11. 15. *The Kingdoms of this world, are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* We may call this *Heaven's triumph for the finiſhing of God's myſtery.* Now is it that Chriſt will vindicate his Kingdom, and overthrow the power of his enemies; they had long ſet themſelves againſt the Lord, and againſt his anointed, the Kings of the earth, and the Rulers confederated; they ruled all, and as much as in them lay, excluded Chriſt; but now the Kingdoms of the world will return to Chriſt, and he alone ſhall rule; and thence the winged Choriſters of Heaven chant forth this Anthem, *The Kingdoms of the world are become the Kingdoms of Chriſt.*

3. After this ſhout, *The four and twenty Elders* Rev. 11. 16,17,18. *which ſit before God on their ſeats, fall upon their faces, and worſhiped God, ſaying, we give thee thanks, O Lord God Almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reigned; and the nations were angry*, &c. By theſe four and twenty Elders we underſtand all God's Saints of the Old and New Teſtament, comprehended under the twelve Patriarchs, and twelve Apoſtles; others would have them to be only thoſe Saints of the Old Teſtament, and therefore called *Elders*; whoſoever they are, we find they are ſo glad at this news, that Chriſt will now judge the world, that preſently they riſe off their ſeats, and fall on their faces; and firſt they praiſe, and then they pray. 1. They praiſe God for taking to himſelf his own power, Chriſt conniv'ed (as it were) till now at the power of his enemies; Antichriſt, and not Chriſt ſeemed to rule, and to ſit in the Temple of God; Rev. 11. 18. but now Chriſt is reſolved to rule himſelf, and to make all his enemies his footſtool: and therefore now *we give thee thanks, O Lord God Almighty.* 2. They pray Chriſt to go on to judgment. 1. Becauſe *the nations were angry*, q. d. they have been angry long enough, they have ſet themſelves againſt Chriſt and againſt his Church, and therefore now it is time to bridle their wrath, and to break them with a rod of Iron, *O let thy wrath come.* 2. Becauſe the time of judgment is now accompliſhed which God had decreed in his eternal counſel, and which the Father had put in his own power; *This time was not for mortals to know, but now 'twas revealed to theſe celeſtial ſpirits by Chriſt*, and therefore they beg, *Go on Lord Jeſus; reward now thy Servants, Prophets, Saints; and deſtroy them which deſtroyed the earth.*

Mortalibus ignotum; cæleſtibus vero nunc revelatum a Chriſto. Paræus in loc. Pſal. 110.

4. God the Father is well pleaſed with Chriſt's purpoſe of judging the world. *The Lord ſaid unto my Lord, ſit thou at my right hand, until I make thine enemies thy footſtool.* I know theſe words were ſpoke to Chriſt at his aſcenſion into Heaven, yet that hinders not but that now God ſpeaks them again to Chriſt; for *as yet* (ſaith the Apoſtle) *we ſee not all* Heb.2.8 *things put under him*; and God's purpoſe was that Chriſt ſhould rule, until he had put all things in ſubjection under his feet. Nay, why not theſe words ſpoken now rather than before? Chriſt indeed reigned as King ever ſince his Aſcenſion, but now more eſpecially he is to maniſeſt his Kingdom, for now is he to *judg among the heathen*, now is he to Pſal.16.10. *wound the heads of many countries*, now is he to overthrow Pope, Turk, and all his enemies, and he alone with the Father and the Spirit is to reign in his Elect, Saints and Angels. Thus all agree, that Chriſt in the latter dayes ſhall be fully honoured in his Kingly power; hitherto Chriſt hath been much honoured in his Prophetical and Prieſtly office, but not ſo much in his Kingly; but now he muſt be fully honoured in his Kingly office; now eſpecially *The Kingdoms of this world muſt become the Kingdoms of* Rev.11. 15. *the Lord, and of his Chriſt; and ſo he ſhall reign for ever and ever.* Certainly there is a difference betwixt Chriſt's reign before, and his preſent reign at the day of judgment, Chriſt hath a double Throne wherein he ſits and reigns *To him that overcomes will* Rev. 3. 21. *I give to ſit with me in my throne, as I alſo overcame, and am ſet down with my Father in his throne.* That Kingly rule that Chriſt hath from his aſcenſion is upon his Father's Throne, but the Kingdom that Chriſt ſhall have at the day of judgment and ever after, it is the joynt reign of him with the Father, he ſhall have a Throne himſelf, and the Saints ſhall ſit with him in his own Throne: and now ſaith the Father, *Sit thou at my right hand, q. d.* ſit on thy own John 5. 22. Throne by me; go on to judge the Nations; I will not judg them, but only in thee, and by thee; *Lo I have committed all judgment unto the Son*, and do thou judge them, until thou haſt rewarded thy friends, and made thine enemies thy fotſtool. Mark, *He hath committed all judgment unto the Son*; the Father gives the Son a Commiſſion; wherein is written (as it were) theſe words, *My Son, now is the time* 2 Pet. 3. 10,13. *or ſeaſon which I had put in my own power; and my pleaſure is, that all the world ſhall be ſet on fire: theſe heavens under thee ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up; and I will have new heavens, and a new earth, wherein ſhall dwell righteouſneſs; go too then, put on thy Robes, appear in thy glory; empty this heaven of all thoſe glorious ſpirits that are therein, and let them wait on thee to thy judgment ſeat; go, paſs thy doom upon all fleſh, and ſend reprobatees to hell, and bring up hither all thy Saints, that they may live with thee, and here behold thy glory for ever and ever. Lo here is thy commiſſion; be gone, and return no more hither until it be accompliſhed.*

Uſe. Chriſtians, I cannot but wonder at this joy and exultation in Heaven, and that we have ſo little or none of this on earth; we ſay with cold lips, and frozen hearts *Thy Kingdom come, thy Will be done in earth as it is in heaven*; but if our prayers were real and fervent, if we could but imitate thoſe heavenly Citizens, what longings would be in our hearts after Chriſt's comming? how ſhould we rejoyce at the very thoughts hereof? Chriſt comforting his diſciples in reſpect hereof, he ſpeaks theſe words, Luke 21. 28. *When theſe things begin to come to paſs, then look up* (ſaid he) *and lift up your heads, for your redemption draweth nigh.* The fulneſs of our redemption is a ground of conſolation; all the ſpirits above are ſenſible of this; God, and Chriſt, and the Angels, and Saints rejoyce, and again rejoyce. Rev. 12. 19. *The Spirit and the Bride ſay, come*; and Chriſt himſelf ſaith, Ver. 20. *Surely I come quickly*; O let us ſay Amen to it; *Even ſo come Lord Jeſus.*

Sect. 2. *Of Chriſt coming to judgment.*

2. FOr Chriſt's coming to judgment; no ſooner CHRIST prepared, and all in readineſs, but down he deſcends from his Imperial Throne to the Judgment-ſeat. In this paſſage I ſhall obſerve theſe particulars.

1. He deſcends with his Train: He comes with his Royal Attendants out of Heaven. This is the glory of a Prince, that hath ſo many Nobles waiting on him; and this is the glory of Jeſus Chriſt, that when he comes to judg the world, he ſhall have his Saints and Angels (the glory of the Creation) to be his Attendants in that work. *Behold the Lord comes* 2 Theſs. 1. 7. *with mighty Angels. Behold the Lord comes with ten thouſands of his Saints, to execute judgment unto all.* Jude 14. Certainly a numberleſs number ſhall wait upon him: *Daniel* tells us of a thouſand thouſand that this day Miniſter unto Chriſt: *A thouſand thouſands miniſtred* Dan. 7. 10. *unto him, & ten thouſand times ten thouſand ſtood before him*: or if Heaven have more, I believe Heaven will empty it ſelf of all the Saints, and all the Angels; not one Spirit, whether Saint or Angel ſhall ſtay when Chriſt deſcends: *The Son of man ſhall come* Matth. 25. 31. *in his glory, and all the holy Angels with him.* O what a glorious day will this be! if one Sun make the mornig Sky ſo glorious, what a bright, ſhining, and glorious morning will that be, when ſo many thouſands of Suns ſhall ſhine over all our heads, the glorious Body of our Chriſt ſurpaſſing them all in ſplendor and glory? here's a new Heaven of Suns and Stars, ſuch as this nether world never ſaw, *Lo yonder the Sun of righteouſneſs with all his Morning ſtars, ſinging and ſhouting for joy.* Heaven now empties its ſelf of all its created Citizens, and cleaves aſunder to to make way for Chriſt and all his Train.

2. In his deſcent through the Heavens, he ſhakes Matth. 24. 29. the Heavens. *And the powers of the heaven ſhall be ſhaken.* The whole frame of Heaven, moſt ſtrong and immutable in its being and motion; or the mighty bodies thereof, moſt mighty in their ſubſtance, laſtingneſs, motion and operation ſhall be ſhaken. I know by *the powers of heaven* ſome mean the Angels, who at this wonderful deſcent of Chriſt ſhall admire and move; but I rather think the Heavens themſelves are meant hereby, whoſe very nature ſhall be moved, and ſhaken at that day: *At his* Job. 26. 11. *nod the pillars of heaven tremble and are aſtoniſhed.* As yet they are Subject to vanity, and therefore tis no wonder if at the coming of Chriſt they tremble and are moved. In this moving or ſhaking the Evangeliſt adds, that the glorious lights of Heaven ſhall Matth. 24. 29. be altered, *The Sun ſhall be darkned, and the Moon ſhall not give her light, and the Stars ſhall fall*: Many Interpretations are given of this: I am not for Allegories, but rather conceive theſe things are real; the very coming of Chriſt ſhall bring with him ſuch a light, that the ſplendor of the Sun and moon ſhall be obſcured: This is moſt certain, ſaith *Aretius*, that both Sun and Moon ſhall really be darkened at that day; it is the glory of his Majeſty that will dazle thoſe Candles.

Adventum Chriſti tantam lucem allaturam ut ea ſolis & lunæ ſplendor obſcuretur. Aretius in loc. *Certiſſimum autem diem judicii magna majeſtate fore, ut recte & ſol & luna dicantur obſcurandi.* Aretius in loc. Pſal. 50. 3.

3. As he paſſes through the Elementory World, a fire doth uſher him. *Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.* Whence this fire ſhould come, I ſhall not diſpute, only one tells us with ſome confidence, † that 'tis begotten in the middle Region of the Air by Divine command: and that firſt it goes before him, uſhering the Judge to the Judgment-ſeat, and that there it ſtays during the judgment; and that ended, and the doom paſſed on all fleſh, then it ſets on fire all the world. Let this paſs as it may, Scripture goes thus far, that Pſal. 97. 3. *a fire goeth before him.*——— *Behold the Lord will come* Iſa. 66. 15. *with fire, and with his chariots like a whirlwind*——— 2 Theſ. 1. 7, 8. *And the Lord Jeſus ſhall be revealed from heaven, with his mighty Angels in flaming fire.* In which reſpect Dan. 7 *Daniel* ſaw *his throne like the fiery flame, and his wheels as burning fire; a fiery ſtream iſſued, and came forth from before him*: and at laſt this fire ſhall have that effect, that the very 2 Pet. 3. 10. *Elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up.* O Chriſtians! What cauſe have we to make the Apoſtles Uſe on this point, 2 Pet. 3. 11, 12. *Seeing all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs? Looking for, and haſtening unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolvod, and the Elements ſhall melt with fervent heat.*

† *Suarez de renovatione mundi*, in 3 part. Thomæ

He deſcends lower and lower till he is inwrapt with Clouds. *Hereafter ſhall you ſee the Son of man ſitting on the right hand of power, and coming in the clouds of Heaven.* Matth. 26. 64. When he went up into Heaven it is ſaid that *a cloud received him out of their ſight*; and the Angels then ſaid, Act. 1. 9. *Ye men of Galilee, why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up into Heaven, ſhall ſo come, in like manner, as ye have ſeen him go into Heaven.* Act. 1. 11, 12. He went up in Clouds, and he ſhall come down in Clouds. Dan 7. 13 *I ſaw in the night viſions, and behold one like the Son of man came with the clouds of Heaven.* Here is the firſt ſight of Chriſt to men on the earth, when once he is come down into the Clouds, then ſhall they liſt up their eyes, and have a full view of Jeſus Chriſt; a Cloud firſt received him out of their ſight; and a Cloud now diſcovers him to their ſights; *Then ſhall appear the ſign of the Son of man in Heaven, and they ſhall ſee the Son of man coming in the clouds of Heaven with power and great glory*: Matth. 24. 30. Is it not plain, that the firſt appearings, and ſight of Chriſt at his ſecond coming from Heaven, is in the midſt of Clouds; *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him.* Rev. 17. Some controverſie there is about theſe *Clouds*, as whether they be Angels? When the Pſalmiſt ſpeaks of all ſorts of Meteors, as of Waters, Clouds, Winds, Flames, ſome ſay, all theſe are Angels, and *of the Angels he ſaith, who maketh his Angels Spirits, and his Miniſters a flame of fire.* Heb. 1. 7. For my part I take it in the litteral ſenſe, that upon the very backs of Clouds, Chriſt ſhall come riding along at the general day; and howſoever, this may ſeem a ſmall matter unto us, yet I cannot look on any Circumſtance of this Tranſaction as ſmall and trifling! The very Clouds on which Chriſt rides, ſpeaks terror, and comfort.

1. Oh what a terrour is this to the wicked? Matth. 24. 30. *They ſhall ſee the Son of man coming in the clouds, and then ſhall all the Tribes of the earth mourn,* Theſe Tribes of the Earth, are the Tribes of the wicked; no ſooner ſhall they look up, and ſee Chriſt in his Clouds, but with unconceivable horror will they cry it out, O yonder is he, whoſe Blood we neglected, whoſe Grace we reſiſted, whoſe Councils we refuſed, whoſe Government we caſt off. Oh yonder is he that comes now in Clouds, in Tempeſtuous Clouds; O ſee how he ſtorms! Do not thoſe very Clouds, in which he rides, ſpeak, or threaten a ſtorm? In the eighteenth Pſalm is a deſcription of Chriſt's coming to Judgment. But O

Id de impiis ſolum intelligio, ad quos planctus & luctus ille miſerandus ſolum pertinet. Aretius in locum

how

bow terrible ! In the ſeventh verſe, we find *the earth trembling* ; in the eighth verſe, *a fire devouring* ; in the ninth verſe, *the Heavens bowing downwands* : in the twelfth, thirteenth, and fourteenth, and fifteenth verſes, are *thick Clouds darkening the Skie*, *Thunders, Lightenings, Hail-ſtones, flying through the air, the foundattons of the world diſcovered*, thus the Mighty God, our Jeſus deſcends. Oh how ſhould the wicked but tremble at this, when but a Conſideration of this, hath ſometimes ſtartled God's own People ? Heb.3. 16. Behold *Habakkuk* with quivering Lips, trembling Joynts, Bones mouldering into duſt, when he had only a Prophetick repreſentation of Chriſt's ſecond apperance ! All the dreadful things that attended the preſence of God in *Egypt*, at the Red Sea, on Mount *Sinai*, through the Wilderneſs, are made but Types, but Shadows of the terrible march of the Captain of the Lord of Hoſts ; and therefore ſhall the wicked mourn.

2. Here is the Patience, and Faith, and Joy of Saints. Rev.1.7. *And all the Kindreds of the earth, ſhall mourn over him* ; even ſo, *Amen*. This I cannot but underſtand of the wicked ; onely ſome tell us of a double mourning on that Day ; the one of Joy and love, and the other of Sorrow and Deſpair ; I ſhall not deny, but there may be ſome ſweet Tears upthis ſweet Subject, *Chriſt's apparition in the clouds* : Such a ſhine will be from Chriſt in the cloud, that the very ſhine will pierce the hearts of men with the golden-headed arrow of love, and how may this work Tears ? from this Text of *John*, *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all the kindreds of the earth ſhall waile, &c.* Some Divines gather, that Chriſt at that day; will ſhew in his glorified body the wounds of his crucifying, as an infallible trophy of his victory over all his enemies; and hence the wicked who pierced, or crucified the Lord of glory, by their ſins, will weep and waile. I can think no leſs, but that Chriſt at that day will open his boſom, and ſhew thoſe wounds, of love, which he had in his heart from all eternity, together with thoſe wounds which he received on the Croſs, as they are glorified in his eternal love : and then as at the diſcovery of *Joſeph*, he and his brethren fell upon the necks of each other and wept ; ſo will this diſcovery in the appearances of Chriſt bring a ſweet confuſion upon the Spirits of Saints ; then ſhall a Saint fall at the feet of his Saviour, and weeping ſay, O my Jeſus ! thou art my Father, Brother, Husband, Self ; while there were other things, I loved other things beſides thy ſelf, but alas ! they are everlaſtingly gone, and have left me alone, yet now thou owneſt me ; O my Jeſus, thou breakeſt my heart : Oh I cannot but weep out tears of love, and tears of joy at this appearing ; O welcome, welcome, ſweet Jeſus into theſe clouds ; oh welcome, welcome, ſweet Jeſus into this neather world.

Rev.1.7. *Hinc conſequitur Chriſtum in eo judicio cicatrices vulnerum oſtenſurum, tanquam trophaum infallibile, contra omnes ſuos hoſtes.* Aret. in loco.

In theſe Clouds I muſt leave our Saviour for a while, and the rather, becauſe I believe he will deſcend no lower : only before I paſs, one word of Uſe to all his Saints.

Uſe You ſee him ſtill upon his old deſign ; though the world now ends, yet hitherto there is no end of his great tranſaction ; his firſt coming, and his ſecond coming, is to ſave your ſouls; his firſt coming was to purchaſe, his ſecond to give you the poſſeſſion of Salvation. What ? are you not glad of this Goſpel-news, that Chriſt will come at laſt from this Empyreal Throne to his judgment-ſeat, to give you the poſſeſſion of ſalvation ? is not the promiſe of his coming comfortable ? is it not comfortable to believe in him, and to hope for him ? why, muſe then, what comfort will it be to ſee his perſon with all his glorious train coming for you ? *The Mighty God, the Lord hath ſpoken, and called the Earth, from the riſing of the Sun, to the going down thereof* ; *out of* Zion *the perfection of beauty hath God ſhined* ; *our God ſhall come, and ſhall not keep ſilence* ; *a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him* ; *he ſhall call to the heavens from above, and to the earth that he might judge his people.* Pſal.50. 1,2,3,4. It is indeed a moſt terrible day unto the wicked, but oh how ſweet, and pleaſant, and comfortable to his Saints, Chriſtians ! do we not long to have Chriſt's Spirit come into our ſouls with life ? do we not drop while Chriſt is abſent from our ſouls ? are not the feet of them beautiful that bring glad tydings of peace, and of ſalvation by Jeſus Chriſt ? Oh then ! what will it be to ſee the King, not in his Embaſſadors, but in his own perſon coming for us to fetch us into Heaven? if we have but a dear friend returned from ſome far Country, how do all run out to meet him with joy ? Oh ſaid the child, *my father is come* ; ſaith the wife, *my husband is come* ; and ſhall not we, when we ſee our Father, our Husband, our Head, our Saviour returning with great glory, and glorious Majeſty, cry out, *he is come, he is come* ? ſhall not we at the firſt view of him in his Clouds, cry out, O yonder is he whoſe blood redeemed us, whoſe Spirit cleanſed us, whoſe prayers prevail for us, whoſe Law did govern us ? yonder comes he in whom we truſted, and now we ſee he hath not deceived our truſt ; yonder is he for whom we waited long, and now we ſee we have not waited in vain.

I verily believe thus it will be with us one day ; we ſhall have comfort then, oh let us comfort our ſelves with theſe words ; and ever and anon cry, *Come Lord Jeſus, come quickly ! make haſt my beloved, and be thou like to a Roe, or to a young Heart upon the Mountain of ſpices.*

Sect. 3. *Of Chriſt's ſummoning of the Elect to come under Judgment.*

3. FOr Chriſt's ſummons of the Elect to come under judgment : no ſooner is he in the clouds, Throne of judicature, but there he ſtands, and thence *he ſends his holy Angels with a great ſound of a Trumpet, and they ſhall gather together his elect from the four winds, from one end of the heaven to another.* Mat.24. 31. Chriſt's ſummons are effectual, if he will have the elect to meet him, they muſt come ; to this purpoſe he ſends his Angels, and they return with his Saints back again to the judgment-ſeat. In the carrying on of this affair, we ſhall diſcuſs theſe particulars. 1. His miſſion of the Angels. 2. The manner of the miſſion. 3. The reſurrection of the world. 4. The collection of the Saints ; wherein, 1. whence, 2. whether they are gathered.

1. For Chriſt's miſſion of his Angels ; *he ſhall ſend his Angels.* This was their office from their Heb.2.13, 14. firſt creation ; they were ſtill ſent of God this way, and that way ; and indeed herein is one difference betwixt Chriſt and the Angels, he was to ſit on God's right hand, but they were ſent abroad to Miniſter to the Saints and people of God. *To which of the Angels ſaid he at any time, ſit on my right hand, until I make thine enemies thy footſtool ? are they not all Miniſtring Spirits, ſent forth to Miniſter for them, who ſhall be heirs of ſalvation ?* Now according to their office, Chriſt puts them upon imployment at this day, *q. d.* O *my Angels ! you that wait upon me, that excel in ſtrength, that do my commandments, and hearken to the voice of my word* ; *go your wayes now into all*

the four winds of the World, gather all my Saints together unto me, thoſe that have made a covenant with me by ſacrifice; ſearch into all the duſts of the earth, and leave not behind one duſt that belongs unto any Saint; ſearch into the bottom of the Sea; ſee what becomes of thoſe drowned bodies of my dear ones; if either worms have eaten thoſe in graves, fiſhes have devoured them in the deep, why now reſtore them; am not I as able to recover them, as I was to create them? is it not as eaſie for me to raiſe the dead, as to make Heaven and Earth, and all of nothing? go then and gather together all thoſe duſts, and let every duſt be brought home to its own proper body, and compact thoſe duſts, as ſoft as they are, into ſolid bones; and propheſie upon thoſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord; thus ſaith the Lord, behold I will cauſe breath to enter unto you, and ye ſhall live, and I will lay ſinews upon you and cover you with skins, and put breath in you, and ye ſhall live, and ye ſhall know that I am the Lord; why this is my will and pleaſure, and therefore be gon, O my Angels, do your office; what have not I commanded you?

Ezek. 37. 4, 5, 6.

2. The Miſſion, or Commiſſion, or Diſmiſſion give, the Angels, ſwift meſſengers of his well fall on the execution, and to that purpoſe immediately they ſound the Trumpet; ſo it follows, *And he ſhall ſend his Angels with a great ſound of a Trumpet.* Here is the manner of their miſſion; they go, and as they go, they give a ſhout; what this ſhout is, or how it is made, is a curious queſtion, and ſets many wits on work: in this Scripture it is ſet out by *the ſound of a Trumpet.* * Now ſome would have it to be a material Trumpet, becauſe the Scriptures frequently call it a Trumpet; *He ſhall ſend his Angels with the ſound of a Trumpet, ſaith Chriſt; and in a moment, in the twinkling of an eye, at the laſt trumpet we ſhall be changed* (ſaith *Paul*) *for the Trumpet ſhall ſound, and the dead ſhall be raiſed. And the Lord himſelf ſhall deſcend from Heaven with a ſhout, and with the voice of the Archangel, and with the Trumpet of God,* But whether this Trumpet ſhall be of Silver or of Braſs, or of the Air, or of the Cloud and Meteors whereon Chriſt rides, they cannot agree: † others more probably look upon this Trumpet as nothing elſe but a metaphor; or a ſound formed in the Air, like the ſound of a Trumpet. A voice it is without all controverſie; and metaphorically it may be call'd a Trumpet, both from the clearneſs and greatneſs of the ſound; ſo loud ſhall it be, that 'twill pierce into the ears of the dead in their graves; *It will ſhake the world, rend the rocks, break the mountains; diſſolve the bonds of Death, burſt down the gates of Hell, and unite all ſpirits to their own Bodies.* An horrible, terrible voice ſhall it be: But how ſhould Angels who are ſpirits make a voice? by a colliſion of the Air which the Angels can move at their pleaſure; and who can tell, ſay ſome, but there may be ſome new created inſtrument Trumpet-like, adapted for the Angels; at the ſides of which, by a force, and colliſion of the air, this great ſhout may be, to convene all the World? or who knows (ſay others) but that the Lord Jeſus may fill the Angels, even as trumpets are filled with a loud blaſt, and that through them this loud blaſt ſhall come ruſhing like a mighty wind upon the dead Saints, and ſo awaken their bodies out of the duſt? we all know this was uſual in all the Jews ſolemnities to convene the people by the ſound of a trumpet. And the Lord ſpake unto *Moſes,* ſaying, *Make thee two trumpets of ſilver,——That thou mayeſt uſe them for the calling of the Aſſembly;——And when thou ſhalt blow them, all the Aſſembly ſhall Aſſemble themſelves; and if you go to war, then ye ſhall blow an alarm with the Trumpets;* and in the ſame way (ſay they, Chriſt now will convene all the World with the ſound of a trumpet, or with the ſound of ſome ſuch inſtrument of divine power and vertue, whereby the dead ſhall be raiſed, and their bodies and ſouls re-united. Amidſt all thoſe Authors, if I may deliver my opinion; I ſuppoſe the Text that will clear all to us, above all that is written, is that of 1 *Theſſalonians* 4. 16. *For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trumpet of God.* Give me leave to inſiſt on it, that we may come up yet to a more full and perfect knowledge of this paſſage. In theſe words is ſhewed, or held forth the coming of Chriſt in three particulars; *with a ſhout, with a voice, and with a trumpet;* ſome think this to be one and the ſame ſet out in variety of expreſſions; but I am of another mind. It is agreed by moſt, that the tranſactions at the giving of the Law on Mount *Sinai,* were a repreſentation of the proceedings which ſhall be at the great day of Judgment; now in that tranſaction we read of a three-fold voice, *The voice of God, the voice of Thunder, and the voice of a Trumpet,* (*Exod.* 19. 16. compared with *Exod.* 20. 1.) and accordingly we find the Apoſtle ſpeaking of a three-fold voice, *Of the voice of Chriſt, of the voice of Thunder, and of the voice of a Trumpet.*

* Anſelmus *in elucidario. Suarez. tuba ex aere.* Doctor *Salter,* who ſaith I ſee not but we may take it properly, &c. *Cornelius à lepide.*

Mat. 24. 31.

1 Cor. 15. 52.

1 Theſs. 4. 16.

† Piſcator, Eſtius, Aretius, & *alii fere omnes. Cui omnia obediunt elementa, petras ſcindit, inferos aperit &c.* Chryſoſt in 1 Cor. 15.

Numb. 10. 1, 2. 3, 9.

1 Theſs 4. 16.

1. The Lord himſelf ſhall deſcend *with a ſhout, Arius Montanus,* and the vulgar, tranſlate it with a command; *Lyra* and others think this to be the voice of Chriſt himſelf, ſaying, with a loud voice, *Ariſe ye dead, and come to Judgment.* Thus Jeſus cryed with a loud voice, *Lazarus come forth,* and with ſuch a voice will he call on the dead at the laſt day. So much Chriſt himſelf hath taught us; *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* The hour is, becauſe by the voice he raiſed ſome at his firſt coming: and the hour is coming, becauſe in the like manner he will raiſe up all men at the laſt day; *Marvel not at this* (*ſaith Chriſt*) *for the hour is coming, in the which all that are in the graves ſhall hear his voice, and they ſhall come forth.* As at the creation of the World, he ſaid, *Let there be light, and there was light;* ſo at the diſſolution of the World, he will ſay, *Let the dead riſe, let the Sea give up the dead that are in it, and Death and Hell deliver up the dead which are in them; and it will be ſo.*

John 11. 48.

John 5. 25.

John 5. 28.

2. The Lord ſhall deſcend *with the voice of the Archangel.* Two queſtions here; 1. Who is this Archangel? 2. What is this Voice?

For the firſt, ſome argue this Archangel to be *Gabriel,* others *Raphael,* others *Michael.* The Jews have an antient tradition, that there are ſeven principal Angels that Miniſter before the throne of God, and therefore called Archangels. The Scriptures ſeem to ſpeak much that way, calling them, *ſeven Lamps of fire burning before the throne:* and *ſeven horns, aud ſeven eyes of the Lamb; and the ſeven ſpirits of God ſent forth into all the earth;* and *ſeven eyes of the Lord, which run to and fro through the whole earth;* and yet more plainly, *ſeven Angels that ſtand before God.* Now which of theſe Seven is the Archangel, here ſpoken of, is hard to determine; only probable it is, that all the Archangels, and all the Angels are hereby underſtood, as comprehended under that one; to which agrees, *Matth.* 24. 31. Mr. *Aynſworth* obſerves, that when things are done by a multitude; where one is chief, that the actions is frequently aſcribe either to the multitude, or to him that is chief indifferently; as *Jehoiadah brought forth the Kings Son, and he put the Crown upon him,* 2 Kings 11. 12. or *they brought forth the Kings ſon, and they pue upon him the Crown,* 2 Chron. 33. 11. ſo *David offered burnt-offerings,* 2. Sam. 6. 17. or they offered burnt-offerings, 1 *Chron.* 16. 1. and ſo he *ſhall deſcend with the voice of the Archangel;* or *he ſhall ſend his Angels with a great ſound,* Matth. 24. 3.

Rev. 4. 5.

Rev. 5. 6.

Zach. 4. 10.

Rev. 8. 2.

That there are ſeven principal Angels, Mr. *Mede* affirms; and that there is one which yet eminently, is called the Arch-angel; ſome others affirm, as among Devils, there is one chief Devil, called the Mat. 25. 41. *Prince of Devils*; and therefore the fire is ſaid to be prepared for *the Devil and his Angels*; ſo from this Text of 1 *Theſſ.* 4. 16. and of *Dan.* 10. 13. and of *Jude* 5. 9. Some probably conclude, that the good Angels have a Prince, even *Michael*, whom *Jude* calls the Archangel. But of this no more; the Lord Coll·2. 18. keep me from *intruding into thoſe things which I have not ſeen.* The day it ſelf will diſcover it, and ſo I leave it, as having ſaid enough to ſatisfie the ſober minded.

For the ſecond, what is this voice of the Archangel? I conceive that thereby we are to underſtand thunder: Here is, (as we have ſaid) a manifeſt alluſion to the proceedings at the giving of the Law; now the voice there mentioned, beſides the Voice of God, and the voice of a Trumpet, is the voice of Thunder; *And it came to paſs on the third day in* Exod. 19. 16. *the Morning, there were Thunders.* In this ſenſe ſome --20. 18. expound theſe words of the Apoſtle, where the Law is ſaid to be *ſpoken by Angels*, becauſe the Angels did Heb. 2. 2. raiſe up thoſe extraordinary Thunders which happily were the matters of the articulate voice, in which the Lord ſpake to *Iſrael*: or if the Law was ſpoken by Chriſt, (as I have delivered my opinion elſewhere) he being *the Angel of the Covenant*, Mal. Book. 3. chap. 1. Sect. 4. 3. 1. *And the Angel of his preſence*, Iſa. 63. 9. Yet this hinders not, but that created Angels might ſpeak the Law too, if not in reſpect of the articulate voice, yet in reſpect of the voice of Thunders which attended on it; thus Thunders are often called *the Voice of God, and the voice of his Excellency*, Job 37. 4, 5. Pſal. 29. 3, 4, 5, 6, 7, 8, 9.

3. The Lord ſhall deſcend *with the Trumpet of God.* Such a Voice was uſed alſo at the giving of the Law, *Exod.* 19. 16. and *Exod.* 20. 18. and ſo it will be now when men are called to account for the keeping or breaking of it. For the underſtanding of this, our laſt Tranſlation tells us, that *Chriſt* Mat. 24. 31. *ſhall ſend his Angels with the great ſound of a Trumpet*; but in four Greek Copies, as *Beza* confeſſeth, as alſo in the Hebrew Goſpel of *Matthew*, and in the Vulgar, and in the Margent of our laſt Tranſlation, it is read, that *Chriſt ſhall ſend his Angels with a Trumpet and a great Voice.* And ſo the latter words are exegetical, *q. d. with a Trumpet*, that is, *with a great Voice, like the voice of a Trumpet*; ſo that this reading very probably proves, that the laſt Trumpet is to be taken Metaphorically. For the more full confirmation whereof, I argue thus: When any thing is aſcribed to the Angels, which is not ſuitable to their ſpiritual nature, and which they have no need of for the work they are about, it is to be taken Metaphorically; unleſs the context, or ſome other Scripture force us to a proper acceptation; but a material Trumpet of Silver, Braſs, or the like Metal, is not ſuitable to the ſpiritual nature of the Angels; neither have they need of ſuch a ---- Trumpet for producing a great Sound in the Air; it is evident, that without a Trumpet they can make a great ſound like the noiſe of a Trumpet; and there is nothing at all in the Scriptures that will force us, or probably lead us to a proper acceptation of the word; add yet to what hath been ſaid, that ſometimes a great Voice is ſet out by the ſimilitude of a Trumpet; *I heard behind me a great Voice, as of a Trumpet*, Rev. 1. 10. and *the firſt Voice which I heard, was as it were of a Trumpet*, Rev. 4. 1.

But why is this ſound as of a Trumpet, called *The Trumpet of God*? I anſwer, for the greatneſs of it; for it's uſual in the Hebrew Language for the ſetting forth of greatneſs, excellency, or ſuperlativeneſs of a thing, to add the Name of God to the word, whereby the thing is ſignified; as *Gen.* 23. 6. *A Prince of* God, (*i. e.*) a mighty Prince, Gen. 30. 8. *With the wreſtlings of God*, (*i. e.*) with great wreſtlings, *Pſal.* 36. 6. *Mountains of* God, (*i. e.*) great mountains, *Pſal.* 80. 10. *Cedars of* God, (*i. e.*) very high Cedars. So here, *The Trump of* God, (*i. e.*) A very great Sound, like the ſound of a Trumpet. It is ſaid in the Law, there were *Thunders, and* Exod. 19. 16. *Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding Loud, ſo that all the People that was in the Camp Trembled*; and if there was Trembling at the giving of the Law, Oh what Trembling will be at the General Aſſize, when Sinners ſhall be condemned for breaking of it?

3. No ſooner the ſhout made, but the Saints aroſe; it is true, the Saints that are alive need no Reſurrection, but upon them will this Trumpet have its effect. Something like death ſhall ſeize upon them, and they ſhall be changed. The order of this is given in by the Apoſtle from the Lord; *This we ſay unto you by the word of our Lord, that we which are alive, and remain unto the coming of the Lord,* 1 Theſ. 4. 15, 16, 17. *ſhall not prevent them which are aſleep, for the Lord himſelf ſhall deſcend from Heaven in a ſhout, with the Voice of the Archangel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt; then we which are alive, and remain, ſhall be caught up together with them in the Clouds.* The firſt that ſhall be called, are the Saints that ſleep, and then the Saints that are alive ſhall be immediately changed. Oh what a day will this be? what a ſtrange ſight to ſee all the dead ever ſince the beginning of the World, riſe out of their Graves? for the Wicked, I believe, they ſhall riſe like Toads from their holes, in a black, ſwarthy, ugly colour: A Queſtion is amongſt the Schools, whether Reprobates ſhall riſe again with all their deformities which they had in this Life? as ſome of them being blind, halt, lame, maimed, deaf, dumb, &c. Whether now they ſhall riſe in the ſelf-ſame condition? for my part, I conceive, that whereas God, the Author of Nature, will at that day reſtore humane nature, that therefore there ſhall be no defects of natural parts; certainly nothing ſhall be wanting in the Damned, which may impede the ſenſe of torment in any part; now a defect of any member would hinder theſe univerſal Torments that muſt ſeize on every part of the Bodies of the damned in Hell; their Bodies therefore ſhall be whole, only the Bodies of ſuch ſhall be foul, ugly, heavy, lumpiſh bodies, as oppoſed to the glorious qualities of the Bodies of Saints; why, what bodies (you will ſay) have they? I Anſwer, glorious bodies: No ſooner ſhall the bodies of the Saints ariſe, but they ſhall exceed with ſingular qualities: *They were ſown in corruption, but they were raiſed in incorruption; they were ſown in diſhonour, but raiſed in glory; they* 1 Cor. 15. 42, 43, 44. *were ſown in weakneſs, but raiſed in power; they were ſown natural bodies, but raiſed ſpiritual bodies.* The Sun in its ſhinings, doth but ſhadow forth the glory of their bodies; and this will in ſome meaſure torment the Reprobates, to ſee the difference of their bodies, and the bodies of the Saints. O (will they ſay) yonder are they, whom we deſpiſed, and now are they honoured. See a world of Suns riſing at once out of all parts of the Earth; ſometimes we lived on Earth, and we never ſaw but one Sun riſing in the Eaſt; but lo, millions of Suns on Eaſt, and Weſt, and North, and South; O thoſe are the glorious Saints of Heaven: ſee with

what ſwift and agile bodies they are preparing to fly into the Air, to meet their Lord and Saviour there; whilſt in the mean time we riſe with ſuch heavy, dull, and deformed bodies, that we cannot mount. O what will become of us? why, this is the day of Reſurrection. The Angels have been here to unſeal our Graves, and to roll away the ſtones, and at their ſhout, and ſound of the Trumpet, our ſcattered duſts have met together: and lo, now we ſtand upon the Earth.

4. No ſooner the Saints raiſed, and their ſouls and bodies re-united with excellent Majeſty, but then ſhall all the Elect of God, from firſt to laſt, be gathered together: if you ask whence? and whither? I anſwer——

1. To the queſtion, *Whence? from the four Winds, from one end of Heaven to another.* (i. e.) From all parts of the World, from Eaſt, and Weſt, and North, and South, *from one end of the Heaven to another*; a vulgar term in regard of our ſight; for in it ſelf Heaven is round, and hath no end: the meaning is, that not one Saint in all the world, from *Adam*, to the laſt man ſhall be concealed, or lye hid; from the moſt hidden, inward, ſecret boſom of the earth all ſhall be gathered; howſoever their duſts may be ſcattered into a thouſand thouſand parts, yet the power of Chriſt ſhall reſtore all thoſe duſts, and bring them together into their ſeveral compacted bodies.

2. To the queſtion, Whither they ſhall be gathered? ſome ſay, to the Valley of *Jehoſhaphat*, from that Text, *Let the Heathen be weakned, and come up to the Valley of* Jehoſhaphat; *for there will I ſit to judge the Heathen round about*; but I believe this Text hath reference to a particular Judgment of God upon *Iſrael*'s enemies which dwell round about *Jeruſalem*, and not to the general day of Judgment. Others ſay, to *Mount-Olivet* from that Text, *This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven*; *then returned they unto* Jeruſalem *from the Mount called Olivet.* But I believe this Text ſpeaks only on the manner how Chriſt ſhall come, and not of the place to which he ſhall come. Indeed 'tis not probable, that either the Valley of *Jehoſhaphat*, or the *Mount* of *Olivet*, can be ſufficient places to contain all the men that ever were, are, and ſhall be; and therefore if ſuch a thing can be determined, I ſhould rather appeal to that Text, *Then we which are alive and remain, wall be caught up together with them (that are raiſed) in the Clouds to meet the Lord in the Air.* When Chriſt was askt this very Queſtion, *Where Lord?* whither ſhall the Saints be gathered? where ſhall the general Judgment be? He anſwers, *Whereſoever the body is, thither will the Eagles be gathered together.* By *the body*, Chriſt meant himſelf, and by the *Eagles*, Chriſt meant his Elect, becauſe their youth is renewed as the Eagles; now the Elect muſt reſort to Chriſt whereſoever He is; and the Apoſtle is expreſs, that Chriſt *is in the Air*, and *in the Clouds*: And therefore thither muſt the Elect be gathered; they ſhall be caught up by the holy Angels into the Clouds, *to meet the Lord in the air.*

Joel 3. 12.

Acts 1. 11, 12.

1 Theſ. 4. 17.

Luke 17. 37.

O my brethren, what ſights are theſe! what changes, wonders, ſtrange face of things will be this day? how is it that we are not as frequent in the meditation of this Summons as *Jerom* was, who as he thought, heard daily that Sound, *Ariſe ye dead and come to Judgment?* methinks a ſad and ſerious conſideration of theſe paſſages might keep us cloſe to Chriſt; come try a little, if in the hurryings of the day we are ſo diſtracted, that we cannot reach the ſpiritual part of a meditation, yet in the evening or morning when all is ſtill, or in the night-ſeaſon when all is quiet, then labour to prevent the day of doom; ſo reallize it, as if then we ſaw Chriſt in the clouds, ſending his Angels on this Errand, Away, and bring hither all the Men, and Women in the World; and in the firſt place, gather my Saints together unto me, *Adam* and *Abraham* thoſe Fathers of the World and of the faithful, let them ſee all their Children, and let all their Children ſee them, and bring them all to my Throne? awaken the world, let them who have ſlept in their Graves ſome thouſands of years, be now rouzed, and raiſed. Imagine then, as if we heard the Trumpet of God ſounded by the Angels of God, and as the ſound of it waxed louder and louder, that we ſaw the Mountains skip like Rams, and the little Hills like young Sheep. That we ſaw all the graves in Churches, or Church-yards, in Fields, or Plains, or Seas, fly open; that we ſaw all the Bodies of the Dead begining to ſtir, and to ſtand upon their feet, and preſently the Angels coming, and taking all the Saints upon their wings, and ſo flying with them through the Air 'till they came to the Throne, and judgment-ſeat of Chriſt: Is it poſſible that ſuch a meditation ſhould paſs without ſome tincture of it on our ſpirits? if my Ears ſhall hear that ſound, and if my Eyes ſhall ſee theſe Sights, is it not time for me to lay theſe things to heart, that I may be found faithful and well-doing? as ſure as I have this Book in my hand I muſt be one of thoſe that ſhall hear the ſound of the Trumpet, and away I muſt from the mouth of my Grave, wherever I ſhall be buried, to the Cloud where Chriſt doth ſit; come then, how would I riſe? as foul as a Toad? or as an Angel of God? O my God! ſet this home on my Soul! O where's my Lamp? and where's my Oyl? are all ready; and am I ready, furniſhed, and prepared to meet the Lord in the Air? Chriſtians! if we have any life in us, let us act and realize this to the life; O this would keep us cloſe to Chriſt, and to the Banner of Chriſt; who would not march under this Banner, and adhere to him, that but reads over theſe ſummons of ſouls at the laſt dreadful day.

ſea

Sect. 4. *Of Chriſt and the Saints meeting at the Judgment Day.*

4. FOR Chriſt and the Saints meeting at the judgment day; no ſooner are the Saints liſted up, and ſet before the Judge, but theſe things follow.——

1. They look, and gaze, and dart their beams, and reflect their glories on each other. Oh the communications! Oh the darting of beams betwixt Chriſt and his Saints! look as when two admirable perſons, two lovers meet together, their Eyes ſparkle, they look on, as if they would look through one a- So Chriſt and his Saints at firſt meeting, they look on, as if they would look through one another. And ſuch is the effect of theſe looks, that they give a luſtre to each other by their looks. Did not *Moſes*'s face ſhine when he had been with God? and ſhall not the faces of the elect glitter and ſhine when Chriſt alſo looks on them? nor ſtays it there; but as they ſhine by Chriſt, ſo ſhall their ſhine reflect on Chriſt, and give a glory to Chriſt, and this I take to be the meaning of the Apoſtle, *That when Chriſt ſhall come, he ſhall be glorified in his Saints* not only in himſelf, but in his Saints alſo; whoſe glory as it comes from him, ſo it redounds alſo to him, *For of him, and through him, and to him are all things.*

2. Theſ. 1. 10.

Rom. 11. 36.

2. They admire at the infinite glory, and beauty, and dignity, and excellency that is in Chriſt. The glory they reflect on him is nothing to the

glory that is in him. Oh when theſe ſtars, the Saints, ſhall but look upon Chriſt the Son of righteouſneſs, they exceedingly admire. So the Apoſtle, 2 Theſ. 1. 10. *When he ſhall come, he ſhall be glorified in his Saints, and he ſhall be admired in all them that believe.* All that believe ſhall break out into admiration of Jeſus Chriſt: they ſhall at the firſt ſight obſerve ſuch an excellency in Jeſus Chriſt, as they ſhall be infinitely taken with it: here we ſpeak of Chriſt, and in ſpeaking we admire; but how will they admire, when they ſhall not only ſpeak or hear, but ſee and behold him who is the *Expreſs image of God, and the* Heb. 1. 3. *brightneſs of his Father's glory*? O the luſtres that he caſts forth each way! is not his very body more ſparkling than the Diamond before the Sun? yea, more than the Sun it ſelf now ſhining at noonday? how ſhould the Saints but wonder at this ſight? O there is more beauty, and glory in Jeſus Chriſt than ever their thoughts or imaginations could poſſibly reach; there is more weight of ſweetneſs, joy, and delight in Jeſus Chriſt than either the ſeeing *Eye*, or 1 Cor. 2. 9 hearing *Ear*, or the vaſt underſtanding *Heart* (which can multiply and add ſtill to any former thoughts) can poſſibly *conceive*: every ſoul will cry out then, I believe to ſee much glory in Jeſus Chriſt, when ever I ſaw him; I had ſome twilight, or Moon-light glances of Chriſt on Earth; but O blind I! O narrow I! that could never have Faith, Opinion, Thought, or Imagination to Fathom the thouſand thouſand part of the worth, and incomparably excellency that I now ſee in him. Why, this cauſeth admiration, when we ſee more, than ever we could expect; the Saints ſhall then cry out, and ſay, I ſee more, ten Thouſand times, more than ever I expected; I ſee all the Beauty of God put forth in Chriſt, I ſee the ſubſtantial reflection of the Father's Light and Glory in Jeſus Chriſt, I ſee Thouſands of Excellencies in Jeſus Chriſt that never were revealed to me before. This is the very Nature of admiration it is ever wondring or admiring at ſome new and ſtrange thing: the Glory of Chriſt will then exceed all former apprehenſion. O they admire to ſee the King in ſuch a Beauty, they admire to ſee the Judge in ſuch a Glittering and Glorious Robe of Majeſty, they admire, and they cannot but admire.

3. They Adore, and Magnifie the Grace and Glory of Jeſus Chriſt; as it is ſaid of the twenty four Elders, that *they fell down before him that ſate on the Throne, and Worſhiped him that liveth for ever and ever,* Rev. 5. 10. *and caſt their Crowns before the Throne ſaying, Thou art worthy O Lord to receive Glory, and Honour and Power, for thou haſt Created all things, and for thy Pleaſure they are and were Created.* So all the Saints, now advanced to come up to Chriſt, and to ſtand before the Throne, they fall down before Chriſt, and they Worſhip him that lives for ever, ſhouting and ſinging about Jeſus Chriſt, and ſetting Rev. 7. 9, 10, 11, 12. out his Glory, Grace, and Goodneſs. *After this I beheld* (ſaith *John*) *and lo a great multitude, which no Man could number, of all Nations, and Kindred, and People, and Tongues ſtood before the Throne, and before the Lamb —— and Cryed with a loud Voice, ſaying, Salvation to our God, which ſitteth upon the Throne, and unto the Lamb; and all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their Faces, and Worſhipped God, ſaying, Amen; Bleſſing and Glory, and Wiſdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever Amen.* Saints and Angels will both give Glory to Jeſus Chriſt that day; every elect Man will then acknowledge, here is Chriſt that ſhed his Blood for me, here is the Saviour that laid down his Life for me, here is the Sacrifice that gave himſelf a Propitiation for me, here is the Perſon that Mediated, and Interceded, and made Peace for me; here is the Redeemer that Delivered, and Redeemed me from the Wrath to come; and then they begin thoſe Hallelujahs, that never ſhall have end: *Hallelujah,* Rev. 19. 7. *and again Hallelujah; and Amen Hallelujah; for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready,*

4. Chriſt welcomes them into his Glorious preſence; if the Father could receive his Prodigal but Repenting with Huggs and Kiſſes, how will Chriſt now receive his Saints, when they come as a Bride to the Solemnization of the Marriage; his very Heart ſprings (as I may ſay) at the ſight of his Bride; no ſooner he ſees her, and Salutes her, but he welcomes her with ſuch Words as theſe: *O my Love, my Dove,* Hoſ. 2. 19. 20. *my Fair one, come now and enjoy thy Husband, many a thought I have had of thee, before I made the World, I ſpent my infinite Eternal thoughts on thy Salvation, when the World began I gave thee a promiſe, that I would betroth thee unto me in Righteouſneſs, and in Judgment; in Loving-kindneſs, in Mercy, and in Faithfulneſs*; It was I that for thy ſake was Incarnate, and Lived, and Died, and Roſe again, and Aſcended, and ſince my aſcenſion that have been Interceding for thee, and making ready the Bride-chamber where thou and I muſt Live, for ever and ever: and now I come hither into the Clouds, to meet thee more than half the way; and my meaning is to take thee by the Hand, and to bring thee to my Father; now do I take thee for my own; O my Siſter, my Spouſe, thou art as dear to me as my own dear Heart; come, ſee into my Boſom, ſee here *Love* written in the Golden Letters of free-grace; come near, For I muſt have thee with me; and I will never more be ſo ſtrange to thee as to this Day; ſometimes thy ſins have made a wall of Partition between me and thee; ſometimes I withdrew and was gone, and I hid my ſelf beyond the Curtains; and for a time thou haſt layen hid in the Cloſet of the Grave; but now wee'l never part more; anon I will bring thee to my Father, and I will ſay to him, Father, behold here my Spouſe that I have Married unto my ſelf; in the mean time welcome to thy Jeſus, I have purchaſed thee with my Blood, I have paid dear for thee: and now I'll wear thee as a Crown and Ornament for ever.

5. Chriſt ſets them on his right Hand; *Upon thy right Hand doth ſtand the Queen in Gold of Ophir.* This Pſal. 45. 9. is the ſign of Chriſt's Love, and reſpect to his Saints; when he himſelf Aſcended up into Heaven, then ſaid the Father to him; *Son, ſit thou down at my right Hand*; and no ſooner the Saints are aſcended up to Chriſt, but he ſpeaks the ſame to them, *Sit thou down at my right Hand*; Chriſt Entertains them, as God the Father Entertained him, he at the right Hand of God, and they at the right hand of Chriſt. And herein is ſet forth the great Exaltation of the Saints; as Chriſt being ſet at God's right Hand, God highly exalted him, and gave him a Name above every Name, ſo now are the Saints Highly Exalted by Jeſus Chriſt, now are they filled with unmatchable perfections, now is the πλήρωμα the fulneſs of perfection, and fulneſs of Honour and Glory conferred upon them; *Upon his right hand is ſet the Queen in Gold of Ophir,* (*i.e.*) in the Beſt, Richeſt, Fineſt Gold; the Lord now puts upon his Saints Heaven's Glory; he adorns them with all his Ornaments fit for the Marriage day, and indeed here is the beginning of the ſolemnity of the marriage of the Lamb; not but that the contract was before, but the ſolemnity was reſerved for this day, and all the glory of this day is for nothing elſe but to ſet out the ſolemnity of the marriage. As the Bridegroom on the day of nuptials comes forth in his glory, and as the Bride on the marriage-day comes forth in her beſt array; and as the parents, friends,

and ſervants, and all appear on the marriage day in as much glory as they can; ſo Chriſt on this day comes forth in his glory, with all his Angels in their glory; and the Saints, the Lamb's wife, *The King's Daughter is all glorious without and within.* Pſal. 45. 13. Though Stars may loſe their ſhining when the Sun ariſeth, yet the glory of the Saints ſhall be no leſs becauſe of the Sun of righteouſneſs, but rather more. This is the day that Chriſt ſhall honour his Saints before all the world; (come will he ſay) and ſit you down at my right hand; as a Shepherd divideth his Sheep from the Goats, ſo will I ſeparate you from wicked reprobates; why you are they for whom the eternal councels of my Father did work, you are they in whom I am now to be glorified for ever; and therefore now will I exalt, and advance, and honour you; ſit here, or ſtand here on my right hand: O come, come hither to the right hand of your Saviour.

6, Hereupon Chriſt fully, and actually joys in them; and they in him; he joys in them, becauſe now he ſees of the travail of his ſoul; he ſees the iſſue of all his doings and ſufferings here on earth, he ſees now the great work he hath brought about, to wit, the glory of his Saints; and he cannot but rejoyce therein. As a man that makes a work that is very curious, and glorious, he takes abundance of delight to look upon it; when God made the world, he look't upon what he made, and he ſaw it was good, and he delighted in it, ſo Chriſt looks on his Saints, and when he ſees what he hath done, in raiſing ſo poor a worm to ſo high an excellency, he takes infinite delight therein; now he ſees that he hath attained his end in that great deſign, and deepeſt councels that he had before the world: he was then reſolved to ſave a number of ſinners, and to bring them at laſt to himſelf that they might behold him in his glory, and manifeſt the riches of his grace; and to that pourpoſe hath he ſtill been carrying on the great work of ſouls ſalvation as we have heard; and now that he ſees it accompliſhed, and fulfilled in them, he muſt needs delight: *In that day it ſhall be ſaid to Jeruſalem, fear thou not, and to Zion, let not* Epheſ. 3. 17. *thy hands be faint; for the Lord thy God in the midſt of thee is mighty, he will ſave thee, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.*

And as he joys in them, ſo they cannot but rejoyce in him; as he delights in their glory, ſo they cannot but delight in his glory: are they not at Chriſt's Pſal. 16. 11. right hand? and is not that the place of pleaſure, the Paradice of God? *In thy preſence is fulneſs of joy: and at thy right hand are pleaſures for evermore:* The very ſetting them on Chriſt's right hand, is the be- Jude 24. ginning of Heaven's joy. *The preſence of* Chriſt makes joy, *exceeding joy,* ſaith *Jude*; oh but what joy? what fulneſs of joy, what exceeding joy will it be to be ſet at Chriſt's right hand? now begins that joy, that never, never ſhall have end. O the complacency which the bleſſed feel in their ſeeing, knowing, loving, and being beloved of Jeſus Chriſt. *O my Chriſt let me have tribulation here, let me here ſpend my days in ſorrow, and my breath in ſighings; puniſh me here, cut me in pieces here, burn me here, ſo that I may there be placed at thy right hand*; for then joy will come, and ſorrow will vaniſh; ſorrow is but for a night, this night of life; but joy will come in the morning of the reſurrection, and it never ſhall be night again

Sect. 5. Of Chriſt's *ſentencing his Saints.*

5. FOR Chriſt ſentencing of his Saints; no ſooner are they ſet on his right hand, but he prepares for ſentence; in the opening of which we muſt conſider, 1. The preparative. 2. The ſentence it ſelf.

1. The preparative before ſentence will be ſome exploration or trial of the parties to be ſentenced, as———

1. The Book muſt be opened. *And I ſaw the dead, ſmall and great, ſtand before God, and the Books were* Rev. 20. 12. *opened, and another was opened which is the Book of life.* It is ſpoken after the manner of men, in whoſe publick Judgment are produced all the writings of the proceſs, informations, depoſitions of witneſſes, to ſhew that all actions, even the moſt ſecret ones ſhall then be rehearſed and made manifeſt: *Auguſtin* thinks theſe *Aug.* l. 30. de civitate Dei cap 14. Books to be the Books of the Old and New Teſtament, wherein all things either to be done, or omitted, are preſcribed by God: and then ſhall theſe Books be opened, becauſe according to them ſhall Rom. 2. 16. ſentence be given; *In that day God ſhall Judg the ſecrets of men by Jeſus Chriſt according to my Goſpel. Origen*; *Origen,* Com. ad Rom. 14. and almoſt all with him, think, theſe Books to be the Books of our conſciences, which now are ſhut up, and concealed from men; but then ſhall be made manifeſt to all the world: whatever theſe Books are, we find here one Book opened which is proper to the Saints, called *the Book of Life*; This Book contains in it the names of all that are elected from firſt to laſt; Thou *John*, and and thou *Joſeph*, and thou *Judeth*, and thou *Mary*, and thou *Elizabeth*, &c. you are all Book'd down, there is the particularity, and there is the certainty; *Your names are written in Heaven, rejoyce in it*; Oh what is the joy of Saints when once they ſee this Book opened, and their names inrolled, engraved there in letters of glory. This very Book clears it to me, that God from all Eternity, made choice of a particular and determinate number of perſons, to ſave them; and that none other can be ſaved, but thoſe who were ſo Elected; and whoſoever are ſo Elected, they ſhall not fall away. *All that Worſhip the Beaſt, their* Rev. 13. 8. *Names are not written in the Book of Life of the Lamb,* ---17. 8. *from the foundation of the World.* On the other ſide, Rev. 3. 5. *He that overcometh, the ſame ſhall be written in the Book of Life, and I will not blot out his Name, but I will confeſs his Name before my Father, and his Angels.* This is the day when that Book of Life ſhall be opened, and Chriſt ſhall read the Names of every Elect perſon before God and Angels; not that Chriſt needs a Book, or indeed reads a Name, but that his Election ſtands ſo firm, that he knows every predeſtinated Saint as well, as we know their names, whom for our memories we commit unto our books: and then he will ſo honour his Saints, that he will publiſh their names to all the world.

2. All the actions, demeanours, graces, duties, and (it may) be ſins of Saints ſhall be produced and laid open: the Holy Ghoſt tells us, that *the Dead were judged out of thoſe things which were written in the Books.* It appears hence, that not only names, but things were written, and theſe things were produced, and accordingly they were Judged.

1. As to evil things, unfruitful works of darkneſs. It is a Queſtion, and I dare not be too poſitive in it, *viz. Whether the Sins of God's People ſhall be manifeſt at the day of Judgment?* Some are for the Negative, becauſe God in his promiſes ſpeaks ſo expreſly, *Of forgiving Iniquities, of Remembring them no more, of Blotting them out, of throwing them into the bottom of the Sea, of caſting them behind his Back:* In which reſpect, ſay they, the Godly are ſaid *not to come into Judgment.* I ſuppoſe this laſt Text is ill urged; for by Judgment, is not meant diſcuſſion, but condemnation; and in our beſt

Iſa. 4. 3. 25. --44. 22. 38. 17. Joh. 5. 24.

Tranſlations ſo it is rendred: others are for the Affirmative, upon theſe grounds; 1. Becauſe many of the Godly and Wicked mens Sins are mingled together, and there cannot be a Judgment and diſcuſſion, preceding that of Condemnation, unleſs Godly men's Sins are alſo produced. 2. Becauſe it is ſpoken generally in reſpect of all ſorts, that *the Books were opened.* By which Books moſt underſtand the Conſciencies of men; and by the Opening of thoſe Books, they underſtand the manifeſting, clearing, and diſcovering of Conſciences at that General Day. 3. Becauſe the Scriptures are expreſs for the the Affirmative; not but that thoſe Texts are Truths, that *Sins are Forgiven, Blotted Out, Thrown away, to be Remembred no More,* (i. e.) as to Condemnation; but as for exploration or diſcuſſion, the Lord ſpeaks univerſally, that Mat. 12. 36. *of every Idle Word that men Speak, they ſhall give an Account thereof at the day of Judgment.* If the ballance weigh down on this ſide (for my part I am not peremptory, but ſhall eaſily ſubmit to the ſpirits of the Prophets) yet this manifeſtation ſhall not be for the ſhame, grief, trouble, ignominy, or confuſion of the godly; but only for the ſetting up of God's Juſtice, and that the goodneſs and free grace of God in Chriſt may be made more illuſtrious: how will Chriſt then be exalted, when all the world ſhall ſee his righteouſneſs and goodneſs, his truth and mercy, now again meeting together, and kiſſing each other? it was ſo at his firſt coming, and it will be ſo at his ſecond coming; then ſhall his juſtice and mercy, his righteouſneſs and goodneſs be manifeſted to all; in that by his own Merits, notwithſtanding their Sins, he will bring all his Saints to his Heavenly glory.

2. As for good things, whether good works, duties or graces, there is no queſtion, but all theſe will be that day produced, and laid open, 1. Wee ſee Chriſt enumerating *the good Works* of them on his right hand: for Mat. 25. 35. 36. *I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink? I was a ſtranger, and ye took me in; naked, and ye cloathed me; ſick, and ye viſited me; in priſon, and ye came unto me.* It is true, in this Catalogue we find nothing of Faith, but all of Works; but certainly Faith is included, as the life of the Tree is included in the Fruit; not only, nor principally are Works here mentioned for the goodneſs of the Work conſidered in it ſelf; but as theſe Works did expreſs our faith and love to Jeſus Chriſt, in that by Faith we could ſee Chriſt in a poor beggar or priſoner, and could love Jeſus Chriſt in theſe poor, better than all our worldly goods, or liberties. I do not wonder that *Paul* adviſeth his 2 Cor. 8. 7. Corinthians, *See that ye abound in this Grace* of contribution to the Saints: and that he prayed his Philip. 1. 9. Philippians, *And this I pray, that your Love may abound yet more;* And that he prayeth for his 1 Theſ. 1. 12. Theſſalonians, *now the Lord* make you to encreaſe, and to abound in love one towards another, and towards all men; and that he praiſeth God in their behalf: 2 Theſ. 1. 3. *We are bound to thank God alwayes for your brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.* Chriſtians! if we did but conſider, that every duty done to God or Man, that every penny given to a poor naked Saint, that every cup of cold water given to a Prophet in the name of a Prophet, ſhould not loſe his reward, but this day ſhould be reckoned up, or drawn (as it were) into a full Inventory; *Imprimis, For this piece of Silver given ſuch a day to ſuch a one;* Item, *For this piece of bread ſuch a day given to ſuch a one,* &c. Oh who would not abound in Faith and Love? Oh who would think any thing too much, too good, too dear, to give to the Needy members of Jeſus Chriſt? there is a charge laid upon Miniſters to preach this Doctrine, I beſeech you give me leave to diſcharge my duty, and to lay it, and leave it at your doors, where beggars uſually ſtand; 1 Tim. 6. 17, 18. 19. *Charge them that are Rich in this Word —— that they do good, that they be rich in good Works, ready to Deſtribute, willing to Communicate; laying up in ſtore for themſelves a good Foundation againſt the time to come, that they may lay hold on Eternal Life.* You to whom God hath given the riches of this World, as you would meet Chriſt with comfort, learn this Leſſon: conſider whether of of theſe two reckonings will be more comfortable at that day; *Item,* So much given to ſuch and ſuch a religious uſe? or ſo much given towards ſuch a Feaſt, and for the entertainment of ſuch brave gallants? ſo much to promote the Goſpel? or ſo much at Dice, Cards, Horſe-races? if one ſhould tell you, that either you muſt feed Chriſt in the poor, or you muſt ſtarve in Hell; you muſt either cloath naked Chriſt in the poor, or you muſt be laid naked to the fiery indignation of the Lord for ever, oh what ſtrictneſs would you call this? but I recollect my ſelf; if Chriſt ſet you at his right hand, he will then recount all your charities, and all your Labours of love to the Saints: you that are poor, and had nothing to give, he will tell you of your good works, if it was no more, but at ſuch a time, you caſt a mite into his Treaſury, and at ſuch a time you carryed a Letter for the Lord Jeſus; he will produce and commend theſe pittances of your poor charities to all the world.

2. Not only good works to man; but all the Saints duties to God ſhall come in remembrance. Oh then it will be known who ſerved the Lord in ſpirit and truth, and who did not; then Men and Angels ſhall know, *ſuch a day this poor Saint performed ſuch a ſpiritual ſervice;* every prayer in publick or private, every tear ſhed for ſin, every ſob, or ſigh, every ſpiritual Meditation, or ſelf-examination, every glance, ejaculation, or *looking unto Jeſus,* ſhall be recounted by Jeſus: It was ſaid of *Cornelius,* that as well *his prayers* Act. 4.01. *to God,* as *his alms* to men *came up for a memorial before God;* certainly every duty in reference to the firſt table is booked in Heaven, and at this day the book being opened, it will appear, that ſuch a Prayer thou madeſt ſuch a morning and ſuch an evening in thy cloſet; and now will Chriſt ſay, *Did not I tell* Mt. 6a. 6. *thee, that if thou wouldſt pray to thy Father in ſecret, then he that ſaw thee in ſecret, ſhould reward thee openly; why now ſhall thou have thy reward in a full view, I will divulge here all thy ſecret duties to Men and Angels; all the world ſhall know it, thy wandrings I told them, and* P. 5 *thy tears I bottled them; lo here, are they not all written in my Book?*

Not only duties, but graces ſhall now be rehearſed; thy Knowledge, Faith, Hope, Love, ſpiritual Joy; thy Fear, obedience, Repentance Humility, Meekneſs, Patience, Zeal, Perſeverance ſhall be fully diſcovered; time was that in the incenſe of ſuch a Prayer many ſweet ſpices were burnt together; therein was Faith working by Love; therein was Humility, therein was Patience in ſubmitting to God's will and pleaſure, therein was Hope of a gracious anſwer in God's due time, therein was Holineſs, brokenneſs of Heart, and love to others, &c. *Time was* (ſaith Chriſt) *that I gathered my myrrh with my* Cant. 5. 1. *ſpices, that I eat my honey-comb with my honey, that I both accepted and delighted my ſelf in thy heavenly graces; I ſhall never forget how thou didſt raviſh my heart, my ſiſter, my ſpouſe; how thou doſt raviſh my heart with one of thine eyes, and with one chain of thy neck.* Why, thus ſhall the Lord ſet forth, and tell all the world what gracious children he had? then will appear indeed the Meekneſs of *Moſes,* the Faith of *Abraham,* the Patience of *Job,* the Zeal of *Phineas,* the Love of *Magdalen* ; and according to the meaſure of grace conferred upon thee, Chriſt will ſet thee out ; *We commend the graces of ſuch and ſuch Saints at their death, but oh let Chriſt blazon me, and his graces in me at the reſurrection-day.*

Thus far for the Exploration or Tryal before ſentence.

2. For the ſentence it ſelf, then ſhall the King ſay to them on his right hand, *Come ye bleſſed of my* Mat. 2. 5. 24 *Father, inherit the Kingdom prepared for you from the foundation of the world.* Every world here is full of life and joy ; 1. *Come*] this is the King's invitation of his Saints to his Court ; he hath ſummoned them before to his preſence, and now they are about him, he will not part with them, they muſt come a little nearer yet, they muſt go with him into his preſence chamber ; the manſions are ready, the Supper of the Lamb is ready, and now he begins the ſolemn Luk.u90, 21. invitation to his bride, *Come.* 2. *Come ye bleſſed of my Father*] Chriſt bleſſed them when he went up to Heaven, and whiles yet on Earth he pronounced them bleſſed many a time ; *Bleſſed be ye poor* ; *Bleſſed are ye that hunger* ; *Bleſſed are ye that weep* ; but now he calls them *the bleſſed of his Father* ; not only Chriſt, but God the Father hath ever looked upon them as his Children ; it is the Father's will as well as Chriſt's, Luk. 12. 32. that they ſhould be bleſſed, *Ye bleſſed of my Father.* 3. *Inherit the Kingdom*] Chriſt had told them before, Rom. 8. 17. *it is your Fathers pleaſure to give you the Kingdom* ; but then they were only ſervants, or as children under Eph. 4. 13. age, but now they are heirs, *Heirs of God, and joynt-heirs with Chriſt* ; and now they are come to full age, *To the meaſure of the ſtature of the fulneſs of Chriſt* ; and therefore they muſt have the inheritance in poſſeſſion, they muſt all be Kings ; this very word ſpeaks them Kings, and makes them Kings ; it is the ſolemn Coronation of the Saints. It is the anointing, the ſetting of the Crown upon the heads of the Saints ; 1 Tim. 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not for me only, but unto them alſo that love his appearing.* 4. Inherit the Kingdom, *prepared for you.* as *Tophet* was prepared of old, ſo was this Kingdom prepared of old ; it was the firſt creature that ever God made, *In the beginning God created* Gen. 1. 1. *heaven* ; his firſt work was to make Heaven for himſelf and his Saints to dwell in ; he prepared it for them, and then he prepared them for it : but why for them ? were not Angels the firſt creatures that poſſeſſed it? nay, were they are created in it, or together with it ? yes, but yet the Angels are not properly the heirs, ſons, members, ſpouſe of God and Chriſt, as the Saints are ; the Angels are but miniſtring ſpirits, and the ſervants of the Bridegroom ; but the Saints are the Bride her ſelf, heirs, and co-heirs with Chriſt. 5. Prepared for you *from the foundation of the world.* This was the great deſign of God and Chriſt from all Eternity ; before the Foundations of the World, and at the firſt ſtone laid, and ever ſince, they have been carrying on this mighty work ; it is not a buſineſs of Yeſterday only ; No, no ; the Eternal thoughts of God have been upon it, *He hath choſen us in him before the Foun-* Epheſ. 1. 4. *dation of the World.*

Oh what thoughts are in Saints, when this ſentence is propounded ! Oh what joy enters into them now they are to enter into their Maſters joy ? methinks if it were poſſible that tears could be in a Glorified Eſtate, the Saints ſhould not ſee Chriſt reach out a Crown to ſet it on their Heads, but they ſhould weep, and hold away their Heads, but Chriſt will have it ſo ; *This honour have all the Saints* ; *Praiſe ye the Lord.*

Sect. 6. *Of Chriſt and the Saints judging the reſt of the World.*

6. FOR Chriſt and his Saints judging the world ; no ſooner ſhall the Saints be Sentenced, Juſtified, Acquitted, Anointed, Crowned ; but preſently they muſt be Enthronized, and ſit with Jeſus Chriſt to judge the World. In the unfolding of this we may obſerve theſe Particulars.——

1. As Chriſt is on a Throne, ſo now muſt the Elect be ſet on Thrones ; *To him that overcometh will* Rev. 3. 21. *I grant to ſit with me in my Throne.* Thrones are for Kings and Judges ; and in that Chriſt hath now lifted up his Saints to this Condition, he will have them ſit with him as ſo many Judges, and as ſo many Kings ; or if it be more honour to have Thrones for themſelves, than to ſit with Chriſt in his Throne ; *John* in Rev. 20. 4. his viſion ſaw many Thrones ; *And I ſaw Thrones and they ſat upon them, and Judgment was given unto them.* and Chriſt himſelf told his Apoſtles, *Verily I, ſay unto you, that ye which have followed me in the regeneration, when the Son of Man ſhall ſit in the Throne of his* Mat. 19. 28. *Glory, ye alſo ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael.* Hence ſome Argue that amongſt all the Saints, the Apoſtles ſhall have their Thrones ſeated next to Chriſt ; howſoever the reſt ſhall not be deprived of their Thrones ; for not only twelve Thrones, but twelve and twelve are ſet about the Throne of Chriſt ; Rev. 4. 4 *And round about the Throne were four and twenty Thrones* (or Seats) *and upon the Throne I ſaw four and twenty Thrones and twenty four Elders ſitting cloathed with white Raiment, and they had on their Heads Crowns of Gold.* Onely four and twenty Elders are numbred but thereby is repreſented the whole Church of Chriſt ; It is plain enough, that all the Saints ſhall appear plainly in the Glory of Chriſt's Kingdom, having Thrones with him in the Air, during the time of his Judgment

2. The Goats on the left Hand ſhall then be called to receive their Doom. No ſooner the Saints Enthronized, but then ſhall Chriſt ſay, *Ye Bleſſed Angels bring hither all thoſe mine Enemies, who have ſaid I ſhall not rule over them, that I may bruiſe them with my Iron Mace, and break them in pieces like a Potter's Veſſel.* O the fear and trembling that will now ſeize on reprobates ! do but ſee the caſe of Priſoners, when the Judge ſpeaks that Word, *Come Jaylors, bring hither thoſe Priſoners to the Bar.* But alas ! what compariſon can we make to ſuit with the condition of theſe Reprobates ? now ſhall their Hearts fail them for fear ; now ſhall they ſeek Death (oh how gladly would they Die again ?) but ſhall not find it ; now ſhall they cry to Rocks and Mountains, *Fall on us,* Rev. 6. 16. *and hide us from the Face of Him that ſitteth on the Throne, and from the Wrath of the Lamb.* As a Priſoner in a deſperate Caſe had rather remain in his ſordid ſtinkin Dungeon, than coming into the open Air for execution ; ſo the Reprobates newly raiſed from the Earth, woud fain return again into the Earth, glad to remain, though not on the face of it with Pleaſure, yet in the Bowels of it with rottenneſs and ſolitude ; like Malefactors preſſing to Death, they cry out for more weight, *Hills cover us, Mountains fall upon us, yet more weight, more Rocks, more Mountains* ; *hide us, preſs us, cover us, diſpatch us.* But all in vain ; the command is out, Angels and Devils will force them to the Bar, for the Lord hath ſpoken it ; Luke 19. 27. *Thoſe mine Enemies which would not that I ſhould Reign over them, bring them hither.*

2. They ſhall look on Chriſt, and his Saints, now ſitting on their Thronre As Priſoners that ſtand at the Bar in the Face of the Judge, ſo muſt theſe Reprobates look the Judge and all his Aſſeſſors in the very Face.

1. For the Judge, they ſhall look on him, *Behold*

he cometh with Clouds, and Every Eye ſhall ſee him, and they alſo which pierced him, We heard before, that no ſooner Chriſt in the Clouds but they ſaw him then; as the Priſoners that ſee the Judge riding to his Judgment-ſeat; Oh but now they ſhall ſee him in the Judgment-ſeat ready with ſparkling Eyes, and thundring Voice to ſpeak their Sentence. Priſoners at the Bar muſt not turn their backs on the Judge, when he begins their Sentence no more muſt reprobates; *They muſt ſee him in Majeſty whom they would not begin to look upon in humility; that by ſo much more they may feel his Power, by how much more they derided his weakneſs.* Oh the difference betwixt Chriſt's firſt coming in the Fleſh, and in his ſecond coming in the Clouds; then he came in Poverty, now in Majeſty; then in Humility, now in Glory, then with poor Shepherds, now with Mighty Angels; then the contempt of Nations, now the Terror of the World; then Crowned with Thorns, now with Majeſty; then Judged by one Man, now Judging all Men; then as a Lamb, now as a Lion; Oh horror to conceive! how will the ſight of this Judge amaze the wicked? and the rather becauſe they ſhall ſee him whom *they have pierced.* Is not this the Aggravation of their terror? conceive the guilty man-ſlayer coming to his tryal, will not the red Robes of his Judge make his Heart bleed for his blood-ſhed? doth not that Crimſon Cloath preſent a monſtrous hew before his Eyes? O then what ſight is this, when the Man ſlain ſits in the Judgment-ſeat? the roſy Wounds of our Saviour ſtill bleeding (as it were) in the Priſoners preſence? well may they hang their Heads, but they ſhall not ſhut their Eyes; *They ſhall ſee him*, ſaith the Text; yea, *they alſo which pierced him ſhall ſee him.* This very ſight will be as convincing, as if they heard Chriſt ſay, *Thou art the Man that didſt murther me, thou art the Man haſt peirced me, this Wound, this Skar, and this Print of the Nails in my Hands and Feet were thy very doings in thy Sinning againſt me.* And who can tell but Chriſt may ſpeak in ſome ſuch manner as this! *Come all you on the left Hand, prepare you for the Sentence; I am them and whom you did Crucifie afreſh; I am he whoſe Perſon you deſpiſed, whoſe Commands you diſobeyed, whoſe Miniſters you abuſed; whoſe Servants you hated, whoſe Offers you rejected; and of whom you ſaid, There is no Beauty in him that we ſhould deſire him.* Whatſoever he ſhall ſay, this I believe, that Chriſt's ſweet Face will be moſt terrible to the wicked at that day. Oh it will cut them to ſee him in the Judgment-ſeat whom they baſely ſhut out of Doors, preferring a luſt before his preſence; then will they begin with extremeſt Grief and bitterneſs of ſpirit to ſigh and ſay, *Oh, he that I look upon, and muſt look upon, and cannot chooſe but look upon: he whom I now ſee ſitting on yonder flaming, white, and Glorious Throne, is Jeſus Chriſt, the Mighty God, the Prince of Peace, that true Meſſiah, whoſe precious Blood was poured out as Water upon the Earth, to ſave his People from their ſins: it is he, yea, the ſelf ſame he that many a time whiles I lived on Earth, invited and wooed me by his faithful Miniſters, that beſought and entreated me with tears of deareſt Love, to leave my Luſts, and to bid the Devil adieu; that knocked again and again at the Door of my Heart for entrance, offering himſelf to be my al-ſufficient, and everlaſting Husband, telling me that if I would but have embraced him, at this time ſhould have been the ſolemnity of the Marriage, and now he would have ſet an Immortal Crown of bliſs and Glory upon my Head with his own Almighty Hand; but I alas! like a wilful deſperate wretch forſook my own Mercy, Judged my ſelf unworthy of everlaſting Life, and wretchedly and cruelly againſt my own Soul, perſecuted all the means which ſhould have ſanctified me, and all the Miniſters which ſhould have ſaved me, as Inſtruments in the Hands of Chriſt; and now happy I, if I were an hundred thouſand Millions of Miles diſtant from this ſight of Jeſus Chriſt: oh that theſe Eyes in my Head were holes again, as they were but even now when I was rotting, or rotten in the Grave! Oh that I could turn any way aſide from this Glorious ſight! Oh that I were a Stone, or Tree, or Air, or any other thing that wanted Eyes! Oh that I had no Eye within, nor underſtanding faculty to conceive of Chriſt, or to know Chriſt Jeſus as my Judge, now ready to bid me go to Hell!* Certainly theſe will be the woful wiſhes of the wicked, when they ſhall look on Chriſt as ſitting on this Throne of Judgment.

In Majeſtate viſuri ſunt, in humilitate videre noluerunt ut tanto diſtrinctius vertutem ſentiant quanto contemptius infirmitatem deriſerunt.

2. For the Saints, they ſhall looked on them. Indeed, they ſit ſo near their Saviour, that they cannot look on him, but they muſt look on them; the Saints are on their Thrones, either in the Throne or about the Throne of Jeſus Chriſt, and the Reprobates ſtand in a direct oppoſite line to the Saints, ſo that their eyes cannot be off them; It is ſaid in the parable, that the rich man being in Hell, *He lift up his eyes, and ſaw Abraham afar off, and Lazarus in his boſom*; but the diſtance being ſo great as Heaven and Hell, that cannot be literally underſtood, but only parabolically; it is otherwiſe here, for howſoever the ſeparation be already made, yet neither is the ſentence, nor execution paſt upon the Reprobates; and indeed as yet, both the Saints and Reprobates are in the Air; the one on the right hand, and the other on the left hand of Jeſus Chriſt, and therefore they cannot but have a full view of each other. In the Apocriphal Book there is a plain deſcription of this view, *Then ſhall the righteous man ſtand in great boldneſs before the face of ſuch as have afflicted him, and made no account of his Labours; and when they ſee it they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for; and they repenting and groaning for anguiſh of Spirit, ſhall ſay within themſelves, this is he whom we had ſometimes in a deriſion, and a proverb of reproach; we fools accounted his life madneſs, and his end to be without honour; how is he numbred among the children of God, and his lot is amongſt the Saints?* Here is a ſight that will trouble and amaze the wicked, that thoſe who ſometimes were their footſtoools ſhould now be on Thrones; that poor *Lazarus* who lay at the gates of that certain rich man, ſhould now ſhine like a Star near the Sun of Righteouſneſs; that they who were reproached, reviled, maſſacred, murthered by them, ſhould now be their Judges, joyning with Jeſus Chriſt to ſentence them to Hell. Oh who can conceive the terrible thoughts of theſe men's hearts! Now the World cannot help them, their old Conpanions cannot help them, the Saints neither can, nor will; only the Lord Jeſus can; but Oh! There is the ſoul killing miſery, he will not; *Ye Men, and Devils* (ſaith Chriſt) *joint-heirs of Hell, fit fuel for eternal fire, look on us in our Throne, time was we could not have a look from you; Chriſt and Chriſtian were an abhorrency of ſpirit unto you, you trod us under foot, but now we are got above you; oh ſee the vaſt difference betwixt us and you; look on us, look on me and my Saints! See us on our Thrones, ſee us glittering in glory; and be confounded and amazed for ever,*

Luke 16. 23.

Wiſd. 5. 1, 2, 4. 4, 5.

4. A particular ſtrict account ſhall be then required, and given. Of what you will ſay? I Anſwer——

1. Of ſins: *Come*, (will Chriſt ſay) *Now confeſs all your ſins before all the world*; time was that you concealed your ſins, but now every ſin ſhall be laid open before God, Angels, and Men; and now is the black Book of their Conſciences opened, wherein appears all their ſins original and actual; of Omiſſion and Commiſſion. For omiſſions of duties all

thoſe ſhall be diſcovered, *Chriſt hungry, and I gave him no meat ; Chriſt thirſty, and I gave him no drink , Chriſt a ſtranger, and I lodged him not ; Chriſt naked ; and I cloathed him not ; Chriſt ſick, and in priſon, and I viſited him not.* And for commiſſions of evils, all thoſe ſhall be diſcovereed. *Theſe and theſe ſins I committed in my child-hood, youth, ripe age, and old age. Theſe were my groſs ſins, Blaſphemy, Perjury, Idolatry, Robbery, Drunkenneſs, Uncleanneſs, Prophaneneſs,* &c. *and theſe were my leſs ſins, anger, hatred, envy, diſtruſt, impatience, pride, preſumption, contention, deriſion, inconſtancy, hypocriſie,* &c. Oh the numberleſs number of evil thoughts, words, and deeds that are now laid open. In the black Book is not only written all ſins done, but all ſuch ſins as were intended and purpoſed to be done; all the projects of the heart, though never acted, muſt now be diſcovered. Men little think of this; if I ſhould tell you of ſuch deſigns that died in your hearts, and never came out to light ; you would be now ready to ſay, *Tuſh, I never did ſuch a thing, I only intended it, or had ſome thoughts about it, and what then?* Why then thoſe very thoughts, ſecrets, purpoſes, and projects ſhall come to light ; or if there be any thing more hidden or ſecret, as the very bent, and frame of your hearts, the very inclinations of your ſouls to this or that evil, ſhall then be manifeſt to all the World. Nay, yet more, ſuch ſins, as by the ſinners themſelves were never took notice of, either before, or at, or after the commiſſion of them, ſhall this day come out. Conſcience is ſuch a kind of private Notary or Secretary, that it keeps Notes, or Records of all Acts and Deeds, whether you obſerve them or no ; Conſcience hath the Pen of a ready Writer, and takes in ſhort-hand, and in an illegible Character, from your mouths as faſt as you ſpeak, and from your hearts as faſt as you can contrive. *Conſciences writing* (ſaith one) *is not now legible ; as that which is written with the juice of a Lemmon is not to be read by day-light, but againſt the fire by night you may read it ; ſo conſciences writing cannot now be read, but in that day when Heaven and Earth are ſet on fire, this book ſhall be opened, and the cypher be diſcovered.* Oh what a day will this be, when not a ſin committed by any Reprobate from the beginning of the World, but now it ſhall be rehearſed.

2. As an account of all ſins, ſo an account of all temporal gifts which God hath imparted to Reprobates muſt now be given. Some have the Gifts of the World ; as Riches, Honours, Places of Authority ; others have the gifts of the body, as health, ſtrength, beauty, life ; others have the gifts of the mind, as underſtanding, wiſdom, policy, learning ; now of all theſe gifts they muſt give an account. Come you that are rich (ſaith Chriſt) *render you an account of your ſtewardſhip ; how have you ſpent you riches ?* The like will he ſay to the honourable, and to thoſe in places of authority ; *O remember you were in authority and office, and place, but what ſervice did you to me, or my members ? You had wiſdom, and learning, and knowledge, and underſtanding conferred upon you, but what good had the Church or Common-Wealth by it ?* The like will he ſay to others according to the Talents beſtowed on them, *You excelled in ſtrength, beauty, health of body, length of days ; and now tell me, and publiſh it to all the World, how were theſe improved ?* I believe many a ſad anſwer wil be given to Chriſt of theſe things, riches miſ-ſpent, and health miſ-ſpent, and wiſdom, policy, learning, gifts, and parts miſ-ſpent ; O conſider it ! If the Factor after many years ſpent in forreign Countries, at laſt returns home without his reckonings, who will not blame him for his negligence? But when his Maſter calls him to account, and he finds nothing but a *Bill of* Expences, this in Courting, that in Feaſting : Who laughs not at ſo fond a reckoning ? Thus many paſs the time of their life as a time of mirth, that when they return to their Lord again, behold all their accounts are ſins, their profits vanities.

3. I ſhall add one thing more ; not only of Gifts Temporal, but of all Bleſſings Spiritual, though but tendred, and offered, muſt all give an account. Oh the ſad accounts that many a ſoul will make of theſe things ! Methinks I hear ſome wicked wretch confeſſing thus to Chriſt ; *True Lord, I lived at ſuch a time when the Sun of the Goſpel ſhone bright in my Face ; and in ſuch a place where all was Goſhen ; I lived under ſuch a miniſtry, who ſet before me, life and death ; many and many a powerful, and ſearching Sermon have I heard ; any one paſſage whereof (if I had not wickedly and wilfully forſaken my own mercy) might have been unto me the beginning of the new Birth, and everlaſting bliſs. Sometimes in the uſe of the means I felt ſtirrings or ſtrong workings in my heart, and then I was fully purpoſed to have been another man, to have cleaved to Chriſt, and to have forſook the World ; I was almoſt reſolved to have been wholly for God, I was almoſt perſuaded to be a real Chriſtian ; Oh what thoughts were in my heart when ſuch a faithful Miniſter preſſed the truth home ? Methinks every Sermon I heard then, is now a preaching again ; methinks I hear ſtill the Voice of the Miniſter, methinks I ſee ſtill his tears dropping down his Cheeks ; Oh how freſh is the reproof, admonition, exhortation of ſuch, and ſuch a Preacher now in my mind ? Oh how earneſtly did he entreat me ! With what love and tender compaſſion did he beſeech me : How did his Bowels yearn over me ! How ſtrongly did he convince me, that all was not well with my ſin-ſick ſoul ! How plainly did he rip up all my ſores ! And open to me all my ſecrets, and my whole heart ! But alas, within a while I made a jeſt of all, I hardened my heart againſt all, I ſtifled all his Convictions, I ſhut my eyes againſt his diſcoveries ; I cared neither for the Miniſter, nor any thing he ſaid or did. And yet here is not all, not only the Miniſters of Chriſt, but the Spirit of Chriſt ſometimes ſpeaks* Rev. 3. 20. *to my heart ; I remember at ſuch a time Chriſt himſelf (as it were) condeſcended, and bowed the Heavens, and came down to intreat me for my Souls health ; oh the ſtrivings of the Spirit of Chriſt, as if he had been loath to have took a denyal ! O Chriſt, I remember thy words, when thou cryedſt to me, open ſinner, open thy heart to thy Saviour, and I will come in and ſup with thee, and thou with me. Why ſinner, are thy Luſts better than I ? Thy Carnal Pleaſures better than I ? Thy worldly Commodities better than I? Why ſinner, what doſt thou mean? How long ſhall thy vain thoughts lodge within thee ? O take pity on thy Jeſus ! For here I ſtand, and wait at the door of thy heart, and my head is filled with the dew, and my locks with the drops of the night. But alas! I reſiſted Chriſt and his Spirit ; O thou Judge and Saviour of all thine Elect, I dealt churliſhly with thee, I tired out thy patience, I gave thee a repulſe, I told thee I had entertain'd other lovers, and I would have none of thee ; I trod on Council, I trampled thy precious blood under my feet ; and now I am expecting no other but to eat the fruit of my own way. Now mayeſt thou accompliſh thy Word, becauſe I ſet at naught all thy counſels, and would none of thy Reproof, therefore thou mayeſt laugh at my calamity, and mock now my fear cometh.* Lo, here the confeſſions of ſins. Every thing now comes out, for Chriſt will have it ſo, as a preparative to his doom upon them.

5. Chriſt and his Saints proceed to ſentence, Firſt, Chriſt the chief judge ſhall pronounce it, *depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels,* every word breaths out nothing but fire and brimſtone, vengeance and woe ; Mat. 25. 41. to *depart* from that glorious preſence of Chriſt were Hell enough, but they muſt go with a *curſe* ; not only ſo, but into *fire* ; and that muſt be

everlaſting ; and therein they ſhall have no other Company, or Comforters, but wicked Devils, and they inſulting over them with helliſh ſpight, and ſtinging Exprobations.

Give me leave a little to enlarge upon theſe words No ſooner Chriſt begins the ſentence, [*depart from me*] but methinks I imagine the Reprobates to reply; How? Depart from thee? Why, O Chriſt, thou art all things, and therefore the loſs of thee is the loſs of all things; thou art the greateſt good; and therefore to be deprived of thee is the greateſt evil; thou art the very Centre, and perfect reſt of the Soul, and therefore to be pulled from thee is the moſt cruel ſeparation: We were made by thee, and for thee, O let us never be divided from thee; we were made according to thy Image, O never drive us from our glorious pattern: *Away, away*, (ſaith Chriſt) ye have no part in me, or in my merits, never ſpeak, or intreat me any more, but *depart from me*. But ſecondly, they may reply again, if we muſt depart, and depart from thee, at leaſt give us thy Bleſſing before we go, thou haſt great ſtore of Bleſſings to give, and we hope thou haſt one yet in ſtore for us; we crave but a ſmall thing, but a bleſſing. *O it is a little one*; thou art our Father, (witneſs our Creation) and it is a chief property of a Father to bleſs his Children. No, *Depart from me ye Curſed, in place of a Bleſſing, take the full Curſe of your Father, you have been moſt prodigal and diſobedient Children: You have followed him who had my firſt curſe; and now ſhare ye curſed with him, curſed be you in your ſouls, and in your bodies; and in your thoughts, and in your words, and in the hainouſneſs of your ſins, and in the grievouſneſs of your puniſhment.* But thirdly, if we muſt depart from thee, and depart accurſed, yet appoint us ſome meet and convenient place to go into: Create a fruitful piece of ground, and let a goodly Sun daily ſhine upon it; let it have ſweet and wholſome air, and be ſtored with Fruits, and Flowers, of all forms and colours; give us the variety of Creatures for our uſes; O if we muſt go from thee, the ſource and fountain of heavenly ſweetneſs, and afford us ſome plenty of earthly pleaſures, which may in ſome ſort recompence our pain of loſs, ſpeak but the word, and ſuch a place will preſently ſtart up, and ſhew it ſelf. *No, depart from me ye curſed into fire; though fire naturally burns not Spirits, yet I will lift and elevate this fire above its nature; you have ſinned againſt nature, and I will puniſh you above nature*; Fire? Alas that ever we were born! Who is able to reſt in fire? That very thought of it already burns us. Of all the Creatures appointed by God to be the Inſtruments of revenge, fire and water have the leaſt mercy. But Fourthly, if we muſt into fire, let the ſentence ſtand but for a very ſhort time; quench the fire quickly, half an hour will ſeem a great while there; *No, depart from me ye curſed into everlaſting fire; it was kindled by my breath, and it hath this property among other ſtrange qualities, that it is an unquenchable Fire; as long as I am God it ſhall endure, and ye broil in it; and when I ceaſe to be happy, then ſhall ye ceaſe to be miſerable.* O woe is us! What? To live in a fire perpetually without all end, or hope of end?———— Yea Fifthly, allot us then ſome Comforters, whoſe ſmooth and gentle words may ſweeten our Torments, or ſomewhat dull the moſt keen edge of our extremity: O let the Angels recreate us with Songs and Hymns of thee, and of thy bleſſedneſs, that we may hear that ſweetly delivered which others fully enjoy: *No, no; depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels: They ſhall be your comforters, they that will triumph in your miſeries, they that are your deadly, deſperate enemies; they that will tell you by what deceits and by-ways they led you from me, and that will give you every hour new names of ſcorn and horrible reproach.* O ſentence not to be endured, and yet never, never muſt it be reverſed. O my Brethren, I tremble at the very mentioning of this ſentence, and O what will they do on whom it muſt paſs? I beſeech you before we paſs from it, will you ask but your ſouls this one queſtion! *What, can you dwell with everlaſting fire?* If you can, you may go on in ſin; but if you cannot, why then ſtop here, and repent of ſin: O now ſay, *if this be the effect of ſin, Lord pardon what is paſt, and O give me grace that I may ſin no more, as ſometimes I have done.* Methinks if a temptation ſhould come again for ordinary entertainment, you ſhould fright it away with the remembrance of theſe powerful words, *depart from me ye curſed into everlaſting Fire, prepared for the Devil and his Angels.*

2. The Saints ſhall judge the very ſelf ſame judgment, *do ye not know that the Saints ſhall judge the World?* 1 Cor. 6. 2. That they as well as Chriſt ſhall judge the World, is without controverſie; *And judgment was given to the Saints of the moſt high.* Dan. 7. 22. *Ye alſo ſhall ſit upon twelve Thrones judging the twelve Tribes of* Iſrael. Mat. 19. 28. *Behold, the Lord cometh with twelve thouſand of his Saints, to execute judgment upon all.* Jude 14. 15. *Know ye not that we ſhall judge the Angels?* 1 Cor. 6. 5. Not only ſhall we judge the World, but the God of the World; the Principalities and Powers that captivate wicked men at their pleaſure; even they muſt be judged by thoſe whom they formerly ſoyled; ſo then there is no queſtion but they ſhall judge.

Only how the Saints ſhall judge together with Chriſt, is a very deep queſtion. For my part I am apt to think, that it ſhall not be directly known, ere it be ſeen or done. I ſhall only relate what others ſay to this point, and ſo leave you to your liberty of judging what is right.

1. Some ſay that the Saints ſhall judge the World by preſenting their perſons and actions, by comparing their good examples with the evil examples of all the Reprobates; and ſo they ſhall convince and condemn the World. *Behold the Lord cometh with Ten thouſand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them*; Jude 15. this I conceive to be a truth, yet ſurely this is not all truth.

Others ſay, that the Saints ſhall judge the World by way of indicting, impleading, accuſing, witneſſing, *&c.* And I conceive it may be thus too; the Saints of the Law more eſpecially accuſing the breakers of the Law, by the Law. *Do not think that I will accuſe you to the Father, there is one that accuſeth you to the Father, there is one that accuſeth you even* Moſes, *in whom ye truſt.* John 4. 45. And the Saints of the Goſpel more eſpecially judging the prophaners of the Goſpel by the Goſpel: *in that day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.* Rom. 2. 16. This likewiſe is truth, but I believe as yet we have not the whole truth.

3. Others ſay, that the Saints ſhall judge the World after the manner of exaltation, glorying, and rejoycing to ſee the vengeance. *The Righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feet in the blood of the wicked.* Pſal. 58. 10. But this their exulting being a conſtant and perpetual act, not for a time, but for eternity, methinks this preſent act ſhould be yet ſomewhat more.

4. Others ſay, that the Saints ſhall judge the World by way of aſſeſſion, aſſent, vote, ſuffrage, comprobation, and the like ſubordinate, and conformable acts. *And I heard another out of the Altar ſay, even ſo Lord God almighty, true and righteous are thy Judgments*—— Rev. 16. 17. *And after theſe things, I heard a great* Rev. 19. 1, 2.

voice of much People in Heaven, ſaying, Allelujah, Salvation and Glory, and Honour, and Power unto the Lord our God, for true and righteous are his Judgments; this certainly is truth, and commonly ſo received, yet neither is this all truth.

5. Others ſay, that the Saints ſhall judge the World (*i. e.*) Chriſt in the Saints, and the Saints in Chriſt. He in them by thoſe infallible principles of Divine Juſtice which are impreſt in them; and they in him, by thoſe inſeparable bounds of Union, whereby they wholly relate to him: Or he and they together as Head and Members, the act of the Head imputed to the members, and the act of the members acknowledged by the head; his Judiciary Act (eſpecially as from his Mediatorſhip and Manhood) having a peculiar influence upon them; and their Judiciary act (in a perfect conformity, though not any abſolute proportion) having a peculiar reference to him. And methinks thoſe Texts of *Mat.* 19. 28. *Jude* 14. 15. ſpeak there of Chriſt's, and of the Saints judgment, as of one joynt act.

Oh what Terror it will be to all wicked men? when not only Chriſt, but all the Saints ſhall ſay of them, *away with them, away with them, let them be Damned.* You that are Fathers, it may be that your Children will thus ſentence you, I remember when the *Jews* told Chriſt, that *he caſt out Devils through Belzebub the Prince of Devils,* he anſwered, *if*
Mat. 12.7. *I through Belzebub caſt out Devils, by whom do your Children caſt them out? therefore they ſhall be your Judges.* They liked well enough of the Miracles of their Children who were the Diſciples of Chriſt, but they could not endure them in Chriſt; and therefore he tells them, that their Children whom God hath converted, and to whom he had given power to do the ſame works as he did, even they ſhould be their Judges to Condemn them. And ſo it may be with you, if any of your Children be converted to the Lord, and you remain ſtill in a natural Eſtate, your very Children ſhall be your judges, and condemn you to Hell. But of that anon.

6. In this doom which Chriſt and his Saints ſhall paſs on Reprobates, our Saviour tells us of ſome reaſonings betwixt him and them; *I was an hungred*
Mat. 25. 42, 44, 45. (ſaith Chriſt) *and ye gave me no meat*; *I was thirſty, and ye gave me no drink*, &c. ——— *Then ſhall they anſwer, Lord, when ſaw we thee hungry, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? and then ſhall he anſwer them, verily, I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me.* As if Chriſt ſhould have ſaid, time was that I was under reproach, miſery, calamity, neceſſity; I lay at your doors, like *Lazarus*, full of ſores, and as I thought nothing too much for you, ſo I expected alſo ſomething from you; but oh cruelty to ſee thy Chriſt an hungred, and not to feed him? to ſee thy Chriſt a thirſt, and not to cool, or quench his thirſt? to ſee thy Chriſt a ſtranger, and not to give him a nights lodging? to ſee thy Chriſt naked, and not to cover him with a garment who would gladly have covered thee with a robe of Righteouſneſs, the garment of Salvation? O monſtrous inhumane heart! O prodigious wretch! who among the *Heathens* ever dealt thus with their Idols? have any of the Nations ſtarved their Gods, turned them out of doors? and muſt I only be ſlighted? away Reprobates! you had no mercy on me, and now I laugh at your calamity: Surely *he ſhall have judgment without mercy, that hath ſhewed no mercy*; They ſtand wondering at this, and cannot remember that ever they ſaw Chriſt in ſuch a condition; *Why Lord* (ſay they) *when ſaw we thee an hungred, or thirſty, or naked? art thou not he that roſe again from the dead, and aſcended on high, and ever ſince haſt been exalted above the higheſt Cherubims, a name being given thee above every name, at which name to this day, but eſpecially now on this day, every knee doth bow, of things in heaven, and things in earth, and things under the earth*; Phil. 2. 9, 10. how then could we ſee thee in ſuch a condition? is not this thy ſecond coming in glory? and were we alive at thy firſt coming in humility? how can this be? oh how ſhouldſt thou charge us with unkindneſs to thy ſelf? ſurely if we had known thee in need, we would have given thee of thy own, thou ſhouldſt never have wanted what things we enjoyed, but thou ſhouldſt have commanded both us and them. To which our Saviour replys, O deceitful, ignorant and ſtupid Souls! have you no better learned Chriſt than ſo? am not I head of the Church, and can the Head be without Members? Verily, if you had loved, relieved, or done good to them, you had done ſo to me; but in being uncharitable to them, you were no leſs unto me. Never ſay you would have been thus, and thus kind to Chriſt, whiles you were unkind to Chriſtians: herein lies the deceitfulneſs of your hearts; *O they are deceit-* Jer. 17. 9, 10.
ful above all things, and deſperately wicked, who can know them? but I the Lord ſearch the heart, I try the reins, even to give to every man according to his ways and according to the fruit of his doings; In as much as ye did it to one of the leaſt of my members, ye did it not to me, and therefore get you down into Hell, and get you out of my preſence; take them, Devils, away with them, Angels, to the Devil and his Angels for ever.

Theſe are the reaſonings betwixt Chriſt and Reprobates; and if ſo, may we not imagine the like between Saints and Reprobates? is there not the ſame reaſon of reaſoning betwixt them and the inferior Judges, as betwixt them and the ſupreme Judge? for my part I cannot conceive, but if we admit of ſuch diſputes betwixt Chriſt and them, well may there be the like diſputes, arguings, and reaſonings betwixt Saints and them; for they had on earth more familiarity, converſe, and communion together; ſome of them, it may be, were in near and dear relations to each other, and now that one ſhall judge the other to eternal flames; oh what paſſages will be betwixt them! I ſhall inſtance in our neareſt Relations upon earth, as of Maſters and Servants, Parents and Children, Husbands and Wives, Miniſters and People, no queſtion but in theſe very relations ſome ſhall judge, and others be judged; our Saviour tells us, *There ſhall be two men* Luke 17. 34, 35, 36.
in one bed, the one ſhall be taken the other ſhall be left; *two women ſhall be grinding at one Mill, the one ſhall be taken, and the other left*; *two men ſhall be together in the Field, the one ſhall be taken, and the other left*; wherein the Lord ſeems to ſhew that God's Election doth extend it ſelf to all ſorts of perſons, and ſeparates the moſt. They ſhall not be ſaved by Families, as in *Noah*'s time, but one Friend ſhall be taken by Chriſt into Heaven, and another left for the Devils to carry into Hell. Give me leave but to enlarge on thoſe reaſonings, or diſcourſes that we may imagine will be now betwixt theſe ſeveral relations. As ———

1. Betwixt Maſter and Servant; if the Maſter be the Saint; and his Servant the Reprobate, then ſhall the Maſter ſay, O thou wicked Servant, how many a time did I call on thee to duty? how often have I told thee that I would have thee to be God's Servant as well as mine? how often came that word to thy ears; *Servants obey your Maſters in all things according to the fleſh, not with eye-ſervice, as men pleaſers, but in ſingleneſs of heart fearing God*; how often was that precious Coloſ. 3. 22, 23, 24, 25.

Word laid cloſe to thy conſcience, *He that doth wrong ſhall receive for the wrong which he doth*; *but in doing ſervice to me as to the Lord, thou ſhouldſt of the Lord receive the reward of the Inheritance, for in ſuch ſervice thou didſt ſerve the Lord Chriſt*? but thou wouldſt not be warned, and now thou art juſtly condemned; I ſay *Amen* to Chriſt's Sentence; get thee down to Hell, and there ſerve Satan, and receive his wages in Fire and Brimſtone for ever.——— Or if the Servant be the Saint, and his Maſter the Reprobate, then ſhall the Servant ſay, O my quondam Maſter, how many a time haſt thou tyrannized it over me? how didſt thou uſe me, or abuſe me to ſerve thy own luſts and corruptions? many a time I had ſtrong deſires to wait upon God in the uſe of publick and private Ordinances; this morning, and that evening, I would have ſerved my Maſter the Lord Jeſus Chriſt, but thou wouldſt not ſpare me one hours time for prayer, reading, meditation, *&c.* I was ever faithful in thy ſervice, going to bed late and riſing early, *The drought conſumed me by day, and the froſt by night*; Gen. 31. 40. 42. *and my ſleep many a time departed from mine eyes*; *ſurely God hath ſeen my affliction, and the labour of my hands, and now he hath rebuked thee*: doſt thou not obſerve the admirable juſtice and righteouſneſs of Chriſt in the ſentences paſt on us both? remember that thou in thy life-time received thy good things, and I received evil things; but now I am comforted, and thou muſt be tormented. I now ſerve a better Maſter; after my weeks work with thee, I ſhall keep a perpetual Sabbath with God; but go thou with thy old companions from thy glorious Manſion to a loathſome dungeon; from thy table of ſurfei, to a table of vengeance; from thy faithful Servants, to afflicting Spirits; from thy bed of doom, to a bed of fire; from ſoft linnen and ſilken coverings, to wiſh a rock for thy pillow, and a mountain for thy coverlet.

2. Betwixt Parent and Child; if the Parent be the Saint, and the Child the Reprobate; then ſhall the Parent ſay, O thou wicked, rebellious Son! or O thou wicked, rebellious, and diſobedient daughter! it is I that begot thee, or that brought thee forth; that during thy Infancy, laid thee in my boſom, and dandled thee on my knee, and carried thee in my arms, and ſet thee as a ſeal upon my heart; that durring thy minority fed thee, and apparalled thee, and trained thee up in manners, learning a particular calling, and eſpecially in the nature and admonition of the Lord; and then when I ſaw thy untowardneſs of ſpirit, and thy breakings out into things forbidden of God and man, O the admonitions, reprehenſions, corrections! O the many thouſands of warnings that I gave thee at this day, and of the wrath to come! and yet thou wenteſt on in thy ſtubbornneſs, till thou becameſt many and many a time a grief of mind, a bitterneſs of ſpirit unto me: and then how often did I mind thee of thy duty. *Children obey your Parents in all things. Honour thy Father,* Coloſ. 3. 20. *and Mother, which is the firſt Commandment with promiſe,* Epheſ. 2. 6. *The eye that mocketh his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.* Prov. 30. 27. But alas, all theſe expreſſions made no ſaving impreſſion on thy hardned heart, thy brow was Braſs, and thy ſinew of Iron, thou waſt very ſtiffnecked, and now thou art juſtly damned; I cannot but approve of Chriſt's Judgment upon thee; thou cameſt out of my bowels, yet now I have no pity, no bowels of compaſſion towards thee; the glory of God hath ſo ſwallowed up all my natural affections, that I cannot but laugh at thy calamity, and joy in thy damnation; I gave thee a body, and God himſelf gave thee a ſoul; but now let the Devils have both, and torment them in Hell; be gone! I ſhall never ſee thee again——Or it the child be the Saint, and the Parent the Reprobate, then ſhall the Child ſay, O unworthy Parent; unworthy of everlaſting life! I had my natural being from thee; but my Spiritual being was from the Lord; if I had followed thy ſteps, I had been everlaſtingly damned; did I not know thy ignorance, thy unbelief, thy worldlineſs, thy coveteouſneſs thy pride, thy malice, thy luſt, thy lukewarmneſs, thy impatiency, thy diſcontentment, thy vain glory, thy ſelf-love; didſt not thou often check me for my forwardneſs, and zeal, and holineſs in Religion? didſt not thou ask me, what art thou wiſer than the reſt of the neighbour-hood? are there not many gray hairs among us, whoſe wiſdom and experience thou haſt not yet attained? and canſt thou not walk on ſoberly towards heaven, and either do as the moſt, or keep pace with wiſeſt? what, have any of the Rulers, or of the Phariſees believed on Chriſt? oh I ſhall ever remember to the praiſe and glory of Chriſt, what diſcouragements I had, and yet how the Lord pluckt me as a fire-brand out of the fire; and now hath the Lord ſet me on the Throne to judge thee according to thy demerits; and therefore I joyn with him, who is the Father of Spirits, againſt the Father of my fleſh; depart, go to the Gods whom thou haſt ſerved, and ſee if they will help thee in the day of thy calamity.

3. Betwixt Husband and Wife; now if the Husband be the Saint, and the Wife the Reprobate, then ſhall the Husband ſay; Thou art ſhe whom I knew in the fleſh, whom I dearly affected with my heart and ſoul; whom I nouriſhed and cheriſhed as my own body; thou art ſhe that was the Wife of my boſom, as near and dear to me as my heart in my boſom; thou was my companion, my yoke-fellow, and my very delight: but oh! I could never rule thee, lead thee, guide thee in the way of life, in the path that is called holy: many a time have I wooed, ſued, and ſought to gain thy ſoul to that bleſſed Bridegroom, the Lord Jeſus Chriſt, many a a time have I prayed with thee, and for thee; many a time have I ſtirred thee up to hear the Word, to wait upon God in the uſe of all means publick and ptivate; and inſtead of embraces, or yeildings to theſe bleſſed motions, *I have met with contentions and* Prov. 19. 13. 27. 15. *jars as a continual dropping in a very rainy day*: *but death hath diſſolved that knot, ſo that now I am no more thy Husband*; *this is the day of ſeparation, and I ſhall no more comfort with thee*; *at the Reſurrection there is no* Mark. 12. 25. *uſe of Marriage, but now I am to live as an Angel in Heaven*; and becauſe thou wouldſt not draw with me in Chriſt's yoke, now therefore adieu for ever and ever; we ſhall never more lye in one bed, or ſit at one board, or walk in one Field, or grind at one Mill; thou haſt me, and thou haſt loſt Jeſus Chriſt, two husbands in one day; go now and take thy choice in Hell! thou art free from us, but thou ſhall be bound there with indiſſoluble bonds to the Devil and his angels ——— Or if the Wife be the Saint, and the Husband the Reprobate, then ſhall the Wife ſay; Thou art he who I looked upon as my ſecond-ſelf, my head, my governour, my helper, my husband; for whom I was willing to forſake my native home, Father's houſe, dear Relations, of Father, Mother, Brother, Siſter, and many comforts in that kind; and I expected to have found new matter, and a continued influence of comfort, and delight in a marriage-ſtate; but oh the vextions of Spirit! hadſt thou not almoſt drawn me away from Jeſus Chriſt? was I not forced through many provocations ſometimes to break out and ſay, *Surely a bloody Husband* Exod. 4. 25. *art thou to me*? many a time I cryed out, O my Husband when wilt thou ſet up the rich and royal

trade of grace in thy Family? when wilt thou exerciſe prayer, reading, catechizing conference, days of humiliation, and other houſhould holy duties? oh for doing ſomething to aſſure our ſouls of meeting together hereafter in heaven! But alas! it would not be; and now ſee the effect: here I ſtand like a Queen, deck't and adorn'd with cloth of Gold, with raiment of needle-work, with the white robe of Chriſt's righteouſneſs; ſo that the King of Heaven greatly deſires my beauty, and my ſoul is this day marryed to Chriſt; I acknowledge him, and no other Husband in the world; and for thee who refuſed to joyn with me in the worſhip of God, now God hath refuſed thee: fare well, or fare ill for ever.

4. Betwixt Miniſter and ſome of his People at leaſt: if the People be as ſo many Saints, and Miniſter the Reprobate, then ſhall the People ſay: O thou art the Man that undertookeſt that High and Mighty calling of feeding Souls with the Word of Life; but now are thy Sins Written in thy Fore-Head, for either thou run'ſt before thou waſt ſent, or being ſent, thou haſt been Exceeding Negligent in the gift that was in the: Didſt not thou Propheſie in *Baal*, and cauſe God's People to Err? Didſt thou not ſtudiouſly and mainly ſeek for the Fleece, not regarding reſpectively the Flock? didſt not thou ſtrengthen the Hands of Evil-doers in Preaching Peace, Peace to the wicked Men? waſt thou not Prophane, and Wicked, and looſe in thy Life, and by that means ledſt many Thouſands to Hell! O thou Bloody Butcher of Souls; hadſt thou been Faithful in thy Miniſtry, well might thoſe damned Companions about thee have eſcaped the Flames! but they are Doomed to Death, and now thou mayeſt hear their Cries, and griveous Groans, and complaints againſt thee, this was the Man ſet over us to give us the Bread of Life, but oh Chriſt, did he not fail us? did he not feed us with unprofitable Matter, Fables, Conceits, Airy Sentences, rather than any thing tending to Godly Edifying, which is in Faith? did not our Tongues, and the Tongues of our Children ſtick to the roof of our Mouths in calling and crying for Bread, for the Bread of Life, and he would not Pity us? we gave him the tenths which thou appointed, but he gave not us thy Truth, which thou didſt Command him; why Lord Chriſt, thou Judge of all the World, didſt not thou bid him feed, feed, feed? didſt thou not bid him feed the Flock committed to his charge? didſt not thou bid him Preach the Word, be inſtant in Seaſon, and out of Seaſon, reprove, rebuke, exhort with all long-ſuffering? and notwithſtanding all thy commands, did he not miſerably ſtarve us? inſtead of feeding us unto Salvation, hath he not ſtarved many thouſands of us to our deſtruction. O Chriſt, thou that art the Judge of Nations, and the Revenger of blood! reward thou this Man, as he hath rewarded us; he led us in the ways of wickedneſs, and (if it muſt be ſo) let him be our ring-leader to Hell; and upon his Soul once buried in Hell, let this be the Epitaph, the Price of blood, the Price of blood; if thou didſt hear the blood of *Abel*, being but one Man, forget not the blood of many, now thou art Judging the Earth. Why thus do the damned cry about thine Ears; and as for us, (ſay the Saints) who were once thy People, but now thy Judges, we conſent to their cry, and to our Saviours Doom, go ye curſed into everlaſting Fire.

Men, Brethren, and Fathers, I begin thus with the Miniſter's Doom, that you may ſee I would deal impratially, and verily I believe it, if our caſe come to this, we of the Miniſtry ſhall be in a thouſand times worſe condition then any of you; for beſides the horror due to the guilt of our own Souls, all the Blood of thoſe Souls who have periſhed under our Miniſtry, through our default, will be laid to our charge; little do you know, or conſider the burthen that lies upon us, a burthen able to make the ſhoulders of the moſt Mighty Angel in Heaven to ſhrink under it. *Chryſoſtom* was a Glorious Saint, yet caſting his Eye upon one only Text in the Bible, *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your Souls, as they that muſt give account, He profeſſeth that the terror of this Text made his Heart tremble.* Surely it is enough to make our Hearts tremble, if we ſeriouſly weigh our terrible Doom, in caſe that we ſhould miſcarry.

Heb. 13. 17.
Hujus comminationis terror animum mihi concutit. Chryſ. d.

But now on the other ſide, if the Miniſter be the Elect, and ſentenc'd to Salvation, and many of his People prove no better than Reprobates, then ſhall the Miniſter ſay, O miſerable Souls, now you feel the truth of thoſe comminations, and curſes which we opened and unfolded, and diſcovered to you out of God's Word! *We dealt plainly with you, that the utrighteous ſhould not inherit the Kingdom of God: we adviſed you again and again, be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Theives, nor Covetous, nor Drunkards, nor Revileirs, nor Extortioners, ſhall inherit the Kingdom of God*: And ſuch were you, and notwithſtanding all our threats, warnings, intreatings, beſeeching, thus ye Lived, and thus ye Died; and there is the iſſue, Chriſt now hath Doomed you to Hell, and here am I ſet on a Throne to judge your Souls; for the Saints ſhall judge the World as well as Chriſt himſelf; O what ſhall I do? Oh my Bowels, my Bowels! here's a caſe beyond all the former, each of them according to their relations judge another; but here's a multitude, not one, or two, or ten, or an hundred, but many hundreds, or thouſands, according to the number of ſuch and ſuch Congregations, where I have Preached.

1 Cor. 6. 9,16,11.

In Chriſt's reaſonings with the wicked we have heard of his ſayings; and their anſwers, and of his replications to their anſwers, much ſaid on both ſides to and again; I may ſuppoſe the like here. O what ſhall I do (ſays the Miniſter) what Doom ſhall I paſs on this Aſſembly of Reprobates? can I abſolve them whom the righteous God hath condemned? can I ſay, come along with me to Heaven, now Chriſt hath ſaid, go ye curſed into Hell? and oh how ſhall I turn my ſpeech from my wonted wooing, beſeeching, intreating, exhorting, to a direct Dooming, Damning Condemning theſe Souls to the pit of Hell? ſometimes indeed I opened to theſe Souls the Armoury of God's wrath. I thundred and lightned in their Congregations; but my deſign was to fright them out of Hell-fire, and knowing the terrours of the Lord to have perſwaded them towards Heaven, and Heavenly things; but now if I ſpeak cendemnation, no ſooer ſhall I ſpeak, but their Souls will ſink down to Hell; O miſerable Souls, what ſhall I ſay? or what can you ſay for your ſelves? Then ſhall they anſwer; Oh Sir, do not you aggravate the Torment by your condemnation; the weight of Chriſt's doom is already unſupportable, but will you add more weight? why remember, we are ſome of us (it may be) of your Fleſh and Blood; many a time you told us that you unfeignedly loved us; and that we were dearer to you than all Worldly enjoyments; many a time you told us that you were willing to ſpend yourſelf for us as the candle that burns it ſelf to give others light; you were pleaſed to beſtow your prayers, Tears, Sighs, Groans for our Souls; your very Books and Writings were high expreſſions, and abiding Monuments of your dear love to us; you weighed not your ſtrength and ſpirits in compariſon of our Souls; and ſhall this fair comical ſcene end in a Diſmal, Doleful, Bloody Tragedy? would you do or ſuffer any thing to ſave us, and will you now condemn us? Oh forbear!

Ah no (ſaith the Miniſter) I cannot forbear; all is true that you ſay, I loved you dearly, and I was willing to ſpend, or to be ſpent for you; but this aggravates the more; ah my Travail. Pains, Books, Writings, Words, Fears, Sighs, Groans, are in one volume together, and this volum has been opened this day, and now is the queſtion put; what have you profited by all my Words, Prayers, Tears, Sighs, and Groans? is not all loſt? and are not your Souls loſt? and now do you tell me of love? what, did I ever love you more then Chriſt loved you? were the drops of my tears to be compared with the ſhowers of his Blood? were my pains for you equal with the pains of his Croſs? and hath he not condemned you to Hell? and ſhall not I be like-minded to Jeſus Chriſt? Surely the Lord's will muſt be my will; he hath already judged you, and he will make me to judge you; ſo far am I from pitying you, that if he that formed you will ſhew you no Mercy, if he that ſaved me, and all the Elect People of God, will not ſave you, can I pity you, or ſave you, or diſſent from Jeſus in his Sentence upon you? ſpeak no more of Fleſh, and Blood, of Labours of Love, Chriſt's ſentence muſt ſtand, and as I am a member of Chriſt, and a Miniſter of Chriſt, I cannot but approve of it, and ſo judge you to Hell.

Why then (ſay Reprobates) we will curſe thee, and Blaſpheme Jeſus Chriſt in Hell for ever; Curſed be the time that ever we heard of Jeſus Chriſt, or that ever we knew thee, or thy Miniſtry; do not thy Sermons ſend us deeper into Hell? had it not been eaſier for us at this day of Judgment if we had Lived in *Tyre and Sydon*, where the Goſpel never was Preached? didſt not thou harden our Hearts in ſuch and ſuch Sermons, when the Word came home? didſt not thou deny us the Seals which might have been for Confirmation of our Souls Salvation? didſt thou not enſtrange thy ſelf from us in reſpect of any inward, intimate, and familiar ſociety, which thou affordeſt to others? doth not the event plainly ſhew, that all the Tears, Prayers, Words, and Works, as in reference to us, were Hopocriſie, Flattery, Deceit, Diſſiumulation? Oh Curſed be the day that ever we lived under ſuch a Miniſtry, or that ever we heard of Jeſus Chriſt.

Nay then (ſaith the Miniſter) it is time for us to part; ſuch were your invectives on Earth, and now they are, and will be your Language in Hell; but have I not anſwer'd theſe Cavils many a time? have I not told you that the Word would harden ſome, and ſoften others, the fault being in your ſelves? have I not cleared it that the Seals are not to be ſet upon blanks, and that confirmation could not be without a Work of Converſion to lead it? and were we not commanded in the Name of our Lord Jeſus Chriſt to withdraw our ſelves from every brother that walketh diſorderly? did not the Wiſe man tell us? *he that toucheth pitch ſhall be defiled therewith, and he that hath fellowſhip with a proud Man ſhall be like unto him? can a Man take Fire in his boſome and his Cloaths not be burnt? can a Man go upon hot Coals, and his Feet be not Curnt?* as for other Cavils, the Lord be Judge betwixt you and us; nay the Lord hath been Judge betwixt you and us; lo here we ſtand on the right Hand of Chriſt, lo here we ſit on our Throne to Judge you, and that World of wicked Men and Angels; let Chriſt be glorious, and let his ſentence ſtand, and let that Word of Judgment never be reverſed; *he that loveth curſing, let it come upon him; and he that cloatheth himſelf with curſing as with a Garment, let it come into his Bowels like Water, and like Oyl into his Bones*; no more, but adieu Souls, adieu Reprobates, adieu for ever; you muſt deſcend, but we muſt aſcend; Go you to Hell, whiles we mount upwards to Heaven and Glory.

2 Theſ. 3. 16.
Prov. 26. 27, 28.
pſal 109. 17, 18.

At this laſt Word, down they go, the evil Angels falling like lightning, and evil-men haled, and pulled down with them from the preſence of God, and Chriſt, and Angels, and all the Bleſſed ones; even from their Fathers, Mothers, Wives, Husbands, Children, Miniſters, Servants, Lovers, Friends, Acquaintance; who ſhall then juſtly and deſervedly abandon them with all deteſtation and deriſion; and forgetting all nearneſs, and deareſt Obligations of Nature, Neighbourhood, Alliance, any thing, will rejoyce in the Execution of Divine Juſtice. Oh the ſhrieks, and horrid crys that now they make, filling the Air as they go! Oh the wailing and wringing of Hands! Oh the deſperate roaring! Oh the hideous yellings, filling Heaven and Earth, and Hell! But I ſhall follow them no further, no ſooner do they fall into the bottomleſs Pit, but preſently it ſhuts her mouth upon them, and there I muſt leave them.

Sect. 7. *Of Chriſt and his Saints going up into Heaven, and of the end of this World.*

7. FOR Chriſt and his Saints going up into Heaven, and ſo for the end of this World: no ſooner are the Reprobates gone to their place, but the Saints aſcend; now Chriſt ariſeth from his Judgment-ſeat, aad with all the Glorious company of Heaven, he marches towards the Heaven of Heavens. Oh what a comely march is this? what Songs of triumph are here ſung and warbled? Chriſt leads the way, the Cherubims attend, the Seraphins wait on, Angels, Arch-angels, Principalities, Powers, Patiarchs, Prophets, Prieſts, Evangeliſts, Martyrs, Profeſſors, and Confeſſors of God's Law and Goſpel following, attend the Judge, and King of Glory; ſinging with melody, as never Ear hath heard, ſhining with Majeſty, as never Eye hath ſeen, rejoycing without meaſure, as never Heart conceived. O Bleſſed train of Soldiers! O goodly troop of Captains! each one doth bear a Palm of Victory in his Hand, each one doth wear a Crown of Glory upon his Head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, Death, and Hell; and how muſt they enjoy God, Life, and Heaven; ſometimes I have with much wonder and admiration beheld ſome Regiments paſſing our ſtreets; but had I ſeen thoſe *Roman* Armies when they returned Victors, and made their ſolemn Triumphs in the ſtreets of *Rome*, oh then how ſhould I have then admired? never was the like ſight to this of Chriſt and his Army in this World. O the comely march they make, through the sky, and through the Orbs, and through all the Heavens, till they come to the Heaven of Heavens! were ever ſo many gliſtering Suns together in one day? was ever ſo many Glories together on this ſide the Kingdom of Glory? not to ſpeak of Chriſt, or his Angels, *O who is ſhe that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners*? are not in the head of theſe Regiments *Adam* and *Abel*, and *Noah*, and *Abraham*, and *Iſaac*, and *Jacob*; and all the Patriarchs and all the Prophets and all the Apoſtles? And if thou art a Saint that readeſt this (art not thou one Son appointed by

Cant. 6. 10.

God amongſt the reſt to follow Chriſt? here's enough to fill thy Heart with joy before hand; as ſure as yond Sun ſhines in the Firmament ſhalt thou that believeſt paſs by that Sun in its very Orb, and by reaſon of thy Glory it ſhall loſe its ſhine? oh then what ſpreading of beauty and brightneſs will be in the Heavens as all the Saints go along! what lumps of darkneſs ſhall thoſe glittering Stars appear to be, when all the Saints of God ſhall enter into their ſeveral Orbs and Spheres? and thus as they march along higher, and higher, till they come to the higheſt, at laſt Heaven opens unto them, and the Saints enter their Maſter's joy; what is there done at their firſt entrance, I ſhall diſcover another time; onely for a while let us look behind us, and ſee what becomes of this neather World.

No ſooner Chriſt and his company in the Empireal Heaven, but preſently this whole World is ſet on Fire; To this prophane Authors ſeem to aſſent, as

1. Philoſophers, eſpecially the Stoicks were of this mind. *Humor primordium, exitus Ignis,* ſaid *Seneca*: *Moiſture was the beginning, and Fire ſhall be the end of this World.* And ſpeaking of the Sun, Moon, and Stars; *mark* (ſays he) *whatſoever now ſhines in comely and decent order, ſhall at laſt burn together in one Fire*

2. The Poets grant this; *Lucan* ſpeaking of thoſe whom *Cæſar* left unburned at the Battle of *Pharſalia*; *Hos Cæſar Populos ſi nunc non urſerit Ignis, Uret cum Terris.* If Fire ſhall not now burn theſe, when Heaven and Earth, and all ſhall burn, then muſt they burn——*Ovid* in like manner, *Eſſe quoque in fatis* —— *quo Mare quo Tellus ardeat.* A time ſhall come, when Sea, and Earth, and all the Frame of this great World ſhall be conſumed in Flame.

3. The *Sybills* grant this, to which the *Roman* miſſal ſeems to alude, joyning them with the Prophet *David*, though I know not by what Warrant *Dies Iræ, Dies illa, Solvet ſæculum in favilla, Teſte David cum Sybilla.*

A Day of Wrath, a Day of Fire.
So David *with the* Sybills *doth conſpire,*

But to wave all theſe, one Text of Scripture is to me more than all theſe. 2, *Pet.* 3. 10. *The Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up* Hence all our Divines agree that Fire ſhall ceaſe on the Univerſe; onely ſome difference is amongſt Divines, whether the World ſhall be wholly annihilated, or renewed by Fire? *Jerome* and *Auguſtin*, and many after them ſay, the end of this Fire is for Purifying and Refining of the Heaven, and Earth; for all corruptible qualities ſhall be burnt out of them, but they in their ſubſtance ſhall remain ſtill: if we ask them to what end ſhall this neather World be renewed? ſome ſay for an habitacle of the reſtored Beaſts; others for a fitter accommodation of Men,† and the Glorified Saints; others for a perpetual Monument of God's Power and Glory. *Polanus* and ſome of our Moderns are of Opinion, that * *Theſe Heavens and this Earth when Purified with thoſe Fires, and ſuper-inveſted with new Endowments, they ſhall be the everlaſting habitations of the Bleſſed Saints.* But on the contrary, others are of the other opinion, that all the World with all the parts and works (except Men, Angels and Devils, Heaven, and Hell, the two manſions for the ſaved and damned) ſhall be totally and finally diſſolved and annihilated. And of this opinion were *Hilary*, *Clement*, and all the ancients before *Jerome*; and of our moderns not a few.

2 Pet. 3. 10.

† *Mundus iu melius immutatus aperte accommodabitur, hominibus in melius immutatis.* Auguſt. de civit. Dei, l. 20. c 15.

* Polan. *Syntag.* *l.* 6. c. 70.

For my part I rather incline this way, becauſe of the many Scripures that are ſo expreſs, I ſhall only mention theſe--*Man lieth down, and riſeth not till the heavens be no more.*——*Of Old thou haſt laid the foundations of the Earth, and the Heavens are the works of thy hands, they ſhall periſh but thou ſhalt endure. All the hoſts of heaven ſhall be diſſolved, and the heaven ſhall be rolled together as a ſcroll, and all the hoſt ſhall fall down as the leaf falleth from the Vine, and as a falling fig from the fig-tree.* To which Propheſie *John* ſeems to alude, *And the heavens departed as a ſcroll when it is rolled together, and every Mountain and Iſland were moved out of their places.* Again *heaven and earth ſhall paſs away* (ſaith Chriſt) *but my Word ſhall not paſs away*—— *The day of the Lord will come as a Thief in the night, in which the Heavens ſhall paſs away with a noiſe, and the Elements ſhall melt with fervent heat, the earth alſo, and the works that are therein, ſhall be burnt up.*—— *And the world paſſed away, and the luſts thereof; but he that doth the will of God abideth for ever,* —— *and I ſaw a great white Throne, and him that ſate on it from whoſe face the earth and heaven fled away, and there was found no place for them.* Now I would demand, whether *being no more*, as *Job*; and *periſhing*, as *David*; and *rolling together, and falling down like a withered leaf*, as *I ſay*; and *paſſing away*, as our Saviour, and *Peter*; and *flying away*, as *John*; do not include to utter abolition? If to theſe Scriptures I ſhould add one reaſon, I would argue from the end of the Worlds Creation; was it not partly for the glory of God? and partly for the uſe of man? Now for the glory of God, the manifeſtation of it is occaſioned by the manifeſtation of the world unto man; if man therefore ſhould be removed out of the world, and no creature in it be capable of ſuch a manifeſtation, what would become of his glory? And for the uſe of man, that is either to ſupply his neceſſity in matter of dyet, phyſick, building, apparel; or for his inſtruction, direction, recreation, comfort, delight; now when he ſhall attain that bleſſed eſtate of enjoying God, and ſeeing God face to face, theſe ends or the like muſt needs be fruſtrate. This argument is weighty, and we need no more. Only we ſhall hear an Antagoniſt's objections, and give them their anſwers, and ſo conclude.

Job. 14. 12.
Pſal. 102. 25. 26.
Iſa. 34. 4.
Rev. 6. 14.
Mat. 24. 36.
2 Pet. 3. 10.
1 Joh. 2. 17.
Rev. 20. 11.

The Texts more eſpecially objected againſt this opinion, are two; the firſt is that in *Rom* 8, 21. *The creature it ſelf ſhall be delivered from the bondage of corruption into the glorious liberty of the Sons of God*: here (ſay they) is an earneſt expectation, attributed to brute Creatures, that they ſhall be dilivered from the bondage of corruption into the glorious liberty of the Children of God. But I anſwer, that no immortal being of the brute creatures is here promiſed, but only a ſimple deliverance and diſmiſſion from the ſervitude they were in, to ungrateful men. The Birds, Beaſts, and Fiſhes, do now ſuffer for our dyet; Horſes, Mules, and Beaſts of that nature do now groan under the burthens of our pleaſures, or neceſſities; their annihilation therefore to them muſts needs be a kind of deliverance; and at laſt they ſhall be delivered at the time of the glorious liberty of the Sons of God; the Text will bear it thus, † *εἰς pro διὰ The Creature ſhall be delivered by the glorious liberty of the Sons of God.* (*i. e.*) When ſuch a deliverance comes to men, theſe ſhall be freed from their ſervitude by being not at all, having done all the buſineſs for which they were ordained, or created.

† *εἰς pro διὰ*: 1 Cor 10. 2. as ſometimes *διὰ pro εἰς* Rom. 4. 11. 1 Cor 2. 15. So *Chryſoſtome* expounds it *εἰς pro διὰ.*

The ſecond Text is that in 2 *Pet.* 3. 13. *We look for new heavens, and a new earth, wherein dwelleth Reghteouſneſs.* Theſe words (ſay ſome) imply a purging, rather than aboliſhing; a taking off the corrupt qualities only, not the ſubſtance. But I am

2 Pet. 3. 13.

of another mind, and if I muſt give my ſenſe of the place, I ſay ———

1. Negatively that *by new heavens and new earth*, 2 pet.3.7. is not meant renewed heavens and earth; is it not punctually in the ſeventh verſe, that *the heavens and* 10, 11.12. *the earth* which are now, *are reſerved unto fire againſt the day of Judgment?* and doth not he deſcend unto particulars in the tenth verſe, and the heavens which are now *ſhall paſs away with a great noiſe?* that *the Elements ſhall melt with fervent heat? and that the earth alſo, and the Works therein ſhall be burnt up?* and doth he not infer thereupon in the eleventh and twelfth verſes, that all theſe things ſhall be diſſolved? and in the thirteenth verſe, that we are therefore to look *for new heavens, and a new earth?* diſſolution mends not a fabrick, but deſtroys it; how then ſhould that which is diſſolved be ſaid to be reſerved, and let ſtand? ſurely if *Peter* had thought of this refining only, ſome words of his would have intimated ſo much. The end of theſe creatures was for man's uſe, and man uſing them no more, to what end ſhould they be reſerved? to ſay for a monument of what hath been; or for the habitation of the Saints; or for an out-let for the Saints, deſcending ſometimes from the higheſt heavens to ſolace themſelves here below; are but groundleſs ſurmiſes, and deſerve no anſwer at all.

2. Poſitively, by *new heavens, and a new earth*, is meant the heaven of heavens, and place of glory. Now theſe heavens are termed *new*, not in regard of their new making, but of our new taking poſſeſſion of them for our new habitation; and they are called *heavens and earth*, becauſe they come in ſtead of that heavenly covering, and that earthly habitation which we now enjoy; ſo that the Text may well bear this Paraphraſe, *we look for new heavens* (*i. e.*) the ſupreme court of God's preſence, *and a new earth*, (*i. e.*) a new habitation for us; which ſhall infinitely exceed the commodities and happineſs of theſe heavens and earth which we now enjoy, thus *John* in Rev. 21.1. his Revelations. *And I ſaw a new heaven and a new earth, for the firſt heaven, and the firſt earth were paſſed away, and there was no more Sea.* This new heaven, and new earth is the place or habitation prepared for the bleſſed Saints and people of God. *A new heaven*, where the Moon is more glorious than our Son, and the Sun as glorious as he that made it, for it is he himſelf, the Son of God, the Sun of righteouſneſs, the Son of Glory; *A new earth*, where all their waters are milk, and all their Milk Honey; where all their Graſs is Corn, and all their Corn is *Manna*; where all their Glebe and clods of earth are Gold, and all their Gold of innumerable Carats; where all their Minutes are Ages, and all their ages Eternity; where every thing is every minute in the higheſt exaltation as good as can be. Of theſe new heavens, and this new earth, I can never ſay enough, nor know enough till I come there to inhabit it. Something only we ſhall diſcover of it in our next Sections; for now are the ſaints entred in with Jeſus Chriſt.

Uſe. Only one word of Uſe; Chriſtians! what's the matter that we are ſo buſie about this world? why look about you, not one of theſe viſible objects ſhall that day remain or have a being; thoſe houſes wherein we dwell, theſe Temples wherein we meet, this Town, this Country, this Iſle, and the Seas and waters that ſourround it, ſhall be all on fire, and conſume to nothing; the Sea ſhall be no more, and time ſhall be no more, or if we look higher, yond Sun, and Moon, and Star, ſhall be no more; that glorious Heaven which rols over our heads, ſhall be rolled *together as a ſcroll, and all the hoaſt ſhall* Iſa. 34.4 *fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig Tree.* ——— *the heaven ſhall vaniſh* Iſa. 51.6. *away like ſmoak* (ſaith *Iſaiah*) *comminentur in nihilum* (as *Hierome* reads it, *they ſhall be battered into nothing.* Alas! alas! what do we toyling all the day (it may be all our life) for a little of this little, almoſt nothing ——— earth? you that have an hundred or two hundred, or a thouſand Acres, if every Acre were a Kingdom, all will be at laſt burnt up; ſo that none ſhall ſay that here was *Preſton*, or here was *London*, or here was *England* or here was *Europe*, or here was the Globe of Earth on which men troad; let others boaſt as they will of their inheritances, but Lord give me an inheritance above all theſe viſibles, heaven ſhall remain, when earth ſhall vaniſh: that Empyreal Heaven, thoſe ſeats of Saints, thoſe manſions above, prepared by Jeſus Chriſt ſhall never end; but for my riches, lands, poſſeſſions, movables, goods, real or perſonal, they will end in ſmoak, in nothing; *what? wilt thou ſet thine eyes upon a thing that is not?* upon this the primitive Chriſtians *took* Prov.23.5. *joyfully the proiling of their goods*; it was but a loſs? a little before the time, *and they know in themſelves that they had in heaven a better, and an enduring ſubſtance.* O let this be our care! here we have no abiding City, but O let's ſeek one to come, even that one will abide for ever and ever, *Amen.*

Sect. 8. *Of Chriſt's ſurrendring and delivering up the Kingdom to God, even the Father.*

8. FOR Chriſt's ſurrendring and delivering up the Kingdom to God, even the Father, no ſooner is he in heaven but theſe things follow. ———

1. He preſents the Elect unto his Father, of this the Apoſtle ſpeaks, *you hath he reconciled in the body of his* Col. 1. 12, 22. *fleſh through death, to preſent you holy and unblameable and unproveable in his ſight*: to this end Chriſt dyed that he might waſh us and cleanſe us by his blood, and then that he might preſent us without ſpot unto his Father We may imagine Chriſt as going to his Father, with his bride in his hand, and ſaying thus, O my Father, here is my Church, my Spouſe, my Queen; here are the Saints concerning whom I covenanted with thee from Eternity, concerning whom I went down from heaven, and dyed on earth and aſcending up I having interceded theſe many hundred years; concerning whom I went down to Judge the World, and having ſentenced them to life eternal, I now bring them in my hand to give them the poſſeſſion of thy ſelf. Theſe are they whom thou gaveſt me in the beginning of the World, and now I reſtore them to thy ſelf at the end of the World, for they are thine. Thus he preſents them to his Father. Indeed we read that Chriſt preſents his ſaints to himſelf, as well as to his Father, *Chriſt loved the Church and gave himſelf for* Eph. 5. 25. 27. *it,* ——— *that he might preſent it to himſelf, a gloriitous Church, not having ſpot or wrinkle*; but this I take it was done before; when firſt the Soul believes, it is contracted to Chriſt, when the ſoul is ſentenced to glory, then is the ſolemnity, and conſummation of the Marriage, then doth Chriſt preſent the Soul to himſelf; and I know not but that the Miniſters of Chriſt may have a part in this matter, *for I have eſpouſed you to one husband* (ſaid *Paul* to his 2 Cor. 11. 2. *Corinthians*) *that I may preſent you as a chaſt Virgin to Chriſt.*

And after this when Chriſt takes the bride home, brings her into Heaven, and leads her by the hand into his Father's preſence; then is his laſt preſentation, then *he preſents her faultleſs before the preſence of his glory with exceeding joy.* The word ſignifies leaping, ſpringing, exalting joy;

Oh what ſpringing leaping, exalting is in heaven, when Chriſt takes the hand of his Bride and gives her into the hand of his Father; *q. d.* O my Father, ſee what a number I have brought home to thee; thou knoweſt what I have done, and what I have ſuffered, and what offices I have gone through, to bring theſe hither; and now my Mediatorſhip is done, I reſign all my charge to thee again; ſee what a goodly Troop, what a noble Army I have brought thee home, why all theſe are mine, and all mine are thine, and all thine are mine, *and I am glorified in them*; *all thoſe that thou gaveſt me, I have kept,* Joh. 17. 10, 12, *and none of them is loſt*; ſee here is *Adam*, and *Abel*, and *Noah*, and *Sem*, and every Saint from the beginning to the end of the World, the Nuptial between them and me is ſolemnized? and whither ſhould I lead them but to my Father's houſe, and into my Father's preſence? *I* have already pronounced them bleſſed, *and the glory which thou gaveſt me,* Joh. 17. 22, 23. *I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one.* Here take them from mine hands, now give them a welcome into glory, *and let them know that thou haſt loved them, as thou haſt loved me.*

2. He preſents all his Commiſſions to his Father, as he is a Mediator at leaſt by Deſtination) from all Eph. 1. 4. Eternity; were not the Saints *choſen in Chriſt before the Foundation of the World*? then was he a Mediator in the buſineſs of Election, and then was he Predeſtinated to be a Mediator of Reconciliation. Prov. 8. 23. *I was ſet up from Everlaſting*, (*i. e.*) I was appointed and deſigned to be a Mediator from all Eternity. Howſoever he was a Mediator virtually and inchoatively from the Fall of *Adam*, then did he undertake that great Negotiation of reconciling God to man, and man to God; and actually he was a Mediator after his Incarnation; for then was he manifeſted in the fleſh, then was he manifeſted to be what before he was, then did he act that part viſibly upon earth, which before he had acted ſecretly and inviſibly in heaven; then he entred upon the work of his active and paſſive obedience; then he diſcharged his Prophetical and Prieſtly office here on Earth, which having done, then he entred upon his Kingly Adminiſtration in Heaven. Now as to this work he John 6. 27. was called by God; *him hath God the Father Sealed*; *it pleaſed the Father by him to reconcile all things to* Coloſ. 1. 19. *himſelf.* And as to theſe offices ſeverally he had Iſa. 61. 1. commiſſion from God, (*the Lord hath anointed me to* Pſal. 110. 4. *Preach good tydings unto the meek*; *and the Lord hath ſworn, and will not repent, thou art a Prieſt for ever*; Pſal. 110. 1. *and the Lord ſaid unto my Lord, ſit thou at my right hand until I make thine enemies thy foot-ſtool.*) So now he comes with all his Commiſſions in his hand, and he delivers them all up unto his Father again. In this caſe it is with Chriſt as it is with ſome General, whom the King ſends forth with Regal Authority to the War, who having ſubdued the Enemy, he returns in Triumph, and all being finiſhed, he makes a ſurrender of his Place; thus Chriſt having diſcharged all his offices impoſed on him, now the work is finiſhed, he leaves his function by delivering up his Commiſſions to his Father. *In Heaven there is no need of Sun or Moon*, Rev. 21. 23. that is, as ſome interpret, there is no need of Preaching, or Propheſying of the Word or Sacraments, *for the Lamb is the light thereof*, Chriſt is the only means of all the communication that the Elect there ſhall have; and as for his Regal Office, the Apoſtle is expreſs; *then ſhall he deliver up the Kingdom to God, even the Father.* 1 Cor. 15. 24. Only here is the queſtion, how is Chriſt ſaid to reſign his Kingdom to God the Father? for ſaith not the Scripture, that *Chriſt's Kingdom ſhall have* Luke 1. 33. *no end*; and that Chriſt's Throne is for ever Heb. 1. 8. and ever? for anſwer, I ſee no contradiction but that Chriſt may both reſign his Kingdom and yet reſerve it. See a like caſe, *All Power*, ſaith Chriſt, Mat. 28. 18. *in heaven and earth is given to me of my Father*: ſhall we ſay now that the Father himſelf was quite ſtript of it? no; but as the Kingdom which the Father gave the Son is nevertheleſs called the Father's Kingdom, or *the Kingdom of God*; ſo Chriſt ſhall return it, yet retain it alſo. Two things (we ſay) are contained in the Term of Reign, *ſci.* Dominion, and Execution; to wear the Crown, and to bear the Scepter: now Chriſt in the former ſenſe ſhall reign for ever, the honour of dominion and of wearing the Crown he ſhall never reſign up to his Father, for his Father's Throne diſturbs not his, there are both their Thrones at once, *Rev.* 7. 11. but the functions of a King, to ſit in Judgment, to reward deſervers, to puniſh evil-doers, to reſcue the oppreſſed, to fight with the Enemy, Chriſt in this ſenſe ſhall ceaſe to reign, and ſhall deliver up the Kingdom to his Father.

More particularly, Chriſt is ſaid to deliver up the Kingdom in three reſpects.

1. Becauſe he ceaſeth to execute that Authority, which nevertheleſs he hath; as a Judge that goeth from the Bench is a Judge ſtill, although he giveth no judgment, but imployeth his time about other occaſions; ſo Chriſt is ſaid to reſign his Place, not that his Authority is ſubject to Diminution, but in that he makes no ſhew; for when his Enemies are all put under, there is no need that any more blows ſhould proceed from his Kingly power.

2. Becauſe the manner of his Kingdom after the judgment day ſhall be wholly changed; he ſhall not reign in the ſame faſhion that he did before; there's no need in heaven of good Laws to keep men from ſtarting into wickedneſs; the orders of this life are changed into a new kind of Government, and in that reſpect he is ſaid to give over the Kingdom.

3. Becauſe he ceaſeth to increaſe his dominion. In this World Chriſt was ſtill gaining more ſouls to his Kingdom by the Preaching of his Word, and ſo he ſpread his dominion further, and further; but when the Lord ſhall have made up the number of his Servants to his mind, then he will end the World, and give up the Kingdom, (*i. e.*) he will ceaſe to enlarge his confines any more, he will be content with the number of his Subjects that he hath already. Here is the Second thing, Chriſt preſents all his Commiſſions to his Father, he gives up his Prieſtly, Prophetical, and Regal office at his firſt entrance into heaven.

4. He preſents himſelf unto his Father; not only his offices, but Chriſt himſelf is preſented, and ſubjected unto God. This I take it, is the meaning of the Apoſtle, when he ſaith, *then ſhall the Son alſo be Subject unto him, that put all things under him.* 1 Cor. 15. 28. The words are myſtical, and therefore we had need to underſtand them ſoberly, and according to the Analogy of Faith. The *Arrians* hence inferr'd, that the Son was not equal with the Father, becauſe he that is ſubject muſt needs be inferiour to him whoſe Subject he is. But the Anſwer is eaſie, Chriſt is conſidered either as God, or as man, and Mediator betwixt God and man, Chriſt as God hath us Subject to him, and is Subject to none; but Chriſt as Man and Mediator is Subject to his Father together with us. Some would have it, that Chriſt is Subject to his Father in reſpect of his myſtical body, the Church; and that this only ſhould be the meaning of the Apoſtle, *then ſhall the Church be ſubject to the Father*; but I cannot aſſent to this Expoſition. 1. Becauſe the Apoſtle ſpeaks expreſly of Chriſt and of his Kingdom. 2. Becauſe though

Chriſt be ſometimes in Scripture read for the Church, or for the body of Chriſt, yet the *Son* as oppoſed to *the Father*, is never ſo read or underſtood. 3. Becauſe we read, that he that is to be Subject muſt firſt, have all things Subject to himſelf. Now the Father doth not properly Subject or ſubdue all things to the Church of Chriſt, but only unto Chriſt, and therefore the Apoſtle ſpeaks of Chriſt's ſubjection to the Father; In the ſame way as Chriſt delivers up the Kingdom to the Father, is Chriſt alſo to be ſubject to his Father; but Chriſt delivers up his Kingdom as man, and as mediatour betwixt God and man; in theſe reſpects Chriſt (as we have heard) muſt Reign no more, at that day his Mediatourſhip ſhall ceaſe, and by conſequence in reſpect of his Mediatourſhip, or in reſpect of his Humanity, he ſhall that day be ſubject to his Father.

You will ſay, is not and was not Chriſt always ſubject to his Father as man, or as mediator betwixt God and man? how then do we limit this ſubjection to that day? *then* (ſaith the Apoſtle) *ſhall the Son be ſubject.*

I anſwer, this ſubjection will be *then*, or at that day more clearly manifeſted than ever it was before; then he muſt ſurrender his Kingdom to his Father in the ſight of men and Angels; then he ſhall lay aſide all his Offices in the view of all; ſo that henceforth God ſhall not Reign by the humanity of Chriſt, but by himſelf; nor ſhall we henceforth be ſubject to God through a mediator Chriſt, but immediately to God himſelf; nor ſhall Chriſt himſelf reign over us as mediator any more, for the very glory of his Majeſty ſhall become ſo illuſtrious, that all eyes ſhall ſee how tranſcendently eminent the Deity of Chriſt is above all creatures, even above the humanity of Chriſt himſelf. That a fuller view of Chriſt's ſubjection ſhall be at that day than ever before, we may Illuſtrate thus; by night the Sun Reigns or rules over us, but by the Moon; for the light of the Moon is borrowed from the Sun, though in the night we ſee not any ſubjection of the Moon to the Sun at all: but ſo ſoon as the Sun riſeth, preſently the Moon ſurceaſeth its office of lighting others, and becomes ſubject to the Sun it ſelf; not by a new ſubjection, but by a declaration of its former ſubjection, ſo that now all may ſee what eminency of glory and light the Sun hath both above the ſtars, and above the Moon: thus it is with God and Chriſt now it is God reigns over us, but only by Chriſt as Mediatour; God's immediate Reign we diſcern not ſo clearly for the preſent, but when the end ſhall come, and Chriſt ſhall ſurceaſe his Office of Mediatorſhip, then ſhall the glory of Chriſt's Divinity appear more eminently, not only above all creatures, but above the brightneſs of Chriſt's humanity it ſelf; and in this reſpect Chriſt then ſhall be ſubject, if not by a new ſubjection, yet certainly by a new declaration and manifeſtation of his ſubjection, ſo as never was before.

Uſe. O the wonders of this day! O the admirable ſhews in heaven, at Chriſt and his Saints firſt entrance into Heaven! O my ſoul, where wilt thou ſtand? or what wilt thou ſay, when Chriſt ſhall take thee by the hand, and bring thee into the preſence of his glorious Father; when he ſhall preſent thee, and preſent all his Commiſſion which he received for thee, and preſent himſelf unto his Father with, thee ſaying, O my Father, here we are all before thy glorious God-head; thus far I have carryed on the great work of man's Salvation, and now all's done according to the Covenant betwixt thee and me; lo here all the ſaints which by decree thou gaveſt me before the world was made; lo here all the Commiſſions which I received from thee in order to their ſalvation; lo here the humaniry which thou gaveſt me when I came into the World; ſuch were the ſins of my redeemed ones, and grown to ſuch an height, that *Sacrifice and offering thou wouldſt not have, but a* Heb. 10. *body thou preparedſt for me*, and lo here I preſent all theſe 5. before thee; come, take thy Commiſſions, and be thou all in all; *we praiſe thee O God, we acknowledge thee to be the Lord.* Come welcome me, and welcom mine, we all ſtand here before thy glorious Throne, and expect every way as high an entertainment as Heaven, or the God of heaven can offord us. O my ſoul, what joy will poſſeſs the at this paſſage? be ſure now thy danger is over, and thy arrival is ſafe, neither ſhall it ever be heard, *friend, how cameſt thou hither*; for the Lord himſelf will run unto thee, he will hug thee and embrace thee, mouth on thy mouth, eyes on thy eyes, and hands on thy hands; and each hand ſhall clap for joy, each harp ſhall warble, each knee ſhall bend and bow, and each heart be merry and glad. O for the day! Oh when will the day come on, when Chriſt ſhall deliver up the Kingdom to the Father.

Sect 9. *Of Chriſt's Subjection to the Father, that God may be all in all.*

9. FOR the end of Chriſt's ſubjection to his Fa- 1 Cor.
ther *that God may be all in all.* Surely this 15. 28.
is the meaning: Chriſt therefore ſubjects himſelf unto his Father, that God himſelf might be *all in all*; that God may no more Reign by a Deputy, or by a Chriſt, but that immediately and perfectly he may reign by himſelf, ſo that every one may ſee him face to face. Here we enjoy God (as it were) by means as in the uſe of the Word, and Sacraments, and the like, but when that Kingdom (where theſe Adminiſtrations are made uſe of) ſhall be delivered up, then ſhall God himſelf be *all in all*, without means, without defect, without end.

It is obſervable that Chriſt in his mediatory Kingdom hath ſome ſuch things as bear an Analogy to the means and inſtruments of governing in the Kingdoms of men; As, 1. He hath his Militia and his Laws, with threatnings and promiſes, in the ordinances of his Word. 2. He hath his grants, and ſeals, with many privileges to conform his People in the Ordinances of his Sacraments. 3. He hath his Officers and Embaſſadours for the management of ſpiritual affairs in the Ordinances of his Miniſtry; but the ceaſing of Chriſt's Kingdon is the ceaſing of all theſe; and he therefore ceaſeth his Kingdom that God may immediately ſucceed all theſe without any means, or without any Mediatour at all, he himſelf may be inſtead of all; or *all in all.*

In proſecution of this, I ſhall diſcuſs. 1. The meaning, what it is for *God* to be *all in all.* 2. The particulars, wherein more eſpecially is *God all in all.*

1. For the meaning; it is a Periphraſis of our complete enjoyment of God: that God may be *all in all*, is as much as to ſay, that we may enjoy God alone to all purpoſes, neither wanting nor willing any thing beſides himſelf; for a perſon to be *all in all* to me, it is to have an enjoyment of that perſon to all purpoſes, ſo that I neither do; nor need I to enjoy any thing beſides himſelf; thus God is to the Saints in glory, he is their exceeding great reward; they need nothing elſe beſides himſelf, their very droughts of happineſs is taken in immediately from the fountain, and they have as much of the fountain as their ſouls in their wildeſt capacity can poſſibly hold.

2. For the particulars, wherein more eſpecially is *God our all in all*? I anſwer.

1. In our enjoying God immediately; here we enjoy God by means; either he communicates

him-

ſelf unto us through his Creatures, or through his Ordinance, and hence it is, that we know him but in part, we ſee him but in a glaſs darkly; but when
1 Cor. 13. 12. he ſhall be our *all in all*, we ſhall ſee him face to
1 John 3. 2. face; we ſhall then ſee God as he is clearly and immediately. Oh how excellent is this enjoyment above all preſent enjoyments here below? as the enjoyment of a Friend in his Picture, letters, tokens, is ſhort of what we enjoy when we have his perſonal preſence; or as the heat and light of the Sun through a cloud is beneath that heat and light when the glorious body of it is open to us without any interpoſition; even ſo all the enjoyments of God in the uſe of means, graces, bleſſings, ordinances are infinitely inferior to that enjoyment of God, which ſhall be without all means; all the raviſhments of our ſpirit in prayer, hearing, reading, meditating, is but a ſip of thoſe Rivers which we ſhall have in Heaven. I know the remembrance of God in a private meditation is ſweet, *Pſal.* 104. 34. and communion with God in any Ordinance is *a feaſt of ſweetneſs, and marrow and fatneſs.* Pſal. 63. 5, 6. But when the ſoul ſhall immediately poſſeſs God, when this Kingdom of grace ſhall expire; and all the Adminiſtrations of it ſhall vaniſh away, will not the Fountain be much more ſweet than all the ſtreams? ſurely *feaſt, and ſweetneſs, and marrow, and fatneſs*, are terms exceedingly too diminutive to give us any more than a ſmall hint of that incomprehenſible ſatisfaction by immediate communion. O the wonders of Heaven! there ſhall be Light without a Candle, and a perpetual day without a Sun, there ſhall be health without Phyſick, and ſtrength of Body without uſe of Food; there ſhall be knowledge without Scriptures, and ſetled Government without a written Law; there ſhall be Communion without Sacraments, and Joy without promiſes to be its fewel; the ſoul in glory ſhall go ſtreight unto God, and immediately participate his glory and happineſs. 'Tis the Compariſon of a Learned Divine, *ſuppoſe you ſaw a company of Chriſtal Globes placed in a parallel line, becauſe their poſture will not admit the Suns immediate beams; we'll ſuppoſe another ſingle Globe ſet by the middle of them, to tranſmit the Sunbeams unto all thoſe Globes, by this means they all ſhine, though it be only by reflection; but when the Sun ſhall ſo come about, as that they may immediately receive its beams, there's no further uſe of a ſingle Globe then; ſo here, while we through our diſtance from God, are uncapable of immediate enjoyment, there's a neceſſity of Chriſt's Mediation, but when all things that cauſe the diſtance are removed, and we brought into the preſence chamber of God himſelf, there's no ſuch need of a Mediator then.* Now here is one thing, wherein he is our *all in all*, ſhall enjoy him immediately.

2. It conſiſts in our enjoying of God fully. *Now I know in part* (ſaith the Apoſtle) *but then I ſhall*
1 Cor. 12. 12. *know, even as I am known*; our enjoyment of God is but here in its infancy, there it will be in its full age; here it is in drops, there it will be in the Ocean; here we ſee God's back parts, and we can ſee no more, but there we ſhall ſee his Face, not his ſecond Face (as ſome diſtinguiſh) which is his Grace and Favour enjoyed by Faith, but his firſt Face, which is his Divine Eſſence enjoyed by ſight. Yet I mean not ſo, as if the Soul which is a Creature could take in the whole Eſſence of God which is incomprehenſible; but the Soul ſhall, and muſt be ſo full of God, as that it ſhall not be able to receive, or deſire one jot more. And oh how excellent is this enjoyment above all preſent enjoyments? is it now our higheſt happineſs to have ſome Glimpſes of his Glory ſhining on us, and ſome drops of his favour diſtilled into us: oh but when God ſhall be our *all in all*, we ſhall have as much of God as our Souls can hold, we ſhall have the Glory of God ſo poured in, till we ſhall be able to receive no more. And here is that which gives the Soul a full ſatisfaction; never would it be ſatisfied till it came to this; ſuppoſe that God would draw out all the Beauty, Sweetneſs, Goodneſs that he hath communicated to all Creatures in the world, and bring the quinteſſence of all, and communicate that unto the Soul of one poor Saint, certainly it would not ſerve the turn, there muſt be a greater Communication before the Soul be fully ſatisfied and reſt content; only once admit it into the Glorious preſence of him who is *all in all*, and preſently expires its infinite deſire into the boſome of that God; for there's enough to fill his Spirit, he cannot deſire ſo much, but there is more and yet infinitely more; if there be enough in God for the Spirits of all juſt Men made perfect with God, if there be enough in God for Angels whoſe Capacities are greater than the Saints, if there be enough in God for Jeſus Chriſt, whoſe Capacity is yet far wider than the Angels, if there be enough in God for God himſelf, whoſe Capacity is infinitely greater than them all; then there muſt needs be ſatisfaction enough in God to any one poor Soul. Here is another thing wherein God is our *all in all*, we ſhall enjoy him fully.

3. It conſiſts in our enjoying God ſolely. Not as if there were nothing elſe in Heaven but onely God; but that God in Heaven ſhall be *all in all*, and inſtead of all; it is God in Heaven that makes Heaven to be Heaven; the Saints Bleſſedneſs, and Gods own Bleſſedneſs doth conſiſt in the enjoyment of God himſelf; the School-men tell us, that we ſhall not properly enjoy any thing elſe but only God; we may have ſome uſe of the Creatures, but no fruition; and therefore is God ſaid to be *all*, or as good as *all*. And indeed what can we imagine to be in Heaven which is not eminently in God himſelf: if it be Greatneſs, Power, and Glory, and Victory, and Majeſty, all theſe are his; if it be Joy, or Love, or Peace, or Beauty, or any thing amiable or deſirable, all theſe are in him. Hence ſome take it to be *David's* meaning, when he ſaid, *he had none in*
Heaven but God; that the ſole enjoyment of God, Pſal. 73. 25.
(of God, and of nothing elſe but God) is the Souls true happineſs, when it is at higheſt; *whom have I in Heaven but thee*? whom? why there are Angels, there are Saints, there are the Spirits of Juſt and Perfect Men; are theſe nothing with *David*? O yes! all theſe are good, but they are not able to ſatisfie a Soul without God himſelf. Whether God will make uſe of any Creatures for our ſervice then? or if any, of what Creatures? and what uſe? is more than I yet know; but to make up a full enjoyment there is required a gracious-glorious preſence, a ſweet effuſion or communication of that preſence, a juſt comprehenſion of the excellency of that communication, a perfect Love, and a perfect Reſt in the love of whatſoever it is we comprehend; now this is proper only to God; it is he only that fills the whole capacity of the Soul, it is he that ſo fills it that it can hold no more, it is he only that is the object of Love intended to the utmoſt, and therefore he only is properly enjoyed, he only is poſſeſſed with a full contentment as portion enough, and as reward enough for the Soul for ever.

But ſhall not the Saints have to do with ſomething elſe in Heaven, but only with God? O yes! I believe there ſhall be in Heaven a Communion of the Bleſſed Spirits in God, an aſſociation of the Saints and Angels of God: Yet this ſhall not take away the ſole enjoyment of

God, that he ſhould not be their *all in all.* For they ſhall not mind themſelves or their own good or Created things, but altogether God; they ſhall not love them or one another as for themſelves, but only for God; here we love God for himſelf, and it is gracious love; but there we ſhall love our ſelves for God, and 'tis a Gracious love; why this is to enjoy God ſolely, in this reſpect he is *all, and in all*; *whom have I in Heaven but thee?*

Here's a point enough to wean us to the World. Alas! the time is coming on a pace, that all this Uſe World ſhall be diſſolved, and then *God ſhall be all in all*; here lies the Saints happineſs to have God immediately, God fully, and God ſolely; and will not Saints prepare themſelves for ſuch a condition as 1 Cor. 7. 13. this? you that have the world, *uſe it as if not, for the faſhion of this World paſſeth away*; and you that have but a little to do with the World, improve that condition; ſurely 'tis your own fault if you have not more to do with God, for you have little elſe to take up your hearts; God may dwell and walk in your hearts without diſturbance, *give me neither Poverty nor Riches* (ſaith the wiſe man upon that account) a mean condition is more capable of happineſs than that which over-loads us with outward things; whilſt others are caſting up their accounts, you may ſay with *David, how precious are thy thoughts unto me O God? how great is the ſum of them?* whilſt o- Pſal. 139. 17. thers are following their ſuits at Courts of Juſtice, you may follow all you have at a Throne of Grace; whilſt others are numbring their Flocks and Herds, all your Arithmetick may be imployed to number your Days; whilſt others cannot get out of the Clutches of the World, you may get into the embraces of your God; why, this is to prepare your ſelves for fuller and fuller enjoyments of God; it is God will be *all in all*, and this is the very top of Heaven's happineſs; ſurely the leſs you have of the World now, if you can but inprove it, the more you may have of Heaven's happineſs even upon Earth; for what is the happineſs of Heaven, but the ſole enjoyment of God? Chriſtians! if you feel any inclinations, pantings, breathings, after this World, give me leave to tell you, that you will never be happy till you have loſt all, till you have no Friends, nor Eſtates, no enjoyment but God alone; when all is done, when this World is nothing, when means ſhall ceaſe, both for Bodies and Souls, and when Chriſt ſhall ceaſe his Mediators Office, and the Son of Man be Subject to his Father, then God ſhall be *all in all.*

Sect. 10. *Of Chriſts* (*notwithſtanding this*) *being* all in all *to his Bleſſed, Saved, Redeemed, Saints to all Eternity.*

10. FOR Chriſt's being *all in all* to his Bleſſed, Saved, Redeemed Saints to all Eternity; we ſhall dilate in this Section. Some may object, if God be *all in all*, what then becomes of Chriſt? is not this derogatory to Jeſus Chriſt? I anſwer no, in no wiſe; for——

1. It is not the Father perſonally and only, but the Deity Eſſentially and wholly that is our *all in all*; when we ſay God is *all in all*, we do not exclude the Son, and Holy Ghoſt, for the whole Godhead is *all, in all* to all the Saints, as well as the firſt Perſon in the Trinity; the Father is *all*, and the Son is *all*, and the Holy Ghoſt is *all*; and in that Chriſt is God, and the Son of God, we may ſay of Chriſt, that he is *all in all*: only the Truth of this poſition is not from the Humane Nature, but from the Divine Nature of Jeſus Chriſt.

2. It is not derogatory to Chriſt, but rather it doth exceedingly advance Chriſt in the thoughts of all his Saints; while it was neceſſary Chriſt veiled his Deity, and when his Work of Mediation is fully finiſhed, Chriſt then ſhall reveal his Deity to his Saints more than ever before. In this reſpect might I ſay, if any perſon in the Trinity receives Rev. 5. 13. more Honour than other, Chriſt ſhould have moſt; *every Creature which is in heaven heard, I ſay, Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever*; not only unto God, but particularly *to the Lamb for ever and ever.* It is true, that God only and God fully, and God immediately is *all in all*; but doth that hinder that Jeſus Chriſt is not alſo only, fully, and immediately *all in all?* ſee how the Rev. 21. 22, 23. Scripture joyns them together, which plainly argues that they may conſiſt, *I ſaw no Temple in the City, for the Lord God Almighty, and the Lamb are the Temple of it, and the City had no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God does lighten it, and the Lamb is the light thereof.*

Now then, as I have ſpoken of God, ſo that I may ſpeak of Chriſt, and conclude all with Chriſt, I aſſert this Doctrine, *that the Glory of Chriſt which the Saints ſhall behold in Chriſt to all eternity, is their all in all.* In the diſcuſſion of which I ſhall open theſe particulars. 1. What is the Glory of Chriſt? 2. How the Saints ſhall behold his Glory. 3. Wherein is the comprehenſiveneſs of this expreſſion, that the beholding of Chriſt is our *all in all.*

1. What is the Glory of Chriſt? I anſwer, that the Glory of Chriſt is either Humane or Divine.

1. There is an Humane Glory, which in time was more eſpecially conferred upon his Manhood.

2. There is an Eſſential or Divine Glory, which before time and after time, even from everlaſting to everlaſting iſſueth from the God-head; I ſhall ſpeak to both theſe, that we may rather take a view of Chriſt in thoſe Glories (as we are able) wherein he will appear to his Saints as their *all in all* to all Eternity.

1. For his Humane Glory, that is either in regard of his Soul, or Body; for his Soul, Chriſt was from the firſt inſtant of his conception full of Glory, becauſe even then he received Grace, not by meaſure, as we do, but as comprehenſion, he had the clear viſion of God, even as the Angels of Heaven, which aroſe from the Hypoſtatical Union of two Natures at his firſt Conception. It is true, that by the ſpecial diſpenſation of God, the fullneſs of thy accompanying that Glory was with-held from Chriſt in the time of his paſſion, and the redundancy of glory from his ſoul unto his body was totally deferred until the exaltation of Chriſt; but Chriſt no ſooner exalted, and ſet on the right Hand of God, but immediately the interruption of joy in his ſoul, and the interception of glory from his ſoul to his body, was altogether removed. Then it was that his ſoul was filled with all joy, ſolace, pleaſure, which could poſſibly flow from the ſight of an object ſo infinitely pleaſing, as is the Eſſence, Majeſty, and glory of God. And then it was that his body was repleniſhed with as much glory as was proportionable unto the moſt vaſt capacity of any Creature; not only his ſoul, but his body is a glorious Creature; it is σῶμα τῆς δόξης *a body of glory*, that is the moſt glorious body in it ſelf. And the ſpring of glory unto others, *ought not Chriſt to have ſuffered theſe things and* Luk. 24. 26. *ſo to enter into his glory?* it is called *his glory*, as if it were appropriated unto him as the moſt eminent ſubject, and principal efficient of glory; as if he had the monopoly of glory! all the glory in Heaven is in ſome ſort *his Glory*;

Surely Chriſt's Manhood is exalted unto an higher degree of glory than the moſt glorious Saint or Angel ever was, or ſhall be; Principalities, Powers, Mights, and Dominions fall ſhort of his glory.

But ſome object, that the mediatory office of Chriſt ſhall wholly ceaſe, and that the body and ſoul of Chriſt ſhall then be annihilated.

Indeed this was the opinion of *Eutiches*, that the humane Nature of Chriſt ſhould be changed or converted into the divine; and thus he interprets that 1 Cor. 15. 28. Scripture, *then ſhall the Son alſo himſelf be ſubject, that God may be all in all*, what is this *ſubjection*, (ſaith he) *but a converſion of the Creature into the very ſubſtance, or eſſence of the Creatour himſelf?* But we deny the interpretation; the Son as a Man ſhall be ſubject, and yet the manhood of Chriſt ſhall ſtill remain: it is true that his Mediatory office ſhall wholly ceaſe, but it follows not that therefore the manhood of Chriſt ſhall be converted or changed into the Deity; there may be other reaſons for the continuation of humane nature beſides the execution of his Mediatory office; As, 1. That the luſtre of his Diety might ſhine through his humanity, and that thereby our very bodily eyes may come to ſee God, as much as is poſſible for any creature to ſee him, *I ſhall ſee him* (ſaith *Job*) *not with other, but with theſe ſame Eyes*; 2. That the Saints may ſee how the power of an infinite God can conveigh the luſtre of his Deity into a Creature; upon this account I verily believe, that Angels and Men will be continually viewing of Jeſus Chriſt, *he ſhall come to be admired of the Saints*; he ſhall be admired (as we have heard) at the Judgment day; nor is that all, but the Saints in Heaven ſhall ſee with their eyes ſuch excellencies in Chriſt, as that they ſhall admire for ever; I ſay for ever, as much as they did at the firſt moment when they ſaw him; here if we ſee any thing excellent, we admire at firſt, but after a while we do not ſo, but in heaven there will be ſo much excellency in Chriſt, that we ſhall admire as much to all Eternity, as we did at the very firſt moment; there will be no abatement in glory of our being taken with the ſight of the glory in Jeſus Chriſt. 3. That Chriſt by his humanity may converſe more freely, and familiarly with his brethren in his Fathers houſe; oh the intimacy that will be there betwixt Jeſus Chriſt and his Chriſtian Saints! oh the mutual rejoycing and delight that will be there betwixt Jeſus Chriſt and his deareſt darlings! as Chriſt from Eternity rejoyced in the habitable part of his Earth, ſo will the Saints (his habitable Earth) to all eternity rejoyce in Chriſt; the eye of the Saints in glory can never be off Chriſt as Mediator and God; now the eye of the Saints in glory ſhall never be oft Chriſt as God and Mediator then. Thus far of his human glory.

Ut ipſam ſubjectionem communicationem & converſionem credat futuram creaturæ in ipſam ſubſtantiam vel eſſentiam creatoris Aug. de Trinit. lib. 1. c. 8. & Aret. in loco.

Job. 19. 27.

2 Theſ. 1. 10.

2. For his Eſſential divine glory, it is that glory which Chriſt hath as God: this he never laid aſide, but as the Sun in a dark gloomy day may not ſend forth its beams, ſo Chriſt the Son of righteouſneſs in the time of his abode upon earth (except a little glimps only in his transfiguration) did not ſend forth his glorious beams; but hereafter the body or humanity of Chriſt ſhall not hinder the breaking forth of all his divine glory. No ſooner the Son ſubject, and his Mediatory office diſcharged, but Chriſt, as God will manifeſtly put forth his more immediate glory to all his Saints: 1 John 3. 2. *Behold, now we are the Sons of God, and it doth not yet appear, what we ſhall be, but we know when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* Mark it, *when he ſhall appear*, at and after the Reſurrection day *we ſhall ſee him as he is*, (i. e) we ſhall ſee the very eſſential glory of Jeſus Chriſt.

Queſt. But what is the eſſential glory of Chriſt? I cannot anſwer, it is a queſtion not to be reſolved by all the men in the World; we know little of the glory of Saints, how ſhould we know any thing of the eſſential glory of Chriſt as *God*? The Scriptures ſay that *God ſpake to* Moſes *face to face*, yet God tells him *Anſw.* *thou canſt not ſee my face*, and he favours him ſo far as to tell him the reaſon, *for there ſhall no Man ſee and live*, q. d. No man in this life, he muſt firſt Exod. 33. 11, 20. dye, and be changed, and then he ſhall have a peculiar revelation of the divine Majeſty; then he ſhall *ſee him as he is*; but how that is, I cannot tell; come, let us queſtion this no further; ſurely it is a mercy that this infinite glory is not diſcovered to us; for as a weak eye is not able to behold the Sun, or to ſee it in *rota*, (as the School-men ſpeak) in that wheel or circle wherein the Sun doth run, but only in the beams of it; no more can we ſee Chriſt as God in his glorious eſſence, or in his eſſential glory, but only in the beams thereof in this World and Effects; if now we know ſo little of ſpirits and ſpirituals, oh then how little do we know of him who is the Father of ſpirits? I ſhall ſay no more, therefore let us be content to be ignorant of theſe things, till we enter into the confines of Eternity.

But whether ſhall this glorious eſſence, or eſſential glory of Chriſt be more ſeen, or manifeſted, *Queſt.* at, or after the day of Judgment, than ever it was before? I anſwer.——

I believe it will. Some tell us, of ſeveral periods wherein the glory of Chriſt is ſtill more and more *Anſw.* ſeen; as, 1. In this Life we may ſee it in part, Dr. *Anneſly* Communion with God. thus *David* ſpeaks of himſelf, *my ſoul thirſteth for thee, my fleſh longeth for thee, to ſee thy power, and thy glory, as I have ſeen thee in the Sanctuary*; but this ſight is very dim, *we ſee only now as through a glaſs darkly.* 1 Cor. 13. 12. The ſecond period is betwixt our diſſolution and reſurrection; and then ſhall we ſee the eſſential glory of Chriſt more immediately and fully, our creeping apprehenſion of God ſhall then be elevated, and our diſtance from God ſhall then be ſhortned, and all the riddles of grace and of Jeſus Chriſt ſhall then be opened. This ſight is ſo great, that if a ſoul ſhould come from heaven to declare it, neither could that ſoul expreſs it, nor we underſtand it, we read of *Lazarus*, whoſe ſoul Chriſt returned into his body, whom much People of the *Jews* came purpoſely to ſee, that they might hear ſtories of the other World, but not a word from him of any ſuch matter, *Paul's* rapture may ſatisfie with the reaſon of it, he heard 2 Cor. 12. 4. there *ἄῤῥητα ῥήματα wordleſs Words*, ſuch words as could not poſſibly be repeated on earth, and yet all this is but a ſecond ſtep to the full viſion of Chriſt's eſſential glory. The third period is at the Reſurrection, and during the time of the laſt Judgment, and then we ſhall ſee more of his glory; *Camero* affirms, that *'tis no curioſity to ſay, that the Saints and Angels in heaven* had a new glory by the exhibition of Chriſt, the great myſtery of *Incarnation being thereby better known*; and we may as ſafely affirm, that the Saints ſhall have a new glory, by new viſions of the glory of Chriſt at the day of Reſurrection; they ſhall then ſee the ſolemnity of heavens glory carried on by Chriſt in his glorious actings; and all that ever the ſoul ſaw before in being with Chriſt in heaven till the Reſurrection, ſhall be ſwallowed up with the ſight of this glory of Chriſt at the Reſurrection-day. The laſt period is after the Reſurrection, and that ſhall continue even to all Eternity; now all the manifeſtations of Chriſt's glory before this, are but as a few green ears rubb'd in our hands, ſo that the full crop or the full harveſt is yet behind. But this is that (which as we told you before) we cannot tell though we had the tongues of Men and Angels. Thus far of the firſt point, what is the glory of Chriſt.

2. How ſhall the Saints behold this glory? I anſwer as Chriſt hath a twofold glory, ſo there is a twofold manner of beholding it, (i.e.) ocular and mental.

1. There is an ocular viſion, a ſight of Chriſt Job.9. 27. with our very eyes, *whom I ſhall ſee for my ſelf, and mine eyes ſhall behold him*; with theſe eyes in our heads we ſhall one day behold the human glory of Chriſt; I doubt not we ſhall behold the beauty of Heaven, the ſhining bodies of the Saints, but above all, our very eyes ſhall delightfully contemplate Chriſt's glorious body; and indeed this ſhall drown all the other ſights, if any think that Chriſt's glorious body ſhall be too intenſive, and too too extraordinary a brightneſs for our weak eyes; let ſuch conſider that——

1. The eyes in Heaven ſhall be glorified; now glorification adds a ſingular excellency to the faculties, it advanceth the faculties, and raiſeth them to an higher pitch of excellency; glorification adds a greater capacity to the eye than ever it had before. In this world there is a difference in our eyes and ſight; a man of a clear ſight ſees more things, and more of every thing then a dark ſight doth; ſo a glorified eye ſees more of things then our eyes now can ſee; it ſhall be enlarged exceedingly to take in objects which now it cannot receive; glorification adds ſtrength to the faculties both internal, and external, ſo that the eye ſhall be able to look on the glory of Chriſt, not with difficulty, but with contentment; in this World every ſenſe we have is apt to be deſtroyed by excellent Objects, and the more excellent, and tranſcendent the object is, the more it hurts and deſtroys the ſenſe; as the Sun by its brightneſs darkens the eye, and other things by mighty ſounds bring deafneſs to the ear; *Paul* indeed hath a viſion of glory, but becauſe his faculties were not glorified, he was he knew not how, *whether in the body or out of the body*, whether alive or dead, he did not know; certainly the ſight of the glory of the other World would amaze, diſtract, and deſtroy us, if we had a ſight of it as now we are; but in heaven the eye ſhall have great pleaſure in beholding the brighteſt light, becauſe it ſhall be advanced to the higheſt pitch of ſtrength that may be.

2. As the eye ſhall be glorified, ſo it ſhall act in a glorified body, and this will make the ſight of the glory of Chriſt in ſtead of hurting us, to leave upon us a more ſweet, enlivening, and powerful impreſſion. By this means all the impediments that hinder the conveyance of divine influences from that Heavenly object will be removed. To illuſtrate this, let the moſt excellent ſight be ſet before a man that is defective in his bodily ſtate, and it doth not take him; what ſhould a ſick man do with ſuch things? he makes nothing of the moſt pleaſant gardens, orchards, buildings, nor of the moſt glorious ſights that are; when he is ſick, they are but ſick things to him, and of none effect; but in heaven the body ſhall be glorified, and ſtript of all corruptions and imperfections, ſo that there ſhall be no bar unto the influences of the glory of Chriſt which ſhall there be ſeen.

3. As there ſhall be a glorified eye acting in a glorified body, ſo it ſhall be acted by a glorified ſpirit; the eye is but the organ or inſtrument of ſight, and without the ſpirit would convey no more than a glaſs doth; it is the ſpirit of a man that gives life to viſion, it is the ſpirit of a man that diſcovers things, and ſets them forth in their worth, vertues, ends; now in Heaven the ſpirit of Men ſhall be glorified, and enabled to perform all thoſe offices in perfection; ſo that when a man ſhall look on the man Chriſt Jeſus by vertue of a glorified ſpirit, he ſhall ſee more, know more, taſte more than any other can; As a man of underſtanding when he looks on a diamond, or a wedge of gold, he hath other apprehenſions of it, and a further touch upon his ſpirit, than a beaſt or a child in a cradle hath; ſo where the ſight of the eye is acted by a glorified mind, it takes in more from the ſight of every thing which is to be ſeen (unexpreſſibly more) than what can be done hereby the moſt ſanctified Spirit in the World. Now in theſe reſpects Chriſt's glorified body (though it be the brighteſt viſible thing in the Heaven of Heavens) yet it may be the object of the eye of Saints, for they ſhall have glorified eyes, in glorified bodies, and acted by their glorified ſpirits,

2. There is a mental viſion, a ſight of Chriſt by the eyes of our underſtandings; and ſurely this exceeds the former, the eye of the Body is only on the Body of of Chriſt, but the eye of the ſoul is no the body and ſoul, on the Humanity and Deity of Jeſus Chriſt. This is the very top of Heaven, when Saints ſhall be illightned with a clear and glorious ſight of Chriſt as God; Divines uſually call it *Beatifical viſion*.

Queſt. But how ſhall Saints behold the glorious Eſſence, or God-head of Chriſt?

Anſw. 1. Some ſay, Chriſt as God, or the God-head of Chriſt ſhall be known by the Humanity of Chriſt; ſuch a luſtre of his Deity ſhall ſhine through his humanity, as that thereby, and by no other means ſhall the Eſſential glory of Chriſt appear.

2. Others ſay, That beſides the Humanity of Chriſt there ſhall be a ſpecies repreſenting the Divine Eſſence of Chriſt, and a light of glory elevating the underſtanding by a ſupernatural ſtrength; and that thereby the glorious Eſſence of Chriſt ſhall be diſcovered.

3. Others ſay, That the Divine Eſſence ſhall be repreſented to the glorified underſtanding, not by Chriſt's humanity, nor by any ſpecies, but immediately by it ſelf, yet they alſo require a light of glory to elevate and fortifie the underſtanding by reaſon of its weakneſs, and infinite diſproportion and diſtance from the incomprehenſible Deity.

4. Others hold, that to the clear viſion of Chriſt as God, there is not required a ſight of Chriſt's humanity as the firſt ſuppoſe; nor a ſpecies repreſenting the Divine Eſſence, as the ſecond ſuppoſe; nor any created light elevating the underſtanding, as the third ſuppoſe; but only a change of the natural order of knowing: It is ſufficient (ſay they) that the Divine eſſence be immediately repreſented to a created underſtanding; which though it cannot be done according to the order of nature; as experience tells us, (for ſo we conceive things as firſt having paſſed, the ſenſe and imagination) yet it may be done according to the order of Divine grace. I ſhall not enter into theſe Scholaſtical diſputes, it is enough for a ſober man to know that in Heaven we ſhall ſee him *face to face, his ſervants ſhall ſerve him, and they ſhall ſee his face*, 1 Cor. 13. 12. Rev. 22. 4.

Queſt. His face, what's that? I anſwer——

Anſw. 1. They ſhall ſee Chriſt as God, of the ſame Eſſence with the Father, and the holy Ghoſt, and yet a diſtinct Perſon from them both; they ſhall ſee the Unity in Trinity, and Trinity in Unity; they ſhall ſee how the Son is begotten of the Father, and how the Holy Ghoſt proceeds from the Father, and the Son; they ſhall ſee the difference between the generation of the Son, & proceſſion of the Spirit. Theſe are myſteries in which we are blind and know very little or nothing but in ſeeing his face we ſhall ſee all theſe. 2 They ſhall ſee Chriſt at their firſt being, or principle of all the good that is in the World; *they* John 1.3. *ſhall ſee how all things were made by him, and without him was not any thing made that was made*; they ſhall ſee all the good in the creature as flowing from Chriſt, and as contained in the abſolute perfection of Chriſt's Divine Nature; they ſhall ſee in one Chriſt all the excellencies of all the creatures united which is indeed to ſee him in his eminency it there be any beauty, riches, honour, goodneſs in any creature, that is eminenly, tranſcendently, and originally in Chriſt and that ſhall be ſeen.

3. They ſhall ſee Chriſt in all his ways, counſels, decrees, executions, tranſactions, from everlaſting to everlaſting; that great buſineſs of Election and Reprobation will then be diſcovered; it is an expreſſion of *Auguſtine, They ſhall then ſee the reaſon why one is Elected, and another Reprobated*; *why one is rich, and another poor*; they ſhall then ſee all the works that God ever did, or that ever God will do; it is not yet ſix thouſand years ſince the creation of the World, and what is ſix thouſand years to Eternity? certainly the truth of Orig. l. de principiis 3. c. 5. *Origen's* opinion *touching the exiſtency of other Worlds before this, and the future ſucceſſion of other Worlds, after this*, will then be known. If no worlds, before this, yet if God in Chriſt hath done ſuch great things in only ſix thouſand years, what he may do in the next ſix thouſand years, and ſo in the next ſix thouſand years, who now can tell? we ſee not theſe things, but the Saints in ſeeing the face of Chriſt ſhall ſee all things.

4. They ſhall ſee Chriſt in all his glory, ways counſels, decrees, executions, tranſactions, as working for their happineſs. Now this is more than the former; there's a great deal of difference in ſeeing an object as excellent in it ſelf, and in ſeeing an object as conducing to my happineſs; As one that is a ſtranger, and another is an heir rides over ſuch a demeſne! the ſtranger rides over it, and takes delight to ſee the ſituation, rivers, trees, and fruits, but the heir looks upon it after another manner, *this* (ſaith he) *is the Land for which my Father laid out ſo much, and all to enrich me, and all to beſtow it on me, as my Inheritance.* So the Saints admitted into the glorious ſight of Chriſt, they take not only a view of Chriſt, of the eſſential glory of Chriſt, of the tranſactions of Chriſt, things excellent in themſelves, but they ſee all theſe as to make them happy; they ſay of Chriſt and all his actings, *theſe are mine, and for my happyneſs*; A ſtranger may look upon a King, and ſee beauty and Majeſty, and glory, and honour in him, but the Queen looks upon the King and his beauty as her own; ſo the Saints look upon the King of Heaven, they ſee Chriſt, and all in Chriſt as their 1 John 3. 2. own, to make them happy for ever and ever.

5. They ſhall *ſee Chriſt as he is*; but what? do we not *ſee him now as he is?* oh no: we now ſee him not as he is indeed and in truth, but only as he is in hear-ſay, and report; we now ſee him only as he is ſhadowed out to us in the Goſpel of peace; and what is the Goſpel, but the pourtraiture of the King, which he ſent to another Land to be ſeen by his Bride? ſo Kings and Queens on earth wooe one another; whilſt the Bride is on earth, ſhe never ſeeth him as he is in his beſt Sabbath-Royal Robe of immediate glory, ſhe ſeeth him rather by the ſecond hand, (*i. e.*) by meſſengers, words, mediation; he rather ſends his pourtraiture, than comes himſelf; but in heaven the Saints *ſee him as he is*, they ſee Chriſt himſelf in his own very perſon; they ſee the red and white in his own face; they ſee all the inſide of Chriſt; and thouſands of excellencies ſhall then be revealed, that we ſee not now the myſteries of that glorious Ark ſhall then be opened; his Incarnation, his two Natures in one perſon, his Sufferings as Man, and his ſitting in the ſeat of God as God, all theſe ſhall be ſeen.

6. They ſhall ſee Chriſt without interruption, and without intermiſſion to all Eternity. If once the eye be ſet on the face of Jeſus Chriſt, it will never be taken off again. Some conceive this to be the reaſon why the Saints in heaven can never fall away, becauſe they ſhall have a continual view of Chriſt as God; Surely to have but one glimpſe of Chriſt in this reſpect, though it were gone preſently, it were a great happineſs beyond all that the World affords; it was ſometimes a deſire of a Philoſopher to ſee the nature of the Sun, though he were to be burnt by it; ſo if Chriſt ſhould but grant us this happineſs, *you ſhall come to ſee me, but the ſight of me will deſtroy you*, this were a deſirable thing; but to have ſuch an excellent glorious ſight as ſhall never end; that Chriſt ſhould not only paſs by, but ſtand ſtill, ſo as the ſoul ſhall never loſe his ſight; O how glorious is this? if a man do but look upon a delightful Object, he is loath to have his eye drawn from it; ſurely the eye of Saints ſhall be eternally opened to ſee the divine nature of Chriſt; turn them which way they will, they ſhall never turn aſide the buſied eyes of their underſtanding from off the the Deity of Chriſt; he fills heaven; he is that fair Tree of life, the branches whereof in all that huge and capacious borders of heaven have not room to to grow in; *for the heaven of Heavens cannot contain him.* O the wonders of heaven. There is *Abraham, Moſes, Elias*, the Prophets, the Apoſtles, and the glorified Martyrs, but the Saints have neither leiſure nor hearts to feed themſelves with beholding of creatures; no, no; all the eyes of heaven (which are a fair and numerous company) are upon (only, only upon) the Lord Jeſus Chriſt; the Father hath no leiſure to look over his ſhoulder to his Son; the Husband hath no leiſure to look over his ſhoulder to his Wife; Chriſt takes all eyes off from ſuch created things; ſurely 'tis enough for the Saints and Angels in heaven to ſtudy Chriſt for all eternity; it ſhall be their only labour to read Chriſt, to ſmell Chriſt, to hear, ſee and taſte Chriſt; to love, joy, and enjoy Jeſus Chriſt for ever and ever: Thus far of the ſecond point, how the Saints ſhall behold the glory of Chriſt.

3. Wherein is the comprehenſiveneſs of this expreſſion, that *the beholding of Chriſt is our all in all?* I anſwer ———

1. It comprehends the immediate ſeeing and looking upon all, that Majeſty and Glory which Jeſus Chriſt hath. In this ſenſe *Paul* took it when he Cor. 5. 7 complained, *we walk by faith, not by ſight.* q. d, on earth we have faith, and in heaven we have ſight; it is ſome comfort that now I ſee Jeſus Chriſt by faith, but comparatively to that ſight which the Saints have in heaven it is as no comfort at all; alas! I am not, I cannot be ſatisfied ſo long as I am abſent from the Lord, I look upon my ſelf as one from home; and as a Prince in a ſtrange Land ſits down ſadly, becauſe he hath not the ſight of his Father, ſo I am forced to complain; *O I cannot ſee my Lord, I would fain behold him, I am a ſtranger on earth, a Pilgrim in this World, I am not where I would be, I am abſent from him whom I muſt deſire; O I deſire to be diſſolved, and to be with Chriſt; I walk with him here on earth by faith, but to walk with him in the ſtreets of heaven by ſight is far better; O I long, I pant, I breath, I deſire, I think every day a year, and every year an age till I be in heaven, at home, in my Father's arms, that I may behold and ſee him, and that immediately, I ſay immediately in his glory*, This is one way of beholding Chriſt, it is an immediate ſight.

2. It comprehends the fruition and enjoyment of Chriſt in his glory. Surely the Saints ſhall not be meer idle ſpectators of the glory of Chriſt, but they ſhall enjoy him, and be taken into fellowſhip with him: It was ſaid of *Moſes*, that he did ſee the Land of *Canaan*; but he was not admitted into it; it is otherwiſe with the Saints, they ſhall ſee heaven, and they ſhall enter into heaven, *come thou faithful ſervant, and enter into thy Maſter's joy*; not only behold it, but enter into it; they muſt behold Chriſt, and take poſſeſſion of Chriſt, John 33. John 17. 24. and enjoy them as their own. And thus the word *to ſee, or behold*, is often uſed in Scripture; *except a man be born again, he cannot ſee the Kingdom of God*, (i. e.) he cannot enjoy it: and *Father I will that thoſe whom thou haſt given me be with me where I am that they may behold my glory*, (i. e.) that they may enjoy my glory; for Chriſt is not only glorious in himſelf, but he is the ſpring of glory unto others: now in this reſpect more eſpeciall is Chriſt our *all in all*; he is *all* in himſelf, and if we enjoy him, he is *all in all* unto us: To ſee a little into the ſtate and condition of the Saints in glory in this enjoyment of Chriſt.——

1. They poſſeſs Chriſt as their own; they go to Chriſt, and they lay hold on him, ſaying, *thou art mine*. It was indeed the language of the ſpouſe whilſt yet on earth, *I am my beloved's, and my beloved is mine*; there's a right, and a propriety made over, to her in her betrothing unto Chriſt, but after the ſolemnity of the marriage is over, the poſſeſſion is then more full; when once the ſpouſe comes to behold Chriſt in his Kingdom, ſhe may then go boldly to her beloved, and ſay, *all I ſee is my own*; *I had thee in hope, but now hope is vaniſhed, and actual enjoyment comes in place: lo, now I have thee in my eye, and in my heart, and in my hands, and in my arms; and as nothing ſhall ſeparate us now, for all our enemies are trod under foot, ſo never will I part with thee, ſo far as to be out of my eye, I will ſtill behold thee, and in beholding, I will ſtill poſſeſs thee, for thou art mine own.*

2. They have the uſe of what they poſſeſs; and this is an infinite good to the Saints; they ſhall not only poſſeſs Chriſt, but they ſhall have what uſe they will of Chriſt, and of all in Chriſt; they ſhall as they pleaſe make uſe of his humanity, and of his Deity, of his glorious eſſence, and of his glorious attributes; O wonder! that a Saint ſhould come to Chriſt and ſay, *O my Lord, thou art mine, and my pleaſure is to make uſe of thy wiſdom, power, and mercy*; and that Chriſt ſhould reply and ſay, *welcome ſweet ſoul, uſe me and all my glory as thou pleaſeſt*, why thus it is; even as a friend will ſay to his friend, *make uſe of all I have as your own*; ſo will Chriſt come to his Saints, and bid them make uſe of all his riches, glory, excellency, even as they will, even to the utmoſt that they are capable of.

3. They have the ſweet and comfort of all they uſe; and this makes up a complete enjoyment. In things below we may have the poſſeſſion of them, and the uſe thereof, but if we have not the ſweet and comfort of that we uſe, we cannot be ſaid truly or fully to enjoy thoſe things; what is the poſſeſſion and uſe of meat and drink, if we taſt not the ſweet of them? Hence God is ſaid to *give us all things richly to enjoy*; no creature can give us richly to enjoy another, one may give us ſuch and ſuch things wherein there may be comfort, but he cannot give us comfort in ſuch things, it is only God that can give us that; it is ſo with the Saints in glory, God gives them all things, yea, Chriſt gives himſelf to them as *all in all*, to enjoy him richly, fully, ſweetly, to the very uttermoſt. This another way of beholding Chriſt, it is a fruition or enjoyment of Chriſt, wherein and whereby he is our *all in all*.

4. It comprehends all the effects and conſequents of ſuch a beholding of his glory, which are infinite delight and complacency in the will, and all praiſe and thankſgiving in the mouths of his Saints. For the firſt, It is diſputed whether Eternal happineſs be more in the acts of the underſtanding, or of the Will? and ſome conclude that it is principally in the will, becauſe that is an active appetite, and predominant in a man, indeed the whole of a man, oh the joy, delight, and complacency that will ariſe in the will upon the ſeeing and beholding of Jeſus Chriſt! they ſhall delight infinitely in the Eſſential glory of Chriſt, and in the declared glory of Chriſt; they ſhall delight in all that glory that is reflected upon Chriſt by all his creatures in heaven; they ſhall delight in his preſence, and in his love, *Chriſt is all delights*, and how then ſhould they but delight in Chriſt? for the ſecond, as they delight in their wills, ſo will their mouths be filled with praiſes; we read of Saints and Angels continually praiſing God in Heaven; there ſhall be none of our duties of mourning, faſting, praiſing, humbling; the acts of patience and juſtifying faith ſhall ceaſe in heaven; but the duty of praiſing, and glorifying God will continue to all Eternity. Methinks I ſee the Saints following the Lamb; methinks I hear the familiar converſes betwixt Chriſt and them; as Chriſt opens himſelf to them, ſo they to him; firſt, he begins; *Oh my deareſt Saints, you are they, for whom before all time I decreed this heaven, and now you ſee the execution of my decrees; whiles the World ſtood, I was ſtill carrying on the work of your ſalvation, either in doing or ſuffering, or in ſucceſſive works, applying my doings and ſufferings, my active and paſſive obedience to your perſons, and now the World is at an end, you ſee the end of my work, and the end of your Faith, which is the Eternal Salvation of your ſouls; Oh how I have my wiſh, and you have your happineſs; here you and I will live together, that I may for ever behold you and that you may for ever behold me, and my glory*; which no ſooner ſaid, but methinks I hear all thoſe innumerable Saints in heaven to anſwer, *worthy is the Lamb that was ſlain,* Rev. 5. 12. *to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing, and therefore unto him that loved us, and waſhed us from our ſins in his own* Rev. 1.6. *blood, and hath made us Kings unto God and his Father, to him be glory and dominion for ever and ever, Amen.* Yea, methinks I hear every creature in heaven ſay, *bleſſing, honour, Glory, and power be unto* Ver. 13. *him that ſitteth on the Throne, and unto the Lamb for ever and ever, Amen.* hy is Wthis their continual work in heaven; they have nothing elſe to do but with joy and gladneſs to ſing forth the praiſes of God, and of Chriſt, and that his mercy endureth for ever. And this likewiſe is comprehended under that notion of the Saints *beholding of Chriſt*, which completely makes up the propoſition aſſerted, *that Chriſt, or the glory of Chriſt, which the Saints ſhall behold to all eternity, is their all in all.*

Thus far we have propounded the object, which is *Jeſus* carrying on the Salvation of his Saints in his coming again to earth, and taking them up with himſelf and his Angels into Heaven; our next work is to direct you how to *look unto Jeſus* in this reſpect, and then we have done.

CHAP

CHAP. II.

SECT. I.

Of knowing Jeſus as carrying on the great great work of our Salvation in his ſecond coming.

WHAT *looking* is, and what it contains, we have often heard, and that in theſe reſpects we may *look on Jeſus*.

1. Let us *know* Jeſus, carrying on the Saints Salvation in his ſecond coming, and taking them to Heaven. Many glorious excellent things, many precious paſſages, many high and heavenly carriages are in this tranſaction; Is it not of high concernment that he that now ſits at God's right hand interceding for us, ſhould thence come again to judge the World, and after judgment take up his Saints with him into glory? can we read of the ſeveral actings of this general Aſſize, and not deſire to read on ſtill? nay, is not all our reading mixt with admiration of every paſſage? come! wonder, and ſit, and pauſe, and ſtop at every word; ſtay and wonder, and adore that light, which appears in any beam of truth, and in the admiration of that truth which doth appear, caſt thy ſelf down at the feet of Chriſt, and cry out, *O the depth of Glory and Majeſty, and Goodneſs, and Grace in thee! O the riches of love thou ſhouldeſt let out thy ſelf in theſe ſeveral admirable diſpenſations!* come, be exact in this ſtudy; gather up all the crumbs and filings of this Gold; the leaſt beams of the glory of Chriſt (eſpecially as it ſhines and glitters at his ſecond coming) having ſo much light, and love, and ſplendour in them, as that they will be very ſweet to look upon them: every piece or part of this knowledge will be of ſpecial uſe and worth, yea the low and imperfect knowledge of this myſtery, of infinite more value than the high and perfect knowledge of Ten thouſand things beſides. And one thing (o my ſoul) let me tell thee it is poſſible for thee to attain the very ſweet, and ſatisfactory degree of this very knowledge. And therefore ſtudy cloſe, run over again all that hath been ſpoken, and dig yet deeper into that glorious Mine; conſent not thy ſelf with a bare diſcovery of that gold-oare which is only upon the ſuperficies or top of the Mine, but go ſo far as to find out the inward ſpiritual, and experimental knowledge, which the Saints by the light of the Spirit may come to attain. O ſtudy Chriſt in his ſecond coming to judgment.

SECT. II.

Of conſidering Jeſus in that reſpect.

2. LET us *conſider Jeſus*, carrying on this work of ſalvation at his ſecond coming. It is not enough to know, but we muſt meditate and ſeriouſly conſider of it: A meer ſtudent may know Chriſt, and ſtudy Chriſt, as he knows and ſtudies other things: He may keep together many notions concerning Chriſt, and his coming to judgment, but he hath no impreſſion of the holineſs of Chriſt upon his heart: and in this reſpect he is a ſtranger to Chriſt and all his actings; alas, he ſtudies Chriſt, but he doth not rightly, ſeriouſly, inwardly, conſider of Chriſt, but he doth not *look unto Jeſus*, as one that looks to his refuge, hope, and help; true and ſpiritual conſideration, is a ſerious matter; its not ſome few and fretting Thoughts that are the diſcharge of this Work, but thoughts reſting dwelling, fixing, and ſtaying upon Chriſt; untill they come to ſome profitable iſſue; O it is another manner of buſineſs than many are aware of; it's a thinking without thought upon thought; it's a reitteration and multiplication of the thoughts of the mind upon the ſubject propounded; ſo the Scripture expreſſeth it, *I looked on all the works that my hands had wrought*, and in that next verſe, *I turned to ſee*; he *looked upon*, and *conſidered* his works, and he *returned to behold* them; he thought on them before, but now he returned to think; he renewed his thoughts upon the matter, and took a new view of them. Indeed when the underſtanding works ſeriouſly and ſpiritually, it will fetch things into ſight, and not only ſo, but it will hold them there, and faſten upon them, and when they are gone, it will fetch them again, *my ſoul hath them ſtill in remembrance*, my ſoul in remembring doth remember them, and will not off till the end be obtained; ſo a man eyes Chriſt, till he have more of Chriſt, more of his preſence, and more of his light, and more of his favour, and more of his Image. O let this be our Work; let us thus conſider Jeſus in reference to his ſecond coming to judgment. And that we may do it in order ———

Eccleſ. 2. 11, 12.

Lam. 4. 20.

1. Conſider Chriſt's preparing for judgment; reallize it as if thou ſaweſt or heardeſt the ſame; no ſooner the time determined which God hath appointed, but Chriſt commands, make ready ye Angels to wait upon me, and make ready ye glorious Souls that now are with me; it is the Father's pleaſure, and it is my pleaſure to go down into the neather World, and to call before me all the men and women that ever lived in it; there will I paſs my doom upon all fleſh, and reward every one, good and bad, according to his works. O what a ſhout may I imagine in Heaven at this news! what joy is in the Souls of Saints that now they muſt go to their bodies, and enter into them, that both their ſouls and bodies, which ſometimes lived together, may now dwell together with Chriſt, in glory, and never part more? if thoſe that live on earth are commanded by Chriſt, *To lift up their heads, becauſe their redemption draweth nigh*; how much more ſhall they joy in Heaven, who alſo have *waited for the adoption, to wit, the redemption of their bodies*, that now the long-looked-for day, is come, it is come; O the exultation of the Angels at this tidings! This is worthy a pauſe, a *Selah* to be ſet upon it.

2. Conſider Chriſt's coming to judgment; all now in readineſs, the Son of God comes forth with all his glorious attendants; *For the Son of Man ſhall come to the glory of his Father with his Angels*, and with the Souls of Saints, that for a time have been in Paradiſe. Oh what a goodly ſight is here! In this meditation I may ſee with *John*, *The new Jeruſalem coming down from God out of heaven, prepared as a Bride adorned for her huſband*. Down comes Chriſt, and down comes the Angels, and down comes the Spirits of the Juſt made perfect: And as they come along, ſee how they ſhake the Heavens, and dim, and dark the very lights of Heaven; ſee what a flood of fire goes before them; ſee how they paſs into the cloud, where Chriſt makes a ſtand, and erects a Throne for himſelf to ſit on. Sure 'twill be a guilded glorious cloud, when Chriſt with all his celeſtial Servants ſhall ſit

upon it: a mornings cloud guilded with the beams of the Sun is admirably fair and ſhining; but what a ſhining cloud is that where the Sun of righteouſneſs with all his morning ſtars do ſit and ſhine? here's enough to dazzle my eyes, and to take up my thoughts; O my ſoul think on it!

3. Conſider Chriſt's ſummons of the Elect to come under Judgment; no ſooner in the cloud, but *He ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from the one end of heaven to another.* Mat. 24. 31. Will not this be a ſtrange ſight to ſee Chriſt a coming, with Trumpets ſounding before him, cauſing all the dead to awaken out of their ſleeps of death; the very ſound of this Trumpet was ever in *Jerom's* ears, *Ariſe ye dead and come to Judgment,* and no queſtion but thy ears ſhall be filled with the blaſt thereof; the Trumpet ſhall ſound that ſhall be heard over all the Word; and then ſhall the dead ariſe out of their graves; and every Saint's ſoul ſhall re enter into his own body, by vertue of the reſurrection of Chriſt their Head. Can I paſs this mediation without ſome reflection on my ſelf? O my ſoul how joyfully wilt thou greet thy body, when thou ſhalt enliven it again? how wilt thou ſay, O my dear Siſter, whom I left behind me in the duſt when I went to Heaven? how ſweet is thy carcaſs, how comely is thy countenance? how do I enter into thee, and animate thee; and I will never more leave thee, thou waſt my yoke-fellow in the Lord's Labours, and my companion in perſecution and wrong; now ſhall we enter together into our Maſters joy; ſee, lift up thy head, behold Jeſus Chriſt yonder ſitting in the cloud; and lo here the Angels waiting on us, and coming to take us with the reſt of the Saints into the Air, to meet our Redeemer there. Could I but realize this ſummons, this reſurrection, this meeting of the ſoul and body, and going with the Angels into the Judgement-ſeat, oh how would it work! and what work would it make within!

4. Conſider Chriſt and the Saints meeting at the judgment day; oh how ſhall the Saints look, and ſtare, and gaze at the beauty of Jeſus Chriſt? oh how will they break out into admiration at the firſt view of thoſe glories which never before appeared on this ſide Heaven? is not this he (*will they ſay*) of whom we read ſo often, that he was fairer than the ſons of men? that he was white, and ruddy, the chiefeſt of ten thouſands; that his countenance was as *Lebanon*; excellent as the Cedars, glorious as when the Sun ſhineth in his ſtrength: but was ever the half told us of what now we ſee, and behold? O the ſuper-excellent, tranſcendent beauty of this Son of righteouſneſs! O the treaſures of lovelineſs in this Jeſus Chriſt never ſeen before! And thus as they admire, ſo they adore; now they begin thoſe Hallelujahs, that never, never ſhall have end; they fall at the feet of Chriſt, and the Lord Chriſt takes them up with his hands, and folds them in his Arms; oh what mutual reciprocal ſalutations are theſe betwixt Chriſt and his members? oh my head! and oh my body! oh my husband! and oh my ſpouſe! oh my dear! and oh my darling! never two lovers met with ſuch heat of love, as Chriſt and his Saints; come, ſaith Chriſt, and ſit you down here at my right hand, and let the World be on my left hand; it was otherwiſe with you in your lifetime, my gold and my jewels were then caſt in the duſt; you were then cloathed with infamy, and the vileſt of men were then guilded with honour; but now I will ſet all right, now the duſt ſhall be ſwept away, and the jewels of my Kingdom ſhall be gathered up; now the Goats ſhall be driven into the deſart, and you who are the Sheep ſhall be brought into my fold. O my ſoul, what a meeting is this? what a ſight will this be, to behold the Saints in this condition, and thy ſelf amongſt them; couldſt thou but realize this one every paſſage, it were enough to quench thy luſt, and to kindle a flame of pure love in thy heart to Jeſus Chriſt; it is a quickning, rouzing, riſing, rejoycing, conſideration,

5. Conſider Chriſt ſentencing the Saints for eternal glory; then ſhall the Books be opened, and all the good works of the Saints ſhall be revealed and made known; and then ſhall the Judge from his Throne of Majeſty (in the ſight and hearing of all the World) pronounce that ſentence, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* Mat. 25. 34. q. d. Come my Saints, come with me into glory; come now from labour to reſt, from diſgrace to glory, from the jaws of death to the joys of eternal life; for my ſake ye have been railed on, reviled and curſed; but now it ſhall appear to all thoſe curſed *Eſaus*, that you are the true *Jacobs* that ſhall receive the bleſſing, and bleſſed ſhall you be; come now and poſſeſs with me the inheritance of Heaven, where you ſhall be for love, Sons; for birth-right, heirs; for dignity, Kings; for holineſs, Prieſts: come, you may boldly enter in, for my Father hath prepared, and kept it for you, ever ſince the firſt foundation of the World was laid.

O my ſoul, doſt thou not remember when ſometimes thou haſt been at the feet of Chriſt in the beauty of holineſs, and there tookeſt in thoſe droppings of his ſpirits; which were better to thee than the feaſts of Kings; doſt thou not remember when ſometimes thou haſt had the very beams of light darted from the face of Jeſus Chriſt, when he whiſpered to thy ſoul the forgiveneſs of thy ſins, ſaying *Fear not, by ſins ſhall not hurt thee, I am thy ſalvation*: oh what joy was then? what meltings, movings, ſtirrings leapings of heart were then in thy boſom? but was that joy any thing to this, or to be compared with this? that was a drop, but here's an Ocean, here's fulneſs of joy; oh what leapings of heart, what raviſhments will be within when thou ſhalt ſee thy ſelf in the arms of Chriſt, and ſhalt receive words of life from the mouth of Chriſt, in the face of all the World? what a thing will this be, when Chriſt ſhall paſs a ſentence of death on others, and ſpeak words of life unto thee; when thou ſhalt ſee him frowning upon the World (and oh thoſe frowns will break the heart) and ſhalt behold him ſmiling in the fulneſs of his love upon thy ſelf? that Chriſt at ſuch a time ſhould be delighting thee with all the imbraces of love, and with this ſweet invitation to Heaven, *Come thou bleſſed inherit the Kingdom*, it were enough to a ſpirit, a ſoul half dead; the very meditation of this muſt needs be ſweet.

6. Conſider Chriſt and the Saints Judging the reſt of the World; no ſooner are the Saints ſentenced, but Chriſt turns to the wicked, and bids them *go into everlaſting fire*; in which ſentence, the Saints ſhall joyn with Chriſt himſelf, *Do ye not know that the Saints ſhall judge the World*? 1 Cor. 6. 2. when the Saints appear, it is not only by a Summons, but with commiſſion; not only to be judged, but to judge: not only ſhall they ſtand at Chriſt's right hand, but they ſhall ſit down on the Throne of the Son of God, to judge the wicked Angels and the World. O the torment! O the vexation of wicked Men and Devils, when they ſhall ſee thoſe very men whom they ſcorned, oppreſſed, perſecuted, to be now advanced, not onely to glory, but to be their judges! it is as if ſome Noble man had wronged ſome poor man, and that

the King ſhould therefore deliver the Noble man into the power of the poor man, to take his own Pſal. 112. 10. revenge: Surely, *The ungodly ſhall ſee this, and be grieved, he ſhall gnaſh with his teeth for indignation, and* Pſal. 58. 10. *melt away:* but on the contrary, *The righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his foot ſteps in the blood of the ungodly.*

O my ſoul, doſt thou believe this truth? and art thou confident that thou ſhalt ſit with Chriſt on his very Throne to judge the World? why then be joyful in afflictions, exerciſe thou patience in the cenſures and judgments of the World, know thou for thy comfort, that there is a turn and time of judging, 1 Cor. 4. 3. and therefore ſay, *With me it is a ſmall matter that I ſhould be judged of you, or of man's Judgment,* as the original hath it, *of man's day.* Is it not enough to command patience, if *God's day* be at hand, when I ſhall judge my unjuſt judges; hark what the Apoſtle ſaith, *Be patient Brethren unto the coming of the* Jam. 5. 7, 8, 9. *Lord, behold the Husbandman waiteth for the precious fruit of the Earth, and hath patience for it, until he receive thee early and latter ruin; be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh,-- behold the Judge ſtandeth before the door.* Come exerciſe patience, let the World be judging, if they will needs ſlander, reproach, and perſecute thy ſoul, then they had better abuſe any judge on earth than thee, though thou art the pooreſt, weakeſt, meaneſt, of God's Saints upon the earth, they will know one day that they have abuſed their own judge in the abuſing thee. And therefore be thou quiet, ſilent, patient; Say as *David, let him alone, and let him curſe, yea, let him judge, for the Lord hath bidden him; it may be the Lord will look on mine affliction, and will requite good for his Judging this day; this is his day; but the day of the Lord is my day, and then ſhall I ſit with Chriſt on his Throne to judge the World.* Oh the ſweet that I may ſuck from this hony-comb, of Chriſt and his Saints judging the World.

7. Conſider Chriſt and his Saints going up into Heaven. No ſooner hath he done his work with the World and ſent them away, but then he ſhall conduct all his flock like a faithful ſhepherd to their fold; then ſhall he go with all his troops following him into Heaven. Hath not Chriſt ſaid ſo? Joh. 14. 3. *If I go away, I will come again, and receive you unto my ſelf, that where I am, there you may be alſo.* O thoſe ſongs of joy, and ſhouts of praiſe that will fill the World at that day! And thus as they go along, Heaven opens unto them, and they enter in; what welcomes they have there is paſt my telling; if we may imagine and gueſs, O the welcome that Chriſt will give! *Come my ſpouſe, and come my dear, come all my Saints; here be thoſe Manſions that I went before to prepare and make ready for you, here be thoſe everlaſting habitations wherein you and I will dwell together; here is your* Rev. 21. 18. *Father's houſe, the building of the Wall is all of Jaſper, and the worſt piece of it is all of pure Gold, like unto clear Glaſs; why this is your home, your houſe made without hands, here you and I will ſpend our time, eternity it ſelf, in joying, enjoying, and beholding of each other.* And as thus Chriſt ſalutes them, ſo will the Angels, thoſe Created Citizens of Heaven ſalute them too; for if joy be in Heaven at the converſion of one ſinner, what joy will there be at the glorification of all theſe Saints? what welcome entertainment, will the Angels give to theſe new gueſts at their firſt entrance into Heaven?

O my ſoul, if thou art one of them that ſhalt have this welcome, what wilt thou ſay when thou art admitted in thither! if weeping were in Heaven, wouldſt thou not weep for joy; ſure theſe things are no fictions of man's brain, but truths, and realities; and as they are true and real, ſo they are exceeding full of joy; all the excellencis of this World are but a dream in compariſon of them; even the Sun in its brightneſs is but darkneſs to this glory that ſhall then be ſeen. Come, think over theſe things, and be ſo enlarged in thy thoughts; that before they go, thou mayeſt feel the ſweet, and taſte of this goodneſs of the Lord.

3. Conſider all the ſeveral tranſactions that will follow in Heaven: then will Chriſt preſent all his elect to God his Father; then will he give in all his commiſſions which he hath received from his Father; *Then will the Son himſelf be ſubject to the Father, that God may be all in all.* I cannot ſtay to enlarge on theſe; Onely remember, though *God may be all in all,* that excludes not Chriſt, for he alſo *is all, and in all* to all his Saints, even to all Eternity; Immediate viſions and fruitions of Chriſt, as God is the very top of Heaven's joy: *Chriſt is all in all*; Chriſt is the center of Heaven's happineſs; Chriſt is the well-ſpring that fills the capacities of Saints and Angels; Chriſt is the object of happineſs it ſelf, there is as much happineſs in Chriſt as happineſs is; what ever belongs to glory, is in Chriſt, *In him dwells all the fulneſs,* whatever excellency is in Heaven, it is in Chriſt; not only in perfection, but connexion, for all thoſe excellencies meet together, reſt in Chriſt; and Chriſt is all good things to all his Saints in Heaven; he is Beauty to their Eyes, Muſick to their Ears, Honey to their mouths, Perfume to their Noſtrils, Health to their Bodies, Joy to their Souls, Light to their Underſtandings, Content to their Wills; he is Time without ſliding, Society without loathing, Deſire without fainting, Alpha and Omega, the beginning and ending; wanting both, needing neither, yet the Author of them both, he is *all in all,* from one, not all. Even all the ſtrength, Wit, Pleaſure, Vertues, Colours, Beauties, Harmony, and Goodneſs that are in Men, Beaſts, Fiſhes, Fouls, Trees, Herbs, and all Creatures, are nothing but ſparkles of thoſe things which are in Chriſt. Chriſt himſelf will then ſupply their uſe, ſo that the beſt Creature which now ſerve the Saints, ſhall not have the honour to ſerve them then; *There will be no need of the Sun, nor of the Moon, to ſhine in that City, for the glory of God* Rev. 21. 23. *doth lighten it, and the Lamb is the Light thereof.*

And hence the beholding of Chriſt is the *all in all* to his glorified Saints: this was Chriſt's Prayer, *I will that thoſe whom thou haſt given me, be with me where I am,* to what end? *that they may behold my* John 17. 24. *glory.* Chriſt's heavenly preſence is conſpicuous, he is not preſent as ſome things that are not ſeen, and yet are preſent; but his preſence is, or certainly ſhall be conſpicuous to all his Saints: when he was in the world his glory was covered under a mean out ſide, he was like a bright light in a dark Lanthern, and there were very few that knew him then: but in Heaven he ſhall be as a Cabinet opened, or as the Sun in his full glory; *We ſhall know him as we are known, and behold him face to face, and we ſhall* 1 John 3. 2. *ſee him as he is.* Nor only will he be conſpicuous, but his preſence ſhall be vital? a ſtone may be with us, and ſeen clearly, but there's little in the ſight of that; in the beholding of Chriſt there will be an acting of kindneſs upon the Saints, there will be viſions with life and dear refreſhing: O the influences that the ſight of Chriſt will have on his Saints in Heaven! nor only will he be conſpicuous and vital, but his preſence ſhall be fixed; he ſhall abide with the Saints, that they may or ever behold him. Oh if there was ſuch running after Chriſt in this World, ſome getting on hills, and others on treees, that they might behold him, when he paſſeth by, what will the light of Chriſt in Heaven be, when he ſhall be always in the eye of his Saints, and never out of ſight, when they ſhall be alwayes viewing of him, and be alwayes ſatisfied with that view ? nor only will he be conſpicuous, vital, fixed, but his very Rev. 22.4, 5. preſence ſhall transform ; *They ſhall ſee his face,-and they ſhall reign for ever and ever.* O the influence of this ſight ! it is of ſuch a transforming Nature, that to ſee the King will make Kings ; this viſion of glory amounts unto a fruition of glory, if ever thou art a ſpectator of Chriſt, thou art ſure to be a Pſal. 17. 15. partaker of Chriſt in all his glory. *I ſhall be ſatisfied, , when I awake with thy likeneſs.* 1 John 3. 2. *It doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him* ; why ſo ? *for we ſhall ſee him as he is.* And no wonder, for if the imperfect 1 Cor. 13. 12. beholding of his glory in the glaſs of his Goſpel, *change the ſoul into the ſame image from glory to glory* ; how much more ſhall the full view of his glory in Heaven transform both the ſouls and the bodies of his Saints into a fulneſs of glory ? Here then is the top of Heaven ; here is the *all in all* ; here is the ſatisfaction of ſouls to the very utmoſt ; if Chriſt's glory in his transfiguration was ſo ſatisfactory to *Peter*, as that he deſired his ſight of it might never have end, or interruption , *O it is good to be here, let us here build Tabernacles* ; and yet *Peter* was only a ſpectator of this glory, for he had himſelf no ſhare in it ; O then what infinite ſatisfaction mayeſt thou expect in the beholding of Chriſt's Glory in Heaven, which will be accompanied with an everlaſting enjoyment ? the luſtre of his glory will be diffuſed unto all, ſo that ſome ſhall enjoy the glory of the Sun, others of the Moon, and others of the Stars, O my ſoul, if thou art but a Star there, yet if thou art filled with that light that comes from the Sun of righteouſneſs, it is enough. O remember ! O conſider ! oh never forget this *Looking unto Jeſus* ! as it is thy duty on Earth, ſo it is thy privilege and higheſt happineſs in Heaven for ever and ever.

Sect. 3. *Of deſiring after Jeſus in that reſpect.*

3. LET *us deſire after Jeſus*, carrying on this work of Man's Salvation at his ſecond coming. It is true, many ſhrink at the thoughts of death and judgment ; and 'tis an high pitch to deſire the diſſolution of our ſelves, and of this world ; the beſt Chriſtians are compounded of fleſh and ſpirit, and if the ſpirit long to be in Heaven, yet the fleſh is loath to leave this Earth. Speak out, my ſoul, thou prayeſt daily, *Come Lord Jeſus, let thy Kingdom come* ; but is not the fleſh afraid, leſt God ſhould hear thy Prayers ? O that we could loath our loathneſs in that reſpect ! oh that we could long for this ſecond coming of Chriſt to Judgment ! And Chriſtians, this is attainable, or otherwiſe I ſhould Phil. 1.23. not perſuade you to it. *I am in a ſtraight* (ſaith *Paul*) *between two, having a deſire to depart, and to be with Chriſt which is far better* : And this is the voice of the deſolate Bride, *Come* ; for the ſpirit of Chriſt within her ſaith come, *The Spirit and the Bride ſay* Rev. 12. 17. *come.* Yea, the whole Creation ſaith come, *Waiting to be delivered from the bondage of corruption into the* Rom. 8. 21, 23. *glorious liberty of the Sons of God* ; *and not onely they, but our ſelves alſo which have the firſt fruits of the Spirit, even we our ſelves groan within our ſeves , waiting for the adoption, to wit the redemption of our body.* Oh that we could *groant* ! Oh that we could come up to this high pitch, even to ſigh out, not our breath, but our ſpirits ! even to groans out, not ſome vapours, but our hearts.

I know it is ſuitable to fleſh and blood to tremble at the thoughts of judgment ; *When Paul reaſoned of* Acts. 24. 25. *righteouſneſs, temperance, and Judgments to come, Felix trembled.* Weak Chriſtians as well as Heathens may have many terrible fancies and notions of that day : Oh to think of a time, *When there ſhall be a great* Rev. 6. 12, 13. 14, 15. 16, 17. *earthquake, when the Sun ſhall become black as jet, and the Moon red as blood, when the Stars of heaven ſhall fall, and when the heavens themſelves ſhall depart as a ſcroll* ; *when the Trumpet ſhall ſound, that will ſhake the Earth, and every Mountain and Iſland ſhall be removed out of their places* ; *when the Kings of the Earth, and the great men, and the rich men, and the cheif Captains and every bond man, and every freeman ſhall hide themſelves in the dens, and in the rocks of the Mountains, and ſhall ſay to the rocks, and to the mountains, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who ſhall be able to ſtand* ? Will it not be terrible ? if the people were ſo afraid when the Lord came without ſuch attendants to give the Law upon Mount *Sinai* ; certainly much more terrible muſt ſuch a coming in this manner be, when he ſhall come like a revenging judge to take an account of the world for the keeping, or for the breaking of that Law.

In this reſpect, I wonder not at ſome weak Chriſtians, that cry out, *O Lord thou knoweſt, that I have not deſired this woful day* ; A wiſe *Jew* was wont to ſay, from a deep foreſight of terror of this day, *The Meſſiah will come, but Lord let me not live to ſee his coming.* Now to conquer this fear, and to abate ſuch ſlaviſh terror in ſuch ſouls ; oh that they would conſider it in the whole notion of it, not only as it ſhall be a day of blackneſs, and of terror, but as it ſhall be a day of reſt and of releaſe. Some are apt to take it up in the half notion of it, they look on it only as a day of Judgment, and a day of condemnation, and ſo they fly from it as from a Serpent ; but if they would take it up again, and look on the other ſide, the Serpent would be turned into a Rod. The day which will be ſo dreadful to the ungodly, and the beginning of their miſery, it will be as joyful to the Saints, and beginning of their glory.

But in what reſpect is this day of Chriſt ſo deſirable a day ? I anſwer in theſe particulars ———

1. It is a *a day of refreſhing.* Here the Saints work in a furnace ; *his fire is in Zion, and his furnace* Acts.3. *in Jeruſalem* ; Iſa.31. But Chriſt in his ſecond coming (when all the World ſhall be on fire) ſhall fan wind (as I may ſay) on his Saints to cool them ; to the wicked it is an hot day, a day of everlaſting burnings ; but to the Saints it is a day of coolings, quickning, reviving, and refreſhing.

2. It is *a day of reſtoring of all things.* Every creature is now in it's work-day dreſſed, all defiled with Act.3. ſin, but at that day there ſhall be a reſtitution of all things ; all the diſorders and ruins which ſin hath brought into the World ſhall then be repaired, and man himſelf whoſe ſin is the cauſe of all, ſhall then be reſtored to his original glory.

3. It is *a day of the manifeſtation of the Sons of God.* Then ſhall it be known who are true Saints, and Rom.8.19. who are Reprobates ; here we live in confuſion, and in our moſt refined Churches (if we have none ſcandalous) yet we may have many hypocrites, and we cannot diſcern them ; but in that day it ſhall be known who are the Lords, and who are not ; the hypocrite ſhall then be unmantled ; and the Sons of God ſhall ſhine and glitter as the Sun, that all may run and read, *Theſe are God's Elect, theſe are the Sons and Daughters of the Almighty.*

4. It is *the day of adoption, and of the redemption of our Bodies.* It is the day of our Sonſhip and deliverance; I deny not but that the Saints are adopted and redeemed before this day; but this adoption and redemption is not conſummate, nor declared before Chriſt come again to judgment, then it is that he takes his Saints home to his houſe, and all the Angels and Men of the World ſhall underſtand the love wherewith he loves them; then ſhall Chriſt ſay, *Theſe are my ſons whom I have redeemed, and as I have ſet them free, ſo now ſhall they live and reign with me for ever and ever.*

5. It is *The day of Chriſt's coming.* He was here not long ſince travelling about the Earth, and about our buſineſs; which done, he went away to Heaven upon a ſpecial errand for his Saints; and there now he is to intercede for them, to attend the court, to be their advocate, and to agitate the buſineſs of their ſouls; and withal there now he is to take up lodgings for them, and to prepare them manſions for eternity: and no ſooner ſhall he have diſpatcht his buſineſs there, but he will come for earth again; he will bow the Heavens and come down to give a report of his tranſactions there; hath he not left us a letter to John 14. 3. that effect, *I will come again, and receive you to my ſelf, that where I am, there you may be alſo.* O why are his Chariots ſo long a coming? why tarry the wheels of his Chariots;

2 Theſ. 1.7. 6. It is *the day of Chriſt's revealing.* Chriſt to many of his Saints here is hidden and withdrawn; it is true, he may be in them, yea, certainly he is in them by his ſpirit, but no man knows it, no nor themſelves neither, which makes them cry, *O where is he whom my ſoul loveth*; but at this day of Chriſt's revealing, all curtains ſhall be drawn aſide, Chriſt ſhall be unhid, and the Saints ſhall ſee him face to face, they ſhall never loſe him more; for without any intermiſſion they ſhall ſtare, and gaze, and be ever *looking unto Jeſus.*

Col.3.4. 7. It is *the day of Chriſt's bright and glorious appearing.* When he was upon the earth he appeared in our dreſs, many then ſaw him, who then ſaid of him, *there is no beauty in him, that we ſhould deſire him*: Oh it was a ſad ſight to ſee him crowned with Thorns and ſcourged with Whips, and nailed to the croſs? but in his next appearing we ſhall ſee him in his beſt attire, arrayed in white, attended with the retinue of glory, riding in his Chariot of light, and ſmiling upon all his Saints. Now is not this deſirable? The Apoſtle tells us of the Saints, Tit.2.13. *Looking for the glorious appearing of the great God, and of our Saviour Jeſus Chriſt*; therefore ſurely they deſire it.

Iſa 53. 11. 8. It is *the day of Chriſt's joy. Then he ſhall ſee of the travail of his ſoul, and he ſhall be ſatisfied.* Now what is the travail of his ſoul? it is not the perfection of his redeemed ones? oh when Chriſt ſeeth this, when he ſeeth his ſpouſe as without ſpot, or wrinkle; then ſhall be fulfilled that propheſie, Iſa.62.5. *As the Bridegroom rejoyceth over the Bride, ſo ſhall thy God rejoyce over thee*, look how the joy of a Bridegroom is over his Bride upon the wedding-day, (ſurely then if ever) all is love and joy; ſo is Chriſt's joy over his Saints at the laſt day; then begins that joy that never, never ſhall have an end, there ſhall be no moment of time wherein Chriſt will not rejoyce over his Saints for ever after.

9. It is *the day of Chriſt's perfection.* Chriſt as Meditor is not fully perfect till all his members be in glory united to him: As an head that wants an arm, or hand, or leg, we ſay is lame; ſo it is a kind of miſtical lameneſs that Chriſt our head hath not with him all his members; the Saints are little pieces of miſtical Chriſt, and it ſhall not be well till Chriſt gather in his arms, and thighs, and pull them nearer to himſelf in glory: and is not this deſirable to ſee the Lord Jeſus Chriſt as Head of the Church in his perfection? to ſee the Son of righteouſneſs with every beam united to him? O deſirable day!

10. It is *Chriſt's Wedding-day*, or the *Marriage-day of the Lamb.* Hoſ.2.18. The Saints are betrothed to Chriſt when firſt they believe in Chriſt, that is Chriſt's word, *I will betroth thee unto me, and thou art my ſiſter, my ſpouſe,* Cant.4. 10. not my Wife; thou art not yet married, only contracted here: but at that day the marriage of the Lamb will be complete, and then will the voice be heard; *Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his Wife hath made her ſelf ready.* Rev.19. 7. O the joy that Chriſt, and Saints and Angels, and all that belong to Heaven will make at this marriage! *Bleſſed are they that are called to the Marriage-ſupper of the Lamb.* Rev.21.9. One of the Seven Angels that came to *John* in viſions, *talked with him ſaying, Come hither, and I will ſhew thee the Bride, the Lamb's Wife.* If the eſpouſed Virgin be willing to be married, how is it that we cry not, *Come, Lord Jeſus, come quickly?*

11. It is *Chriſt's day of preſenting his Saints unto his* 1 Cor.5. 24. *Father; he delivers up the Kingdom to God, even the Father.* Then ſhall he take his Bride by the hand and bring her to his houſe, and preſent her in all ſtate and ſolemnity to the Father, Is not this a deſirable day? ſurely Chriſt rejoyceth, and his very heart even ſprings again to preſent his Church unto his Father, *Father, behold my Bride that I have married unto my ſelf.* It is true, a Child may ſometimes marry ſuch a one, as he may be aſhamed to think of bringing to his Father's houſe, but how mean and ſinful ſoever we are of our ſelves, when once we are married unto Chriſt, he will not think it any diſhonour, no not before his Father, that he hath ſuch a Bride, *Father*, (will he ſay) *lo here all my Saints, of all that thou haſt given me, I have loſt none, but the children of perdition, theſe are mine dearly bought, thou knoweſt the price, O welcome them to glory.*

12. It is *the day of Chriſt's Glory.* What glorious deſcriptions have we in Scripture of Chriſt's coming to Judgment? *The Son of Man ſhall come from Heaven with power and great Glory*; Mat. 24. 30. and the work no ſooner done, but he ſhall return again into Heaven with power and great glory. Not to mention the eſſential glory of Chriſt, O the glory of Chriſt as Mediator; all the glory that *Ahaſhuerus* could put upon his favourites was nothing to this ſpiritual and heavenly glory, which the Father will put upon the Son; it is a glory above all the glories that ever were, or ever ſhall be; it is an eternal glory; not but that Chriſt ſhall at laſt give up his Kingdom to his Father; he ſhall no more diſcharge the acts of an Advocate, or interceſſor for us in heaven, only the glory of this ſhall always continue; it ſhall to all eternity be recorded that he was the Mediator, and that he is the Saviour that hath brought us to life and immortality, and upon this ground the tongues of all the Saints ſhall be imployed to all eternity to celebrate this glory. This will be their everlaſting Song. *Unto him that loved us,* Rev.1. 5,6. *and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever, Amen.* Now is not this a deſirable thing? do we believe there is ſuch a thing as Chriſt's mediatory glory, and Chriſt's eſſential glory? as Chriſt's humane glory, and Chriſt's divine glory? and have we no deſires to behold this glory? ſurely Chriſt himſelf deſired it of God, he would have his Saints with him where he is, that they might behold his glory; and

ſhall not we deſire it, whom it moſt concerns? O the ſweet temper of the ſpouſe when ſhe cryed Cant. 8. 14. out, *Make haſt my beloved and be thou like a Roe, or to a young Hart upon the mountains of ſpices!*

Come now, and run over theſe particulars; ſurely every one is motive enough to deſire this day: it is a day of refreſhing, a day of reſtoring, a day of manifeſtation of the ſons of God, a day of adoption, and of the redemption of our bodies; a day of Chriſt's coming, of Chriſt's revealing, of Chriſt's appearing, of Chriſt's joy, of Chriſt's perfection, of Chriſt's wedding, of Chriſt's preſenting of his Saints, of Chriſt's glory; what are we not yet in a longing frame? the wife of youth that wants her Husband for ſome years, and expects that he ſhould return from over ſea-lands, ſhe is often on the ſhore, her very heart loves the wind that ſhould bring him home; every ſhip in view, that is but a drawing near the ſhore, is her new joy, and new reviving hopes; ſhe asks of every paſſenger, *O ſaw you my husband? what is he a doing? when will he come? is he not yet ſhipped, and ready for a return?* ſouls truly related to the Lord Jeſus Chriſt ſhould methinks long no leſs; O what deſire ſhould the Spirit and the Bride have to hear when Chriſt ſhall ſay to his Angels, *Make you ready for the journey, let us go down and divide the skies, and bow the Heavens; I'll gather my priſoners of hope unto me, I cannon want my* Rachel, *and her weeping Children any longer, behold I come quickly to judge the Nations?* Methinks every ſpouſe of Chriſt ſhould love the quarter of the sky, that being rent aſunder ſhould yield unto her Husband; methinks ſhe ſhould love that part of the Heavens, where Chriſt puts through his glorious hand, and comes riding on the Rainbow and Clouds to receive her to himſelf. I conclude this with the concluſion of the Bible, *He that teſtifieth* Rev. 22. 20. *theſe things, ſaith, ſurely I come quickly, Amen. Even ſo come Lord Jeſus.*

Sect. 4. *Of hoping in Jeſus in that reſpect.*

4. LET us *hope in Jeſus* as carrying on the great work of our ſalvation for us in his ſecond coming. Hope is of good things to come; hope is an act of the will extending it ſelf towards that which it loves as future; only the future good as it is the object of hope is difficult to obtain, and therein it differs from deſire; for deſire looks at future good without any apprehenſion of difficulty, but hope reſpects the future good as it is gotten with difficulty. Lazy hopes that will not be in uſe of means, though difficult, are not true hopes; we ſee many deſirable things ſet before us, of which we may ſay, *Oh that we had our part and portion of them!* but ſhall we go on, and ſearch and find out the truth, whether we have any part or portion in them? or whether we have any hopes of any ſuch thing? oh this is worthy our pains! come then, let us yet make a further progreſs, let us not only *deſire that it may be thus and ſo*, but let us ſay, on ſome ſure and certain grounds, John 14. 3. *we hope it is thus and ſo; we hope Chriſt will come again, and receive us to himſelf, that where he is, there we may be alſo.*

Indeed there is the Chriſtians ſtay and comfort; Heb. 9. 12. ſuch an hope is a *ſure Anchor*, that will hold the ſhip in a ſtorm; only becauſe our ſouls lie upon it, we had need to look to it that our hopes be true; the worſt can ſay, *They hope to be ſaved as well as the beſt*; then I fear the hopes of many will be lamentably fruſtrated. Our Saviour brings in many pleading with confidence at the laſt day for life, who ſhall be rejected with miſerable diſappointment. *Many ſhall ſay to me at that day, Lord, Lord,* &c. *and I will confeſs unto them, I never knew them; depart from me.* Now to clear this point, that our hopes, are of the right ſtamp, and not counterfeit hopes, I ſhall lay down ſome ſigns, whereby we may know that Chriſt's coming is for us, and for our good, and for the grace that is to be given us at the revelation of Jeſus Chriſt,

1. If we are born again, then will his glorious coming be to glorifie us, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant* 1 Pet. 1. 3, 4. *mercy hath begotten us again unto a lively hope, to an inheritance incorruptible.* Whoever hath the true hope of Heaven, he is one that is begotten again; ſo our John 3. 3. Saviour, *Except a man be born again, he cannot ſee the Kingdom of God.* Many things may be done, as *Herod heard John the Baptiſt, and did many things*: but except a man be born again, thoſe *many things* are in God's account as nothing. When *Peter* had told Chriſt, that he and his fellow-diſciples had forſaken, all and followed him; *Then Jeſus ſaid, verily I ſay* Mat. 19. 28. *unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the Throne of his glory, ye ſhall alſo ſit upon twelve Thrones, Judging the Twelve Tribes of Iſrael.* q. d. *Peter*, you have forſaken all, and followed me; but know, that bare forſaking is not enough: but you who have felt the Work of God regenerating your ſouls, upon which ye have followed me, ye ſhall ſit upon twelve Thrones. In thoſe who are alive at the laſt day there will be a change, and this change will be to them inſtead of 1 Cor. 15. 51. death; *Behold I ſhew you a miſtery, we ſhall not all ſleep, but we ſhall all be changed.* Certainly in thoſe who at the laſt day ſhall ſit on Thrones with Chriſt, there muſt be a change likewiſe in this life; (*i. e.*) a new ſpirit, and a new life muſt be put into them; Oh what a change is this! ſuppoſe a rational ſoul were put into a beaſt, what a change would be in that Creature! ſuppoſe an angelical nature were put upon us, what a change would there be in us? oh but what a change is this, when a man is born again of water and of the ſpirit; I muſt tell you, that the higheſt degree of glory in Heaven, is not ſo different from the loweſt degree of grace here, as the loweſt degree of grace here, is different from the higheſt excellency of nature here; becauſe the difference betwixt the higheſt degree of the glory of Heaven, and the loweſt degree of grace is only gradual; but the difference that is betwixt the loweſt degree of grace, and the higheſt excellency of nature, is a ſpecial difference. Oh there's a mighty work of God in preparing ſouls for glory by grace, and this change muſt they have that muſt ſit on Thrones. Come then, you that hope for glory, try your ſelves by this; is there a change in your hearts, words, and lives? is there mighty work of grace upon your ſpirits? are you experienc'd in the great myſtery of regeneration? why here's your evidence, that your hopes are ſound, and that you ſhall ſit upon Thrones to judge the world.

2. If we long for his coming, then will he Heb. 9. 28. come to ſatisfie our longings. *Bleſſed are they that hunger and thirſt for they ſhall be ſatisfied*; how ſatisfied, but in being ſaved? *Chriſt was offered to bear the ſins of many; and unto them that look for him, ſhall be appear the ſecond time without ſin to ſalvation*; unto them that look for him, or long for him, ſhall he appear the ſecond time unto ſalvation; it is very obſervable, how this *looking for Chriſt*, is in Scripture a frequent deſcription of a true believer in Chriſt. Who are true, ſincere, and ſound Chriſtians but ſuch as live in a perpetual deſire and hope of Chriſt's bleſſed coming they? are

ever

2 Pet. 3. 12. *ever looking for, and haſtning unto the coming af the day of God.* Here are two ſigns in one verſe, *looking for, and haſtning unto*; true believers are not only in a poſture looking for the coming of Jeſus Chriſt, but alſo, as it were, going forth to meet Jeſus Chriſt with burning Lamps. *Luther* could ſay, Mat. 6. 10. *That he was no true Chriſtian, neither could he truely recite the Lord's prayer that with all his heart deſired not this day of the comming of Chriſt.* It is true, that whether we will or no, that day will come, but in the Lord's prayer Chriſt hath taught us to pray that God would accellerate and haſten the day of his glorious coming, *thy Kingdom come*, (*i.e.*) the Kingdom of glory at the Judgment, as well as the Kingdom of grace in the Church. It is true, thar the day of the Lord is a terrible day, the Heavens, and Earth, and Sea, and Air ſhall be all on a Bon-fire, and burn to nothing; *nevertheleſs we according to his promiſe look for new Heavens, and a new Earth*; we that have laid hold upon God, and laid hold on him by the right handle, *according to his promiſes*, we look for this day of the Lord, *we look for it, and haſten unto it*, we are glad it is ſo near, and we do what we can to have it nearer, with an holy kind of impatience we beg of the Lord, *Come Lord Jeſu, come quickly.* This was *Paul's* character, Rom. 8. 22, 23. *We know that the whole creation groaneth, and travelleth in pain together until now; and not only they, but our ſelves alſo, which have the firſt fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit the redemption of our bodies*: God's children, ſuch as have the firſt-fruits of the ſpirit, the beginnings of true ſaving grace in them, they conſtantly look and long for the day of full deliverance, or of the coming of Chriſt. This the Apoſtle inſtanceth in his Corinthians, 1 Cor. 1. 7. *ye come behind in no gift, waiting for the coming of our Lord Jeſus Chriſt*; and in like manner he writes to his Philippians, *Our Converſation is in Heaven, from* Phil. 3. 20. *whence alſo we look for the Saviour, the Lord Jeſus Chriſt*: And to *Titus* himſelf he writes the ſame things, Tit. 2. 13. *We look for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Now Chriſtians lay this character to heart, do you long, pant, and look for this glorious and ſecond coming of Chriſt? have you any ſuch wiſhes, and ſayings of heart and mind as theſe are; *Oh that Chriſt would appear! Oh that Chriſt would now break the Heavens, and come to Judgment! oh that I could ſee him in the Cloud, and on his Throne? oh that his enemies were ruined, my ſins ſubdued, my ſoul ſaved, that I might ſerve him without wearineſs, for ever and ever!* Surely if theſe elongations of Soul be in you, it is a comfortable evidence that your hopes are ſound, and that Chriſt will come to receive you to himſelf, and to bring you to Glory.

3. If we love Chriſt's appearing, then will he 2 Tim. 4. 8. appear on our ſide, *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day, and not to me only, but unto them alſo that love his appearing.* A true Chriſtian loves Chriſt's appearing in Ordinances, and in all the means of Grace, how much more in his own Perſon? but how ſhould we love that we ſee not? O yes! there's a kind of an Idea of Chriſt, and of his glorious appearing in every ſanctified ſoul, and in that reſpect we love him, tho we cannot ſee him, 1 Pet. 1. 1. Ver. 7. *Who having not ſeen ye love*, ſaith the Apoſtle; and *ſo your love and faith at the appearing of Jeſus Chriſt ſhall be found uuto praiſe, and honour, and glory.* Thoſe that have not ſeen Chriſt, and yet love the Idea of his ſight, even they ſhall appear at the appearing of Chriſt in praiſe, and honour, and glory. Is not the Crown laid up for them that love the appearing of Chriſt? it is not a ſign of a good cauſe to love a day of hearing? Surely the love of Chriſt's coming cannot conſiſt without ſome aſſurance that a ſoul ſhall ſtand upright in the Judgment. He that hath not a confidence in this cauſe, loves not the coming of the Judge; no guilty Priſoner loves the Seſſions, or loves the Judges preſence; it is the cry of Reprobates, *O ye Mountains! and O ye Rocks, fall on us, and hide us from the face of him that ſitteth on theT brone.* Rev. 6. 16. But as for Chriſt and his Saints; O the mutual loves and mutual longings in their Breaſts! The Laſt words that Chriſt ſpeaks in the Bible (and amongſt us, laſt words made deepeſt impreſſions) are *ſurely I come quickly*; and the laſt anſwer that is made in our behalf, is, *Amen, even ſo come Lord Jeſus.* I know this Character is near the former, and therefore I ſhall paſs it over.

4. If our Works be good, then will he reward us according to our Works, At that great day this will be the Trial, Works are no Works: *Then will he ſay to them on his right hand, Come ye bleſſed of my* Mat. 25. 33. 34. 35, 36. *Father, inherit the kingdom prepared for you, for I was an hungred and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in, naked, and ye cloathed me, I was ſick, and ye viſited me.* Ver. 46. *I was in Priſon, and ye came unto me.* Here were Works, upon which followed the Rewards of Heaven, for theſe went into Eternal Life. I know Works are not meritorious, and yet they are Evidences; I know Works without faith are but gliſtering ſins, and yet works done in faith are ſigns, and fore-runners of Eternal glory; I know, that if all the Excellencies of all the Moralities of all the men in the World were put together, theſe could never reach Glory; and yet a *a cup of cold water* Mat. 10. 24. *given to one of Chriſt's little ones, and in the name of a Diſciple of Chriſt, ſhall not loſe its Reward.* If a Chriſtian doubt, how ſhould I know that my Works are of a right ſtamp? I anſwer.

1. Look at the principle, Is there not ſomething above Nature? Do I not find ſome new Light let out by God, that ſhews a glory and excellency, and beauty in good Works? Is there not ſomething in me that makes the ſame to be ſweet, or pleaſant, or agreeable to me? 2. Look at the end, natural works have no better end than ſelf and creature reſpects; but in my works, is there no aim at ſomething higher than ſelf? Whatever I do, is not this in mine eye, that all I do may tend to the honour and glory of God? I had need take heed of Vain-glory and ſelf-applauſe; the Godly at the day of Judgment do not know the good works they did: if my aim be at God, I ſhall forget my ſelf as if all I did were ſwallowed up in God. 3. Look at the manner of my doing Works: *Uzziah* had a good intention, but his work was not good, becauſe the manner was not good. Are my Works according to the Rule? Do they carry a conformity to the Law of God? *Let every man try his own work* in this: O my ſoul, bring thy works to the touch-ſtone, the Scripture, the Rule of Goodneſs; is not all thy Gold then diſcovered to be Droſs? the Scripture doth not only tell of works, but tells us the manner of performing them; as for inſtance, If rightly done, they muſt be done in zeal, in fervency, in activity: Thus God's People are called *a peculiar people, zealous of good works*; a formal, cuſtomary, ſuperficial performance of holy Works fails in the manner of performing them. What, are my works performed in zeal? Is there not too much of coldneſs, emptineſs, formality in all I do? why, thus may I know whether my works are of a right ſtamp; Certainly

all works, duties, actings, which are not done by a gracious heart, through a gracious power, to a gracious end, in a gracious manner, are ſins, and not ſuch works as ſhall have the Rewards of Heaven. Some may object, This is an hard ſaying, who then ſhall be ſaved? I anſwer, 1. By confeſſion, very few; *What is the whole company of Chriſtians, beſides a very few* (ſaid *Salvian*) *but a ſink of Vices*? Are they only good works which are thus and thus qualified? It were enough to make us all fear all the Works that ever we have done. But ſecondly, here's all our hope, that in a Goſpel-way Chriſt looks at our good works in the truth of them, and not in the perfection of them; no man goes beyond *Paul*, who, when he would do good found evil preſent with him. Rom. 7. 18, 19. Alas, there's a perpetual oppoſition and conflict betwixt the Fleſh and the Spirit, ſo that the moſt ſpiritual man cannot do the good things he would do; and yet we muſt not conclude that nothing is good in us, becauſe not perfectly good. Sincerity and truth in the inward parts, may in this caſe hold up our hearts from ſinking; as he in the Goſpel cried, *I believe, Lord, help my unbelief*; ſo if we can but ſay, *I do good works, Lord help me in the concurrence of all needful circumſtances.* Here will be our evidence, that our hopes are ſound, and that Chriſt will ſentence us to Eternal Life. *Come ye Bleſſed*, &c. And why ſo? *For I was an hungred, and ye gave me meat*, &c.

5. If we believe in Chriſt, then ſhall we live with Chriſt; if we come to him and receive him by Faith, then will he *come again and receive us to himſelf, that where he is, there we may be alſo.* Good works are good Evidences, but of all works thoſe of the Goſpel are cleareſt Evidences, and have cleareſt promiſes; come then let us try our obedience to the Commandments of Faith, as well as life; let us try our ſubmiſſion to the Lord by believing, as well as doing. Surely the greateſt work of God that ever any Creature did, it is this Goſpel-work, when it apprehends its own unworthineſs, and ventures it ſelf and its Eſtate upon the righteouſneſs of Jeſus Chriſt: If we were able to perform a full, exact, and accurate obedience to every particular of the Moral Law, it were not ſo great a work, nor ſo acceptable to God, nor ſhould be ſo glorioully rewarded in heaven, as this one work of believing in his Son Jeſus Chriſt. This is the Work, to which in expreſs terms ſalvation, Heaven, and Glory is promiſed; John. 3. 36. *He that believeth on the Son hath everlaſting life and he that heareth my words, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but he that paſſed from death to life*—— John 5. 24. *And this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him may have everlaſting life.*—— John 6. 40. *And theſe things are written that ye might believe that Jeſus is Chriſt the Son of God, and that believing ye might have Life through his name.*—— John. 20. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*—— Acts 16. 31. *And if thou ſhalt confeſs with thy mouth, the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.*—— Rom. 10. 9. *And we are not of them who draw back unto perdition, but of them that believe unto the ſaving of the Soul.*—— Heb. 10. 39. *And theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have everlaſting life.* 1 John 5. 13. Why this above all is the Goſpel-work, to which are annexed thoſe gracious promiſes of eternal life. So that if we believe in Chriſt, how may we be aſſured that we ſhall live with Chriſt.

O my Soul, gather up all theſe Characters, and try by them. Every one can ſay, that they hope well, they hope to be ſaved, they hope to meet Chriſt with comfort, though they have no ground for it but their own vain Conceits; but hope on good ground, is that hope *that maketh not aſhamed*; Rom. 5. 5. ſay then, art thou born again? Doſt thou look and long for the coming of Chriſt in the Clouds? Doſt thou love his appearing? Art thou rich in good Works, ready to diſtribute, willing to Communicate? Doſt thou obey the commandments of faith, as well as life? Sure theſe are firm, and ſound, and comfortable grounds of an aſſured hope. Content not thy ſelf with an hope of poſſibility, or probability; but reach out to that Plerophory, *or full aſſurance of hope*; Heb. 6. 11. the hope of poſſibility is but a weak hope, the hope of probability is but a fluctuating hope, but the hope of certainty is a ſetled hope; ſuch an hope ſweetens all the thoughts of God and Chriſt, of Death and Judgment, of Heaven, yea, and of Hell too, whiles we hope that we are ſaved from it; and are not the Scriptures written to this very purpoſe, *That we might have this hope?* Rom. 15. 4. Tit. 3. 7. We are not juſtified by his grace, *that we might be heirs in hope, heirs according to the hope of eternal life?* And was not this *David's* confidence, *Lord I have hoped for thy ſalvation?* Pſal. 119. 166. Why then *art thou caſt down, O my ſoul? And why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.* Pſal. 24. 11.

If I may here enter into a Dialogue with my own poor, trembling, wavering ſoul —— *Perſon* —— Why art thou hopeleſs, O my ſoul? Wouldſt thou not hope, if an honeſt man had made thee a promiſe of any thing within his power? And wilt thou not hope when thou haſt the Promiſe, the Oath, and the Covenant of God in Chriſt? —— *Soul* —— Yes; methinks I feel ſome little hope, but alas, it is but a little, a very little —— *Perſon* —— Ay, but go on my Soul, true hope is called *a lively hope*, and a lively hope is an efficacious hope; no ſooner faith commends the promiſe unto hope, but hope takes it and hugs it, and reckons it as its Treaſure, and feeds on it as Manna, which God hath given to refreſh the weary Soul in the deſart of ſin; go on then, till thou comeſt up to the higheſt pitch, even to that triumphant joyful expectation, and waiting for, of Chriſt in glory. —— *Soul* —— Why, methinks I would hope, I would aſcend the higheſt ſtep of hope; but alas, I cannot: Oh I am expoſed to many Controverſies, I am prone to many unquiet Agitations; though I have a preſent promiſe, yet I extend my Cares and Fears even to eternity: Alas, I cannot comprehend, and therefore I am hardly ſatisfied; my ſinful Reaſon ſees not its own way and end, and becauſe it muſt take all on truſt and credit, therefore it falls to wrangling; nay Satan himſelf ſo ſnarls the queſtion, and I am ſo apt to liſten to his doubts, that in the concluſion, I know not how to extricate my ſelf. — *Perſon* — Sayeſt thou ſo? Surely in this caſe there's no cure, no remedy, but only the Teſtimony of God's Spirit; but ſaith not the Apoſtle, *That the Spirit of it ſelf bears witneſs with our ſpirit, that we are the Children of God*: Rom. 8. 16. If a Man or Angel, or Archangel ſhould promiſe Heaven; peradventure thou mighteſt doubt; but if the ſupreme Eſſence of the Spirit of God bear witneſs within, what room for doubting? Why, this voice of the Spirit is the very voice of God; hark then, enquire, O my Soul, if thou haſt but this teſtimony of the Spirit, thou art ſure enough —— *Soul* —— Oh that it were thus with me! Oh that the ſpirit would even now give me to drink of the Wells of ſalvation! Oh that the Spirit would teſtifie it home! Oh that he would ſhine upon, and enlighten all thoſe graces which he hath planted in me! Fain would I come to the higheſt pitch of hope, oh that I could look upon the things hoped for as certainly future.—— *Per-ſon*,—— Thou ſayeſt well, O my ſoul, and if theſe wiſhes be real, then pour out thy ſelf unto God in prayer; this was the Apoſtles method, Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt*; let this be thy practiſe, pray as he prayed, pray thou for thy ſelf as he prayed for others; if an earthly Father will hearken to his child, *how much more will God the Father give the ſpirit to them* Luk. 11. 13. *that ask the ſpirit of him.*——*Soul*—— Why if this be it; to thee Lord do I come, O give me the Spirit, the witneſs of the Spirit, the firſt-fruits of the Spirit, the ſealing of the Spirit, the earneſt of the Spirit. O give me the ſpirit, and let the Spirit give me this hope. *O the hope of Iſrael, and Saviour thereof in the time of trouble, why ſhould'ſt thou be as a ſtranger in my ſoul, and as a way-faring man that turneth aſide to tarry for a night?* Come, O come, and dwell in my Soul, *Come, and blow on my Garden, that the ſpices thereof may flow out:* Come and fill me with a lively hope; yea Lord excite, and quicken, and ſtir up my Soul to act this hope, yea, ſo illighten, or ſhine upon my hope, that I may know that I hope, and know that I joyfully expect, and wait for the coming of Chriſt: O let me hear thy voice, *Say* Pſ. 35. 3. *unto my Soul I am, and will be thy ſalvation.*—— *Perſon*——Well now, thou haſt prayed, O my Soul, Come, tell me, doſt thou feel nothing ſtir? is there nothing at all in thee that aſſures thee of this aſſurance of hope? is there no life in thy affections? no ſpark that takes hold on thy heart to ſet it on flame? no comfort of the ſpirit, no joy in the Holy Ghoſt?——*Soul*—— Yes! methinks I feel it now begin to work, the Spirit that hath breathed this prayer into me comes in as a Comforter; O now that I reallize Chriſt's coming and my reſurrection, I cannot but conclude with *David*, Pſal. 16. 9. *Therefore my heart is glad, and my glory rejoyceth, and my fleſh alſo ſhall reſt in hope.* Oh what an earneſt is this? what a price hath the ſpirit put into my hand of the great ſum promiſed? not only that he in great mercy promiſed me Heaven, but becauſe he doth not put me into a preſent poſſeſſion, he now gives me an earneſt of my future Inheritance. Why, ſurely all is ſure, unleſs the earneſt deceive me; and what? ſhall I diſpute the truth of the earneſt? oh God forbid! the ſtamp is too well known to be miſtruſted; this ſeal cannot be counterfeit, becauſe it is agreeable with the Word; I find in my ſelf an hope, a true ſincere hope, though very weak: I find upon tryal that I am regenerate, that I look and long for the ſecond coming of Jeſus, that I love his appearance even before hand: that my works, though imperfect, are ſincere and true, that I believe on the Name of the Son of God, and fleſh and blood could never work theſe duties or theſe graces in me; it is only that good ſpirit of my God, which hath thus ſealed me up to the day of redemption. Away, away deſpair, trouble me no longer with muſing thoughts; I will henceforth (if the Lord enable) walk confidently, and chearfully in the ſtrength of this aſſurance, and joyfully expect the full accompliſhment of my happy contract from the hands of Chriſt. *The Lord is my portion, there-* Lam. 3. 24, 25, 26. *fore will I hope in him; the Lord is good to them that wait for him, to the Soul that ſeeketh him; it is good that I both hope and quietly wait for the ſalvation of the* 1 Pet. 1. 13. *Lord.*——*It is good that I hope to the end, for the grace that is to be brought unto me at the revelation of Jeſus Chriſt.*

Sect. 5. *Of believing in Jeſus in that reſpect.*

5. LET us *believe in Jeſus* as carrying on the great work of our ſalvation in his ſecond coming. Now this believing in Chriſt is more than hoping in Chriſt; Faith eyes things as preſent, but hope eyes things as future; and hence the Apoſtle deſcribes faith to *the ſubſtance of things hoped for*; Heb. 11. 1 it is the ſubſtance, foundation, or prop which upholds the building; or it is the ſubſtance, eſſence, exiſtence of things hoped for, and conſequently abſent and a far off, to be by a firm apprehenſion of the believer, as already preſent and real. And this is as neceſſary as the former; oh if we could but ſee things now, as they ſhall appear at that laſt general day of Judgment, how mightily would they work upon our Souls? I verily think the want of this work of faith is the cauſe almoſt of all the evil in the World; and the acting of faith on this ſubject would produce fruits even to admiration. If we could but ſee that glory of God in Chriſt, and thoſe glorious treaſures of mercies that ſhall then be communicated; if we could but ſee thoſe dreadful evils that are now threatned, and ſhall then be fulfilled, would not this draw the hardeſt heart under Heaven? come, let us act faith this day, as if this day were the laſt day; a thouſand years are but as one day to faith? it takes hold upon eternal life, whenſoever it acts; it takes preſent poſſeſſion of the glorious things of the Kingdom of God even now.

O then let us believe in Jeſus in reference to his ſecond coming to judgment. But how ſhould we believe? what directions to act our faith on Jeſus in this reſpect? I anſwer——

1. Faith muſt directly go to Chriſt.

2. Faith muſt go to Chriſt as God in the fleſh.

3. Faith muſt go to Chriſt as God in the fleſh made under the Law.

4. Faith muſt go to Chriſt made under the directive part of the Law by his Life, and under the penal part of the Law by his death.

5. Faith muſt go to Chriſt as put to death in the Fleſh, and as quickned by the ſpirit.

6. Faith muſt go to Chriſt, as going up into glory, as ſitting down at God's right hand, and as ſending down the Holy Ghoſt.

7. Faith muſt go to Chriſt as interceding for his Saints, in which work he continues till his coming again. Of all theſe before.

8. Faith muſt go to Chriſt as coming again into this neather world to judge the quick and the dead; This is the laſt act of Faith in reference to Chriſt, *From thence he ſhall come to judge the quick and the dead.* The coming of Chriſt, the reſurrection of the dead, the change of the living, the laſt judgment, and the glory of Chriſt with his Saints to all eternity, is that tranſaction which muſt be diſpatched at the end of the world, now this is the object of Faith as well as the former; Chriſt's work is not fully perfected till all theſe be finiſhed, nor is our work of Faith fully completed till it reach to the very laſt act of Chriſt in ſaving Souls.—— Oh what an excellent worker is Jeſus Chriſt? he doth all his works throughly and perfectly; the greateſt work that ever Chriſt undertook was the work of redemption, that work would have broken Men and Angels, and yet Jeſus Chriſt will carry it on to the end, and then will he ſay not only prophetically, but expreſly, *I have fi-* John. 17. 46. *niſhed the work which thou gaveſt me to do.* Now Faith ſhould eye Chriſt as far as he goes, if Chriſt will not have done till he comes again, and receive us to himſelf, and ſettle us in glory; no more ſhould Faith, it ſhould ſtill follow after him, and take a view of all his tranſactions from firſt to laſt; what, will Chriſt come again? will he ſummon all the elect to come under judgement; will he ſentence or judge them to eternal life? will he conduct them into glory, preſent them to his Father, and

be their *all in all* to all eternity? why then let our Faith act it ſelf upon all theſe promiſes; or if I may inſtance in one for all, Chriſt's coming is the moſt comprehenſive of all; and is not the coming of Chriſt very frequently mentioned in the promiſes, as the great ſupport and ſtay of his Peoples ſpirits till then? do not the Apoſtles uſually quicken us to duty, and encourage us to waiting by the mentioning of this glorious coming of Jeſus Chriſt? why then let us act our faith on this glorious Object; Chriſtians, what do we believe, and hope, and wait for, but to ſee this coming? this was *Paul*'s encouragement to Phil. 4. 4, 5. rejoycing and moderation, *Rejoyce in the Lord always and let your moderation be known to all, the Lord is at hand*; To think and ſpeak of that day with horror, doth well beſeem the impenitent ſinner, but doth ill beſeem the believing Saint; ſuch may be the voice of an unbeliever, and it may be of a Believer in deſertion or temptation, but is not the voice of Faith. Heb. 10. 37. O believe on Chriſt, as carrying on our ſalvation at his coming again, *For yet a little while, and he that ſhall come, will come, and he will not tarry.*

9. Faith muſt principally and mainly look to the purpoſe, deſign, intent and end of Chriſt in his ſecond coming to judgment. Now the ends are—

1. In reſpect of the wicked that they may be deſtroyed, for he *muſt reign till he hath put all his enemies under his feet.* He ſhall come with flaming fire, and then he will *take vengeance on them that know not God,* 2 Theſ. 1. 8. *and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* O miſerable Men! now it is God's deſign to be revenged on you. This is the day when the wicked ſhall ſuddenly ſtart out of ſleep, and meet with gaſtly amazedneſs at the mouth of their Sepulchers; above them ſtands the Judge condemning, beneath Hell gaping, on the right hand Juſtice threatning, on all ſides the world burning; to go forward is intollerable, to go backward is impoſſible, to turn aſide is unavailable; which way then? Heaven's Gates are ſhut, Hell's mouth is open, where they muſt end their endleſs Miſery; the laſt torment laſteth ever. O the ſhrieks of the wicked at every paſſage of this day! when the Prophet *Joel* was deſcribing the formidable accidents of this day, he was not able to expreſs it, but ſtammered like a Child, or an amazed imperfect Perſon, A. A. A. for the day of the Joel 1. 15. Lord is at hand. We tranſlate it, *alas, for the day of the Lord is at hand.* But *Lyra, Ribera*, the Vulgar Latin, and others tranſlate it, A. A. A. in *Hebrew* it is indeed but one word, and ſounds as *Aha*, which howſoever ſo written, yet is it pronounced without any aſpiration, as *Aharon*, is pronounced *Aaron.* The beſt Criticks would but have it one word, and ſo they write it, A a a *for the day of the Lord is at hand:* Thus they that ſtammer, and cannot ſuddenly ſpeak, ſay A-a-a. It is not ſenſe at firſt; the Prophet was ſo amazed, that he knew not what to ſay; the ſtammering tongue that is full of fear, can beſt ſpeak that terror, which will make all the wicked of the World to cry, and ſhrike, and ſpeak fearful accents; oh the ſhrikes! oh the fearful ſounds that will then be heard! ſure that noiſe muſt needs be terrible, when millions of Men and Women at the ſame inſtant ſhall fearfully cry out, and when their cries ſhall mingle with the thunders of the dying and groaning Heavens, and with the crack of the diſſolving World, when the whole Fabrick of Nature ſhall ſhake into diſſolution, and eternal aſhes. *Now conſider this ye that forget God, leſt he tear you in* Pſal. 51. 21. *pieces, and there be none to deliver you.* Shall not the conſideration of theſe things awake your ſpirits, and raiſe you from the death of Sin? what? do you believe theſe things? or do you not? if you do not believe theſe things, where is your Faith? if you do believe them, and ſin on, where is your prudence? and where is your hope? but enough of this; it belongs to the wicked.

2. In reſpect of the Godly that they may be ſaved. Now this contains ſeveral ſteps. As———

1. They muſt be regenerated. It is true they partake of this grace before, but now is the full perfection and manifeſtarion of it, and therefore the laſt day is called *a day of regeneration.* Mat. 19. 28.

2. They muſt be redeemed. So they are in this life, *Paul* could tell his *Coloſſians*, that *Chriſt had delivered them from the power of darkneſs*; and that *in him* Col. 1. 13, 14. *they had redemption through his blood.* Yet the Scripture calls the day of judgment in a peculiar and eminent manner the day of redemption. *And grieve* Eph. 4. 30. *not the holy ſpirit of God whereby ye are ſealed unto the day of redemption.*

3. They muſt be adopted. It is true, they are adopted in this life, *We are now the Sons of God* (ſaith the Apoſtle) *yet it doth not appear what we ſhall* 1 John. 3. 2. *be*; the glory which Chriſt will put upon us at the laſt day, is ſo far tranſcendent and ſuperlative to what now we are, that we know not what we ſhall be; ſons, and more than ſons; and therefore the Apoſtle calls the laſt day, *the day of Adoption.* Rom. 8. 23.

4. They muſt be juſtified. I know they were juſtified by Faith before, and this juſtification was evidenced to ſome of their conſciences; but now ſhall they be juſtified fully by the lively voice of the Judge himſelf; now ſhall their juſtification be ſolemnly and publickly declared to all the world; The *Syriack* word to *Juſtifie*, is alſo to conquer, becauſe when a Man is juſtified, he overcomes all thoſe Bills and Indictments which were brought in againſt him; now this is manifeſtly done in the day of Judgment when Chriſt ſhall before Men and Angels acquit, and abſolve his People: Oh what a glorious Conqueſt will that be over Sin, Death, and Hell, when the Judge of the whole World ſhall pronounce them free from all Sin, and from all thoſe miſerable effects of Sin, Death, Hell, and Dominion.

5. They muſt inherit the Kingdom prepared for them, ſo is the ſentence at that day, *Come ye* Mat. 25. 34. *Bleſſed, inherit the Kingdom.* Not only are they freed from Hell, but they muſt inherit Heaven. Now herein is an high ſtep of Salvation, and a great part of the deſign of Chriſt's coming, to bring his Saints into Heaven; he went thither before to prepare it for them, and now he comes again to give them the poſſeſſion of it, *Come, enter into Heaven.* Heaven? what is Heaven? ſurely it is not one ſingle Palace; but a City, a Metropolis, a Mother-City the firſt City of God's Creation: *When the Angel* Rev. 21. 10. 11. *carried John in the Spirit to a great and high Mountain, he ſhewed him the great City, the holy Jeruſalem, deſcending out of Heaven from God, having the glory of God.* But a City is too little, therefore its more, its a Luke 12. 32. Kingdom; *Fear not little Flock, its your Father's good pleaſure to give you the Kingdom*; and at this laſt day he bids his Saints *to inherit the Kingdom.* Or if a Kingdom be too little, it is call'd a World; Luke 20. 34, 35. 36. *the children of this world marry, and are given in marriage; but they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry nor are given in marriage, neither can they dye any more.* There's another World beſides this, and for eminency it is called *the World to come.* O the Heb. 6. 5. breadth and largeneſs of that World! as the greater circle muſt contain the leſs, ſo doth that World contain this; alas, all our dwellings

here are but as caves under the earth, and holes of poor clay in compariſon. In the boſome of that Heaven is many a dwelling place: *In my Fathers houſe are*
John 14. 2. *many manſions*; there lodges many thouſand of glorious Kings; O what fair fields, and mountains of roſes and ſpices are there? ſurely gardens of length and breadth above millions of miles are nothing in compariſon. O the Vines, the Lillies, the Roſes, the precious Trees that grow in *Immanuel*'s Land! an hundred harveſts in one year are nothing there, the loweſt ſtones in every manſion there are precious ſtones; the very *building of the wall about it is Jaſper,*
Rev. 21. 18. *and the City is pure Gold, like unto clear Glaſs.* O glorious inheritance! Tell me Chriſtians, in what City on Earth do Man walk upon Gold? or dwell within the walls of Gold? though none ſuch here, yet under the feet of the inhabitans of Heaven there is Gold;
Rev. 21. 21. *All the ſtreets, and fields of that City, Kingdom, World, are pure Gold, as it were tranſparent Glaſs.* But alas, what ſpeak I of Gold or Glaſs; all theſe are but ſhadows; indeed and in truth there is nothing ſo low as Gold, of precious Stones, there is nothing ſo baſe in this high and glorious Kingdom, as Gardens, Trees, or Roſes, compariſons are but created ſhadows, that come not up to expreſs the glory of the thing. I ſhall therefore leave to ſpeak this, becauſe unſpeakable.

6. They muſt live with Chriſt in Heaven; they muſt ſee, and enjoy Chriſt there to all eternity. This is a main end of Chriſt's coming, *I will come again,*
John 14. 3. *and receive you unto my ſelf, that where I am, there ye may be alſo* —— *And Father, I will that thoſe whom thou*
John 17. 24. *haſt given me, be with me where I am, that they may behold the glory which thou haſt given me.* O let faith eye this above all the former! what? will my Saviour come again? and ſhall I ſee his face? Oh what a pleaſant ſight will this ſame be? if Heaven, if the inheritance be ſuch a wonder to the beholders, what a beauty is that which is in the ſamplar? oh what an happineſs to ſtand beſides that dainty precious Prince in Heaven? to ſee the King on his Throne? to ſee the Lamb, the fair tree of life, the flower of Angels, the ſpotleſs Roſe, that Crown, the Garland, the joy of Heaven, the wonder of wonders for eternity? oh what a life to ſee the precious Tree of life! to ſee a multitude without quantity of the Apples of glory! to ſee love it ſelf, and to be warmed with the heat of immediate love that comes out from the precious heart and bowels of Jeſus Chriſt! Oh what a dearneſs to ſee all relations meet in one! to ſee the Saviour, the good Shepherd, the Redeemer, the great Biſhop of our ſouls, the Angel of the Covenant, the Head of the body of the Church, the King of ages, the Prince of peace, the Creator of the ends of the Earth, the Song of Angels and glorified Saints. Not only muſt they ſee Chriſt, but they ſhall enjoy him whom they ſee; they fly with doves wings of beauty after the Lamb, and in flying after him they lay hold upon him, and they will not leave him; they can never have enough of the chaſt fruition of the glorioos Prince *Immanuel*, and they never want his in-moſt preſence to the full; they ſuck the hony and the hony comb; they drink of the floods of eternal conſolation, and fill all empty deſires; and as if the ſouls of Saints were without bottom; a freſh they ſuck again to all eternity. Now this is ſalvation indeed, the ſoul that attains this full enjoyment, is ſaved to the uttermoſt.

3. In reſpect of Chriſt himſelf that he may be glorified. Now in two things more eſpecially will he be glorified at that day. 1. In his juſtice. 2. In his mercy, or free grace.

1. His juſtice will be glorified, eſpecially in puniſhing the wicked here on Earth, little juſtice is done on moſt offenders; though ſome publick crims are ſometimes puniſhed, yet the actions of cloſets and chambers, the deſigns and thoughts of Men; the buſineſſes of retirements, and of the night, eſcape the hand of juſtice; and therefore God hath ſo ordained it, that there ſhall be a day of doom, wherein all that are let alone by men ſhall be queſtioned by God; *Shall not the judge of all the World do right!* Gen. 18. 25.
then all thoughts ſhall be examined, and ſecret actions viewed on each ſide, and the infinite number of thoſe ſins which eſcaped here, ſhall be blazoned there; all ſhall have juſtice; and the juſtice of the judge ſhall be ſo exact, that he will account with men by minutes; and that juſtice may reign entirely, God ſhall open his treaſure: I mean the wicked man's treaſure, and tell the ſums and weigh the grains and ſcruples. *Is not this laid up in ſtore with* Deut. 32. 34.
me, and ſealed up among my treaſures? I will reſtore it in the day of vengeance ſaith the Lord. Oh how will God glorifie his juſtice at that day? ſurely his juſtice ſhall ſhine, and be eminently glorious in every paſſage.

2. His mercy, or free grace will be glorified in rewarding the Saints, And this is the main, the ſupreme end of his coming to judgment, *He ſhall* 2 Theſ. 1. 10.
come (ſaith the Apoſtle) *to be glorified in his Saints*; not but that the Angels ſhall glorifie the riches of his grace, as well as Saints; but becauſe the Angels never ſinned, (*they have now kept their Robes of innocency, their cloth of Gold above five thouſand years, without one ſpark of dirt, or change of colour*:) therefore the glory of his grace is more eſpecially faſtned on Saints, that ſometimes were ſinners. Oh what ſtories will be told at this day of graces acts? *I was a blaſphemer, aud a perſecutor, and an injurious Perſon* (ſaid *Paul*) 1 Tim. 1. 13.
but I obtained mercy; ἀλλ' ἠλεήθην, *but I was be mercied*, as if he had been dipt in a River, in a Sea of mercy; it may be he will make the ſame acknowledgment at the day of judgment; *I was a ſinner, but the grace of the Lord Jeſus to me was abundant, ſuperabundant; I obtained as much grace as would have ſaved a World.* Certainly free grace ſhall then be diſcovered in ſome purpoſe; then it ſhall be known, *That* Rom. 5. 20. 20.
where ſin abounded, grace far more; is over abounded, or more than ever abounded: ὑπερεπερίσσευσεν It is a word borrowed from Fountains and Rivers, which have over flowed with Waters ever ſince the Creation; then all the Saints ſhall exalt, and magnifie, and with loud voices praiſe the Glory of his grace; they ſhall look on their debts written in graces book, and then ſhall they ſign and ſay, *O the myſtery of grace! O the gold-mines, and the depths of Chriſt's free love!* why this was the great deſign of our ſalvation: at the firſt, when God was willing to communicate himſelf out of his aloneneſs everlaſting, he laid this plot, that all he would do, ſhould be *to the Praiſe of the Glory* Eph. 1. 6.
of his grace; and now at his ſecond coming, have done all he will do, the Saints for whom he hath done all, admire, eſteem, honour, and ſound forth the praiſes of his grace. Is not this their everlaſting ſong which they begin at this day? *Glory to the Lamb, and Glory to his Grace, that ſitteth on the Throne for evermore?* not but that they glorifie him in his Wiſdom, Power, Holineſs, and his other Attributes, ay but eſpecially in this, it is his Grace in which he moſt delighteth; even as vertuous Kings affect, above all their other Vertues, to be had in honour for their Clemency, and Bounty; ſo Jeſus Chriſt the King of Kings affects, above all, the glory of his grace And to this purpoſe Heaven it ſelf is an houſe full of broken men, who have borrowed

millions from Chriſt, but can never repay more than to read, and ſing the praiſes of Free-grace; *Glory to the Lamb, and glory to the riches of his grace for evermore.*

Thus for directions; one word of Application, or a few motives to work Faith in you in this reſpect.

1. Chriſt in his word invites you to believe; theſe are his Letters from Heaven, *Come all to the Marriage-ſupper of the Lamb*; *Ho, every one that thirſts come in*; Heaven's gate is open to all that knock, but fools, fooliſh Virgins, fooliſh ſouls, which have no Faith, nor will have any, to render them fit for Heaven. This meets with ſome that ſcruple, *what? will Chriſt come again to receive me to himſelf; ſhall I enter with him into glory? alas no unclean thing ſhall enter into that Holy City, and ſhall ſuch a ſinner as I am be admitted?* Oh believe, believe thy part in this coming of Chriſt, to receive thee to himſelf; and no ſin, that thou feeleſt a burthen, ſhall keep thee out of Heaven. There is *Rahab* the Harlot; and *Manaſſeth* the Murtherer, and *Mary* that had ſo many Devils; a man that hath many Devils may come where there is not one; *Lame, and Blind, and Halt may enter into Heaven, and yet ſtill there is room*; Luke 14. 22. there is a great variety of gueſts above, and yet one Table large enough for all; no crouding, and yet thouſands, and thouſands of thouſands ſitting together; Ah poor ſoul, why doſt thou make exceptions, where God makes none? why ſhouldſt thou exclude thy ſelf out of theſe golden Gates, when God doth not? believe, only *believe in the Lord Jeſus*, and the promiſe is ſure, and without all controverſie, *thou ſhalt be ſaved.*

2. Chriſt by his Miniſtery intreats you to believe; come, ſay they, we beſeech you believe in your judge; it may be you ſtartle at this, what? to believe in him who is a coming to be your judge? but if your judge be Jeſus, if the ſame perſon who died for you, ſhall come to judge you, why ſhould you fear? indeed if your judge were your enemy, you might fear; but if he who is your Lord, and who loves your ſouls ſhall judge you, there is no ſuch cauſe; will a man fear to be judged by his deareſt friends? a brother by a brother? a child by a Father? or a wife by her husband? conſider! is not he your Judge who came down from Heaven, and who being on earth was judged, condemned, and executed in your ſtead? and yet are ye fearful, *O ye of little faith?* Oh what an unreaſonable ſin is unbelief! nay, ſay the ſcrupulous, if I were aſſured of this; if I knew that my Judge were my friend, I ſhould not fear; but is he not my enemy; have not I provoked him to enmity againſt my ſoul? do *I* not ſtand it out in arms againſt my Judge? am not I daily ſinning againſt him, who juſtly may condemn me for my ſin? give this for granted, that this and no other, no better is my caſe, and what ſay you then? if it be ſo, hark then to the voice of our Miniſtry. We poor Miniſters that love your ſouls (ſay what you will of us) would fain have all this enmity againſt God, and againſt Chriſt done away; and to this purpoſe we not only appear many and many a time upon our knees to God for you, but (maugre all your oppoſitions againſt us) we could be content to come upon our knees from God to you, to beſeech you not to provoke your judge againſt your ſouls: what, is Chriſt and you at odds? is the difference wide betwixt your Judge and you? I do now in my Maſter's Name, in the name of God, and in the name of the Lord Jeſus Chriſt, beſeech you to believe; *I beſeech you in Chriſt's Name; in Chriſt's ſtead, be ye reconciled unto God.* Is not this the Apoſtle's word? *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead?* Chriſt's Miniſters are not only God's Legates, 2 Cor. 5. 20. but Chriſt's Surrogates; to make this plain to you, when a Prince ſends a meſſenger to another Prince, that meſſenger is onely an Embaſſador, the Prince being not bound to carry the meſſage himſelf in Perſon; but now Jeſus Chriſt, he is the Father's Embaſſador, and Chriſt is thereby bound to bring the meſſage of peace himſelf, but being neceſſarily imployed elſewhere (in the ſame deſign of grace) he conſtitutes us his Officers; ſo that we do not come only in the Name of God, but in the place of Chriſt to do that work which is primarily his; *As the Father hath ſent me, even ſo ſend I you*; and this was the commendation of the *Galatians that they received the Apoſtle Paul even as Jeſus Chriſt.* Now weigh our Joh. 20. 21. deſire, we beſeech you to believe; we beſeech you to ſign the Articles of agreement betwixt Chriſt and Gal. 4. 14. you; what? ſhall ſome baſe inconſiderable luſt ſtand in competition with Jeſus Chriſt? will you not make your peace with your judge whiles you are in a way and before he ſit in the Throne? behold we give you warning, *the Judge is at the door, even believe and be ſaved.* Oh how fain would we tempt you (as it were) with glory? we tender Chriſt, and we offer peace, we come in the judges name to beſeech you to make ready for him, and for Heaven; we bring ſalvation to your very doors, to your very ears, and there we are ſounding, knocking, *Will ye go to Henven, ſinners? will ye go to Heaven. O believe in him that will judge you, and he will ſave you.*

3. Chriſt by his Spirit moves, excites, and provokes you to believe. Sometimes in Reading, and ſometimes in Hearing, and ſometimes in Meditating you may feel him ſtir; have you felt no gale of the ſpirit all this while? *It is the ſpirit that convinceth the World of ſin*, eſpecially of that great ſin of unbelief; and then *of righteouſneſs*, which Chriſt procu- Joh. 16. 8. red by going to his Father; obſerve here, it is the work of the ſpirit thus to convince, ſo that all moral Philoſophy, and the wiſeſt directions of the moſt Civil men will leave you in a Wilderneſs; yea ten thouſands of Sermons may be preached to you to believe, and yet you never ſhall, till you are over-powered by God's Spirit: It is the Spirit that enlightens, and Iſa. 30. 21. directs you, as occaſion is, *ſaying this is the way, walk in* Cant. 2. 10 *it.* It is the ſpirit that rouzeth, and awakeneth you by effectual motions, *Ariſe my love, my fair one, and come* Rom. 10. *away.* *He ſtands at the door and knocks*; he ſtretcheth 21. out his hand with Heaven in it, and he doth ſo all the day long; *all the day long have I ſtretched out my hand*; and that you may find his yoke eaſie, and his burthen light; it is the Spirit that draws the yoke with you; and by ſecret animations, and ſweet inſpirations heartens, and enables you to do the work with eaſe, and in this reſpect the Saints are ſaid to be *led by the Spirit*; even as a Mother leads her child that is weak, and enables it to go the better, ſo the Spirit leads the Saints (as it were) by the hand, and ſtrengthens them to believe yet more and more. Rom. 8. 24. I ſpeak now to Saints, if whiles I preſs you to *believe in Jeſus*, you feel the ſpirit in his ſtirrings, and impetuous acts, ſurely it concerns you to believe; it concerns you to be obſequious and yeilding to the breathings of God's Spirit, it concerns you to cooperate with the Spirit, and to anſwer his wind-blowing. As you are to take Chriſt at his word, ſo you are to take Chriſt's Spirit at his work: if now he knocks, do you knock with him; if now his fingers make a ſtirring upon the handles of the bar, let your hearts make a ſtirring with his fingers alſo; O reach in your hearts under the ſtirrings of free grace; obey diſpo-

ſitions of grace as God himſelf; if now you feel your hearts as hot as Iron, it is good then to ſmite with the hammmer; if now you feel your ſpirits docil, ſay then with him in the Goſpel, *I believe, Lord help my unbelief: I believe, what? I believe when Jeſus comes again, he will receive me to himſelf, and that I ſhall be for ever with the Lord. Amen, Amen.*

Sect. 6. *Of Loving Jeſus in that reſpect.*

6. LET us *love Jeſus*, as carrying on the great Work of our ſalvation for us in his ſecond coming, In proſecution of this I muſt firſt ſet down Chriſt's love to us, and then our love to Chriſt; that is the cauſe, and this effect; that is the ſpring, and this is the ſtream; in vain ſhould we perſwade our hearts to love the Lord, if in the firſt place we are not ſenſible that our Lord loves us, *We love him* (ſaith the John 4. 19. Apoſtle) *becauſe he firſt loved us*; it is Chriſt's way of winning hearts, he draws a lump of love out of his own heart, and caſts it into the ſinners heart, and ſo he loves him. Come then let us firſt take a view of Chriſt's love to us, and ſee if from thence any ſparks of love will fall on our hearts to love him again. Should I make a Table of Chriſt's acts of love and free-grace to us, I might begin with that eternity of his love before the beginning, and never end till I draw it down to that eternity of his love without all ending: his love is as his mercy, from everlaſting to everlaſting; he loved us before time, in the beginning of time, in the fulneſs of time, at this time the flames of his love are as hot in his breaſt as they were at firſt, and when time ſhall be no more, he will love us ſtill: this fire of Heaven is everlaſting; there is in the breaſt of Chriſt an eternal coal of burning love, that never, never ſhall be quenched. But I have in ſome meaſure already diſcovered all thoſe acts of his grace and love, till his ſecond coming: and therefore I begin there.

1. Chriſt will come; is not this love? as his deJohn 14. 18. parture was a rich teſtimony of his love. *It is expedient for you that I go away*; ſo is his returning, *I will not leave you confortleſs, I will come unto you*; Oh how can we think of Chriſt's returning, and not meditate on the greatneſs of his love? might he not ſend his Angels, but he muſt come himſelf? is it not ſtate and majeſty enough to have the Angels come for us, but that he himſelf muſt come with his Angels, to meet us more than half the way? what King on Earth would adopt a beggar, and after his adoption would himſelf go in perſon, to fetch him from the dunghil to his Throne? we are filthy lazars, from the crown of our heads to the ſoles of our feet we are full of ſores, and yet the King of Heaven puts on his beſt attire, and comes in perſon with all his retinue of glory, to fetch us from our graves, to his own Court of Heaven. Oh the loves of Chriſt in this one act, he will come again, he is but gone for a while, but he will come again in his own perſon.

2. Chriſt will welcome all his Saints into his preſence; and is not this love? after he is come down from Heaven, he ſtays for them a while in the Clouds; and commanding his Angels to bring them thither, anon they come; and oh how his heart ſprings within him at their coming! what throbs and pangs of love are in his heart at the firſt view of them? as they draw near and fall down at his feet, and worſhip him: ſo he draws near, and falls upon their necks, and welcomes them. Methinks I hear him ſay, *Come bleſſed ſouls, you are my purchaſe, for whom I Covenanted with my Father from eternity; O you are dearly welcome to your Lord, in that now I have you in my armes; I feel the fruit of my death, the acception of my Sacrifice, the return of [illegible] prayers; for this I was born and dyed, for this I roſe again and aſcended into heaven, for this I have interceded a Prieſt in Heaven theſe many years; and now I have the end and deſign of all my actings and ſufferings for you, how is my joy fulled?* look as at the meeting of two lovers there is great joy, eſpecially if the diſtance hath been great, and the deſires of enjoying one another vehement; ſo is the meeting of Chriſt with his Saints; the joy is ſo great that it runs over, and wets the fair brows, and beauteous locks of Cherubims and Seraphims; and all the Angels have a part of this banquet at this day.

3. Chriſt will ſentence his Saints for eternal life; here is love indeed! every word of the ſentence is full of love; it contains the reward of his Saints, a reward beyond their work, and beyond their wages, and beyond the promiſe, and beyond their thoughts, and beyond their underſtanding; it is a participation of the joyes of God, and of the inheritance of the Judge himſelf: *Come enter into your Maſters joy, inherit the Kingdom.* Oh but if all the Saints have only one Kingdom, where is my room? fear not, O my ſoul, thou ſhalt have room enough; though but one Kingdom, yet all the Inhabitants they are Kings: whole Heaven is ſuch a Kingdom, as is intirely, and fully injoyed by one glorified Saint, all and every one hath the whole Kingdom of his own will; every one is filled with God, as if there were no fellows there to ſhare with him. Oh that I may come under this bleſſed ſentence! never was more love expreſſed in words, than Chriſt expreſſeth in this ſentence, *Come ye bleſſed*, &c.

4. Chriſt will take up all his Saints with him into glory; where he will preſent them to his Father, and then be their *all in all* to all eternity. This is the height of Chriſt's love; this is the immediate love that comes out from the precious heart and bowels of Jeſus Chriſt; this is the Zenith of love, when ſenſibly and feelingly it burns at hotteſt; it is true, that Chriſt's love breaks out in all thoſe procedaneous acts, we have already ſpoken; Oh but what loves will he caſt out from himſelf in glory? the more excellent the ſoyl is, and the nearer the Sun is, the more of Summer, and the more of day; the more delicious muſt be the Apples, the Pomgranates, the Roſes, the Lillies that grow there; ſurely Chriſt in glory is a bleſſed ſoyl; Roſes, and Lillies, and Apples of love, that are eternally Summer-green and ſweet, grow out of him; the honey of Heaven is more than honey; the honey of love; that is pure, and unmixt, and glorious in Chriſt, muſt needs be incomparable. I cannot ſay, but that Chriſt's love like himſelf, is *the ſame yeſter-* 1 John 4. 8. *day, and to day, and for ever*; there is no intenſion, or remiſſion of his love as in it ſelf; for *God is love*; he is eſſentially love; and thereſore admits of no degrees; yet in reſpect of the ſenſe, or manifeſtation of this love of Chriſt, there muſt needs be a difference; thus if he loved his ſpouſe on earth, how much more will he love her when his Bride in Heaven? If he loves us while ſinners, and enemies to his holineſs; how much more will he love us, when we are Sons, and perfected Saints in glory; he that could ſpread his arms, and open his heart on the Croſs, will he not then open arms, and heart, and all to them that reign with him in his Kingdom? if in this life ſuch is loves puiſſance, that we uſually ſay of Chriſt, *Though the head be in Heaven, yet he hath left his heart on Earth with ſinners*; what ſhall we ſay of Chriſt in glory, where love, like the Sun, ever ſtands in the Zenith? where *the eternal God is the ſouls everlaſting refuge, and underneath are his ever-* Deut. 33. 27. *laſting Arms?*

5. And if Chriſt love thus; how ſhould we love again for ſuch a love? Lord, what a ſum of love are we indebted to thee? is it poſſible that ever we ſhould pay the debt? can we love as high, as deep, as broad, as long as love it ſelf, or as Chriſt himſelf? no, no; all we can do is but to love a little; and oh that in the conſideration of his love we could love a little in ſincerity! Oh that we were but able feelingly to ſay, *Why Lord I love thee, I feel I love thee, even as I feel I love my friend, or as I feel I love my ſelf.* Such arguments of love have been laid before us, ſo that now I know no more; we have ſeen whole Chriſt cap-a-pe; we have heard of the loves of Chriſt from eternity to eternity; we have had a view of the everlaſting Goſpel of Jeſus Chriſt, wherein his love is repreſented to us as hot as death, or as the flames of God; and do we not yet love him? hath Chriſt all this while opened his breaſt and heart to us, ſaying, *Friends, Doves, come in, and dwell in the holes of this Rock?* And do we ſcratch his breaſt? do we turn our backs upon him, and requite his love with hatred? ſurely this is more than ſin; for what is ſin but a tranſgreſſion of the Law? but this ſin is both a tranſgreſſion of Law and Goſpel. What? to ſpurn againſt the warm bowels of love? to ſpit on grace? to diſdain him who is the white and ruddy, the faireſt of Heaven? Oh the aggravation of this ſin! 'tis an heart of Flint and adamant that ſpits at Evangelick love: Law love, is love, but Evangelick love is more than love; its the Gold, the Flower of Chriſt's Wheat, and of his fineſt love. Oh the many Goſpel-paſſages of love that we have heard! Oh the ſweet ſtreams of love that we have followed, till now that we are come to a Sea of love, to an Heaven of love, to an infinite, eternal, everlaſting love in Heaven! I want words to expreſs this love of Jeſus; a Sea of love is nothing, it hath a botom; an Heaven of love is nothing, it hath a brim; but infinite, eternal, everlaſting love hath no bottom, no brim, no bounds, and do we not yet love him? do we not yet feel the fire of love break forth? if not, it is time to turn
Deu.30.6. 6. our preaching into Praying; *O thou who art the Element or Sun of love, come with thy power, let out one beam, one ray, one gleam of love upon my ſoul, ſhine hot upon my heart, caſt my ſoul into a love trance, remember thy promiſe to circumciſe my heart, that I may love the Lord my God with all my heart, and with all my ſoul.* Surely the great Marriage of the Lamb is coming on, he will come, and welcome all his Saints into his preſence; he will bid them inherit the Kingdom, and put them in a poſſeſſion of the inheritance; and then we cannot chooſe but love our Jeſus with all our hearts, and with all our ſouls; only begin we it here; let us now be ſick of love, that we may then be well with love? let us now rub and chafe our hearts (our dead cold hearts) before this fire, till we ſay with *Peter, Why Lord thou knoweſt all things, thou knoweſt that I love thee.*

Sect. 7. *Of joying in Jeſus in that reſpect.*

7. LET us *joy in Jeſus*, as carrying on the great work of our ſalvation for us in his ſecond coming: Chriſt delights to have his People look upon him with delight; for a ſoul to be always under a ſpirit of bondage, and ſo to look upon Chriſt as a Judge, a Lyon, or an offended God, it doth not pleaſe God; the Lord Jeſus is tender of the joy of
Mat.5.12. his Saints, *Rejoyce, and be exceeding glad*, ſaith Chriſt;
1 Theſ. 5. *rejoyce evermore,——rejoyce in the Lord always*; and
16. again, *I ſay rejoyce. Let the righteous be glad, let them*
Phil 4.4. *rejoyce before God, yea let them exceedingly rejoyce.*
Pſal.68.3. All that Chriſt doth to his Saints tends to this joy, as the up ſhot or end of all; if he caſt down, it is but to raiſe them up; if he humble, it is but to exalt; if he kill, it is but to make alive; in every diſpenſation ſtill he hath a tender care to preſerve their joy. This is the *Benjamin*, about which Chriſt's bowels beat; *Let my Children ſuffer any thing, but nothing in their joy; I would have all that love my Name to be joyful in me.*

Oh ſay ſome, but Chriſt's day is a terrible day; when Chriſt appears, he will make the Heavens, and Earth, and Hell to ſhake and tremble. *Our God
ſhall come, and ſhall not keep ſilence; a fire ſhall devour* Pſal. 50.
before him, and it ſhall be very tempeſtuous round about 3.
him. True! but what's all this terrour but an argument of my Father's power, and juſtice againſt ſinners? if thou art Chriſt's, and haſt thy part in him, not one jot of all this terror belongs to thee,
The Lord knows how to deliver the godly out of temptati- 2 Pet.2. 9
ons, and to reſerve the unjuſt to the day of judgment to be puniſhed. He knows how to make the ſame day a terror to his foes, and a joy to his People? he ever intended it for the great diſtinguiſhing and ſeparating day, wherein both joy and ſorrow ſhould be manifeſted to the higheſt. *O then let the Heavens re-
joyce, the Sea, the Earth, the Floods, the Hills, for the* Pſal.97. 7
Lord cometh to judge the Earth: with righteouſneſs ſhall 8, 9.
he judge the World, and the People with equity. If you find it an hard thing, to joy in Jeſus, as in reference to his ſecond coming, think of theſe motives——

1. Chriſt's coming is the Chriſtians encouragement; ſo Chriſt himſelf lays it down, *You ſhall ſee
the Son of Man coming in a Cloud with power and great* Luk. 21.
glory; and when theſe things begin to come to paſs, then 27, 28.
look up, and lift up your heads, for your redemption draweth nigh. The ſigns of his coming are the hopes of your approaching introduction into glory, and what ſhould we do then but prepare for your approaching with exceeding joy? many evils do now ſurround you every where; Satan hath his ſnares, and the World his baits, and your own hearts are apt to betray you into your enemies hands; but when Chriſt comes, you ſhall have full deliverance, and perfect redemption; and therefore *look up, and lift up your heads.* The Apoſtle ſpeaks the very ſame encouragement. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, and
with the trump of God, and the dead in Chriſt ſhall riſe* 1 Theſ. 4.
firſt; then we which are alive, and remain, ſhall be 16, 17.
caught up together with them in the clouds, to meet the 18.
Lord in the Air, ——*wherefore comfort one another with theſe words.* Chriſt's coming is a comfortable doctrine to all believers; and therefore all the Elect that hear theſe words, ſhould be comforted by them. *Comfort ye, comfort ye my People.*

2. Chriſt our Saviour muſt be our Judge; the ſame Jeſus that was born for us, and lived for us, and dyed for us, and doth now pray for us, will come at laſt to judge us; is not this comfortable? you that have heard all his tranſactions, can you ever forget the unwearineſs of Chriſt's love, in his conſtant and continual actings for your ſouls? how long hath he been interceding for his Saints, how long hath he been knocking at their heats for entrance? it is now above a thouſand ſix hundered years that he hath been praying, and knocking, and he reſolves not to give over till all be his, till all the Tribes in ones and twos be over *Jordan*, and up with him in the heavenly *Canaan*. And if this be he that muſt be our Judge; if he that loves our ſouls muſt Judge our ſouls; if he that hath a great intereſt and increaſe of joy in our ſalvation, muſt paſs

our ſentence; will not this work us into a rejoycing frame.

3. Chriſt's ſentence is the Chriſtian's acquittance; (I may call it his general acquittance from the beginning of the World to the end thereof.) Hence ſome call this the day of the believers full juſtification; they were before made juſt, and eſteemed juſt, but now by a lively ſentence they ſhall be pronounced juſt by Chriſt himſelf; now is the complete acquittance, or the full abſolution from all ſin; now will Chriſt pardon, and ſpeak out his pardon once for all; now will he take his book (wherein all our ſins, as ſo many debts or treſpaſſes are written) and he will cancel all; Acts 3. 19. *Your ſins ſhall be blotted out* (ſaith *Peter*) *when the time of refreſhing ſhall come from the preſence of the Lord.* And is not this enough to cauſe our joy? when the ſpirit witneſſing with our ſpirits, doth but in part aſſure us of ſins pardon, is it not exceeding ſweet? Oh but how ſweet will be that ſentence, which will fully reſolve the queſtion, and leave no room of doubting any more for ever? conſider O my ſoul, the day is a coming, when the Judge of Heaven and Earth will acquit thee of all thy ſins before all the World; it is a part of his buſineſs at that day to glorifie his juſtice and free grace in thy abſolution. O Chriſtians! how may we comfort one another with theſe words?

4. Chriſt in the iſſue will lead us into glory. As the Bridegroom, after nuptials, leads his Bride to his own home, that there they may live together, and dwell together; ſo Chriſt our Royal Bridegroom will lead us into the Palace of his glory. And is not this joy of our Lord enough to cauſe our joy; Oh what embraces of love, what ſhaking of hands, what welcomes ſhall we have into this City? there ſhall we ſee Chriſt in his Garden, there ſhall we be ſet as a ſeal on Chriſt's arm, and as a ſeal upon his heart; there ſhall we be filled with his love, enlightned with his light, incircled in his arms, following his ſteps, and praiſing his Name, and admiring his Glory; there ſhall we joy indeed, Pſal. 16. 11. *For in thy preſence there is fulneſs of joy, and at thy right hand there are pleaſures evermore.* There is joy, and full joy, and fulneſs of joy; there are pleaſures, and pleaſures evermore at God's right Hand. O the muſick of the Sanctuary! O the ſinleſs and well-tuned Pſalms! O the Songs of the high Temple, without either Temple or Ordinances, as we have them here! Can we chooſe to joy at the thought of this joy above! if God would ſo diſpenſe, that even now we might ſtand at the utmoſt door of Heaven, and that God would ſtrike up a window, and give us a ſpiritual eye, and an heavenly heart, ſo that we could look in, and behold the Throne, and the Lamb, and the Troops of glorified ones cloathed in white; would not this chear up our hearts, and fill them with joy unſpeakable, and full of glory? certainly this day will come, when Chriſt will bring us not only to the door, but *through the Gates into the City*; and then we ſhall ſee all theſe ſights, and hear all the muſick made in heaven; how then ſhould we but *joy in the hope of the Glory of God?* O! methinks, raiſed thoughts of our manſion in glory, ſhould make us ſwim through the deepeſt Sea of troubles, and afflictions, and never fear. Come then, O my drowzy ſoul, and harken to theſe motives; if yet thou ſeeſt not the Son it ſelf appear, methinks the twilight of a promiſe ſhould revive thee; it is but a little while, *And he that ſhall come, will come, and he will not tarry.* It may be thou art reviled, and perſecuted here on Earth; and what then? hath not Chriſt bid thee to Mat. 5. 12. *rejoyce in afflictions*? is it not his word, that in this very caſe thou ſhouldſt *rejoyce, and be exceeding glad*—is it not his command, *Think it not ſtrange concerning* 1 Pet. 4. 13. *the fiery tryals, but rather rejoyce, in as much as ye are partakers of Chriſt's ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.* We muſt rejoyce now, that we may rejoyce then; indeed our preſent joy is a taſte of our future joy, and God would have us to begin our Heaven here on Earth. Come then, come forth, O my dull congealed heart! thou that ſpendeſt thy days in ſorrow, and thy breath in ſighing, that mingleſt thy bread with tears, and drinkeſt the tears which thou weepeſt; thou that prayeſt for joy, and waiteſt for joy, and longeſt for joy, and complaineſt for want of joy; O the time's a coming, when thou ſhalt have fulneſs of joy; the time's a coming when the Angels ſhall bring thee to Chriſt, and when Chriſt ſhall take thee by the hand, and lead thee into his purchaſed joy, and preſent thee unſpotted before his Father, and give thee thy place about his Throne; and doſt thou not rejoyce in this: art thou not exceedingly raiſed in ſuch a Meditation as this? ſurely if one drop of lively faith were but mixed with theſe motives, thou mighteſt carry an Heaven within thee, and go on ever ſinging to thy grave; ſay then, doſt thou believe? or doſt thou not believe? if thy Faith be firm, how ſhould'ſt thou but rejoyce? if thou rolleſt thy ſelf on Chriſt, and on that promiſe, *I will ſee you again, and your heart ſhall rejoyce, and your joy no Man taketh from you*; how ſhouldeſt thou but rejoyce, and be exceeding glad? if thou lookeſt upon the Holy Ghoſt as deſigned by the Father and Son to bring joy and delight into thy ſoul? how ſhouldeſt thou but be filled with the Water of life, with the Oil of gladneſs, and with the new Wine of the Kingdom of God? O the bleſſed workings of Faith on ſuch a ſubject as this! if once we are but *juſtified by Faith*, and that we can act our Faith on Chriſt's glorious coming then it will follow, that we ſhall have *peace with God, and rejoyce* Rom. 5. 1, 2, 3. *in the hope of the glory of God; and not only ſo, but we ſhall glory in tribulation alſo.*

Sect. 8. *Of calling on Jeſus in that reſpect.*

8. LET us *call on Jeſus*, as carrying on our ſouls ſalvation at his ſecond coming; this contains prayer and praiſe.

2. Let us pray for the coming of Chriſt; this was the conſtant Prayer of the Church, *Come Lord Jeſus, come quickly. The Spirit and the Bride ſay come.* Rev. 22. 17. Well knows the Bride that the day of Chriſt's coming is her wedding day, her coronation day, the day of preſenting her unto his Father, and therefore no wonder if ſhe pray for the haſtning of it; *Make haſt* Cant. 8. 14. *my beloved, and be thou like to a Roe, or to a young Hart; thy Kingdom come.* Many prayers are in the bowels of this, as that Chriſt, when he comes, may bid us welcome, and give us a place on his Throne, on his right Hand, and pronounce us bleſſed, and take us to himſelf, to live with himſelf in eternal Glory, *&c.* But I mention only this general, and let each ſoul expatiate on the reſt.

2. Let us Praiſe him for his coming, and for all his actings at his coming. Our engagement to Chriſt even for his tranſaction is ſo great, that we can never enough extol his Name; at that day the Books ſhall be opened, and why not the Book of our engagements to Jeſus Chriſt? if it muſt be opened, I can ſurely tell you it is written full; the Page and Margent, both within and without, is written full; it's an huge book of many volums. O then let our hearts be full of Praiſes! let

us joyn with thoſe bleſſed Elders, that fell down before the Lamb, and ſung, Rev. 5. 12. *Worthy is the Lamb that was ſlain to receive power, and riches, and Wiſdom, and ſtrength, and honour, and glory, and bleſſing.* Yea, let us joyn with all thoſe creatures in heaven, and on Earth, and under the earth, and in the ſea; whom *John* heard, ſaying, Ver. 13. *Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever,* Amen.

Sect. 9. *Of Conforming to Jeſus in that reſpect.*

9. LET us *Conform to Jeſus*, as coming again to judge the World. *Looking to Jeſus*, contains this; when the Apoſtle would perſuade Chriſtians to patience under the Croſs, he lays down firſt the cloud of witneſſes, all the Martyrs of the Church of Chriſt; and ſecondly Jeſus Chriſt himſelf, as of more vertue and power than all the reſt; the Martys ſuffered much but Chriſt endured more than they all; and therefore ſaith the Apoſtle, Heb. 12. 2. *Look unto Jeſus*; ſurely he is the beſt exemplar, the cheif pattern to who in all his tranſactions, we may in ſome way or other conform.

But how ſhould we conform to Chriſt in this reſpect? I anſwer ——

1. Chriſt will in time prepare for judgment; Oh let us at all times prepare fer his judging of us; doth it not concern us to prepare for him, as well as it concerns him to prepare for us? if Chriſt come, and find us careleſs, negligent, unprepared, what will become of us? the very thought of Chriſt's ſudden coming to judgment might well put us into a waiting, watching poſture, that we might be ſtill in readineſs; it cannot be long, and alas, what is a little time when it is gone; how quickly ſhall we be in another World, and our ſouls receive their particular judgments; and ſo wait till our bodies be raiſed, and judged to the ſame condition, or ſalvation? it is not an hundred years in all likelyhood, till every ſoul of us ſhall be in Heaven or Hell; it may be within in a year, or two, or ten, or thereabouts, the greateſt part of this congregation will be in Heaven or Hell; and I beſeech you what is a year, or two, or ten? what is an hundred, or a thouſand years to the days of eternity? how ſpeedily is this gone? and how endleſs is that time, or eternity that is come? is it not high time then to prepare our Lamps, to trim our ſouls, to watch, and faſt, and pray, and meditate, and to remember that for all our deeds, good or evil, God will bring us to judgment? herein is our Conformity to Chriſt's coming; before he comes he prepares for us, oh let us againſt his coming prepare for him,

2. Chriſt at his coming will ſummon all his Saints to ariſe, to aſcend and to come to him in the Clouds; O let us ſummon our ſouls to ariſe, to aſcend, and to go to Chriſt in the Heavens. What Chriſt will do really at that day, let us do ſpiritually on this day. It was the Prodigal's ſaying, Luke 15. 18. *I will ariſe, and go to my Father, and ſay unto him.* We are naturally ſluggiſh, we lye in a bed of ſin, and ſecurity; and we are loath to ariſe, to aſcend and to go to God. Oh then let us call upon our own ſouls! *Awake, awake Deborah! why art thou ſo heavy O my ſoul?* let us ſtir up our ſpirits, conſciences, wills, affections every day; let us wind them up, as a man doth his watch, that it may be in a continual motion. Alas! alas! we had need to be continually ſtirrring up the gifts and graces that are in us; it is the Lord's pleaſure that we ſhould daily come to him, he would have us on the wing of Prayer, and on the wing of Meditation, and on the wing of Faith; he would have us to be ſtill ariſing, aſcending and mounting up in divine contemplation to his Majeſty. And is it not our duty, and the Saints diſpoſition to be thus? Mat. 24. 28. *Whitherſoever the dead carcaſs is, thither will the Eagles reſort*: If Chriſt be in Heaven, where ſhould we be but in Heaven with him? *For where your treaſure is, there will your hearts be alſo.* Oh that every morning, and every evening at leaſt, our hearts would ariſe, aſcend, and go to Chriſt in the Heavens.

3. Chriſt will at the laſt judge all our ſouls, and judge all the wicked to eternal flames; oh let us judge our ſelves, that we may not be judged of the Lord in that ſad judgment, 1 Cor. 11. 31. *If we would judge our ſelves* (ſaith the Apoſtle) *we ſhould not be judged.* Good reaſon we have to conform to Chriſt in this point, or otherwiſe how ſhould we eſcape the judgment of Chriſt at the laſt day? but in what manner ſhould we judge our ſelves? I anſwer —— 1. We muſt ſearch our ſins. 2. We muſt confeſs them before the Lord. 3. We muſt condemn our ſelves, or paſs a ſentence againſt our own ſouls. 4. We muſt plead pardon, and cry mightily to God in Chriſt for the remiſſion of all theſe ſins whereof we have judged our ſelves, and condemned our ſelves.

1. We muſt ſearch out our ſins. Zeph. 2. 1. *Winnow your ſelves O People, not worthy to be beloved.* There ſhould be a ſtrict ſcrutiny to find out all the prophaneſs of our hearts and lives, all our ſins againſt light, and love, and checks, and vows; *Winnow your ſelves.* If you will not, I pronounce to you from the eternal God, that ere long the Lord will come in the Clouds, and then will he open the black Book wherein all your ſins are written; he will ſearch *Jeruſalem* with candles, he will come with a Sword in his hand to ſearch out all ſecure ſinners every where, and then will all your ſins be diſcovered to all the World. O that we would prevent this by our ſearch and ſcrutining a foreband,

2. We muſt confeſs our ſins before the Lord; we muſt ſpread them before the Lord as *Hezekiah* did his letter; only in our confeſſions obſerve theſe rules; As——

1. Our confeſſion muſt be full of ſorrow *I will declare my iniquity* (ſaith *David*) *I will be ſorry for my ſin.* Pſal. 38. 18. Theſe confeſſions were dolorous confeſſions; he felt ſin, and it wrought upon him as an heavy burthen, Verſe 4. *They were too heavy for me.* There's nothing in the World can make an heart more heavy, than when it feels the weight and heavineſs of ſin.

2. Our confeſſion muſt be a full confeſſion, we muſt pour it out. Thus *David* ſtiles one of his Pſalms. Pſal. 102. Preface. *A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.* We muſt pour out our complaints, as a man poureth water out of a Veſſel. Lam 2.19 *Ariſe, cry out in the night in the beginning of the watches, pour out thine heart like water before the face of the Lord.* Water runs all out of a Veſſel, when you turn the mouth downward, never a ſpoonful will ſtay behind; ſo ſhould we pour out our hearts before God, (and if it were poſſible) leave not a ſin unconfeſſed, at leaſt for the kinds, if not for the particular ſins.

3. Our confeſſion muſt be with full aggravation; we ſhould aggravate our ſins by all the circumſtances, that they may ſhew them odious. Thus *Peter* when he had denied Chriſt it is ſaid that Mat. 14. 72. *he thought thereon, and he wept.* He thought thereon, or he caſt in his thoughts one thing upon anothnr; *q. d.* Jeſus Chriſt was my Maſter and yet I denied him; he told me of this before hand, that I might take heed of it, and yet I denied him; I profeſſed to him that I would never do it, I would never forſake

him, and yet I denied him; yea, this very night, and no longer ſince, I ſaid it again and again that I would not deny him, and yet I denied him; yea yea, I fail'd, *Although others deny thee, yet will not I*; and yet worſe than all others, I denied him with a witneſs, for I affirmed deſperately that I knew not the man; nay, I ſware deſperately that I knew not the man; nay more than ſo, I ſware, and I curſed too, *If I knew the man, let God's curſe fall upon me*; and all this I did within a few ſtrides of my Lord; at that very time when I ſhould have ſtood for my Lord, in that all the World forſook him; why, theſe were the circumſtances of *Peter's* ſin, and meditating on them, *He went out and wept bitterly.* And thus we ſhould aggravate our ſins in our confeſſions; O my ſins were out of meaſure ſinful. O they were ſins againſt knowledge, and light, againſt many mercies received, againſt many judgments threatned, againſt many checks of conſcience, againſt many vows and promiſes; thus oft, and in this place, and at that time, and in that manner, I committed theſe and theſe ſins; but of all the aggravations, let us be ſure to remember how we ſinned againſt the goodneſs, and patience, and love, and mercy of God; ſurely theſe circumſtances will make our ſins out of meaſure ſinful. The Angel that reproved the Children of *Iſrael* at *Bochim*, after the repetition of his mercies towards them, and of their ſins againſt him, he queſtions them in theſe words, *Oh why have ye done this?* q. d. Judges 2. 2. The Lord hath done thus and thus mercifully unto you, oh why have ye done thus unthankfully towards him? why was his mercy abuſed, his goodneſs ſlighted, his patience deſpiſed? do ye thus requite the Lord, O fooliſh People and unwiſe? in like manner ſhould we confeſs and aggravate our ſins, *O my God, thou art my Father; was I ever in want, and thou didſt not relieve me? was I ever in weakneſs, and thou didſt not ſtrengthen me? was I ever in ſtraits, and thou didſt not deliver me? was I ever in ſickneſs, and thou didſt not cure me? was I ever in miſery, and thou didſt not ſuccour me? haſt thou not been a gracious God to me? all my bones can ſay, who is like unto thee; Lord, who is like unto thee? and ſhall I thus and thus reward the Lord for all his mercies towards me? hear, O Heavens, and hearken O Earth; Sun ſtand thou ſtill, and thou Moon be thou amazed at this! hear Angels, and hear Devils; hear Heaven, and hear Hell, and be you avenged on ſuch a ſin as this is! O the ſinfulneſs of my ſin in regard of theſe many circumſtances.*

3. We muſt condemn our ſelves, or paſs ſentence againſt our own ſouls; *Lord, the worſt place in Hell is too good for me; Lord here is my ſoul, thou mayeſt if thou pleaſeſt ſend Satan for it, and give me a portion among the damned.* This ſelf judging, or ſelf condemning is exemplified to this life in *Ezra*; for ———

1. *He fell on his Knees*, he did not bow down his Ezra 9. 5. knees, but like a man aſtoniſhed he fell on his knees; he had before rent his garment, and mantle, and pluckt off the hair of his head and off his beard, and ſate down aſtoniſhed; and now at the evening Sacrifice he falls on his Knees, and on the ground in great amazement.

Verſe 5. 2. *He ſpread out his hands unto the Lord*; *q. d.* here is my breaſt, and here is my heart-blood, I ſpread my Arms, and lay all open, that thou mayeſt ſet the naked point of thy Sword of juſtice at my very heart.

3. He is dumb, and ſpeechleſs (as it were) Verſe 10. before the Lord; *And now our God, what ſhall we ſay after all this? for we have forſaken thy Commandments*; *q. d.* ſhall I excuſe the matter? alas! it is inexcuſable? what ſhall we ſay after all this? ſhall we call for thy patience? we have had it, but how did we abuſe it? ſhould we call for mercy? indeed we had it, but our ſtubborn hearts would never come down: O our God what ſhall we ſay? I know not what to ſay, for we have ſinned againſt thee.

4. He lays down his Soul, and all the Peoples Souls at God's feet, *q. d.* here we are, thou mayeſt damn us if thou wilt, *Behold we are all here before* Verſe 15. *thee in our treſpaſſes, for we cannot ſtand before thee, becauſe of this.* Behold here we are, Rebels we are; here are our heads and throats before the naked point of thy vengeance, if now thou ſhouldeſt take us from our knees, and throw us into Hell, if we muſt go from our prayers to damnation, we cannot but ſay that thou art juſt, and righteous; Oh its mercy, its mercy indeed that we have been ſpared, its juſt and righteous with God that we ſhould be damned.

In this more eſpecially lies ſelf-condemnation; it makes a man to trample upon his own ſelf, it makes a man freely to accept of damnation; *They ſhall accept of the puniſhment of their iniquity, and then* Levit. 26. 41, 42. *will I remember my covenant with Jacob:* They ſave God (as it were) a labour, judging themſelves, that they may not be judged.

4. We muſt plead pardon, and cry mightily to God in Chriſt, for the remiſſion of all our ſins. This is the way of judging our ſelves, we ſee nothing but Hell and damnation in our ſelves, but then we fling down our ſelves at God's Gate of mercy; we deſpair not in God, though in our ſelves; God in Chriſt is gracious and merciful, forgiving iniquity, tranſgreſſion, and ſin; and hence we make bold to intreat the Lord for Chriſt's ſake to be merciful to us; ſurely herein lies the difference betwixt nature and grace; the natural man may ſee his ſins, and confeſs his ſins, and judge himſelf for his ſins; thus *Saul* did, and thus *Judas* did, but then they deſpaired in God, and were damned indeed; now the gracious man hath a conſcience within, that repreſents to him his damned eſtate, but withal, it repreſents to him the free grace of God in Jeſus Chriſt, and ſo he only deſpairs in himſelf, and not in his God; now thus far good: come Chriſtians! do we deſpair in our ſelves? do we fling off all our hopes, and our own dependencies, hangings, holdings on duties, purpoſes, graces, performances? and do we go to God in Chriſt, and tell him, *We hang upon nothing but the meer mercy, the free Grace of God in Chriſt; and therefore Lord pardon, Lord forgive for thy Names ſake, promiſe ſake, mercies ſake, and for the Lord Jeſus ſake: O let free grace have his work; Lord, glorifie thy Name, and glorifie the riches of thy grace in ſaving us:* Why, this is the beſt hold in the World, though the World cannot abide it; ſurely *if we thus judge our ſelves, we ſhould not be judged.*

4. Chriſt at his coming will be glorified in his Saints; not only in himſelf, but in his Saints alſo; whoſe glory as it comes from him, ſo it will redound to him: O let him now be glorified in us, let us now in ſome high way conform to the image of his glory, let us look on Chriſt till we are like Chriſt, not only in grace, but in glory; and this glory as it comes from him, ſo let it redound to him. I will not ſay, that the Kingdom of Heaven and Glory is in this life, I leave this opinion to the Dreamers of this time, I mean to the Familiſts, Quakers, and ſuch like; but this I ſay, that even in this life the Saints of God enjoy a begun and imperfect conformity to Chriſt's glory; and this is that I would now preſs upon us; let us ſo *behold the glory of the Lord in the glaſs of the Goſpel, as that we may be* 2. Cor. 3. 18. *changed into the ſame image from glory to glory*; from a leſſer meaſure to an higher meaſure of glory. The

day is a coming that Chriſt will be glorified in himſelf, and he will be glorified in his Saints, O the glories then that will be accumulated and heaped upon Jeſus Chriſt! come now, let us behold this glory of Chriſt till we are changed in ſome high meaſure into the ſame glory with Chriſt; Chriſt's glory rightly viewed is a changing glory: And herein the views of Chriſt ſurpaſs all creature-views, if we behold the Sun, we cannot poſſibly be changed into another Sun, but if with the Eye of Knowledge and Faith we behold Jeſus Chriſt, we ſhall be changed into the glorious image of Jeſus Chriſt; if the Sun of righteouſneſs caſt forth his golden beams upon us, Cant. 6. 10. and we enjoy this light; why then, *Who is ſhe that looketh forth as the morning (as* Aurora, *the firſt birth of the day) fair as the Moon, clear as the Sun.*

I know this glorious change is but a growing change by degrees, *from glory to glory*; and yet who can deny but there is ſome conformity to Chriſt's glory, even in this life? do not theſe very Texts ſpeak the ſelf ſame thing? John 15. 11. *Theſe things have I ſpoken to you, that my joy might remain in you, and that your joy might be full.* 1 John 1. 4. *And theſe things write we unto you, that your joy may be full.* John 16. 24. *And ask, and ye ſhall receive, that your joy may be full.* Iſa. 66. 10. 11. *And rejoyce with Jeruſalem, and be glad with her all ye that love her,—— that ye may ſuck and be ſatisfied with the breaſts of her conſolations, that ye may milk out, and be delighted with the abundance of her glory.* Rom. 5. 13. *And the God of all hope fill you with all joy and peace in believing.* Surely *all joy and peace*, are Synechdochically put for all other inchoations of glorification. But how is a Saint in this life filled with all joy? I anſwer, 1. In regard of the Object, God and Chriſt. 2. In regard of the degrees; though not abſolutely, yet ſo far forth, as the meaſure of joy in this life attainable; I might inſtance in the joy of Mr. *Peacock*, Mrs. *Brettergh*, and of Phil. 4.4. ſome Martyrs who ſung in the Fires. 3. In regard of duration, *rejoyce always*, not only in the calm of peace, but in the ſtorm of violent oppoſition. A Saint may have his troubles, but theſe troubles can never totally or finally extinguiſh his joy, John 16. 22. *your joy no man taketh from you.* He rejoyceth always.

O that ſomething of the glory of Chriſt might reſt upon us! oh that having this glory of Chriſt in our thoughts, we could now feel a change from glory to glory! Is it ſo that the Lord Jeſus will be glorified in all his Saints? and ſhall we have inglorious Souls; baſe and unworthy affections and converſations? or ſhall we content our ſelves with a little meaſure of Grace? O be we holy, even as he is holy; let our converſations be heavenly, let us purifie our ſelves even as he is pure; let us reſemble him in ſome high meaſure of grace. And laſtly, let us glorifie him in bodies and Spirits; all our glory is from him; and therefore let all our glory redound to him; let us now begin that Goſpel-tune of the eternal Song of free grace, which one day we ſhall more perfectly chant in glory; *Allelujah! and again Allelujah! and Amen Allelujah! ſalvation, and glory, and power, and praiſe, and thankſgiving, and obedience, be unto him that ſits on the Throne, the Lamb bleſſed for ever and ever*, Amen.

The Concluſion.

And now (my brethren) I have done the Errand which Chriſt ſent me on, I verily believe, I have now delivered this work of the everlaſting Goſpel, or of Chriſt's carrying on the great work of Man's ſalvation, hath been ſomewhat long in ſpeaking, but oh how long in acting! may I give you a ſhort view of what I have ſaid; and of what hath been acted from eternity, and will yet be acted to eternity; you may remember, that God in his eternity laid a Plot or Deſign to glorifie the riches of his Grace in ſaving Sinners; and to that purpoſe firſt he decreed a Chriſt. 2. Preſently after the fall, he promiſed the Chriſt he had decreed. 3. In fulneſs of time he exhibited the Chriſt that he had promiſed; then it was that the ſame Chriſt took upon him our nature, and joyned it to his God-head to be one Perſon; and in that perſon he was born, and lived, and died, and roſe again, and aſcended into Heaven; there now he hath been ſitting, ſending down the Holy Ghoſt, and interceding for his Saints for above one thouſand ſix hundred years: And in this laſt work he will continue till the end of the World, and then he will come again to judge the World, and to receive his Saints to himſelf, that where he is, they may be with him, to ſee and enjoy him to all eternity. This is the Epitome of all I have ſaid; only in every particular I have ſet down Chriſt's actings towards us, and our actings towards Chriſt; in various forms, and out-goings of his love he hath acted towards us; and in various forms, and out-goings of our Souls we have been taught fitly and ſuitably to act towards him.

Now in all theſe actings, how doth the free-grace of God in Chriſt appear? Eph. 2.5. *Ye are ſaved by grace*, ſaith the Apoſtle, *Epheſ.* 2. 5. the decrees, the means, the end of our ſalvation is grace, and only grace. The decree is grace, and therefore it is called *the election of grace*; the means are of grace, and therefore Rom. 1. 5. *we are called according to his grace*; and Tim. 1. *we are juſtified freely by his grace.* And the end is of Grace, 1. 3. for *eternal life is the gift of God*, 6. both beginning, and progreſs, and execution is all of Grace. This is *the riches of his grace, the exceeding, the hyperbolical riches of his grace*; 7. 7. the concluſion of all is this, God's free grace which was firſt deſigned, will at laſt be manifeſted, and eternally praiſed by Saints and Angels; the ſame free grace which from the beginning of the age of God, from everlaſting drove on the ſaving Plot and ſweet deſign of our Salvation, will at laſt be glorified to purpoſe; when Heavens Inhabitants wi be ever digging into this Golden Mine; ever rolling this Soul-delighting and precious ſtone; ever beholding, viewing, enquiring and ſearching into the excellency of this ſame Chriſt, and this free Grace. Now all is done, ſhall I ſpeak a word for Chriſt, or rather for our ſelves in relation to Chriſt; and ſo an end? if I had but one word more to ſpeak in the World, it ſhould be this; Oh let all our Spirits be taken up with Chriſt! let us not buſie our ſelves too much with toys, or trifles, with ordinary and low things, but *look unto Jeſus.* Surely Chriſt is enough to fill all our Thoughts, Deſires, Hopes, Loves, Joys, or whatever is within us, or without us; Chriſt alone comprehends all the circumference of all our happineſs: Chriſt is the Pearl hid in the large Field of God's Word: Chriſt is the ſcope of all the Scriptures; all things and perſons in the old World were Types of him; all the Prophets foretold him, all God's love runs through him, all the gifts and the graces of the Spirit flow from him, the whole eye of God is upon him, and all his Deſigns both in Heaven and Earth meet in him; Eph. 1. 10. the great Deſign of God is this, *That he might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him.* All things are ſummed up in one Jeſus Chriſt; if we look on the Creation, the whole World was made by Chriſt, if we look on Providences, all things ſubſiſt in Chriſt, they have their being, and their well-being in him. Where may we find God but in Chriſt? where may we ſee God but in this eſſential and eternal glaſs? Chriſt is *the face of God, the brightneſs of his glory, the expreſs image* 2 Cor 4.6 *of his Father's perſon*; the Father is as it were all Sun, Heb. 1. 3. and all Pearl; and Jeſus Chriſt is the ſubſtantial rays, the eternal and eſſential irradiation of this Sun of glory: Chriſt outs God as the ſeal doth the ſtamp; Chriſt reveals God, as the face of a man doth reveal the man; ſo Chriſt to *Philip, He that hath ſeen me,* John. 14. 9. *hath ſeen the Father*; *q. d.* I am as like the Father, as God is like himſelf; there is a perfect indiviſible unity between the Father and me, *I and the Father are one*; one very God, he the begetter, and I the begotten: Chriſt is the ſubſtantial Roſe that grew out of the Father from eternity; Chriſt is the eſſential wiſdom of God; Chriſt is the ſubſtantial word of God, the intellectual birth of the Lord's infinite underſtanding. Oh the worth of Chriſt! compare we other things with Chriſt, and they will bear no weight at all; caſt into the ballance with him Angels, they are wiſe, but he is wiſdom; caſt into the ballance with him Men, they are liars, lighter than vanity, but Chriſt is *the Amen, the faithful witneſs*; caſt into the ſcales Kings, and all Kings, and all their glory, why he is King of Kings; caſt into the ſcale millions of talents-weight of glory; caſt in two Worlds, and add to the weight, millions of Heavens of Heavens, and the ballance cannot down, the ſcales are unequal, Chriſt out-weighs all. Shall I yet come nearer home? what is Heaven but to be with Chriſt; what is life eternal but to believe in God, and in his Son Jeſus Chriſt? where may we find peace with God, and reconciliation with God, 2 Cor. 5. 19. but only in Chriſt; *God was in Chriſt reconciling the World unto himſelf*? where may we find compaſſion, mercy, and gentleneſs to ſinners, but only in Chriſt? it is Chriſt that takes off infinite wrath, and ſatisfies juſtice, and ſo God is a moſt lovely compaſſionate, deſirable God in Jeſus; all the goodneſs of God comes out of God through this golden pipe the Lord Jeſus Chriſt: It is true, thoſe eſſential attributes of love, grace, mercy, and goodneſs, are only in God, and they abide in God, yet the mediatory manifeſtation of love, grace, mercy, and goodneſs, is only in Chriſt; Chriſt alone is the Treaſury, Store-houſe, Magazine of the free goodneſs and mercy of the God-head. In him we are Elected, Adopted, Redeemed, Juſtified, Sanctified, Saved; he is the ladder, and every ſtep of it betwixt Heaven and Earth; he is *the way, the truth, and the life*; he is honour, riches, beauty, health, peace, and ſalvation; he is a ſuitable and rich portion to every man's ſoul; that which ſome of the *Jews* obſerve of the *Mannah*, that it was in taſte according to every man's pallate, it is really true of Chriſt, that he is to the Soul whatſoever the Soul would have him to be. All the ſpiritual bleſſings wherewith we are enriched, are in and by Chriſt: God hears our prayers by Chriſt; God forgives our iniquities through Chriſt; all we have, and all we expect to have, hangs only on Chriſt; he is the golden hinge, upon which all our ſalvation turns.

Oh how ſhould all hearts be taken with this Chriſt? Chriſtians, turn your eyes upon the Lord; *Look, and look again unto Jeſus*: Why ſtand ye gazing on the toys of this World, when ſuch a Chriſt is offered to you in the Goſpel? can the World die for you? can the World reconcile you to the Father? can the World advance you to the Kingdom of Heaven? As Chriſt is *all in all*, ſo let him be the full and compleat ſubject of our deſire, and hope, and faith, and love, and joy; let him be in your thoughts the firſt in the morning, and the laſt at night. Shall I ſpeak one word more to thee that believeſt? Oh apply in particular all the tranſactions of Jeſus Chriſt to thy very ſelf; remember how he came out of his Father's boſom for thee, wept for thee, bled for thee, poured out his life for thee, is now riſen for thee, gone to Heaven for thee, ſits at God's right hand, and rules all the World for thee; makes interceſſion for thee, and at the end of the World will come again for thee, and receive thee to himſelf, to live with him for ever and ever. Surely if thus thou believeſt, and liveſt, thy life is comfortable, and thy death will be ſweet; if there be any Heaven upon Earth, thou wilt find it in the practice, and exerciſe of this Goſpel-duty, in *Looking unto Jeſus*.

A Poem of Mr. George Herbert *in his Temple.*

JESU.

JE*SU* is in my Heart, his Sacred Name
Is deeply Carved there; but th' other Week,
A great Affliction broke the little Frame,
Ev'n all to pieces; which I went to ſeek:
And firſt I found the Corner, where was *J*,
After, where *E S*, and next where *U* was graved.
When I had got theſe parcels, inſtantly
I ſate me down to Spell them, and perceived,
That to my broken Heart he was *I eaſe you*,
and to my whole is *J E S U*.

WAR
WITH
DEVILS.

BY

ISAAC AMBROSE Miniſter of the Goſpel.

Rev. XII. 7.

And there was War in Heaven, Michael and his Angels fought againſt the Dragon; and the Dragon fought and his Angels.

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TO

JESUS CHRIST,

THE

ETERNAL SON

OF

GOD,

The brightneſs of his Father's Glory, the expreſs Image of his Father's Perſon: The ſubſtantial Wiſdom of God, and Power of God, and VVord of God: The Way, the Truth, and the Life; the Golden Hinge on which Mens Salvation turns; the Food, the Robe, the Rock, the Refuge, the Strength, the Deliverer of his People; the real Protector, Phyſician, Shepherd, Saviour of all that truſt in him; the true Light, true Vine, true Rock, true Fountain opened for ſin and for uncleanneſs, the Water of Life, the Dew of Heaven, the chief Corner-Stone, the Son of Righteouſneſs; the Glory of his People, the Deſire of Nations, the Hope of Salvation, the conſolation of *Iſrael.*

My Lord and my God; my hiding place from the wind, and my Covert from the Tempeſt; my Shadow, Cloud, Defence and Tabernacle my cleſt of the Rock, and ſecret place of the Stairs; my deareſt Patron, and choiceſt Friend in all the World, (for all others, Men or Angels are but inſtruments, and ſubordinate if they'l act as ſuch.) This worthleſs work, and laſt piece of Practical Divinity, with all I have, and all I am, do I ſubmiſſively offer, yield, conſecrate and dedicate. And Oh that I, and all I bring, may find acceptance with him, through his glorious Merits! whoſe promiſe it is, not to deſpiſe the day of ſmall things; and in no wiſe to caſt out, or to ſhut the doors againſt them whom his Father hath given him.

BRITISH MUSEUM

TO THE
RIGHT HONOURABLE
Sir *ORLANDO BRIDGEMAN*, Kt.
Lord Chief Juſtice of his Majeſties Court
OF
Common Pleas.

Right Honourable,

2 Tim. 1. 6. I *Have known you from your Childhood:* And when I call to remembrance the unfeigned Faith, which dwelt firſt in your Grandmother *Lois, and* your Mother *Eunice (if I may ſo call her of Pious memory)* and I am perſuaded in you alſo *ab incunabilis, I cannot but comfortably hope, that the ſame Seed of God ſown in your heart by the Spirit ſo early, doth ſtill remain, and abide in you to this very day: Many changes have you ſeen, and run through, in theſe few days of the years of your Pilgrimage, and yet I hear the ſame Faith, and Love, and Spirit of moderation continue with you as at the firſt, and increaſe in you daily like the Rivers drawing nearer to the Ocean. My heart rejoyceth in this good report, and I know not what more to beg of God for you, as truly neceſſary in this World, than that you may abound in theſe Graces of Faith in Chriſt, love to the Saints, and moderation towards all men. In acting the firſt Grace you look Heaven-wards; in the ſecond on thoſe that are heavenly, in the third on the divided intereſts of them, who ſhould ſtudy and practiſe mutual forbearance, and condeſcenſion towards each other. Oh that in this laſt we had many more imitators of his Majeſty that now is, or of you that walk in the ſteps of ſo gracious a Sovereign! It is obſerved that in the Primitive times, while the true Church was ſtill known by its Faith and Love, and moderation, and ſweetneſs of deportment towards all its members; that on the contrary the* Arians *and* Donatiſts, *and ſuch like, were ſtill dividing, and ſeparating, and rigorouſly impoſing on others unneceſſary things. If I may ſpeak without offence to any, were it not happy with us, if all that agree in the Subſtantials and Eſſentials of Religion, would make it their main work to preſs Faith and Holineſs, and allow a liberty to each other in indifferent things? Were all as ſenſible of the advantage we give to the common Enemy, (I mean the Papiſts) as I am, that live and reſide amongſt them, I ſuppoſe we ſhould be more willing to unite our ſelves, and to bear the burthens of one another in love. It was a working meditation of St.* Hierom, *That whatever he did, he thought ſtill he heard that ſound of the*
Phil. 4. 5. *Trumpet,* Ariſe ye dead and come to Judgment; *the ſame meditation is held forth to*
Mat. 24. 49. *us, to perſuade us to unity, or at leaſt to moderation,* Let your moderation be known
Rom. 14. 17. unto all men, the Lord is at hand; *it were ſad that when he comes, he ſhould find us* ſmiting our fellow-ſervants; *Oh that rather we may cheriſh one another, and help one another to promote thoſe eſſential Duties wherein the Kingdom of God eſpecially conſiſts,* viz. righteouſneſs, and peace, and joy in the Holy Ghoſt. *Theſe are the things, wherein you were trained, and wherein you profited, and which, I hope, and deſire you will promote to your dying day. O that that golden rule were written on the doors of all Chriſtian hearts,*
2 Tim. 2. 22. follow righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart. *We have Enemies enough to wreſtle with, even againſt* Principalities, Powers, Rulers of the darkneſs of this World, and Spiritual wickedneſſes in Heavenlies; *and we have many friends that wait upon us, and miniſter to us, and perſuade us in their Spiritual and myſterious way to thoſe eſſential Duties of Peace and Patience, Gentleneſs and Meekneſs; of both theſe you will read in the following Treatiſe; and they will lead you on to another Duty of* Looking unto Jeſus, *wherein if we ſpend all the time we can ſpare, for ſuch a contemplation, we ſhall find work enough beſides unneceſſaries, to buſie our minds and conſciences upon; And ſurely* bleſſed is that ſervant *(let the world ſay what it will)* whom
Matth. 24. 46. his Lord, when he cometh, ſhall find ſo doing. *I know you are full-handed with ſeveral high and neceſſary imployments; I reſolve therefore to make no long Epiſtle: If you pleaſe to patronize the following Work of* War with Devils, and Communion with Angels; *both which I hope you will find conſonant to holy Scriptures, I ſhall be yet more ingaged to acknowledge my ſelf, and to remain,*

Your Honour's
Humble, faithful Servant in Chriſt
ut olim, ut ſemper,

Iſaac Ambroſe:

To the Chriſtian

READER.

Amongſt the means, duties, ordinances, which once I diſcover in their right method, manner, and proceedings, I obſerve three Ordinances made little uſe of, though moſt neceſſary. The firſt is *War with Devils* held forth in *Epheſ.* 6. 12. the ſecond is *Miniſtration of, and Communion with Angels* held forth in *Heb.* 1. 14. the third is *Looking unto Jeſus,* held forth in *Heb.* 12. 2. Theſe three have ſome ſuitableneſs among themſelves, and accordingly I have obſerved ſome ſuitableneſs in this Work: In themſelves it is ſuitable that *War with Devils* ſhould have encouragement from holy Angels, and yet that we ſhould not ſtay there, or dwell on them, but look a little further, and reſt on nothing on this ſide Jeſus Chriſt. In the work, I have firſt enlarged by way of Preface on each Duty; I ſee they are Ordinances little practiſed, or made uſe of, and therefore I thought a confirmation of each Duty, and a perſwaſion to it, as well as direction in it, was not altogether labour in vain: In the direction it ſelf, I have followed each one from firſt to laſt; *War with Devils* begings with the beginning of our life, and continues to death: *Miniſtration of, and Communion with Angels* begins at our beginning, and continues till the ending of this World, or Reſurrection day: *Looking unto Jeſus* begins with Eternity, and continues to Eternity; it minds what was before the World was; and minds what ſhall be, when time ſhall be no more. Now in that I have obſerved ſuch a correſpendency in all theſe Ordinances. I thought it not amiſs to joyn all theſe together; and though for the largeneſs they contain two Volums, yet to compriſe them in one Work. Thou haſt now my laſt works of practical Divinity that ever I mean to publiſh to the world; and if laſt words are wont to bear the greateſt weight, and to make the deepeſt impreſſion, much more let theſe laſt Practical lines, find ſome entertainment from thee, and acceptance of thee, for thy Spiritual good. This (next to God's glory) is my chiefeſt aim: and ſo I leave thee, and the Book together in God's hands: may his ſpirit inſpire good motions, whilſt thou readeſt my directions, and bring them to good iſſue: It is the Prayer of

Thy unworthy Friend, and

Servant in Chriſt's Vineyard,

Isaac Ambrose.

WAR with DEVILS.

The Firſt Book.

EPHES. VI. 12.

We wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt Spiritual Wickedneſſes in Heavenlies.

CHAP. I. SECT. I.

The Coherence, and Diviſion of the Words.

AMongſt other Exhortations, our Apoſtle
Ver. 10. gives in this, *Be ſtrong in the Lord, and in the Power of his Might*: And to this end he propounds, 1. The Means, *put*
Ver. 11. *on the whole Armour of God*: And, 2. The Motives, drawn from a Chriſtian Fight and Combat;
Ver. 12. wherein is, 1. The kind of Combat; called *Wreſtling*, we *Wreſtle*: 2. The Combatans themſelves; to wit, Chriſtians and Devils; *we* are the Defendants, and *they* are the Aſſailants: They, who are they? 1. Nagatively, or Comparatively, *not fleſh and Blood*: 2. Affirmatively, or Poſitively, *Principalities, Powers, Rulers of the darkneſs of this World, and ſpiritual Wickedneſſes in* (or about) *Heavenlies.*

Sect. 2. *Of the ſeveral Doctrines deduced from the Words.*

FRom every part we may deduce a ſeveral Doctrine; as, 1. *Our ſpiritual Combat is a wreſtling.* 2. *All God's People are to be in the Fight.* 3. *Our Enemies are more than Fleſh and Blood.* 4. *They are mighty and malicious Enemies that war againſt us, even Principalities, Powers, Rulers, and ſpiritual Wickedneſſes.* My deſign is to inſiſt on the firſt; Only we ſhall begin with the three latter, and briefly ſay ſomething of every one of them.

CHAP. II. SECT. I.

Of the firſt Doctrine to be handled.

ALL God's People are to be in the Fight, *We*] *wreſtle.* This *we*, is either Excluſive or Incluſive. 1. Excluſive, not the Wicked. 2. Incluſive, but *we* that are Saints and the People of God.

1. Not the wicked, they ſerve not in this War; inſtead of fighting the Lord's Battels, they ſpend their time in Chambering and Wantonneſs, in Luſts and Uncleanneſs, in Careleſneſs and Idleneſs: they ſleep in ſecurity, they make no reſiſtance, for they are altogether ignorant of Satan's aſſaults. Oh that mens eyes were opened! Oh that ſuch men would know they are none of the *We* in this Text! They are not the Lord's Soldiers, but the Devil's Revellers; and therefore they fight not againſt
Iſa. 28.15. him, nor will he fight againſt them: for *they have made a Covenant with Death, and with Hell are they at agreement.*

2. All the Saints muſt be in this fight, *We*] *wreſtle.* I *Paul*, and you *Epheſians*, and all God's
2Tim.4.7. People, from firſt to laſt. Firſt for *Paul* himſelf;
2 Cor. 10. 3, 4. *I have fought a good fight*; and then for *Paul* and others jointly; *for though we walk in the fleſh, we do not war after the fleſh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds.* Or, if we may bring in the example of God's Saints in all ages; *Adam* had his Combate; *Job* his Temptations; *Moſes*, and *Aaron*, and *Lot*, and *David*, and all the Patriarchs, and all the Prophets had their ſeveral onſets: nor was it thus only before Chriſt's time, but ſince his coming, *Peter* was winnowed;
Heb.10.32. *Paul* was buffeted; *the Hebrews indured*
1 Tim. 6. 11, 12. *a great fight of affliction*; and *Timothy* was incouraged by *Paul*, *Thou O man of God, fly theſe things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs, fighting the good fight of Faith*; but to what purpoſe ſhould I inſtance? never was there any Member of Chriſt's Church, who was not exerciſed with this Chriſtian warfare: not *Adam* in innocency; not the Apoſtles of Chriſt; no, nor Chriſt himſelf, when he
Matt. 4. 1. was upon Earth; *Then was Jeſus led up of the Spirit into the Wilderneſs to be tempted of the Devil.*

SECT. II. *Uſes.*

Uſe. 1. ARE all God's people to war with Devils? Then conſider all of you what what Religion will coſt you: You that are ſtrangers, know, that
2Tim.2.3. a Chriſtian Soldier muſt endure hardneſs; *Thou therefore endure hardneſs as a good Soldier of Jeſus Chriſt.* Saints muſt be winnowed and buffeted, and tryed, and tempted; ſharp war, ſudden violences, dreadful dangers, are the portion of God's
Act.14.22. people; *They muſt through much tribulation enter into the Kingdom of God*: They muſt proceed from one affliction to another, and out of one temptation into another: was it not *Paul*'s caſe? how was
2 Cor. 11. 23, 26, 27. he *in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in death oft, in perils of Waters, in perils of Robbers, in perils by Countrymen, in perils by Heathen, in perils in the City, in perils in the Wilderneſs, in perils in the Sea, in perils amongſt falſe Brethren; in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs?* Certainly Chriſtianity is not ſo eaſie as many take it to be. I ſpeak not theſe things to diſmay any, but to awaken all, and to adviſe all to caſt up their accounts, and to be reſolved men.

Uſe 2. 2. Are we to fight with Devils? then courage Chriſtians! you that are of the right ſtamp, of the number of this *We*: O be not you dejected becauſe of the Enemy, but be you of good heart! what are ye afraid of Satan's Fiery Darts? know they are but as the waves toſſing the Ark, yet ſaving *Noah*: or as the Whale ſwallowing up, yet preſerving *Jonah*: or as the Dragon purſuing the Woman, yet procuring her greater preſervation: or as the File grating the Iron, yet making it cleaner and brighter than before: or as the Mill grinding the Wheat, yet making it uſeful: or as the Coals heating Perfume, yet making it thereby more odoriferous. You ſay this War is troubleſome; this indeed is *Jacob*'s voice, for never an *Eſau* complained thus: but do not you feel your ſpirits ſharpned, your pride depreſſed, your fleſh cooled, your old man deſtroyed, your new man renewed day by day? tell me, are not you provoked to more earneſt and ardent Prayers by this War? do not you accuſtom your ſelves to more patience, as now experiencing the fragility and frowardneſs of your Natures? Are not Satan's temptations as thorns in your ways, to keep you from ſtraying and running wrong? O then be not you afraid: Come, enter into the Liſts, and fight valiantly: it is an honeſt War: Chriſt invites you to it, and he will lead you, and never leave you in it, what needs more? *Be ſtrong, and of a good Courage.*

CHAP. III.

Of the ſecond Doctrine and Uſes.

OUR Enemies are more than fleſh and blood: *We wreſtle*, but with whom? 1. Negatively, *not with fleſh and blood*: or rather Comparatively, not only, or not ſo much with fleſh and blood. By *fleſh and blood*, is either meant man, as having a bodily ſubſtance conſiſting of fleſh and blood: or our boſom-corruptions, ſo often called Gal. 5.17. in Scripture fleſh; *the fleſh luſteth againſt the ſpirit*; Matth. 16. 17. and ſometimes fleſh and blood; as *fleſh and blood hath not revealed this*: and *fleſh and blood cannot* 1 Cor. 15. 20. *inherit the Kingdom of God.*

1. If by *fleſh and blood* be meant the former, it hints to us our weak and infirm Natures: q. d. our Adverſaries are not ſuch as we are, they are not poor, weak, inconſiderable Enemies: when the Lord ſpeaks our frail condition, he gives it the Gen. 6. 3. like expreſſion, *my ſpirit ſhall not always ſtrive with man, for that he alſo is fleſh*; and the Iſa. 31. 3. Prophet *Iſaiah* hath the ſame expreſſion concerning the Egyptians, *Now the Egyptians are men, and not God; and their Horſes fleſh, and not ſpirit.* In this ſenſe the Apoſtle removes the uſual Militia, or more tolerable Conflicts, q. d. We wreſtle not ſo much with man, as with Devils; we wreſtle not only, or chiefly with fleſh and blood, weak, frail, fooliſh, viſible, or mortal creatures; alas! what are they? the Enemies that we fight with, are more than fleſh and blood, more envious, malicious, furious, dangerous, numerous, more ſubtil, powerful, every way fearful: and therefore in compariſon we wreſtle *not with fleſh and blood*: we matter not man, we mean no ſuch Combatants.

Uſe. Here then I muſt leave our martial men, whoſe war is with *fleſh and blood*, and 'tis well if it be not only with *fleſh and blood*, and nothing elſe. The Jam. 4. 1. Apoſtle's queſtion needs but application, *From whence come wars, and fightings among you? Come they not hence, even of your luſts, that war in your members*? q. d. you have wars and fightings among your ſelves; if they were only with foreign Enemies, they were more tolerable; civil Wars are ever worſt, and whence are theſe? are they not of a baſe original and deſcent, of the lineage of luſt. O the covetouſneſs, pride and ambition that is amongſt you! O the loathing, rejection and diſobedience of the Goſpel of Chriſt: O the dear and high eſteem, advancement, and vile embracement of the intereſt of this preſent world! do not worldly private intereſts bear the ſway? and what are theſe but luſts? and what are the effects of luſts, but wars and fightings amongſt your ſelves? In way of application; Oh that I could not truly ſay, *we wreſtle not againſt fleſh and blood, but againſt Devils*: Or oh that I could not truly ſay, *we wreſtle not againſt Devils, but only againſt fleſh and blood*: But my deſign is not to intermeddle with outward wars, it is a more inward and ſpiritual work I have in hand.

2. If by *fleſh and blood* be meant the latter, *viz.* our boſom corruptions, it hints to us our ſtrong Enemies, ſtrong indeed, q. d. We have Enemies within us; do we not feel how the fleſh luſteth againſt the ſpirit? and are not theſe Enemies, as the Sons of *Serviah*, too hard for us? but that is not all, for Satan who is yet ſtronger, ſtrikes in with the fleſh, and by this means we wreſtle not only with fleſh and blood, naked Corruptions, but with Satan in them; our fleſh is ſtrong, but when it is edged with Satan's policy, and backt by Satan's power, oh how ſtrong is it then?

This Enemy within us the Holy Ghoſt deciphers by many names; it is called *the old man*; *the old Adam*; *the earthly, carnal, natural man*; *the ſin which is inherent, and dwelleth in us*: *the adjoyning evil*: *the Law of the members*: *the luſts of the fleſh which fight againſt the Soul.* By all which is ſignified our corruption of nature, derived from our firſt Parents, whereby we are made backward to all good, and prone to all evil. *Every man is tempted, when he is drawn away by his own concupiſcence,* Jam. 1. 14, 15. *and is enticed; and then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed, it bringeth forth Death*: The Apoſtle here intimates, that as Satan is the Father, ſo fleſh is the Mother of ſin, which receiving Satan's temptations into a fruitful Womb, it doth conceive, nouriſh, and bring forth ſin; and when ſin is born, like a deadly ſtinging Serpent, it brings forth death both to Body and Soul, unleſs the poyſon thereof be took away by the precious Blood of Jeſus Chriſt.

And what, my Brethren? are our Enemies more *Uſe.* than fleſh and Blood? Oh, the ſad condition of men that provide not for this War! Chriſtians! how doth it concern you to ſtand upon your guard, and to be in uſe of all means againſt fleſh and blood? If a City were beſieged with forreign Forces, and they within knew that they harboured home-bred Traytors, would they not lay hands on them, and put them to death? My Brethren, your Souls are as Cities, beſieged with all the power and policies of Devils, and you have within you home-bred Enemies, even your own *fleſh and Blood*, and theſe ſeek all occaſions to betray your Souls into the Devil's hands; is it not time then to mortifie the fleſh, and luſts thereof? Is it not time then to implore the aid and aſſiſtance of God's Spirit, whereby you may be ſtrengthened and enabled to ſlay thoſe Luſts, which war againſt the Soul: theſe are in ſome reſpects more dangerous and pernicious than Devils themſelves; they are within your boſoms, and like ſecret Traytors, they open the City-Gates, yea, they diſarm you of your weapons, and lay you naked to Satan's invaſions and temptations: Probable it is, that Satan could never vanquiſh you, unleſs the fleſh and the luſt thereof did betray you into his hands: probably his policy could never circumvent you, unleſs theſe ſecret Traytors did give him continual intelligence of all advantages. Sure I am, the Devil is but an outward cauſe of Sin, he cannot compel or force you to ſin, but your luſts help on; Oh, then how ſhould you watch over your boſom-corruptions, and be in uſe of all means for the mortifying of this *fleſh and blood.*

CHAP.

CHAP. IV. SECT. I.

Of the third Doctrine.

THey are mighty and malicious Enemies that War againſt us, even *Principalities, Powers, Rulers of the darkneſs of this World, and ſpiritual wickedneſſes in Heavenlies.* Thus are they poſitively deſcribed. I ſhall a little ſearch into the words, that we may underſtand, what puiſſant Enemies we have againſt us.

1. *Principalities,* they are not only Princes, but *Principalities,* in the abſtract; it ſets forth the eminency of their Government, above all the Princes in the World: other Princes rule in ſome parts, but Satan rules over all the Earth: Hence ſome-Joh.14.30. times he is called *the Prince of this World,* and 2Cor.4.4. ſometimes *the God of this World*; he could tell Je-Luk.4.6,7. ſus Chriſt, that *all the Kingdoms of the World, and the glory of them were delived unto him, and to whomſoever he would he gave them.* I do not ſay that the Devil ſpake truth to Chriſt; for the World was not his either in poſſeſſion or diſpoſition; Pſal.24.1. for poſſeſſion, *the earth is the Lords, and all that therein is, the World, and all that dwell therein*; and for diſpoſition, it is God's Prerogative, and Pro.18.15 Peculiar, *By me Kings reign. All Powers that* Rom.13.1 *are, are ordained of God. He maketh low and he maketh high, it is the Moſt high that beareth* Dan.4.12. *rule over the Kingdoms of Men*: Yet this we grant, that Satan is truly called the Prince of the World, as it is corrupted; when the World departed from God to his Adverſary, God in Juſtice gave Satan leave to prevail and rule in the Sons of Diſobedience; and thus Devils are Princes, or in the abſtract Principalities over all the Earth.

2. *Powers.* They are not only powerful, but *Powers* in the abſtract, (*i. e.*) they are cloathed and filled with a mighty Power: Were Devils Princes only in their Style, and had no power, the Title could not carry it: we little eſteem of Sound, Syllables, and Words: have we not ſeen what the Sword can do without a Title, and how empty the Title is without the Sword? Well, but Devils have both; as they are Principalities, ſo they Eph. 2. 2. are Powers; they are *Princes of the Power.* What this Power is, is paſt my telling, only if we look in the World, we may find it wonderful in ſeveral parts of it. As ——

1. For the Elementary part of the World, what Element is it, that he hath not power over? 1. Fire is the Element prepared for him; and he can (if let looſe) ſend it down contrary to its nature from Heaven to earth: thus one of the Meſſengers told Job 1. 16. *Job, The Fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and conſumed them, and I only am eſcaped alone to tell thee*: it is called the Fire of God, though cauſed by Satan: it was not God but Satan, that was the immediate kindler of it; and yet called the Fire of God, becauſe of the ſtrangeneſs of the Fire: it was a wonderful, great, and extraordinary Fire; ſome think it was a flaſh of Lightning, and it is more probable, becauſe it is ſaid to fall down from *Caryl* on Job. 1. 16. Heaven. *Satan can do mighty things, command much in that Magazine of Heaven, where the dreadful Artillery, thoſe fiery meteors, which make men tremble, are lodged and ſtored up.* For inſtance, he can diſcharge the great Ordnance of Heaven, Thunder and Lightning; and by his Art he can make them more terrible and dreadful than they are in nature. 2. The Air is his own Element, wherein now he reigneth; he is *Prince of the* Epheſ.2.2. *power of the air* (*i. e.*) of the airy Dominion or Princedom. The *Jews* have a Tradition, that all the ſpace between the Earth and the Firmament is full of Troops of evil Spirits, their Chieftains having their reſidence in the Air. *Auguſtin* and *Hierome* tell us, that this was the opinion of all the *Aug.de Civit.Dei.*l.8 c. 22. *Hier* in Eph. 6. Primitive Doctors: Now if there they are as Princes, and have Power, no wonder if they can violently move the Air, and cauſe Tempeſts and Storms: Thus another Meſſenger told *Job, There* Job 1. 19. *came a great wind from the Wilderneſs, and ſmote the four corners of the Houſe, and it fell upon the Young men, and they are dead.* Satan being left to his own diſpoſe, can raiſe and enrage Storms and Tempeſts. *I believe* (ſaith one) *Satan connot raiſe* *Caryl* on Job 1. 19. *ſo much wind by his own Power, and at his own Pleaſure, as will wave a feather; but when God ſaith Go, and do ſuch things, then he can raiſe wind enough to move Mountains, and raiſe the Foundations of the proudeſt and ſtrongeſt Buildings.* Thus *Job*'s Children were buried in the ruins of their Houſe, *by a Puff* (as one calls it) *of the Devils mouth.* 3. The Water is an Element commanded by him; he can trouble the Seas, and cauſe ſuch Waves and Billows to ariſe, as ſhall ſwallow up Ships and Men: he can make ſuch Surges as ſhall ſwell over Banks: It is Mr. *Gurnal*'s expreſſi- *Gurnal's Chriſtian Armour.* on, *He can hurl the Sea into ſuch a commotion, that the depths ſhall boil like a Pot, as if Heaven and Earth would meet.* I cannot but think the Devil was in that ſtorm, when the Waves beat into the Ship wherein Chriſt ſlept, for being awoke, Mar.4.39. *He rebuked the wind, and ſaid unto the ſea, peace, be ſtill,* πεφίμωσι, a word that ſometimes he uſed to the Devil, *Luke* 4. 35. *q. d.* he muzzeled Satan, Luk.4.35. thou ſtirreſt theſe Waves: had my Diſciples believed, as they ſhould have done, thou hadſt not done this; by Faith Satan avoids, and by Diffidence Satan re-enters, and is full of rage. 4. The Earth is an Element over which he rangeth; when Job. 1. 7. the Lord asked him, *Whence comeſt thou, Satan? he anſwered, from going to and fro in the Earth, and from walking up and down in it*: Satan here ſpeaks like a Prince that had gone about his Countries to view his Provinces, his Kingdoms, and Cities; *I come* (ſaith he) *from viſiting my ſeveral places and Dominions*: and though his intent be to devour men, yet in reference to this very Element, he can cauſe Earth-quakes, throw down the ſtrongeſt Buildings, root up the beſt ſettled Trees, and move all things.

2. For the ſenſible part of the World, he can enter into the bodies of Beaſts, and act them at his pleaſure: We have one notable inſtance of *a Legion* Mat.5.13. *of Devils, entering into an herd of Swine, and the herd ran violently down a ſteep place into the Sea* (*they were about* 2000) *and were choaked in the Sea*: An eaſie thing it is with Satan to hurry up and down the Bodies of Beaſts, and make them with violence ruſh hither and thither: and they have no leſs power on the bodies of men: have they not poſſeſſed them, and made them lunatick, Mat.17.15 and ſo vexed them, *that oftentimes they have fallen into the Fire, and oftentimes into the Water?* Nay, have they not made ſome *deaf, and dumb, daſhing them, and tearing them, till they foamed, and gnaſhed with their teeth, and even pined away?* or, (if I may ſay more) have they not ſometimes carried and hurried up and down even in the Air, the bodies of men? I could inſtance in that Sacred body of Chriſt, *whom the Devil took up into the* Mat.4.5,8. *Holy City, and ſet him on a Pinacle of the Temple: and after took him up again into an exceeding high Mountain, and there ſhewed him all the Kingdoms of the World, and the glory of them.* That Satan

can tranſport the bodies of Witches, many Hiſtories record: and that he can bewitch the bodies of Unbelivers none will deny: but here Scripture ſpeaks of a power that the Devil had over Chriſt's body, and elſewhere, of a like power that he had over the bodies of the Saints. *Job* is one inſtance, and the Daughter of that woman of *Canaan*, that was a Daughter of *Abraham*, may ſerve for another inſtance: and if the Lord ſhould not reſtrain the malice and power of the Adverſary, we might have as many inſtances as there are men and women in the World.

3. For the Souls of men, which we call the intellectual part of the World, he hath a great power over them. 1. He can work on the Underſtanding: he can penetrate into the fancy, which is the Organ of the internal Senſes, and move thoſe Phantaſms he finds there, and by that means excite various thoughts in the underſtanding, and perſwade to this or that; do we not experience his power within us? do we not perceive evil thoughts injected into our minds againſt our wills? not that Satan imports any new thing into our minds, which he found not in our fancies before: it is uſually delivered in Schools, *That the Devil cannot put into the fancy new ſpecies of things, and ſuch as the ſenſes had never any knowledge of*; *as he cannot make a man born blind, to dream of Colours, and their differences*: but he can make many compoſitions and deductions of thoſe various Phantaſms he finds within, and accordingly move the underſtanding to this or that. 2. He can move the Will; I cannot ſay abſolutely he can determine it: the bowing, bending, turning, and forming of the Will efficacibuſly, is only proper to God, yet can the Devil act ſomething as towards the Will, and his acting carries a kind of power with it, though God only can determine it. The Will may be ſaid to be moved, or bowed, two ways, either inwardly or outwardly: the internal mover or agent, is either our own natural inclination, and propenſion to its object, God himſelf, who is the Author of that natural inclination: now in this way, there is nothing can move the Will, but God and our ſelves. The external mover or principal, is either the object propounded to the Will, the Underſtanding having apprehended it as good; or the affections and concupiſcence which reſide in the ſenſitive appetite; for by them is the Will often ſeduced, and drawn to conſent: very paſſions can make that many things which are evil, may ſeem good to the Will, and ſo incline it to imbrace them: Now this is certain, that Devils can propound an object; and they can move and trouble, and affect our paſſions; they can ſtir up Wrath, Pride, Covetouſneſs, Luſts in Men; and therefore externally they can move the Will.

3. *Rulers of the Darkneſs of this World*, Theſe words hold forth a proper ſeat of the Devil's Empire; he is not Lord over all, that is the incommunicable title of God, but *a Ruler of the Darkneſs of this World*. Where the time, and place, and ſubjects of his Empire are ſet down and limited.

1. The time when he rules, it is during the time of this World: immediately after *Adam*'s fall he began his rule, and while the World ſtands he will continue it without any change or alteration. Here is a difference betwixt the Devil and any human power, for theſe have but a ſhort time: the ſame man that rules now will be dethroned within a few days, or months, or years, by death, if not by treaſon: or ſuppoſe his line, or model of government continue longer, yet ſome obſerve that ſcarce any rule continues in one form above 600 years continuance: See *Abraham*'s time from the promiſe of his Seed to the giving of the Law 460 years. See *Iſrael*'s time from their going out of *Egypt*, to the building of the Temple, 480 years. See *David*'s time, from the Anointing of him King to the death of *Zedekiah*, 470 years. What ſay we to our own Kingdom? *Cæſar*'s time betwixt his invaſion, and the rule of *Valentinian*, 500 years. The *Saxon*'s time betwixt their Heptarchy, and *Egbert*'s Monarchy, 460 years. The *Norman*'s time betwixt their Conqueſt, and the Union of whole *Britain*, 536 years. On what unſureneſs is Majeſty poſſeſt, that within a few years time, ſo much is altered? But the Devil hath a longer time, even ſo long as the World laſts, from the beginning to the end, until time ſhall be no more. Indeed when the frame of this World ſhall be taken down, then ſhall the Devil be degraded, his Crown taken off, his Sword broken over his head, and he himſelf become a cloſe Priſoner in Hell: In the mean he rules, and will rule, during the time of this preſent World.

2. The place where he rules, it is here in this World below: he was a bright Angel in Heaven, and he ſometimes ruled there; but he would not keep in his own Chair of Eſtate, and therefore aſpiring higher, he fell down into this nether World, and here now he rules. In the Air, and here about Earth the Devils have their Manſions, and here they tempt, ſeduce, and do all the miſchief they can to the Sons of men. I know it is our ſadneſs, and trouble that they are amongſt us: *Wo, wo, wo to the inhabitants of the Earth* in this reſpect! Rev.8.31. and yet here is the joy of Saints, they have no power or rule in Heaven, whence they are fallen, and where the Saints Happineſs muſt for ever be: well may this make us long for Heaven, whilſt we are on Earth. Soldiers in tedious and dangerous Voyages cannot but deſire earneſtly after Victory: Oh, (may we think) how welcome will triumph, and leading Captivity Captive be after war! as the hopes of a ſafe Haven is to Mariners toſſed up and down in troubleſome Seas; ſo is Heaven to Chriſtians, whoſe life in this World is a warfare. O friends! look after Heaven, for on Earth is many a Snare, and many a Gin, and many a plot of Satan to undo your Souls, and to ſubject you to his Rule.

3. The Subject, or Perſons whom he rules, they are *the darkneſs of the World*. (i.) Such as have no life of Grace, no light of knowledge; for by *darkneſs* is meant, ſuch who are in darkneſs; and they are of two ſorts: firſt thoſe who are in ſtate of ſin, called *the work of darkneſs*: ſecondly, thoſe who are in ſtate of ignorance, compared to darkneſs; Eph.5.11. *Ye were ſometimes darkneſs, but now are ye light in the Lord*. Eph. 5.8. But I am diſcovering the Prince or Ruler, and not his Vaſſal: and therefore I ſhall pretermit this title, and come to the next.

4 *Spiritual wickedneſſes*. They are not ſtiled wicked Spirits, or ſpiritual wicked ones; but in the abſtract *Spiritual Wickedneſſes*. Oh, what Enemies are theſe! 1. They are Spirits, and not Bodies: if we had only to deal with fleſh and blood, whether men or beaſts, it were not ſo very much, though very terrible: but we wreſtle; *not with fleſh and blood*, but with ſpiritual ſubſtances, with inviſible Spirits: An arm of fleſh againſt poor fleſhly Creatures were enough to ſtartle us; Oh, what ſtartling, frighting work have we had within theſe very few years? but how much more ſtartling is an arm of Spirits, that can reach to Spirits? that know how to fight with us at all times, in all conditions, in all poſtures; whether we are alone, or in company; idle, or imployed; ſleeping, or

waking; that can fight inviſibly, when we cannot ſee them; for as their nature, ſo are their aſſaults, ſuch as by the eyes of fleſh and blood cannot be ſeen. 2. They are *wickedneſſes*, as by nature they are Spirits, ſo by their condition they are evil and malicious Spirits, *ſpiritual wickedneſſes*, or Spirits of wickedneſs, *(i.)* moſt monſtrouſly wicked and malicious Spirits. Some obſerve, that the Devil hath his name ὁ πονηρὸς, *the wicked one*, to denote his ſpiteful Nature; he is not barely wicked, but maliciouſly wicked, he cannot endure that Souls of men, ſhould fare any better than himſelf, and therefore he makes it his trade, his delight, his main work to damn Souls. 3. Some yet go higher, ſaying, that theſe *ſpiritual wickedneſſes* are ſuch, as provoke men to wickedneſſes of a ſpiritual nature; we *wreſtle* (ſaith the Apoſtle) againſt whom? it is in the original πρὸς τὰ πνευματικὰ τῆς πονηρίας, (*i.*) *againſt the ſpirituals of wickedneſs*; as if theſe wicked Spirits ſhould make it their great deſign, not only to beſet us with groſs and fleſhly ſins, but with ſins ſpiritualized, or with ſpiritual wickedneſſes, ſuch as unbelief, pride, hypocriſie, idolatry, blaſphemy, *&c.* As black as Devils are, they can, if they will, appear as Angels of Light, and accordingly ſuit their temptations of the fineſt make.

But what is meant by the laſt word, *in Heavenlineſs*? I cannot ſay *Heavenly places*, but *Heavenly things*: as if the Apoſtle ſhould ſay, the cauſe of this fight is not for Earthly things, it is an otherwiſe quarrel than is uſual with us in our Battels: Devils will not fight for Lands, or Livings, for Riches, or Mines of Gold, but for *Heavenly things*; they would if they could, bereave us of our God, our Saviour, Sanctifier, of all our hopes of Salvation, and Glory of Heaven.

SECT. II. *Uſes.*

Uſe 1. ARE Devils thus mighty and malicious? then mind this, conſider what Enemies you muſt fight againſt! Methinks a ſerious conſideration of their power ſhould raiſe up your hearts to bleſs that God that keeps you from them. Oh, the mighty advantage they have over you! ſhould the Lord but give the Chain, what work would they make in the World? how would they rend the Heavens, ſhake the Earth, undo all Men and Women in the World in an inſtant? My Brethren, I would not have you dread them too much; and yet becauſe they are ſuch mighty malicious Enemies, I would not have you ſlight them too much: I tell you there is nothing in this inferiour World able to ſtand before them, no Creature, no Man. The good Angels indeed can match and maſter Devils; but if God ſtop his Angels, and withdraw his hand, they would quickly over-run, unquiet, unſettle all the World. Oh! then maintain ſuch apprehenſions of their greatneſs, as that you may for ever bleſs that God, who binds up ſuch Enemies, that they do not the miſchief unto which their nature inclines them, and inables them.

Uſe 2. Are Devils mighty and malicious? then let all tempted ones fly to God, and rely on his power; be they never ſo mighty, yet the Lord only is Almighty; he hath all Devils in a Chain, and he ſtraightens or enlargeth it as he pleaſeth: his power is not only in Heaven, but on Earth, and in Hell, and here is the hope of Saints, here is their Psal.9.1.1. Tower of refuge: *He that dwelleth in the ſecret place of the moſt high, ſhall abide under the ſhadow of the Almighty.* O then, that God's people would in all danger haſte to their fortreſs! that they would *ſay of the Lord, he is my refuge, and my Fortreſs, my God, in Him will I truſt.* But the uſes of this nature we ſhall bring into the next point, and to that I haſten.

CHAP. V. SECT. I.

Of the main Doctrine intended.

OUR ſpiritual combate is a wreſtling. ἐςὶν ἡμῖν ἡ πάλη, *there is a wreſtling to us*: or, *we wreſtle.* πάλη *dicitur, quia corpus* πάλλεται, *id eſt, quatitur*: the Greek Word, according to the proper notation of it, ſignifieth ſuch a ſtrife as maketh the body of him that ſtriveth to ſhake: and howſoever ſometimes it is given to a ſtrife of ſport; yet here it is uſed for a ſerious and fierce Fight and Combate, ſo fierce as it may well make the Soul ſhake again.

But why is this Combat called *a wreſtling*?

1. Becauſe Satan's fight is very cloſe. This is the nature of wreſtling, not to fight at a diſtance, but very near; Satan is ſo near that he cloſeth with us; yea, gets within us: he takes hold of the Heart within, the Soul within. Other Wreſtlers may catch at the Head, or Arms, or Thighs, or they may fold their Arms about the middle of the Body, and ſtrive with it, but Satan is a Spirit, and enters into Spirits; his wreſtling is ſo cloſe, that neither Underſtanding, Will, Affections, nor any thing within can eſcape his fangs.

2. Becauſe this fight is very violent; wreſtling is not an eaſie, laſie, idle Combate: they that wreſtle, do it with their might, and ſtrength, and utmoſt vigour. So deals Satan with us, *he goes a-* 2 Pet.5.8. *bout as a roaring Lion*, he is very active to do miſchief, he puts to his ſtrength to devour our Souls: and accordingly muſt we deal with Satan, *finally* Eph.6.10. *my Brethren, be ſtrong in the Lord*; as we muſt take Heaven by violence, ſo we muſt eſcape Hell by violence; Devils are not to be dallied withal; we muſt quit our ſelves like men, reſiſt unto blood.

3. Becauſe this fight hath in it many wrenches, windings, wiles, and arts. The cunning Wreſtler carries it not meerly with his ſtrength, but with his feats; his eye is upon all advantages; with a wrench, a turn, a trip, a ſleight he gets the maſtery: Satan in this reſpect is an eminent Wreſtler; he makes it his trade, and is well acquainted with all the myſteries of it: he hath thouſands, and ten thouſands of ſtratagems and wiles: he hath his βάθη and νοήματα, as the Apoſtle calls them, that is his 2 Cor. 2. 12. depths, his profound plots and contrivances, moulded by malice and ſubtilty in his own large underſtanding, furniſhed with the experience of our corruptions, and the ſucceſs of his many temptations for ſome thouſands of years, managed with all the crafts and polices of the moſt dark and hidden corners of Hell: he hath his μεθοδείας, as they are called, Eph.6.11. *exquiſite methods*, in the wily conveyance of his ſtratagems, in ordering his aſſaults, and ſpitting his fiery darts. And is it not our duty and prudence to be well ſkilled in his wiles, and to counter-work him in his crafts? are we not therefore adviſed to *put on the whole armour of God, that we may be a-* Eph.6.11 *ble to ſtand againſt the wiles of the Devil*? As there is no ſtanding without armour, ſo there is no fear of falling, if we are but armed and prepared for him: his wiles ſhould make us wiſe unto Salvation, that though he wreſtle artificially with us, we may be able to ſtand.

4. Becauſe in this combate, each party hath uſually his Aids or Seconds. It is thus both with Satan and us: Firſt, he hath his Aids; theſe

are led under the conduct of thoſe two Captain Generals the World and the Fleſh: This World is the Devil's Darling, and chief Champion: on the right hand it encounters us with proſperity, it caſts before us the golden Apples of Riches, and how prone we are to liſten to theſe Syren-Songs, our experience tells us: on the left hand it tempts us by adverſity, turning its Smiles into Frowns, its Allurements into Threats, its offers of Honours and Riches, to proud menacings of Poverty and Ignominy: and how terrible theſe are in the eyes of fleſh and blood the beſt hearts can tell. The fleſh is the Devil's darling, by which we underſtand the corruption of Nature; it fighteth and luſteth againſt the Spirit, it rebels againſt the Law of our mind, and Gal. 5.17. leadeth us captive to the Law of Sin: *The fleſh luſteth againſt the Spirit, and the Spirit luſteth againſt the Fleſh, and theſe are contrary the one to the* Rom.17.9 *other; ſo that we cannot do the ſame things that we would*: both theſe are Satan's aids. Secondly, we have our aids; as firſt God takes our part, and he hath appointed his own Son as General of the Field, Heb. 2.10. called *the Captain of our Salvation*; whenſoever we wreſtle, he ſtands by with a reſerve (as it were) for our relief at a pinch; and if we will but call upon him at our need, he will never leave us, fail us, nor forſake us. Secondly, the Angels take our part: *Behold Chariots of fire upon the Mountains round about* Eliſha: Wreſtlers are uſually compaſt with a Ring, and ſuch a Ring have Pſal. 34.7. Saints, *the Angels of the Lord encamp round about them that fear him, and they deliver them.* Now what better Aids, or Seconds can we have than the Angels of God, and the God of Angels? Surely, there are more for us than can be againſt us: Oh, the comfort of this!

Sect. 2. *Uſe of Terror.*

IS our ſpiritual Combate a Wreſtling? then wo to the wicked, that never wreſtle at all: Let them know, that they are not the Lord's Soldiers, but the Devil's Revellers, and therefore he fights not againſt them, becauſe they are his Friends. Luk. 11. 20. *When the ſtrong armed man* (Satan) *keepeth his Palace, his Goods are in Peace*: but when a ſtronger than he cometh to diſpoſſeſs him, there will be many a ruſſle, and many a wreſtle, and uſually Amos 6.1. ſuch a man will feel the Conflict. *Now wo to them that are at eaſe in Sion*: Can we be God's Servants, and not his Soldiers? Is not Chriſt's Church on Earth a truly Militant Church? in a warfare, as well as wayfare? Oh, then what is their condition that are rid only by the Devil! they will not grapple with Satan, they love to ſleep in a whole Skin, they crown themſelves with pleaſant Garlands of reſtful Security, they imagine they may go to Heaven in a bed of down; Oh, but what will be the end of theſe men! the Devil hath already laid them on their backs, and there remains nothing more but to kick them out of their ſecurity into Hell.

Sect. 3. *Uſe of Incouragement.*

IS our ſpiritual Combate a Wreſtling? then courage Chriſtians! from thoſe Words Eph. 6. 10. *be ſtrong in the Lord, and in the power of his might*: * one rightly obſerves, that the Chriſtian of all men needs courage; *a cowardly Spirit is beneath the loweſt duty* Rev. 21.8. *of a Chriſtian*: the fearful *are in the forlorn of thoſe that march for Hell: the Violent and Valiant are they which take Heaven by force; except thou canſt prove thy Pedigree by an heroic Spirit, except thou wilt dare to be holy in ſpight of Men and Devils, never think that thou art begotten of God. Oh, how uncomely a ſight is it, a bold Sinner, and a fearful Saint! one reſolved to be wicked, and a Chriſtian wavering in his Holy courſe! to ſee Hell keep the Field, impudently braving it with diſplayed banners of open prophaneneſs, and Saints to hide their Colours for ſhame, or to run from them for fear, who ſhould rather wrap themſelves in them, and die upon the place.*

* *Gurnal's Chriſtian Armour.*

Take courage therefore, O ye Saints, and be ſtrong. When *Joſhua* was to march before *Iſrael* into *Canaan*, the Lord was fain to raiſe up his Spirit with redoubled words, *Be ſtrong and of a good* Joſh. 1. 6, 7, 9. *courage*——Only *be thou ſtrong and very courageous.*——*Have not I commanded thee? be ſtrong and of a good Courage, be not afraid, neither be thou diſmayed, for the Lord thy God is with thee, whitherſoever thou goeſt.* I ſay the ſame to you, who are to march through this Wilderneſs into that Heavenly *Canaan*, *Take courage, for the Lord your God is with you*: what if Devils come behind and trip up your heels? Nay what if they fly in your faces, and grapple with you hand to hand? any weak *David* may wreſtle with *Goliah*, ſo long as the Battel is the Lord's, and that he comes to the Field in the Name of the Lord of Hoſts, the God of *Iſrael*. But motives I ſhall reſerve for the next uſe.

Sect. 4. *Uſe of Exhortation, with Motives.*

IS your ſpiritual Combat a wreſtling? Come then, fall on the duty: here's a world of Devils ready to encounter: you may imagine (and really it is ſo) that they come ſwiftly, furiouſly, ſtrongly, their arms ſpread wide, and their fangs are open, and if they can, they will faſten on the whole man; their aim is to throw Body, Soul, and all into Hell. What will you do now? Will you turn your backs and fly? ſhall the Devil conquer without a ſtroke? no, God forbid! I beſeech you ſtretch forth your arms, bid Devils defiance, reſiſt them to your utmoſt, wreſtle with all your might. Why, this is the duty I am preſſing on you: Be ſerious, and wreſtle, though all ſhake by it.

The Motives are ſeveral.

1. There is a neceſſity for it; either you muſt wreſtle with him, or be taken Captive by him; there is no middle courſe; and ſhall not neceſſity make you fight? it is ſaid that neceſſity and deſpair will produce wonders, they would make Cowards fight, and are you worſe than Cowards?

2. The Victory is certain, if you will but wreſtle. When Chriſt hath made a valiant reſiſtance, *the Devil gave way, and left him.* And to this Mar. 4.11. Jam. 4.7. purpoſe you have a promiſe, *reſiſt the Devil, and he will fly from you.* Satan is a foiled Adverſary, Chriſt hath overcome him already, and ſo ſhall ye, if ye will but valiantly enter in Chriſt's Name into the Liſts.

3. The ſweetneſs of Victory will abundantly recompence the trouble of your wreſtling; uſually we miſtake in the Traverſes of our minds: we reckon upon the ſweetneſs of ſin, and the trouble of wreſtling; but the right compariſon is between the fruit of ſin, and the fruits of Victory: you have often had experience what it is to be overcome, do you now make trial how ſweet Victory will be in overcoming.

4. The Cauſe is juſt, your Combate is lawful: God, who is Juſtice it ſelf, hath proclaimed it by his Heralds, *Finally my Brethren be ſtrong in the* Eph. 6.10, 11. *Lord, and in the power of his might. Put on the whole armour of God, that ye might be able to*

ſtand

Jam. 4. 7. 1 Pet. 5.8. *ſtand againſt the aſſaults of the Devil. Reſiſt the Devil, and he will fly from you; be ſober and watch; for your Adverſary the Devil is a roaring Lyon, walketh about ſeeking whom he may devour, whom reſiſt ſtedfaſt in the Faith.* There are two things, which make a War lawful and juſt. 1. The call of a juſt Authority. 2. A juſt Cauſe: Now in this conflict is a concurrence of both. 1. You have a lawful Authority calling you to fight, even God, who is the Authority Supream. 2. Your Cauſe is juſt, for Satan aſſaulting any of the Children of God, is a meer Uſurper, he hath no right over you, you are not his, but the Lords, by Creation, by Redemption, by ſpecial Dedication: you do but defend your own Souls, and the Territory and Dominion of God, and Jeſus Chriſt in you, and over you, whoſe Dominion you are bound to preſerve. Surely you have good cauſe to wreſtle, if you had none but this, becauſe your cauſe is good.

5. You have already in Baptiſm taken a military Sacrament, and therein promiſed that you will continue God's faithful Souldiers unto your lives end: What, my Brethren, take preſs-money to ſerve in God's Wars againſt the Devil, and all his Aids, and now to run away from your Colours! A ſworn Enemy to Sin and Satan, ſhould never of all other turn his back; why you are ſworn Enemies, and therefore ſtand to it, be of a good courage, reſiſt unto blood.

6. The Lord meaſures out your temptations, weigheth your ſtrength, and will not ſuffer you to be tempted above that you are able; he giveth ſhoulders and fitteth the burthen. Is not this his promiſe? *There hath no temptation taken you, but* 1 Cor. 10. 13. *ſuch as is moderate,* (or common to man) *but God is faithful, who will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make way to eſcape, that ye may be able to bear it.* Souls are apt to complain, *the Devil is ſtrong, and temptation is ſtrong, and I ſhall fall by the hand of* Saul: why, know now that all theſe temptations are weighed and meaſured out by God himſelf, he ſaith to Satan, as to the Waves of the Sea, *Thus far ſhalt thou go, and no further:* Job 1. 12. Thus he ſaid concerning *Job*; *Behold Satan, all that he hath is in thy power, only upon himſelf put not forth thy hand:* Satan had a mind to have gone further, he would have been upon *Job himſelf,* if God had not ſtopt and curbed him: Certainly Satan would break all your backs, if he were let alone; but God will not ſuffer it; let Satan do his worſt, you ſhall be able to bear it, for God hath ſet him bounds, and he will give you a proportionable ſtrength. As a wiſe Phyſician does not give the ſame Phyſick to every Perſon, but conſiders every ones ability; ſo the Lord orders Satan in tempting, that he cannot put the leaſt dram into any temptation, but as it is meaſured out by the hand of God.

7. The Lord hath promiſed his preſence with you in ſix dangers, and in ſeven: He goeth out with you into the Field; not only as a Looker on, but to weaken the Enemies, and to ſupply you with new ſtrength. 1. He weakens your Enemies, and upon this account partly it is ſaid, Rom. 8. 37 *that we are more than Conquerors through Chriſt that loveth us:* because in and through Jeſus Chriſt, our Enemy is overcome before he ſtrikes, and his blow is broken as he ſtrikes. 2. He ſupplies you with new ſtrength. I will not deny, but now and then you may have a foil, but if ſo, the Lord will raiſe you up again, *for though we fall, yet ſhall we not be caſt* Pſal. 37. 24. *down, becauſe the Lord putteth under his hand,* or, *he upholdeth us with his hand.*

8. Your weapons are impenetrable: your Armour is Armour of proof, compleat Armour, every way ſufficient to defend and keep you harmleſs. This if you put it on, *will make you able to ſtand* Eph. 6. 11. 13. 16. *againſt the Wiles of the Devil, and to withſtand in* Eph. 6. 14, 15, 16, 17, 18. *the evil day: and to quench all the fiery darts of the Wicked.* If you ſay, what is this Armour? the Apoſtle tells you *of a girdle of truth; and a breaſtplate of Righteouſneſs, and ſhoos of the preparation of the Goſpel of Peace; and a ſhield of Faith, and an helmet of Salvation, and a ſword of the Spirit, praying always with all Prayer, and ſupplication in the Spirit.* The meaning is, that your Armour is the Graces and Ordinances of Jeſus Chriſt. Truth, and Righteouſneſs, and Patience, and Faith, and Hope, and the Word, and Prayer, (under which by a Synechdoche all other Graces and Ordinances are comprehended) are your ſpiritual Armour. I know that all the vertue of this Armour depends wholly upon God alone: Our Faith, and Hope, and Love, and the Word, and Prayer, would all be broken to ſhivers at one ſtroke of the temptation, if the Lord did not eſtabliſh, and confirm them; and this is that which Chriſt tells *Peter, I have prayed for thee that thy* Luk. 22. *Faith fail not:* but this Armour by God's power hath been ſucceſsful, and in the power of his might it ever will be ſucceſsful: What is ſaid of the Bow of *Jonathan,* and of the Sword of *Saul,* is truly ſaid of this Armour in this reſpect, *they never returned empty from the blood of the ſlain, and from* 2 Sam. 1. 21. *the fat of the mighty.* Surely, never any harneſſed with this Armour of God, loſt the Field finally. Oh, what encouragement is this!

9. To put all out of queſtion, the Lord hath made promiſes of life to thoſe that wreſtle, *he will give them to eat of the Tree of life in the midſt of Paradiſe: He will give them of the Manna that is hid, and he will write their names in the Book of Life. Bleſſed is he that endureth temptation, for* Jam. 1. 12. *when he is tryed he ſhall receive a Crown of Life, which the Lord hath promiſed to them that love him.* We do not contend for Counters, but for Crowns, and thoſe not temporal and corruptible, but eternal and *incorruptible,* even for *a Crown of Life.* 1 Cor. 9. 25.

10. There will be a day of triumph to all that will but wreſtle: if you ask when? I anſwer, 1. At the day of Judgment, then ſhall Chriſt your Captain ſtand upon the Earth, and you ſhall ſtand with him, glorying and triumphing to ſee your Enemies dead, or wounded before you. Indeed others that were faint and delicate, and would not wreſtle, as they were led captives by Satan at his pleaſure, ſo ſhall they be led in triumph by him into Hell: but for you that fight the Lord's Battels, the day is a coming when you ſhall march with Chriſt into Glory, and then ſhall you triumph all the way, and thoſe Enemies that now aſſault you, ſhall lie dead (as it were) before you, and you ſhall ſee them again no more for ever. 2. In that Eternity, which follows after: no ſooner ſhall Chriſt and his Saints enter into Heaven; but oh, the glorious aſtoniſhing triumphs that will be there! The Poet ſung ſweetly,

There ſhall we conquer, have our Conqueſt crown'd
By hands of Seraphims, triumph't with the ſound
Of Heaven's loud Trumpet, warbled by the ſhrill
Celeſtial Quire, recorded with a quill
Pluckt from the Pinion of an Angel's Wing,
Confirm'd with joy by Heaven's eternal King.

O my Brethren where is now your courage? where is your Spirit? where is your Ambition? think not on mean things, but on Crowns, and

Victories, and Glories: *Hold faſt that which thou*
Rev. 3. 11. *haſt, that no man take thy Crown.*

CHAP. VI.

Other ſorts of Motives.

That I may yet prevail with you to make you *Wreſtlers*; Conſider further,

1. God is on the ſide of all that wreſtle. What, art thou afraid of the Iſſue? Art thou indeed in Satan's hands? know then that Satan is in God's hands: If thou art but the Lord's Souldier, he will not ſuffer himſelf to be ſo much diſgraced, as to ſuffer thee to be overcome by his mortal Enemies: he hath armed thee with his own Armour, and ſent thee out to fight his Battels; and therefore he will not have thee vanquiſhed, being fortified with his ſtrength: for ſo ſhould his Weapons be eſteemed weak, and he himſelf be overcome in thee. When the Lord ſent the Angel to incourage *Zachariah* concerning *Jeruſalem*, the meſſage was this; *I, ſaith the Lord, will be unto her a wall of fire round about her.* Surely, *Jeruſalem* muſt needs be impregnable that is thus walled about: the ſame promiſe is made to all the Saints, and therefore they muſt needs be all invincible; if your Shelter were Stones, theſe might be battered: were it Walls of Lead, theſe might be melted: were it defence of Waters, theſe might be dryed up: were it Garriſons of mighty Men, theſe might be ſcattered: were it Engines of War, theſe might be defeated: were it Trenches, theſe might be ſtopped: were it Bulwarks, theſe might be overthrown: But you are guarded with ſuch a defence, which cannot be demoliſht, to wit, with a Wall of fire round about you. Balls of Wild-fire are a Terrour and Conſumption to any Enemies: who could quench the fire of *Sodom*? or who ſhall quench the World when it ſhall be on fire? Surely none: Paradiſe was kept with a fiery flaming Sword, and none could enter thereinto, *Gen.* 3. 24. *Iſrael* was guided and protected by a fiery Pillar, and none could moleſt them in their march, *Exod.* 13. 21. What ſhall we ſay then, when the Lord our God is a wall of fire round about you, to conſume your Enemies, and to ſuccour you? Chear up Chriſtians! your God, whoſe you are, and whom you ſerve, *to whom nothing is too hard, Gen.* 18. 14. *To whom nothing is impoſſible*, Matth. 19. 16. *To whom none is like among the Gods, glorious in Holineſs, fearful in Praiſes, doing Wonders*, Exod. 15. 11. *Who removeth Mountains, ſhaketh the Earth, commandeth the Sun, ſealeth the Stars, and thundereth marvelouſly with his Voice, even he is a Wall of fire round about you.* Oh, what encouragement is this.

2. Jeſus Chriſt is your Captain; God hath made him General of the Field, and if you had none other to fight for you, yet he alone is mightier than all your Enemies: he hath already vanquiſhed Satan, yea he hath ſo bruiſed the Serpent's head, that now he cannot overcome finally the leaſt of his followers. Satan was *the ſtrong man, who poſſeſſed all in peace*; but our Saviour Chriſt, who is ſtronger than he, coming upon him hath overcome him, Luk. 11. 21, 22. *and taken from him all his Armour wherein he truſted, and divided his ſpoils.* Hence he is truly called our King, our Redeemer, our Head, our Captain; and will not you, the Subjects of this King, the Ranſomed of this Redeemer, the Members of this Head, the Soldiers of this Captain, fight under his Standard? Why conſider, if you wreſtle, Jeſus Chriſt ſtands by to bring you off with honour. Sure you need not doubt of help, who have Chriſt your Captain for your Second: If Satan be a roaring Lyon, Chriſt is the Lyon of the Tribe of *Judah*: If Satan be an Accuſer, Chriſt is an Advocate: He lived and died for you, and rather than you miſcarry, he will live and die with you: for mercy and tenderneſs to his Souldiers, none like him; he knoweth what it is to be expoſed to the rage of a Cruel Fiend, and therefore *he will ſuccour thoſe that are tempted.* Chriſt's Heb. 4. 15. heart is intendered by his own experience, ever ſince he grappled with Satan; he is full of Bowels to all them that are infeoffed by him; yea, Chriſt is ſo dear over them, that then eſpecially he intercedes his Father, when he obſerves his People in temptations, q. d. O *Father, I pray that this poor Man or Woman may not fall in time of temptation*: Thus he prayed for *Peter*, when he was on Earth, *I have prayed for thee that thy Faith fail not*: Luk. 22. 32. and thus he prays now for you in Heaven. No ſooner he ſees Satan run in upon you, but he runs into the preſence of God the Father, and ſpreads his blood and his ſatisfaction for your help. Oh, the love of the Lord Jeſus Chriſt!

3. The Spirit of God will ſtrengthen you againſt the power of the evil Spirit: This is that *Spirit of Wiſdom and Underſtanding, that Spirit of* Iſa. 11. 2. *Counſel and Might; that Spirit that helpeth your* Rom. 8. 26. *infirmities*; that kindleth and filleth your Hearts with love, and zeal, and other Graces; that comforts your Conſciences, and conſumes your Corruptions, and continues in you, ſealing you to the day of Redemption: even He it is that ſtrengthens you againſt the power of the Devil. But how doth the Spirit ſtrengthen? I anſwer, 1. He teacheth you in, and by your temptations. *Luther* could ſay, that *three things made a good Divine, Meditation, Prayer, and Temptation.* And, indeed, when and where doth the Holy Spirit reveal himſelf more fully unto his People, than in the times of their Temptations? It is ſaid that at *Maſſah* and *Meribah*, the waters of ſtrife, and of temptation, there the Lord gave *Iſrael* all his Statutes. 2. He bears up, and upholds your hearts with Grace, *My Grace is ſufficient for thee*, ſaid the Lord to *Paul*; the Spirit of the Lord in your Combates uſually comes in with aſſiſting Grace; or if that be not enough, he comes in alſo with accepting Grace: though thy Prayer be weak, and thy Faith low, yet ſaith the Spirit, *it is the time of Temptation with my poor Servant, and therefore I will take the duty though it be never ſo little.*

4. The good Angels wait upon you as a Guard, have they not a charge from God to ſee to your ſafety? and is not one Angel ſtronger than all Devils? if a man were to paſs by Ship over a dangerous Sea, full of Rocks, Pirats, Robbers, would not Letters of ſafe conduct be his comfort? but if a great Navy ſhould be ſent to conduct him over, if the Admiral ſhould call out all his Men of War to ſee him ſafely arrived, how much more comfortable would this be? Even thus God deals with us, he ſends his Angels, who willingly afford their miniſtry, becauſe of their love to man, but in reſpect of God's Word and Charge, they are much more willing. O the ſtrong Motives that we have to fight! God, and Chriſt, and his Spirit, and Angels, all take our part: What greater Dignities? What better defence? What greater Solace? What better ſafety than this? to be attended and guarded, not by men (which we count an honour and happineſs) but by Angels, *who pitch their Tents about the* Pſal. 34. 8. *Saints?* Methinks the Knowledge, Aſſurance, Remembrance, and Meditation of this ſhould marvellouſly comfort and encourage the People of God.

5. The Spirits of the Juſt, made perfect with God, contribute their aſſiſtance: do they not pray for the Church in general? Do they not mind the condition of thoſe, who are yet militant here upon Earth? do they not ſtand upon the Walls of Heaven, and call on you to march up the Hill after them, crying aloud, *fall on and the City will be yours as now it is ours?* the ſame words that *Paul* ſpake living, he even ſpeaks now dead, 1 Cor.16.13. *Watch ye, ſtand faſt in the Faith, quit your ſelves like men.* The printed Books, the living Examples of dead Saints, call on you ſtill to be valorous: Do they not really 2 Sam. 10. 12. ſpeak in *Joab*'s Language, *Be of good Courage for your Souls, and for the Glory of your God.*

6. Other Saints on Earth are in the ſame poſture with your ſelves: they are all wreſtling, they are all enduring a great fight of Afflictions and Temptations. Certainly you march in the midſt of gallant Spirits: your fellow-Soldiers are every one the Son of a Prince, yea of the King of Kings, and Lord of Lords; and this is their way, to encourage you, and to be encouraged by you: there's not a watch you make, nor a ſtroke you ſtrike, but it pleaſeth them, and it refreſheth them; as on the other ſide, there is not a negligence, nor a fail but it wounds them, and afflicts them.

7. The Devil himſelf is not altogether ſo terrible as ſeems. Do you look on him in theſe particulars.——

1. He is but a Creature, though he be ſtiled *a Principality and Power*, yet his Power is but a created power, he is Potent, but not Omnipotent; he is the ſtrong man armed, but Jeſus Chriſt is ſtronger than he; and though you cannot, yet the Luk. 11. 22. Lord Jeſus can eaſily diſarm him, and *take away that wherein he truſteth.*

2. He is a Creature under a Curſe; this may take off much from that dreadfulneſs which many Gen.3.14. look upon him with. *Curſed ſhalt thou be above all the Beaſts of the Field.* O the encouragement, that all our Enemies (both that Field-Serpent and the old Serpent called the Devil) are under a Divine Curſe! Surely God's Curſe is a weakning thing.

3. He is a wounded Creature. 1. Wounded by Gen.3.15. Chriſt, *he ſhall break thy Head, and thou ſhalt bruiſe his Heel.* The Lord Jeſus breaks Satan's Head, as he is our Head; he hath wounded him for us, and for our ſakes. Here is comfort; Alas! Satan was too ſtrong for us hand to hand, and therefore our Lord firſt enters the Liſt, and gives him a wound, and then, as *Joſhua*, he bids us come and tread on his Neck. Thus when we read of Chriſt's glorious Acts, that he overcame Satan, *Matth.* 4. 11. Lead Captivity captive, *Epheſ.* 4. 8. Spoiled Principalities and Powers, *Coloſ.* 2. 15. Made his Enemies his Foot-ſtool, *Matth.* 22. 44. Overcame thoſe that war againſt him, *Rev.* 17. 14. We are to underſtand that all theſe Acts were for our benefit, and that for us he combated with, and conquered all theſe Foes. 2. He Luke 20. 18, 19, 20. is wounded by the Members of Chriſt. *Satan is fallen from Heaven like Lightning, and made ſubject to the Saints.* His weapons have been often battered and blunted, not only by Chriſt, but alſo 1 Joh. 2. 13, 14. by Chriſtians. *I write unto you young men, becauſe you have overcome the wicked one.* Others have been, and if we will but wreſtle, we alſo ſhall be *more than Conquerors through Chriſt that loveth us.* Rom.8.37

4. He is a chained Creature. *The Angel that* Rev.20.1, 2. *came down from Heaven had a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thouſand years.* In this Chain he is ſo confined, that he cannot ſtir until God ſlack his Chain: nor need we trouble our ſelves, becauſe it is ſaid only for a thouſand years; for indeed God hath ever kept him in Fetters ſince his Fall, either leſs or more, and he ſhall never ſhake them off again until Dooms-day: *He hath delivered him into* 2 Pet.2.4. Jude 6. *Chains of darkneſs, to be reſerved unto the Judgment of the great Day.* Oh, what incouragement is this! think of it, Chriſtians. Devils can do nothing without a Commiſſion from your God: though they ruined *Job*'s ſtate, yet they had their power from God; and though they infeſted his Body with ſad Diſeaſes, yet they were fain to ask new leave from God; they could not ſo much as enter into Swine, but Chriſt muſt give them Authority, and bid them *go.* Luk.8.32. How ſhould this animate us, that our greateſt Enemy is ſubject to the power of our beſt and deareſt Friend! Enough for Motives.

Sect. 6. *Uſe of Doctrine.*

IS our Spiritual Combate a wreſtling? then ſome directions how we are to manage this Spiritual Combate. This is that ſpecial uſe which I ever aim at in all practical Points. Many are convinc'd of ſuch and ſuch a duty, that know but little how to go about it: Others indeed may abound in their own ſenſe, and they may in their own experiences find out ſome Rules moſt proper for their own diſpoſition, and moſt powerful for their own Reformation; and for my part, I ſhall gladly leave them to themſelves; yet for ſuch who are not better furniſhed, and yet deſire ſome help how to manage wiſely this great Duty of *wreſtling with Devils*, I ſhall preſcribe for their uſe and mine own (as the Lord ſhall enable) theſe following directions.

In our Spiritual Combate two things are neceſſary to be known. 1. Satan's aſſaults. 2. Our repulſes. His aſſaults I ſhall trace, according to the ſeveral periods of our life, wherein more eſpecially he combates with us in ſuch or ſuch a kind: As in our Infancy he combates thus; and in our Youth, or time of Converſion, he combates thus; and in our riper Years he combates thus: and in the end and period of our life he combates thus: Now herein lies our duty. 1. To be acquainted with his ſeveral methods at ſuch times. 2. To repel him in ſuch a manner, and by ſuch means, as are moſt ſuitable to his methods. And, O that the Lord would help, and ſtrengthen me in this work! O that he would preſent his Light and Truth, that I may diſcover to you theſe works of darkneſs, both for the avoiding and conquering of him, *who is reſerved for everlaſting chains* Jude 6. *under darkneſs unto the judgment of the great Day.*

WAR with DEVILS.

The Second Book.

CHAP. I. SECT. I.

Of the time when Devils begin their firſt Aſſaults.

THE firſt Period, wherein Satan firſt begins to aſſault the Elect, it is from their quickning in the Womb, and during their Infancy, till they become adult: Come then, and firſt learn we his methods; and ſecondly, practiſe we thoſe Duties that concern us in our wreſtling with him in theſe reſpects.

1. For Satan's firſt Aſſaults; certain it is, that then he begins, when we begin firſt to live, and move and have our being: are we not by nature in Satan's Power? is not the Devil then ſaid to rule in us, when the Soul and Body do firſt meet, and are both defiled by ſin? As it is ſaid of the Dragon, that *he ſtood before the Woman which was ready to be delivered, to devour her Child as ſoon as it was born*: So may we ſay of every Child, as ſoon as it is quickned in the Womb, that the great Red Dragon, the Devil, ſtands ready to devour it. And upon this ſuppoſition, even in *Auguſtine*'s time, there were Exorciſms uſed at the Baptiſms of Infants, by which they ſignified that the Child was under the Power and Dominion of Satan: we uſe not this Ceremony now, though it be very ancient; we deſire rather to content our ſelves with the ſimplicity of the Goſpel in all the Inſtitutions and Ordinances of Jeſus Chriſt; but this diſcovers the ancient truth of Satan's Aſſaults, and Kingdom over Children by nature, even in the Womb. *Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me*, ſaith *David*. 1. *I was ſhapen in iniquity*; in the very forming of the parts of his body, and diſpoſing it for Animation there was ſin, though not explicitely and formally, yet initially, inchoatively, and imperfectly, becauſe the body was in tendency to take up man. 2. *And in ſin did my Mother conceive me*: It is in the Hebrew, *my Mother did warm me, or nouriſh me*: which relates not ſo much to the actual conception, as to the time that his Mother did bear, and warm him in the Womb. The inference from the Text is this, that ſo ſoon as that Maſs of the Body is enlivened, and animated, ſo ſoon is original ſin in a man; and when original ſin, like a Leproſie, ſpreads it ſelf over the whole man, the Devil alſo doth ſeize upon him as his own: So that as a man is ſaid to dwell in his own houſe, it is his home, he may do there what he will; ſuch a right and claim hath the Devil to a man by Nature, he dwells in him, reigns in him, and leads him captive at his will.

Rev. 12.4.

Pſal. 51.5.

But if thus it be with us, whilſt we are in the Womb, is it not otherwiſe in our birth, and in our Infancy, till we become adult? I anſwer.

1. So long as we are in nature it is all one: no ſooner are we born, but we are Atheiſts, Idolaters, Blaſphemers, Sabbath-breakers, Murtherers, Adulterers, Thieves, Falſe-Witneſſes, Covetous; not by actual tranſgreſſion, but by an habitual diſpoſition: as we are ſaid to be men, becauſe we have in us the Image of man, and ſeeds of Humanity, though we never did any manly action, ſeeing nothing is wanting but growth and maturity: ſo by as good right we are called ſinners of all kinds, becauſe we have the nature and very image of ſin, and the ſeeds of all corruption living in us in our very infancy: Which, if we grow, will grow with us, and without preventing Grace will come to full ripeneſs, if we ever attain unto perfect age. In this reſpect how ſhould Satan but dwell in us, move in us, reign in us; and at our very birth, and during our infancy, do with us, and domineer it in us, even as he pleaſeth.

2. So long as we are in infancy, and not adult, ſuppoſing that we live to the age when we may enjoy uſe of means, appointed by God for Regeneration, Juſtification, Sanctification, it is very probable that we are in a ſtate of nature, and Vaſſals of Satan, as we are in the Womb. A late Divine thus delivers himſelf, *I know no reaſon to conclude, that God ſhould break his own ordinary road of beſtowing Grace in Infant-age, upon thoſe that live to the uſe of means appointed to that end, and I ſuppoſe (excepting the caſe of* John *the Baptiſt, who yet may be looked upon as priviledged by an extraordinary account; to wit, that by a miraculous inſtinct he might bear witneſs to Chriſt, as his Fore-runner in the Womb, as well as in the Wilderneſs) it can hardly be aſſerted* de facto, *concerning* † *any one that ever lived to perfect uſe of reaſon, that he was juſtified and ſanctified from the Womb, or any period of infancy whatſoever; nor have we any Scripture-warrant to expect it: nay, it were againſt the very end for which God appoints the uſe of means, ſeeing by beſtowing ſaving Grace out of them, to thoſe that live to enjoy them, God would in a ſort make void his own Inſtitutions; for what need of them, when the ends of them may be otherwiſe attained? I confeſs, grace is wrought in ſome very early, poſſibly in Childhood, but ordinarily 'tis after they come under Catechizing.* And if this be ſo, then Satan keeps his hold for this firſt period, (*i.*) from our firſt quickning in the Womb, and during our Infancy, till we become adult.

Mr. Ford in his practical uſe of Baptiſm.

† His opinion is, that the inſtance of *Jeremy* being *ſanctified from the Womb*, is but only a ſetting him apart for his office. Jer. 1. 5.

Sect. 2. *Of the manner of Devils aſſaulting at that time.*

BUT how do the Devils aſſault, or tyrannize it in us at ſuch a time? I anſwer, they do it quietly, and without reſiſtance. *The ſtrong armed man*, Satan, *quietly keeps the houſe, and the things that he poſſeſſeth are in peace.* Poor Creatures in this caſe are as Priſoners, content to be tyed in the Fetters of ſin: and therefore to what purpoſe ſhould Satan rage it in their Conſciences? I know Satan is ſubtil, and more exactly watcheth them that are ſprung of Godly Parents: he obſerves from time to time how they bewail the ſin

Luke 11. 21.

of their Babes, and how they preſs God with a Covenant of Grace, and how they dedicate their Children to the Lord, and how they preſent them to God in that Ordinance of Baptiſm: and though for all this he holds his Claim, and leads them as captives at his will; yet I verily believe, upon theſe Obſervations, he looks very enviouſly and maliciouſly upon ſuch Children: as if it were not that God hedgeth them about with a Wall of Holy and Bleſſed Angels, he would do his utmoſt to cut off their lives in their polluted ſtate of nature, and immediately hurry them to Hell, *unto the Judgment of the great day*. Howſoever he matters not much, whilſt he keeps poſſeſſion; he knows well enough that till they are actually regenerated, he is their Lord; he needs not plant any of his ſtrongeſt Batteries, main temptations againſt them yet; and therefore in that reſpect, as a Keeper of ſuch Priſoners, he may ſleep ſecurely; he commands with eaſe, he keeps the houſe quiet, and all are obeyſant to his will.

Sect. 3. *Of the State of Infants dying at that time, either in the Womb, or in their Infancy.*

IF this be ſo, then well may we ſay of our Infants dying at this time; *Oh that they had never been conceived! Oh, that they had never come out of the Womb into the World!* not ſo neither; for amongſt Infants, ſome are Elect, and ſome are not: and ſome are within a Covenant of Grace, and ſome are not.

1. Some Infants are Elect. *For the Children not being yet born, neither having done any good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, it was ſaid, the Elder it ſhall ſerve the Younger; as it is written,* Jacob *have I loved, but* Eſau *have I hated.* When *Jacob* was but an Infant in the Womb, he was Elect; and if *Jacob* had died in the Cradle, he had been ſaved. Hence believing Parents may comfort their Souls concerning thoſe Children that early die, in that they may be Elected, and by conſequence eternally ſaved.

2. Some Infants are within a Covenant of Grace, and this ſpeaks yet more encouragement. Indeed, we cannot look into the Book of Life, which is in Heaven, and thereby know that the names of our dying Infants are written there; yet we may look into the Covenant of Grace, and ſatisfie our ſelves as in the effect of their Election. Are not the Children of believing Parents the reputed Members of Jeſus Chriſt? Is not the ſame promiſe made to the Children that is made to the Parents, for receiving Gen. 17. 7. Act. 2. 39. both as Members? *I am thy God, and the God of thy Seed*, ſaid the Lord to *Abraham*; *and the Promiſe is to you, and to your Children, and to all that are afar off*, ſaid *Peter* to the Jews. God is in Covenant with our Infants as ſoon as they are living in the Womb, and God is Sacramentally and ſolemnly ingaged to our Infants in Baptiſm, as ſoon almoſt as they are born into the World: nor doth it hinder, that ſuch Infants were ſhapen in iniquity, and conceived in Sin; for that is firſt which is natural, then that which is ſpiritual: The Devil firſt Ezek. 16. 6, 7, 8. reigns in them as his Subjects, and then *the Lord paſſing by, and ſeeing them in their blood, he ſaith to them in their blood, live; yea, he ſaith to them in their blood, live; that time is a time of Love, and therefore the Lord ſpreads his skirts over them, and covers their nakedneſs, and ſwears to them* (in Baptiſm) *and enters into a Covenant with them, and ſo they become his.*

But when is it that Infants dying in the womb or in their Infancy, are entred into this Covenant of Grace? I anſwer,——

1. Externally, the Infants of Church Members are in Covenant ſo ſoon as they are quickened in the Womb.

2. Internally, they are in Covenant ſo ſoon as by the intervention of the Spirit they are wrought on ſavingly and effectually: now this may be either in the Womb; and ſo Godly Parents may comfortably hope of all their Infants as die in the Womb, before they ſee this World's light; or after Birth, at any time, before they become adult: Only as we will not limit the Spirit, ſo we cannot but probably think, that the time of the Spirit's Regeneration is ordinarily in this caſe, the very time of their Baptiſm. Thus a Modern ſpeaks: *Although God be not bound to his Ordinance of Baptiſm, ſo as to give grace to all Elect Children at the inſtant of their Baptiſm, yet ſeeing Sacraments are not only bare Signs and Seals of the Covenant, but Conduits of the Grace of the Covenant, when, and in what manner God is pleaſed to diſpence it; I know not why the Sacrament of Baptiſm to ſome Elect Children, (I mean to thoſe that die in Infancy,) may not be indeed the Laver of Regeneration, and they receive the Grace of Baptiſm with the ſign: For no perſon can enter into the Kingdom of Heaven, except his Perſon be juſtified, and his Nature ſanctified, and God uſeth to diſpence theſe Graces in ſome Ordinance or other; and ſeeing ſuch Infants live not to be capable of any other Ordinance, why ſhould I not believe them Regenerated in Baptiſm?* If this Opinion may be thought of any to favour the Papacy, that holds the Sacrament to be effectual, *ex opere operato*: He anſwers ſolidly, that his Opinion ſtands at a great diſtance from theirs; for that by their Doctrine they make no difference between Good and Bad, Elect or Non-Elect, in the participation of thoſe Benefits: They hold that in Baptiſm all Infants that receive it are actually Regenerate, whereas he reſtrains the Efficacy of that Ordinance only to the Elect; and he admits not all of them neither, for he excludes thoſe of the Elect that afterwards live to come under the means of Regeneration, only he ſuppoſeth a poſſibility and probability, that in ſome Elect Infants, (*viz.* thoſe that die in Infancy) the ſeaſon of God's doing that, which all Chriſtians acknowledge is done at one time or other before the ſeparation of Soul and Body, (*ſc.* their Renovation, Juſtification, and Sanctification) is rather the time of Baptiſm, than any other time.

Mr. Ford in his Infant-Baptiſm.

If any demand, how can Infants in the Womb, or in their Infancy be juſtified and ſanctified? Is not Juſtification beſtowed on believing? and is not Sanctification conveyed to us in the attendance upon the outward and ordinary means? The anſwer is, That God juſtifies them upon another account, and ſanctifies them in another way, than thoſe that are of Age: and for this my Author cites another; ſaying, *As in the bodily life, one Organ is the inſtrument of nouriſhment to the Child in the Womb, another when born; ſo in the conveyance of ſpiritual life, 'tis one way to a Child, another to one of years: For this is not the moſt univerſal Propoſition of the Goſpel [he that believeth ſhall be ſaved,] but this, [he that hath the Son hath life, and he that hath not the Son hath not life:] now God gives his Son by the Spirit, and we receive him by Faith: but God can ſupply the want of that hand in a Child, by dropping into his mouth what he cannot receive with his hand, as I may ſay.* All this I have ſaid of Infants dying in the Womb, or in their infancy; but as for ſuch, whoſe life God prolongs till they come to years of age and diſcretion, I have already delivered my mind in the former Sections.

Sect. 4. *Of the Priviledges of Elect Infants living beyond that time, but for preſent under Satan's Power.*

WE ſee it may be well with Elect Infants dying in their Infancy; but what ſay we of them who may live longer, and are for preſent under Satan's power? have they no Priviledge above thoſe Children that are not Elect?

I anſwer, Yes; and I may inſtance in theſe particulars.

1. They have God's love, *Jacob have I loved*, ſaid God of *Jacob* before he was born: which muſt needs be as true of *Jacob* when he was born: There is in God a love of benevolence, and that is afforded to Elect Infants whilſt yet carnal, and dead in ſin: as a Woman lately conceiving loves her future fruit, ſo the Lord loves thoſe whom he purpoſeth for himſelf: Indeed, his love of complacency is not till their change and converſion, but his love of benevolence, is from eternity.

Rom. 11. 7, 28.
2. They have a right to the Covenant of Fore-Fathers. This difference the Apoſtle makes between *Jews* and *Jews*, *The Election have obtained, and the Election are beloved for the Father's ſake.* I ſpeak here of the Covenant of God with Fore-Fathers, as it undergoes an abſtracted conſideration from the perſonal Covenant with us by Faith: Infants of believers are far from actual Faith, and yet they have this Priviledge, that the ancient Covenant betwixt God and their Fore-Fathers hath run (as it were) down in a line to them: and upon this account, Godly Fathers many times ſpeak for their tender Babes, before they are able to ſpeak for themſelves; they plead a Covenant entailed, and put it into ſuit for them, whiles they are not yet but as a ſpan long: as if every ſuch a one ſhould ſay, *Lord, here is a Child conceived in ſin; and born in ſin; the very guilt and pollution of his Nativity renders him obnoxious to eternal fire; and yet thou haſt ſaid, I will be thy God, and the God of thy Seed; and the Promiſe is to you, and to your Children; and thou haſt ſtiled thy ſelf a God, ſhewing mercy unto thouſands of Generations of them that love thee; and thy Word is clear, that the Election is beloved for the Father's ſake: Now therefore be merciful to my poor Child that comes of ſuch and ſuch a Race, even for the Covenant ſake.*

3. They have a right to the inward part of Baptiſm; as to Regeneration, Renovation, Remiſſion of Sins, *&c.* You will ſay, if Infants were then regenerated, they could not be under Satan's Power. I grant the improbability of their being actually regenerate until years of diſcretion, and yet by Baptiſm they have *jus ad rem*, a remote right to thoſe initial Graces. Sacraments were never intended by God to exert their vertue only in, or during the adminiſtration. As in the Lord's Supper, Chriſtians by their experiences can teſtifie, that the benefit is moſt-what after the receiving of it: ſo in Baptiſm it may be many Years after the receiving of it: For otherwiſe it would follow, that Baptiſm would be altogether a barren Sacrament all our lives long; except only during the little time of its adminiſtration. Oh, what a bleſſed Priviledge is this! the Non-Elect may indeed be baptized, and have the waſhing of water: but the Elect, ſooner or later, are baptized alſo with the Holy Ghoſt and with Fire; they have that initial Sacrament for the beſtowing of initial Graces upon them in the Lord's own time.

Heb.1.14. 4. They have the tutelage of Angels. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation*; It is true, they are under Satan's Power; Devils move in them, dwell in them, reign in them; they keep the houſe of poor Infants Souls, and they are in quiet and peaceable poſſeſſion; yet notwithſtanding all this, the Holy Angels have a charge from God to ſee thoſe Infants, and to preſerve them charily as choſen Veſſels (maugre the Dominion of Satan) againſt the time he ſhall manifeſt himſelf unto them. But of this Priviledge more fully in another diſcourſe.

Sect. 5. *Of the Duty of* Wreſtling, *that concerns Parents in this reſpect.*

2. THE Duties that concern us in our wreſtling with Satan, as to his firſt Aſſaults, are either Parents Duties, or Childrens. 1. For the Parents, they are to perform ſome Duties before, and ſome after their Childrens birth.

1. The Duties before they are born are theſe.

1. Let the Parents be humbled for that ſin which they tranſmit to their Children. Oh, how ſhould this pierce their hearts, that in *Adam* all ſinned, and by reaſon of that ſin both they and theirs are all defiled. *Good Lord* (may they ſay) *is not this lamentable, that we ſhould derive ſin from our Parents, and that we ſhould convey the ſame ſin to our Children! that we ſhould make our little ones ſo ſoon as they live Vaſſals of Satan, and Objects of God's Wrath! Oh, the wo of this ſin! did we but rightly conſider it; what is this Original ſin, but in ſome ſenſe all ſin, and univerſal guilt? it makes the Underſtanding guilty, the Will guilty, the Affections guilty, even guilt all over; there is no part of Man, no not his Mind, nor his Conſcience, but it is all over defiled with this Sin; this is the Sin, that is the Root and Fountain of all the actual Evils we commit every day: is not every one tempted, and drawn aſide by his own Luſt? Oh wretched Babes, whom we have begotten after this Image! how juſt were it now that God ſhould turn you out of your Mothers Womb into Hell flames? and are we the Inſtruments of your damnation, except the mercy of God God ſhall prevent it? O deplorable condition! O wretched men that we are!* Here's matter of Humiliation.

2. Let Parents call to remembrance, and improve the free and gracious Covenant which God hath made with them and their poſterity; *I am thy God, and the God of thy Seed: for the promiſe is unto you, and to your Children:* Gen.17.7, 9. Act.2.39. It is true, that by Natural Generation the Children of Believing Parents are defiled with ſin, and ſo under wrath; and yet they are holy by Covenant, and free acceptation: We ſee the Promiſe is not only to the Parents, but alſo to their Children: Oh, then that this Promiſe may come into remembrance! Oh, that Parents would improve this Promiſe, and make ſure, (as much as in them lies) that their Children are indeed under the promiſe! But what can they do to make this hopefully ſure? I anſwer,——

1. Let them make ſure that they themſelves are under the promiſe: If their Evidences are but clear, that they have an intereſt in the Covenant of Grace, and that God is their God in Chriſt, then may they have a comfortable hope that God will be the God even of their Seed alſo.

2. Let them give themſelves unto God by a renewed Covenant: Let them again reſign up themſelves in all things to be guided by his Word. Surely, they that would give their Children up unto God, muſt firſt give up themſelves. As the Promiſe is made to the Faithful, ſo that Faith which truly acts in Dedication of Children to God, muſt firſt draw the Parties themſelves to yield up their Souls and Bodies as a Living Sacrifice unto the ſame God.

3. Let them offer their Children up unto God by hearty Prayer: God's Promiſe to accept our Children, calls for prayer on our part, that he would be pleaſed to make good his promiſe. Thus 2 Sam. 7. 27. *David* reaſoned, *Thou, O Lord of Hoſts, God of Iſrael, haſt revealed to thy Servant, ſaying, I will build thee an Houſe, therefore hath thy Servant found in his heart to pray this prayer unto thee:* And ſo ſhould every Parent ſay unto God, O Lord of Hoſts, God of *Iſrael*, thou haſt covenanted to be my God, and the God of my Seed; therefore am I bold to entreat thy Fatherly acceptance of my poor Pſal. 127.3 Infant: Haſt thou not ſaid, that *Children are an Heritage of the Lord, and that the fruit of the Womb is thy reward?* Oh, that this Child may be one of thy Heritage of the Society of Saints, and that thou wouldeſt be to it a God and Father in the Lord Jeſus Chriſt; I preſs thee with thy promiſe, and I rely on thy promiſe; why Lord, I believe, help thou my unbelief.

2. The Duties after they are born are theſe.——

1. Let the Parents give up their Children again to God. We read in Chriſt's time, that ſome devout Perſons Luk. 10. 13, 16. *brought their Children to Chriſt, putting them into his hands and arms*; And thus ſhould Parents deal with their Children, no ſooner they are born, and received by their Parents from God, but they ſhould again by Prayer and Thankſgiving be offered up to God. Parents ſhould put them into his hands, and caſt them into his arms: q. d. *Bleſſed Lord, thou haſt given us in mercy theſe tender Babes, and now we ſee them perfect in Limbs, and like thee in their Souls (for which we ever bleſs thy Name,) we deſire now to throw them into the hands of thy Fatherly Providence, and to caſt them into the arms of thy everlaſting Mercy: own them, we humbly pray thee, as thy Children in Jeſus Chriſt.*

2. Let Parents tender them to the Ordinance of Baptiſm, that they may receive the Sign and Seal of Regeneration. . But what needs this (ſay ſome Phanaticks) is not the promiſe it ſelf ſufficient? and cannot God make it good unto our Children without this Sacrament? I anſwer, Yes, he can; but ſeeing God ſo far condeſcends to our weakneſs as to give us a Sign and Seal for the confirmation of our Faith, in this caſe to ſlight it, to neglect it, to refuſe it, what is it but to tempt God? This Sacrament is a Sign ordained by God, and ſhall we refuſe it? This was *Ahaz* caſe, the Lord bids him ask a ſign for the confirmation of his Faith in the promiſe, but he refuſeth it as a thing needleſs; *I will not ask a ſign, neither will I tempt the Lord:* Nay, *Ahaz*, in not asking Iſa. 7. 12. it at God's command, therein thou didſt tempt the Lord. Indeed not to believe without a Sign, were in Mat. 12. 38, 39. ſome ſenſe to tempt the Lord. *Maſter we would ſee a ſign from thee*, ſaid the Scribes and Phariſees to Chriſt, for which he calls them *an evil and adulterous Generation*; but where God affords a Sign for the help of our infirmity, there to refuſe it, is both preſumption and rebellion. Nor is this Sacrament only a Sign, but a Seal; and howſoever the Promiſe may be made good without a Seal, yet cannot we urge the Promiſe with the ſame evidence and ground of aſſurance, as when the Seal is added to the Promiſe; otherwiſe it muſt needs follow, that the Sacraments add nothing at all to the Covenant, in point of certainty and evidence. Away, away with theſe Heterodox Doctrines, and let all that fear God take heed of contemning or neglecting this Ordinance of God. Chriſtians! bring your Children to Baptiſm; and when you bring them, indeavour to affect your Hearts with ſuitable diſpoſitions to that action. As——

1. Have an high thankful eſteem of the rich mercy of God in Chriſt to you and yours. Is it not an honour that God ſhould make your Iſſue the Nurſery of the viſible Church, that Chriſtianity through a Covenant of Grace ſhould deſcend in your Line, and become in a ſort (as we may ſay) hereditary. Surely, the trueſt nobility is to be made a Chriſtian. *Theodoſius* was more glad to be called a Chriſtian, than to be the Emperour of the World. You would think it a great honour if you could but make your Children Heirs of the World, but what Honour is this, that God makes them by Covenant and Seal, Heirs of Heaven? Oh, for an Heart raiſed up, and inlarged in thankfulneſs for this!

2. Rejoice in the Lord, and again I ſay rejoice. Is there not cauſe? What is this day of Baptiſm, but the day of our Childrens eſpouſals to Jeſus Chriſt? Now they have his Name put upon them, and he makes them a Jointure beyond the abilities of all the Monarchs of the World, now they are his † Souldiers, his Sons and Daughters, by a Spirit of Adoption ſealed in Baptiſm. I remember when *Jacob* bleſſed the Sons of *Joſeph, Ephraim*, and *Manaſſeh*, he bleſſed them thus, *Let my name be named upon them, and the names of my Father A*braham *and* Iſaac, *Gen.* 48. 16. He adopted them for his Sons, they muſt be two of the twelve Tribes of *Iſrael*, to have an Inheritance with them in the Land of *Canaan*. So when God puts his Name upon your Children, he ſignifieth and aſſureth that they are his Sons, * *Ye are all the Children of God by Faith in Chriſt Jeſus, for as many of you as have been baptized into Chriſt, have put on Chriſt.*

† *Cautum erat apud Romanos ne quis ad bellum prius accederet, quam juraſſet omnia ſe ſtrenue facturum quæ præceperat imperator Juramentum hoc ſub* Auguſto *nomine Sa*cramenti *venditabant. Idem vocabuluw mutuata & Eccleſia, ſuo baptiſmo applicatum voluit, ut oſtenderet omnes & ſingulos, qui ſacro fonte abluti ſunt, ipſo facto conſcribi in milites.* D. *Arrouſmith Tractica Sacra*;
* Gal. 3. 16, 17.

Sect. 6. *Of the Duties that concern Children in this reſpect.*

1. FOR the Children or Parties themſelves when grown.——

1. Let them bewail their own original ſin. Oh, that as this is the firſt ſin, ſo it might be firſt taken notice of! Oh, that ſo ſoon as Children come to ripeneſs they would conſider thus: *Bleſſed Lord, how comes this to paſs? the Pſalmiſt tells me, I was* Pſal. 51. 5. *ſhapen in iniquity, and in ſin hath my Mother conceived me: Oh, I am a Child of* Adam, *the Son or Daughter of a ſinful brood: he was the Rock whence I was hewen, and the hole of the pit whence I was digged, and who can bring a clean thing out of an unclean? not one. As ſoon as ever I lived I was polluted, and for that one ſin, if I had never ſinned more, the Lord might juſtly have condemned my Soul long ſince to Hell, and am I yet alive? Why Lord, what a long Reprieve have I enjoyed? How* Job 14. 4. *many years have I lived in a condemned condition? Oh, that I had been the Child of a Toad, or Serpent, or venomous Creature; for ſurely God doth not loath and abhor their young ones, they are not by nature Objects of God's Wrath, neither doth Satan rule in them, nor are they expoſed to eternal Torments; but thus is the ſinful Off-ſpring of all mankind. Now I wonder not that* Luther *in the deeps, and troubles, and ſorrows of his heart, becauſe of this ſin, cryed out ſo pitifully, Oh, that I had never been a man! Now I wonder not that* Paul, *beſet with this original ſin, was forc'd to ſay, Oh, wretched man that I am, who ſhall deliver me from this body of death?* In this or the like manner ſhould they bewail themſelves. Many are apt to mourn for actual ſin, but few mourn for this ſin, that firſt made the breach

and began the Controverſie betwixt God and Man. Surely the horrible nature of this firſt ſin is not well underſtood; Chriſtians, let me tell you, next unto the ſin againſt the Holy Ghoſt, and contempt of the Goſpel, this is the greateſt ſin, that cryes loudeſt in God's Ears for vengeance day and night againſt a World of men. Oh, then let Children grown take notice of this, and bewail this ſin.

2. Let them urge the Covenant of God made to them in their Fathers. q. d. *Lord, we are ſinners from the womb, and yet by good providence we are ſprung of a believing Race: was there not a League of old betwixt thee, and our Fathers, and wilt thou not remember thy gracious promiſe to them and us? Should* David *do kindneſs to* Mephiboſheth *for his Father* Jonathan's *ſake, and are there no remnants of Love in thy Breaſt towards the Poſterity of thy old dear Friends? why remember, Lord, the unfeigned Faith that dwelt in our Grandmother* Lois, *or in our Mother* Eunice, *or in ſome other of our Godly Progenitors; and remember how often they acted their Faith upon that Promiſe that thou wouldeſt be the God of them and theirs: Did they not preſs thee with thy Promiſe on our behalf? Did they not pray to thee once and again, to be good and gracious unto us their Children? Why dear Father, the God of our Fathers, and our God; wilt thou pleaſe to read over the Petitions which are yet on file in Heaven on our behalf: nay wilt thou pleaſe to read over thy Anſwers to them, when as yet our bones were only written in thy Book! Oh, let it never be ſaid that Children deſcended of ſuch a Prayerful Race are caſt out of thy favour, or that the Prayers of that Race ſhould become unſucceſsful unto us, on whoſe behalf they were put up. What though we were conceived and born in ſin? and what though Satan doth claim and challenge us for his own? yet thou waſt pleaſed to enter into a Covenant of Grace, and thou haſt ſtiled thy ſelf to be the God of* Abraham *and his Seed: O now remember thy Word, and remember thy Promiſe, and remember the Covenant, and remember our Fathers in Covenant with thee for thy Mercies ſake.*

3. Let them ſue out the Grace and Benefit of their former Baptiſm: They had the outward waſhing before, but not the inward waſhing till now: why now let them preſs hard for this. Now Satan wreſtles, and now ſhould they wreſtle (as we ſhall hear more particularly another time) now ſhould every ſuch a one cry to God, *Come Lord Jeſu, come quickly, O reſcue thy Creature out of Satan's ſlavery: See, he holds me faſt in his Net, and Gins, and Snares, and he will not let me go; he tells me, I am one of his Subjects, a Goat of his Fold; but Lord, doſt thou not know that I have had thy Sheep-mark upon me from a Lamb? was not I born in thy Family? and did I not in Baptiſm put on Chriſt Sacramentally? O that now I may put him on ſavingly: It is true, the Sacramental waſhing in water is not enough; and is it not high time for me now to make out after Sacramental Grace to cleanſe my filthy nature? Had I not need to apply my ſelf to thoſe promiſes, whereby I may be made partaker of a new nature? Lord, I come to the Fountain opened in the Goſpel for ſin, and for uncleanneſs: O ſprinkle clean water upon me, regenerate me (as thou haſt already with water, ſo) now with the ſpirit: beſtow on me the inward and ſpiritual part of my Baptiſm, ſanctifie me in purſuance of thy promiſe ſealed therein by the Word, and preſent my Soul to thy ſelf without ſpot or wrinkle, or any ſuch thing.*

See theſe Meditations enlarged by Mr. *Ford* in his Infant Baptiſm.

4. Let them repent of their Apoſtaſie, and breach of Vows, ſince they were admitted into Covenant with God. This brings into their remembrance all their actual ſins, and ſeaſonably they are to be remembred, and repented of, when they mind converſion. The Spirit's firſt work is to convince of ſin: of ſin original, and of ſin actual, and amongſt other aggravations of actual ſins, this is a great and mighty aggravation, the breach of Vows. But what Vows were made by them whilſt they were Infants? I anſwer, they vowed to be God's and Chriſt's; they vowed to forſake the World, and Fleſh, and Devil, and to manage war againſt them all their days: they vowed to fight under the Banner of Chriſt, and to be his Soldiers, and to maitain his cauſe, and to promote his Kingdom. For underſtanding whereof, we muſt take notice of a double Vow: the firſt is a vertual Vow, when we vow legally, though in our own perſons we promiſe nothing. The ſecond is a formal Vow, when in expreſs terms we take upon us any Obligation: Infants, whilſt Infants, cannot vow formally, but they do vertually; their Fathers ſtand inſtead of themſelves and Infants, and privately at their firſt quickning in the Womb, but ſolemnly at their Baptiſm in the Church, they bind themſelves, and their Seed to God in this manner. *Know all men by theſe Preſents, that* J. A. *do hereby oblige my ſelf, and my Heirs, and poſterity from me deſcending, to the great God of Heaven and Earth, in all the Duties required in the Law and Goſpel.* Now this Vow is it that vertually was made by Infants: they could not do it in their own perſons; and therefore by a gracious Prolepſis God accepts it on their behalf, thus made and ſigned, by their mediate, or immediate Parents. And have they not many and many a time broken theſe Sacred vows? have they not as ſoon as they could learn to ſpeak, begun to ſwear and lie? have they not very early forfeited their bonds, and entered into a contrary Covenant and confederacy with the Devil, and Death, and Hell, and their own Luſts, and maintained a War rather with God than Devils, with abundance of youthful heat and activity? Oh, then what remains, but that they ſhould remember from whence they are fallen, and repent, and renew their Covenant with God in their own Perſons, with all poſſible ſpeed and ſeriouſneſs. And thus much for our wreſtling with Satan, or repelling Satan, as to his firſt Aſſaults.

CHAP. II. SECT. I.

Of the Devil's Aſſaults in our Youth, or at the time of Converſion.

THE Second Period, wherein Satan aſſaults or combates with us, it is from our youth to our riper years: or eſpecially from the beginning to the end of our Converſion. And in proſecution of this, firſt learn we ſome of thoſe depths and wiles, and methods of Satan in his aſſaults: and ſecondly, practiſe we thoſe Duties that concern us in our wreſtling with him in theſe reſpects.

1. For Satan's Aſſaults; then he begins his ſtrongeſt Batteries, or main temptations, when we are firſt entring into a renewed ſtate: Now this is moſt uſual in the days of our youth. So many of our Worthies obſerve: One ſpeaking of young People, ſaith, *Amongſt them uſually the ſtream of converting Grace moſt runs.*—— *It may be in ſome: Grace is wrought very early, even in Child-hood, but ordinarily 'tis after they come un-*

der

Mr. *Ford* in his Infant Baptiſm.

Burges ſpiritual refining.

der catechizing; and are more adult. Another thus: *Converſion doth not only belong to the old but to the young: yea commonly Converſion is ſooner wrought upon the young ſort of people, for they have not reſiſted the Grace of God ſo much, they have not provoked God to give them up to their own Hearts, Luſts, and Deſires, as many aged perſons have: ſo then let young ones hearken to Sermons, let them attend to what the Miniſters of God exhort,* Eccl.12.1. Lam.3.27. Remember thy Creator in the days of thy Youth; and it is good to bear the yoke in thy youth; it is good to feel the bitterneſs of ſin betimes. Vortier's effectual calling. Another thus, *The Lord can convert and bring home to himſelf at all times, in middle age, in old age, at the very laſt, as the Thief upon the Croſs; yet the time of effectual calling is more ordinary in the time of youth. Some have obſerved the time of effectual calling to be between the years of eighteen and thirty moſt commonly. —— And I believe that moſt Saints experience, that the Lord wrought upon them in their younger days. —— Marriages are moſt in younger time; ſo are ſpiritual contracts in Jeſus Chriſt:* David *was good when young,* Daniel *a young Prophet,* Timothy *a young* Hammon's exercitation of confirmation *Preacher,* Samuel *began with God betimes,* Abijah *good when a Child, ſo was* Joſiah. Another thus, *Thoſe who in their Infancy were conſidered as parts of their Parents, and ſo by vertue of their Parents memberſhip injoyned the Ordinance of Baptiſm; whence once grown up to maturity and ripeneſs of years, they are to be looked upon and conſidered in themſelves, and no longer as in their Parents, and therefore as being in a capacity ſo to do, they ought now to take hold of the Covenant for themſelves, and to render a perſonal account of their Faith.* It pleaſeth God that many do ſo even very betimes: which agrees with the former opinion, that ſome are regenerated after they come under *Buxtorf. in Synt.* c. 3. Catechizing. It was the uſe of the *Jews* (as *Buxtorf* reports) ‘that ſo ſoon as their circumciſed Children were able to ſpeak, they taught them ſome ſelect places of Scripture, and ſo proceeding on by degrees, at thirteen years of age they were called *filii præcepti, Sons of the Precept*; and then they were to receive the Paſſover (as ſaith Mr. *Weens*) and to obſerve the 613 Synt. l. 1. c.5. Sect. 4. Par. 1. Precepts, which comprehended in them the ſum of the Moſaical Law, and Jewiſh Religion; and then they themſelves were accounted guilty and lyable to puniſhment both Divine and Humane, if they did tranſgreſs the Law, whereas before their faults were imputed to their Fathers, of whom the puniſhment was exacted. The manner of the *Jews*, it ſeems was thus: *The Son being thirteen years compleat, The Father calls ten* Jews *to witneſs; ſaying, that his Son is now of age, hath been inſtructed in the Precepts, well learned their Cuſtoms, and can readily recite the benedictions and dayly Prayers, and therefore he is willing to be henceforth free, and to ſhake off the Sins of his Son; after which he concludes with Prayer, beſeeching God that his Son may grow up into many years and good works.* I hope I may ſay of *Gentiles*, as well as *Jews*, that Converſion is ſometimes very early, even ſo early as at thirteen years of age, though it be not ordinary. And oh, how good is it for a man to bear the yoke in his youth, ſeeing it muſt be born at one time or other? the burthen of ſin at that age will be the lighter, the flowing of Heavenly Affections will be the ſweeter, the removal of Sin, in all likelihood, will be ſooner, at leaſt the ſurer, God having engaged himſelf, Prov.8.17. that *they that ſeek him early ſhall find him.* Satan knows all this full well, and therefore he ſets a ſtricter watch on youth; he obſerves all the motions, ſtirrings, actings of the Soul, and of God's Spirit at ſuch a time moſt narrowly: and if he ſpy any thing that may probably diſturb him of his Poſſeſſion, he preſently foams and fumes, and prepares himſelf for Battel, and now he is ready with all his fiery Darts (his thouſands of temptations) to throw them at him, that would throw down his Kingdom.

Sect. 2. *Of the Occaſion of Satan's firſt and furious Aſſaults.*

BUT what ails Satan, that he begins thus to rage? it was but ere-while that he kept the houſe quietly, and poſſeſſed all in peace; and is he now diſturbed? O yes; for now the Soul begins to *conſider*, it was but lately that the man was at ſome Sermon, or read ſome Book, or obſerved ſome providence, or heard ſome pray: Some Goſpel-news, or glad Tidings is freſhly come, that Jeſus Chriſt is in the Field, ſent of God on this very account, to reſcue Souls from the Devil's power; and to that end he hath made a Proclamation, that if any poor Sinner weary of the Devil's Government, and heavy laden with the Chains of his Spiritual Bondage, will but come and repair to Chriſt, he ſhall have protection from God's Juſtice, the Devil's Wrath, and Sin's Dominion. This, or the like meſſage hath perſwaded the Soul to pauſe, to conſider, to ponder, commune with it ſelf what it had beſt to do.

Conſideration is the firſt ſtep to Repentance; the Prodigal firſt came to himſelf before he came to his Father; he conſidered with himſelf what a ſtarving condition he was in; his Husks were poor Meat, and yet he had not enough of them neither; but at his Father's Houſe was Bread enough, and to ſpare, and ſhould he periſh with Hunger? It is uſual with the Soul thus at firſt to conſider with it ſelf, *And am I a Satan's Vaſſal, and under Satan's power? and ſhall I tontinue in this ſtate? is not the ſweet Government of Chriſt a thouſand times better than the Tyranny of Satan? and is not Chriſt's Rewards a thouſand thouſand times better than the Devil's Wages? What is not Heaven better than Hell? and did I not promiſe to fight under Chriſt's Banner againſt the World, Fleſh, and Devil? How is it then that I have ſerved him thus long? and that yet he leads me captive at his will and pleaſure? What if this Night I ſhould leave this World in this ſtate? What would become of me to all Eternity? could I be content to loſe God, and Chriſt, and the Joy above, and to dwell with Devils, and Reprobates, and all thoſe Infernal Fiends below? Conſider, O my Soul, and have ſad thoughts on theſe weighty and everlaſting Affairs; for as the Tree falleth, ſo it muſt lye for ever and ever.* This or the like conſideration, is the Devil's Alarum: now he is occaſioned to beſtir himſelf, or he ſees he is gone; and therefore as a Gyant awoke out of ſleep, he rouzeth and ſhakes himſelf, and beſets the Soul with theſe ſeveral Temptations following.

Sect. 3. *Of the ſeveral immediate Aſſaults that Satan at firſt doth make.*

HIS Aſſaults in this caſe are either immediate, or mediate; by himſelf, or Aids.

1. He aſſaults by himſelf, either by removing thoſe pious Thoughts tending to Holineſs, or by injecting ſuch impious thoughts as tend to Wickedneſs.

1. He endeavours to remove pious thoughts. q. d. *What do theſe Strangers here? How come theſe Gueſts into my Houſe and Dwelling without my leave? Are theſe fit Companions for the Soul where I bear rule? away with them, ſhut them out of Doors, for I cannot endure them in my Territories.*

2. He injects impious thoughts inſtead of good, theſe are the Darts which he throws into the Soul at pleaſure; and now is he moſt buſie, leſt the Soul want work to buſie it ſelf withal. *By his good will,* (ſaith one) *the Soul ſhould not have a thought of Heaven or Hell from one end of the week to the other; and that he may have as few as may be, he keeps him full handed with work: The Sinner grinds, and he is filling the Hopper, that the Mill may not ſtand ſtill: he is with the Sinner as ſoon as he wakes, and fills his wretched Heart with ſome wicked thoughts; and all the day long he watcheth him, and injects more ill thoughts; and at night, like a careful Jaylor, he locks him up again in his Chamber, with more Bolts and Fetters upon him, not ſuffering him to ſleep as he lies in his Bed, till he hath done ſome miſchief.*

Gurnal's Chriſtian Armour.

Before I proceed, I ſhall propound theſe Queſtions.

1. Whether Satan knows our thoughts? 2. Whether Satan can ſhut the Door that good thoughts may not enter? 3. Whether Satan can at pleaſure inject ſinful thoughts, and ſo ſet on the Soul to imbrace them, and to tamper with them.

1. Whether Satan knows our Thoughts? I anſwer; As Thoughts are taken ſtrictly, ſimply, or meerly for Conceits, Apprehenſions, Meditations, Diſcuſſions, Deliberations, which the Underſtanding or Mind in and by it ſelf, or by the help of fancy frames within it ſelf, they are not known unto Satan: but as Thoughts are taken largely, conjunctly, or as they are accompanied and waited on with the ſtirred up Images of the Fancy, and Paſſions of the Body; ſo our Thoughts, as well as Words and Actions, are known to Satan. Now I muſt confeſs, few Thoughts are in us, but they ſtir up the Fancy, or ſome Affection of Fear, or Joy, or Grief, or ſome ſuch like; and therefore in that reſpect we have very few Thoughts but they are known to Satan: That Satan hath an inſight into the Fancy and the images therein, there is no doubt; and that Satan hath an inſight into the Paſſions, which are but the flowing and reflowing of Corporal Spirits, the moſt will grant; it muſt therefore needs follow, that howſoever the immediate Acts, which are immanent in the Soul it ſelf are utterly hidden from Satan, yet as thoſe Acts are do tranſire, and appear, and are put forth in the Body and Corporeal Organs, either outwardly in actions, or inwardly in the images of the Fancy, or in the Paſſions, ſo they may be diſcerned and known by Satan.

2. Whether Satan can ſhut the Door, that good thoughts may not enter? I anſwer, in natural men, as yet unregenerate, he may ſhut the common Gate of the Fancy, that no good Thoughts ſhall enter in that way; and the reaſon is, becauſe the Devil hath the Keys in his own hands of all the Rooms, next to the Privy Chamber; he rules there, and locks or unlocks at his pleaſure. For the better underſtanding of this, we muſt know that within man are ſeveral Rooms or Chambers; the Fancy, the Affections, the Heart or Soul, which conſiſts of the Underſtanding and Will; the Underſtanding is joined to the Fancy, as the next room to it; and the Will is joined to the Affections, as the next room to it; hence the Fancy brings in to the Underſtanding, and the Affections bring in to the Will: and on the other ſide, the Underſtanding imprints much upon the Fancy what it conceives, and the Will imprints much upon the Affections what it commands: Now for the outer Rooms, as Satan can diſcern them intuitively, ſo he can work upon them at his pleaſure; in the Fancy he can make ſuch Compoſitions, as the Underſtanding may preſently take off, and read what is written there; and in the ſenſitive Paſſions, ſuch as Love, Hatred, Anger, Concupiſcence, he can ſo move the Humours and Spirits in which they float, that the Will is apt to chuſe and command accordingly as the Paſſions are moved there; but for the moſt inner Room or privy Chamber, wherein we place the Underſtanding and Will, as Satan cannot intuitively or immediately diſcern it, ſo neither can he imperiouſly or efficaciouſly work upon it. *Indeed* (ſaith * a Modern) *to ſpeak exactly, the Devil hath no efficient power over the rational part of a man, he cannot change the Will, he cannot alter the Heart of a Man, neither doth he know the thoughts of a man, ſo that the utmoſt he can do in tempting of a man to ſin, is by ſwaſion and ſuggeſtion only; but then how doth the Devil do this? even by working upon the Imagination; Learned men make this his method, that he obſerveth the temper, and bodily conſtitution of a man, and thereupon ſuggeſts to his fancy, and injects his fiery Darts thereinto, by which the Mind and Will come to be wrought upon: for it is* Ariſtotle*'s rule, that* Phantaſmata movent intellectum ſicut ſenſibilia ſenſum, *that Phantaſms and Imaginations move the Underſtanding, as the objects of ſenſe being preſent do preſently move the ſenſe; the Devil then though he have no imperious efficacy over the Underſtanding and Will, yet becauſe he can ſtir and move the Imagination, it follows that any ſin in the Imagination, though but in the outward works of the Soul, yet doth it quickly lay hold on all.* Well then, if Satan be Lord of the outer-works, and if through thoſe Doors and Chambers every good thought muſt uſually enter, before it comes into the privy-chamber; if (as the School-men ſay) the Underſtanding receives things by the mediation firſt of the external Senſes, then of the Fancy, of which the Memory is the *Treaſure*, ſo that all comes to us in ordinary no way but that; how eaſily may we conclude, that Satan will bar, and lock, and ſhut thoſe Doors in men unregenerate, that no good thought ſhall enter in that way: Nor doth this at all trench on that Prerogative of God, who is ſaid alone to be the Heart-ſearcher, the Underſtanding's Light, and Will's Determiner; for he knows either immediately how to ſpeak to the Soul, or he can countermand the Devil's power, and ſpeak by the Senſes and Fancy, maugre the malice of Satan and all his power.

*M. *Burges* of original ſin.

3. Whether Satan can at pleaſure inject ſinful Thoughts, and ſet on the Soul to embrace them, or to tamper with them? I anſwer. As he hath a power to hinder good Thoughts, ſo he hath a power to ſuggeſt evil Thoughts. It is clearly and expreſly ſaid of *Judas* that *the Devil put it into his heart to betray Chriſt:* The Devil being a Spirit, had acceſs to his Spirit, and ſo he inſtilled his Suggeſtions into him. As the Lord Chriſt did breath upon his Diſciples, and ſo they received the Holy Ghoſt, and were filled with the Spirit; ſo Satan breaths filthy Suggeſtions into the Spirits of wicked men, and fills them with all manner of wickedneſs, Malice, Unrighteouſneſs, he fills them with the Spirit of Hell; *Why hath Satan filled thine heart,* ſaid *Peter* to *Ananias*? Satan had filled his Heart to lie to the Holy Ghoſt. I know the Devil tempts ſeveral ways: as ſometimes he preſents and holds up an Object, and

Joh. 13. 2.

Acts 5. 3.

and ſo he dealt with Jeſus Chriſt, repreſenting the World's Glory to him in a Map, or a Landskip: and uſually Objects are firſt preſented, which he cauſeth to dwell upon the Fancy, till the Heart be inſnared: But ſometimes, yea oftentimes the Devil tempts through the immiſſion of Thoughts, which he doth alſo by the help of the Fancy; for otherwiſe how ſhould the Devil tempt to Deſpair, or to Blaſphemy, or to Spiritual Sins; or how ſhould he blind the Mind by carnal Imaginations, and Conceits, and obſtinate Prejudices againſt the Truth? And theſe Thoughts once immitted, may be continued in a Diſcourſe, till at laſt the Soul both tampers with them, and yields unto them. I have done with theſe Queſtions; and now we ſee how Satan aſſaults by himſelf.

Sect. 4. *Of the ſeveral mediate Aſſaults that Satan at firſt doth make.*

1. HE aſſaults mediately and by his Aids, he likes not that the Soul ſhould have any thoughts of leaving him, or of coming to Chriſt: The very firſt *Meditation* gives all the Legions of Hell an Alarm, as it were; they are as much troubled at it, as *Herod* and *Jeruſalem* were when they heard the news that Chriſt was born: and therefore they call in all their Aids, and command them to ſtifle thoſe Holy Thoughts and Conſiderations.

Theſe Aids are either the World or Fleſh.

1. By the World I underſtand impious, carnal, and unbelieving men, with all their Baits and Enticements unto Vanity; and all their Diſcouragements, Afflictions and Miſeries, wherewith they hinder God's Children in travelling the path of Righteouſneſs which leads to Heaven. This wicked World aſſaults us on both ſides; on the right hand it offers us the Bait of Pleaſure, Honours, Riches, that thereby it may allure us to ſwallow the Hook of ſin: it caſts before us Golden Apples, that by ſtooping down to gather them, we may be hindred in running the Chriſtian Race, and ſo loſe the Goal and Garland of everlaſting Glory. On the left hand it encounters us with Threats, Miſeries, Afflictions, Poverty, Ignominy; all which being terrible in the eyes of fleſh and blood, ſo far prevail with ſome that they move them make ſhipwrack of Faith, and a good Conſcience.

Methinks I imagine the World ſpeaking to the Soul in ſuch a Language as this, *What Strangers are theſe that diſturb our dwelling? have we not poſſeſt this Heart ſo many years; and muſt we now be gone, and give up our room to Foreigners that invade? Come take up other thoughts of the ſweet and pleaſure of this World; here Soul! we offer thee Wealth; or if that will not allure, thou ſhalt have Honour; or if that will not prevail, thou ſhalt have pleaſure.* As *Balak* dealt with *Balaam*, who firſt ſent under-Meſſengers, and they not prevailing, he yet again ſent Princes, more and more honourable than they; and they came to *Balaam*, and ſaid unto him, *Thus ſaith* Balak, *the Son of* Zippor, *let nothing I pray thee hinder thee from coming unto me, for I will promote thee unto very great honour:* ſo ſaith the World, *Let nothing, I pray thee, divorce thee from me; for I will promote thee unto very great honour.* Or, if theſe Allurements do not divert thy Soul, but ſtill it conſiders; *Oh, what will become of me in the other World!* Then doth the World frown, and threaten, and boaſt of his great ſtrength; then he marcheth againſt the Soul with all his Forces, ſometimes hiding his Troops in the Ambuſhments of worldly Vanities; and ſometimes drawing out his Forces in open view: q. d. *Come Afflictions! and come Perſecutions! and ſet on this Soul by force and violence! will it needs run away from us in the ways of Godlineſs? be you like Briars in the way to hold it from going forwards? or be you like Thorns under its feet to vex and torment it, that it may be weary in its paſſage?* And, Oh, the Vexations, Griefs, Fears, and Torments, which the frowning World darts into the Soul at ſuch a time!

Num. 22. 16, 17.

2. By the Fleſh, I mean not the body and the fleſh thereof, but that corruption of nature, which hath defiled the Body and Soul, being ſpread and mixt with every part of both, even as the Light is mixt with Darkneſs in the twilight, or dawning of the day; hereby we find our ſelves prone to all Sin, and ready to entertain all Temptations, which promiſe the ſatisfying the luſts of the Fleſh. This Enemy is called *the old man*; *the old* Adam; *the earthly, carnal, natural man*; *the ſin which is inherent, and dwelleth in us*; *the adjoyning evil*, *the Law of the Members*; *the luſts of the Fleſh which fight againſt the Soul.* As Satan is the Father, ſo the Fleſh is the Mother of Sin, which receiving Satan's temptations into a fruitful Womb, doth contain, nouriſh, and bring forth Sin.

Now as this is another of Satan's Aids, ſo methinks I imagine the Fleſh beſpeaking the Soul in this or the like kind, *What manner of communication is this which thou haſt with my Enemy? Are Godly thoughts ſuitable to dwell with me? Or to ſit down with me? Am not I thy ſelf, conceived, and born, and brought up with thy ſelf? And wilt thou now entertain an Enemy, either to weaken, or deſtroy me? I cannot endure any thought tending to the ſpiritual man: thou canſt not but be ſenſible, that we two cannot reign together and flouriſh together in the ſame Soul at once: If the Spirit live I dye, and if the Spirit thrive, I periſh: and am I not nearer to thee, and dearer to thee than the Spirit? Was not I with thee in the Womb? and did I ever leave thee till this time? have not I ſtudied to pleaſe thee with all the Delights, and Incomes, and Pleaſures of this World? and wilt thou now turn thy back upon the old man, thy ancient acquaintance? See here a Legion of Luſts attending on thee; Come, let us greet, and embrace, and throw out theſe pious thoughts that ſeem to diſturb us in our dalliances.* And thus we ſee how Satan aſſaults us by his Aids.

Sect. 5. *Of the Duties that concern us, in reſpect of the immediate Aſſaults.*

FOR the Duties in our *wreſtling* with Satan as to theſe Aſſaults, let Souls practiſe reſpectively. As———

1. To Satan's immediate Aſſaults uſe theſe repulſes.

1. Give entertainments to pious Thoughts, hear what they ſay; what if they are ſtrangers to thy unregenerate heart (for ſo I may yet ſuppoſe thee) this hinders not, but thou ſhould'ſt bid them welcom. It was the old Law, *Love ye therefore the ſtrangers, for ye were ſtrangers in the Land of* Egypt. And it is the Apoſtle's charge, *be not forgetful to entertain ſtrangers, for thereby ſome have entertained Angels unawares.* Holy thoughts are precious things, and if not Angels (ſtrictly ſo called) yet are they God's Meſſengers, and in that ſenſe Angels ſent from God: they are the immediate Fruits and Buds of an immortal nature; they come from God, and they tend to God: they never come but for good, nor do they dwell any where, but in the iſſue they give exceeding great Rewards.

Deut. 10. 19.
Heb. 13. 2.

Why! then cheriſh theſe motions of the Spirit, commune with them again and again; know the errand fully and throughly, on which they come from Heaven: their meaning is to bring up thy Soul from Earth to Heaven, and were it not pity to let them go before they have done the great buſineſs on which they come.

2. Complain of Satan's ſhutting the Doors againſt ſuch thoughts: tell thy God that his Enemy and thine has got the Poſſeſſion of thy Fancy and Affections, and of all the outer Rooms that lead to the Privy-Chamber of thy Heart; and that he hath put his Bars and Bolts ſo ſtrongly in, that thou canſt not open to thoſe ſtrangers. Yea, cry out againſt Satan and thy ſelf. *O the tyranny of Satan! and oh the loathneſs of my own heart to entertain theſe holy thoughts! if they ſtand at the Door and offer their ſervice, do not I join with Satan, and bid them be gone? or if they ſtep in before I am aware, am not I weary, and willing with Satan* 2 Cor.3.5. *to drive them out again? Why Lord I am not ſufficient of my ſelf, to think any thing as of my ſelf, but my ſufficiency is of thee, if I endeavour never ſo much to wind up my Soul to an holy Meditation, preſently I find my Fancy or Imagination, like the Peggs of an Inſtrument ſlip between my fingers as I am winding them up, and to fall down ſuddenly again. Oh wo is me, that my nature is thus vile, and that Satan is thus ſtrong in me! Come Lord, and break open theſe Doors, that thy Meſſengers may come in, and find due welcom; all my ſufficiency is of thee, and thou art God allſufficient; Why Lord if thou wilt, thou canſt throw out Satan, and make room for theſe Harbingers, and Forerunners of thy Majeſty.*

3. Stand and ſtartle at thoſe wicked thoughts, that come inſtead of the former good ones. Is Satan ſo buſie with thee, that now he hath filled thy heart with proud, unclean, or diſtruſtful thoughts? doth he now ſuggeſt, *That there is no God, that the world is for ever, that Riches are better than Grace, that the Pleaſures of ſin are better than Hopes of Heaven?* Oh ſhew thy abhorrency of them, and chide thy Soul ſharply for ſo much as holding any conference with them: But in this repulſe begin betimes, cruſh them early at the very firſt riſing, or Satan will prevail. It is not to tell what a world of miſeries man brings upon himſelf: by giving way to the firſt wicked thoughts. In the firſt place Iſa. 55. 7. therefore, remember that Text, *Let the wicked man forſake his way, and the unrighteous man his thoughts.*

Sect. 6. *Of the Duties that concern us in reſpect of the mediate Aſſaults.*

2. TO Satan's mediate Aſſaults by the World, or Fleſh, make uſe of theſe repulſes. As——

1. To his Aſſaults by the World, Conſider—

1. It is the Lord's command that we ſhould have no intimate, indeared Amity, or Correſpondency 1 Joh.2.15. with the World. *Love not the World, neither the things that are in the World, if any man love the World, the love of the Father is not in him.*

2. God and the World are at ſuch enmity, that Mat. 6.24. we cannot ſerve both. *No man can ſerve two Maſters* (that are oppoſite) *for either he ſhall hate the one, and love the other, or elſe he ſhall lean to the one and deſpiſe the other; ye cannot ſerve God and Mammon.* The Apoſtle herein appeals to our Conſciences; *know ye not that the amity of the* Jam. 4. 4. *World is enmity with God? whoſoever therefore will be a friend of the World, maketh himſelf the Enemy of God.* It is a rouzing queſtion, *know ye not?* worldly men do not ſo much out of ignorance, as out of incogitancy; they do not conſider: and what ſhould they conſider? That the amity of the World is enmity with God, that to pleaſe the World is to wage war againſt Heaven. *Oh, conſider this ye that forget God.*

3. In our Baptiſm we renounced the World, with all the vain Pomps and glorious Vanities thereof; then we profeſſed that we would couragiouſly fight againſt them under Chriſt? and ſhall we run away from the Banner of Chriſt? ſhall we caſt aſide the Livery of Jeſus Chriſt? ſhall we backſlide from our Religion in Truth and Power, and joyn in League with the profeſt Enemies of God and Chriſt? what is this but to be worſe, and more nefarious in the latter end, than we were in the beginning? *For* 2 Pet. 2. 20. *if after we have eſcaped the pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, we are again entangled therein, and overcome, the latter end is worſe than the beginning.*

4. What is the World, but changeable, variable, deceitful, miſerable? was there ever more experience of this truth than at this time? Oh, what tumblings and toſſings have been of late? how have men been deceived in their expectations and fruitions? fair ſhews have been repreſented to ſome, as they were to Chriſt, *when the Devil ſhewed him* Matt. 4.8. *all the Kingdoms of the world, and the glory of them,* and how many have fallen down and worſhipped? but are they not deceived! what matters the world's gorgeous ſhows? It is in touch a Feather, in ſight a ſhadow, in weight a Smoak, in truſt a Reed, in all deceitful. *Achitophel* for all his policy, *Haman* for all his ſway, *Goliah* for all his ſtrength, *Nebuchadnezzar* for all his pleaſure; theſe worldlings that ſuckt in the ſweets of this World, they found its deceit, and now feel its puniſhment. Wicked World! how doſt thou undo men with a world of Treacheries? it hates them that love it, deceives them that truſt it, afflicts them that ſerve it, reproaches them that honour it, damns them that follow it. *Athanaſius* tells of an Hermit to whom God ſhould reveal the ſtate of this World, *Et omnia viſcoſa, omnia operta tenebris, & obſeſſa laqueis, All hanged full of nets and Devils ſate by to watch them.* Go you over the whole world, behold Countries, view Provinces, look into Cities, hearken at Doors, ſee what is done in Halls, in Palaces, in private Houſes; are not the Devil's Snares in every corner? Juſtice is ſold, Shame is loſt, Truth is wreſted, Right deſpiſed; what lying, what ſlandering, what deceiving is there? the innocent are condemned, the guilty delivered, the wicked advanced, the Virtuous oppreſſed; Pride, Envy, Perjury, Vanity, theſe bear ſway.

Ah poor Soul! doth the World interpoſe to hinder thy conſideration, or thought of change? doth it tell thee of Riches, Honours, Pleaſures? ſay then with Chriſt, *what if a man gain the whole world, and loſe his Soul?* or doth it tell thee of Afflictions, Perſecutions, Torments? ſay then with the Apoſtle, *That the afflictions of this life are not worthy of the Glory, which ſhall be revealed in us.* Or if all this will not ſtop the mouth of the World, conſider again, and conſider of theſe particulars; the commands of Chriſt, the enmity betwixt the World and Chriſt, thy Promiſe and Vow, and firſt obligation to Chriſt; yea, conſider of what the World is, either in it ſelf, or to thy ſelf; and then bid it be gone; *away world, for it is written, the time is ſhort,——and the faſhion of this world paſſeth* 1 Cor.7.31 *away.*

2. To his Aſſaults by the Fleſh, Conſider——

1. It is the Lord's command that we ſhould depoſe the Fleſh; *Let not ſin reign in your mortal bodies,* Rom.6.11 *that*

Eph. 4.22. *that ye ſhould obey it in the luſts thereof.* And *put* Col. 3. 5. *off the old man, which is corrupt, according to the deceitful luſts.* And *mortifie your members which are upon Earth, as Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence.*

2. The Fleſh is a worſe Enemy than the Devil himſelf; for never could the Devil hurt us, if this inbred Enemy did not betray us: This is the Root, the Fountain, the Origine, of all other ſin, *when luſt hath conceived, it bringeth forth ſin.* Hence we ſay, that ſuggeſtion could do nothing without luſt: if there were no fire in our Wood, never could Devils breath kindle any flame in our Souls.

3. We are to weaken the Fleſh, by abating the Fewel of whatſoever may nouriſh or ſtrengthen it: Rom. 13. 14. *Make not proviſion for the fleſh to fulfil the luſts thereof.* As in a Siege all means are uſed to ſtop the paſſages, by which the Enemy may be victualled, ſo muſt we ſtop thoſe paſſages of ſin, by which the Fleſh is ſtrengthned. Now as the Fleſh is reſident in all parts and powers of the Body and Soul, ſo muſt we in every reſpect keep back Proviſion from every part; from the Body, Delicacy, Drunkenneſs, Wantonneſs; from the Fantaſie, vain Imaginations, pernicious Errors: from the Mind and Will, ſinful Cogitations, wicked Deliberations; from the Memory, the remembrance of ſinful pleaſure, unleſs it be to repent of thoſe that are paſt, and to flee from thoſe that are preſent; from the Heart, unlawful Luſts, wicked deſires, unruly Paſſions. I might thus inſtance in every part.

4. As we muſt weaken, ſo we muſt watch over the fleſh: and the rather, becauſe though we ſhould get the better in many conflicts, yet ſtill it is plotting and practiſing new and freſh Treaſons. But what are thoſe parts of the fleſh we muſt eſpecially watch? I anſwer. 1. The Senſes; theſe are the Gates of our Souls, and therefore they had need to be ſtrongly guarded: Job 31. *I made a Covenant with my* Pſal. 119. 38. *eyes, why then ſhould I think upon a Maid?* And *turn away mine eyes from beholding vanity,* and *quicken* Pro. 23.2. *thou me in thy way.* And *put a knife to thy mouth,* Pſal. 39.1. *if thou be a man given to appetite.* And *I ſaid I will* Eph. 4.29. *take heed to my ways, that I ſin not with my tongue.* And *let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that may miniſter grace unto the hearers.*——2. The Heart; this of all parts is the moſt ſubtil and crafty, Jer. 17.9. *the heart is deceitful, and deſperately wicked above* Pro. 4.23. *all things, who can know it?* The Counſel of the wiſe is therefore good, *keep thy heart with all diligence, for out of it are the iſſues of life.* Indeed the Heart is the chief Monarch in this little World of man, which rules and commands all other parts; it is the Guide and Captain, which leads and directs them in all their courſes, it is as the *primum mobile,* which moves all inferior Spheres; or as the chief Wheel in the Clock, which ſets all the reſt of the Wheels a going; it is the Spring and Fountain of all our Thoughts, Words and Actions, which being defiled, defileth them, or being purified, communicates its purity unto them: as the Heart directeth, the Tongue ſpeaketh, the Hand worketh, the Luk. 8.45. Eye ſeeth, the Foot walketh: *A good man out of the good Treaſure of his Heart bringeth forth that which is good; and an evil man out of the evil Treaſure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth ſpeaketh.*

Ah, poor Soul! doth the fleſh interpoſe to hinder thy conſideration or thoughts of change? doth it tell thee of its nearneſs and dearneſs to thee, of its ancient acquaintance with thee even from the Womb, of thoſe many pleaſures and incomes of delight it hath provided? tell it again of its ill neighbourgood, of its ancient feud, by ſo much the worſe becauſe more ancient; and for the pleaſures and delights it ſpeaks of, tell it that ſuch Baits have Hooks under them, the Harlot's Lips dropt Honey in the greeting, and Worm-wood in the parting: what is the end of ſuch Delights but death and damnation; *For if ye live after the Fleſh,* Rom.8.13 *ye ſhall die:* and therefore ſay again, *Oh why ſhould I ſatisfie my fleſh, to endanger my Soul?* Or if theſe reaſonings will not ſatisfie, conſider ſeriouſly, and dwell upon theſe Conſiderations, that God hath commanded thee to depoſe it; and that no Enemy is ſo bad as that in thy boſom: that either thou muſt weaken it, and watch over it, or it will prevail, and lead thee to the Chambers of death, For, *when luſt hath conceived, it bringeth forth ſin, and* Jam.1.15. *ſin being finiſhed bringeth forth death.*

Only one Objection remains. Alas! ſaith the Soul, I am unregenerate, and though I *hear a voice* Iſa. 30.21. *behind me, ſaying, this is the way, walk in it,* yet I do want fear, and ſtrength to walk therein; theſe are good rules of wreſtling againſt the Devil, World and Fleſh, but I cannot ſtir, nor move, nor meditate: I am not ſufficient of my ſelf to think, how then ſhould I follow theſe rules? you ſing to a deaf man, you preſcribe to a man dead in ſins and treſpaſſes.

I anſwer, indeed I ſuppoſe no leſs: and yet if I ſpeak not to a man ſpiritual, I do to one rational, and as a mere rational man, thou mayſt fix thy thoughts on this or that object electively, which is a poſture of Soul, wherein the Lord may appear, and affect thy Heart. Come then, and peruſe theſe directions, and reaſon thus, *Why ſhould I not do thus as I am directed? Heart, what haſt thou to ſay, why thou ſhould'ſt not follow this Counſel that is given thee?* Again, it may be the Lord will come in, whilſt thou art endeavouring after him: I will not ſay, that God is bound *ex congrue* to give grace to thy endeavours: In all the word of God we find not one promiſe to any merely natural, or moral act of ours; *Yet* (as one obſerves) Mr. Ford's Spirit of Bondage. *God hath ſeldom been obſerved, if ever, to fail any in their expectations of grace from him, doing in the way of means, what they by the power of nature can, and what the Spirit of God moves them unto.* Hearken then to theſe rules, and obey: What if thy endeavours have no immediate influence upon grace, yet are a neceſſary way that God hath commanded every one to walk in, and they are as a means wherein God will diſpence his Grace to whom he pleaſeth; ſo that whoſoever doth wilfully neglect the uſe of ſuch means, he cannot promiſe to himſelf any converſion; yea, he may certainly conclude, God will not convert him. In all the directions which may be hereafter to the unregenerate, I wiſh this may ſtill be remembred.

CHAP. III. SECT. I.

Of the next Aſſaults that Satan makes againſt us.

IF in the firſt aſſault Satan be foil'd, and the Soul be reſolv'd to go on, the Holy Spirit uſually comes in and works on the Soul theſe ſeveral ſteps. As 1. A ſight of Sin. 2. A ſenſe of Miſery. 3. Sorrow for Sin. 4. Seeking for Comfort. See my firſt things 5. A ſight of Chriſt. 6. Deſire after Chriſt. 7. Relying on Chriſt. 8. Obedience to Chriſt. And accordingly Satan counter-works, and in every of theſe ſteps aſſaults the Soul either leſs or more, to keep it ſtill in his hold: Oh, he is loath to leave, and therefore at every ſtep he meets the Soul, and

and wreſtles with it. I ſhall (as the Lord enables) firſt obſerve his Aſſaults, and then inform the Soul of its ſeveral Duties, in repelling of Satan reſpectively.

Sect. 2. *Of Satan's Aſſault upon ſight of ſin.*

NO ſooner hath the Holy Ghoſt opened the Eye of the Soul to ſee its ſin, but preſently Satan comes on with his fiery Darts: Sometimes he makes ſin little, *is it not a little one*; and ſometimes he makes ſin great, *Oh, the greatneſs, and oh the numerouſneſs of thy ſins!*

1. Sometimes he makes ſin little, and herein he prevails with many Souls: they are loath to hear the worſt of themſelves, and therefore Satan helps them with Fig leaves to cover their nakedneſs. What? is it not Satan's Language that we hear in men? *Surely, our ſins are not ſo great, we are not ſo bad, we have ſome good, we have ſome hopes, if God be merciful, what matters it if we be ſinful?* Thus do men ſtifle and reſiſt the firſt breathings of the Spirit of God. *I believe* (ſaith one) *that all the powers of Hell conſpire together to blind mens eyes, and darken mens minds in this firſt work of Chriſt*; Principiis obſta: *It is the policy of Satan to ſtop Chriſt in his entrance, in his firſt ſtroke upon the Soul.* No wonder then if he puts the wrong end of the Proſpective-Glaſs to the Eye, that ſin appears very little, if any thing at all.

Shepherd's Sound Believer.

2. Sometimes he makes ſin great; he draws a charge at length, he takes up all the bloody aggravations he can think of; as partly in reſpect of the nature and quality of the ſins themſelves; and partly in reſpect of the circumſtances, as being committed againſt knowledge, at ſuch a time, in ſuch a place, and by ſuch a perſon, as that God is thereby moſt diſhonoured, his Brethren moſt offended, *&c.* It is not to tell how the Devil can ſtretch out ſin upon the tenters of his Temptations: yea, of a ſmall drop with the blaſt of his Suggeſtions, he can make a great Bubble: and which is moſt to be admired, he can in this charge preſent himſelf as an Angel of Light; he knows how to imitate thoſe Convictions of the Holy Spirit, whoſe Office it is to convince of ſin, and therefore many a time in his Aggravations of ſin, he comes in God's Name: he obſerves well enough how the Squares go between God and the Soul, and that the Spirit of God lays ſin home, and cloſe, q. d. *O thou wretch, What haſt thou done? What ſins are theſe that cry up to Heaven againſt thee?* So ſaith Satan, *Oh thou damned wretch, what a life haſt thou lived upon the Earth? What groſs, and grievous, and bloody, and crying ſins ſtandeſt thou guilty of?*

Sect. 3. *Of the Duties that concern us in this reſpect.*

THE Duties in wreſtling with Satan, muſt be ſutable to his Temptations: and therefore——

1. To that Temptation, that ſin was but little, Conſider——

1. That no ſin is ſo little, but it is againſt a great God. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight.* As all Inditements in criminal Pleas are ſtiled againſt the King, his Crown, and Dignity: So are ſins againſt God, a great God, be they in our eſteem never ſo little.

Pſal. 51.4.

2. No ſin is ſo little, but it deſerves Death and Damnation. *The wages of ſin is death:* the Wages of every ſin, whether little or great ſin: Indeed great ſins may have greater Puniſhments, but the Stipend or Deſert of every ſin is formally death, be it never ſo little.

Rom.6.13

3. Every ſin, whether little or great, is a ſtrong and Soul-killing Poyſon. We may know this by that firſt ſin that ever the Sun ſaw: no ſooner was it committed, but preſently it polluted mankind: All the Sons and Daughters of *Adam* that were ever ſince, or ever ſhall be to the World's end, have been, and will be infected by that very ſin. And we find to this day, that any little ſin doted on impenitently, like a lump of Leaven, it ſowers all the Soul, defiles the whole man, and every thing that proceeds from him: it doth not only unhallow his Meat, Drink, Buying Selling, Giving, Lending, and other Dealings in the World, but alſo turns all his Spiritual Services and Duties, his Praying, Hearing, Reading, Meditating, *&c.* into Abomination.

4. The leſs the ſin, the greater our folly to commit it: for what is it to ſin, but to lay as it were in one Scale of the Ballance the Glory of God, the Blood of Chriſt, the Joys of Heaven, the loſs of an immortal Soul; and in the other ſome rotten Pleaſure, earthly Pelf, worldly Preferment, fleſhly Luſt, ſenſual Vanity, and to ſuffer this to outweigh all thoſe? if Chriſt could ſay, *What is a man profited if he gains the whole world and loſe his Soul?* How much more may I ſay, what profit in this exchange, to loſe a Soul for a Pin, a Point, a Trifle, a Vanity; or confeſſedly for a ſmall *punctilio peccadillo*, a very little ſin? Speak no more of ſin as little, if we will prefer it before the great things of God, and Chriſt, and Heaven, and Souls of men. O prodigious madneſs!

2. To that Temptation, that ſin is great, or as *Cain* cryed, *My iniquity is greater than can be forgiven.* Conſider——

Gen.4.13.

1. The dew of grace hath ordinarily fallen upon moſt graceleſs Souls. What if thy ſins be great; was it not the caſe of many a Saint, whoſe ſins were forgiven? haſt thou been an Idolater? ſo was *Abraham*; haſt thou been an Adulterer? ſo was *David*; haſt thou been a Blaſphemer? ſo was *Paul*: What needs more inſtances? Poor Soul, if thou could'ſt but peep into Heaven, thou ſhould'ſt find, there is *Rahab* the Harlot, there is *Manaſſeh* the Murtherer, that made the Streets of *Jeruſalem* ſwim with Blood; there is *Mary Magdalen* that had ſeven Devils in her: A Man or Woman that hath many Devils may come where there is not one; the moſt devilliſh, helliſh Creature, may, through the mercy of God, be partaker of Heaven; lame, and halt, and blind may come in there, and yet ſtill there is room.

2. It is as eaſie with God to forgive the greateſt ſin upon repentance, as the leaſt ſin, *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners, of whom I am chief*: though *Paul* was the greateſt Sinner in the World, yet God could, and did forgive him. What, do thy ſins cry up to Heaven? yet is God's Mercy above the Heavens: indeed God's Mercy is infinite, for as God is an infinite God, ſo every Mercy of God is as infinite as himſelf: his Attributes and his Eſſence are but one and the ſame: and therefore no wonder if it be all one with infinite Mercy to forgive ſins of the greateſt ſize, as well as the leaſt; thy ſin is but the ſin of a finite Creature, but God's Mercy is the Mercy of an infinite Creator; thy greateſt ſins are but the ſins of a Man, but the leaſt of God's Mercies is the Mercy of God.

1 Tim. 1. 15.

3. The Lord calleth all, even thoſe Sinners which are heavy laden with ſins, to come unto him,

Come unto me all ye that are weary and heavy Mat. 11. 28. *laden.* Is not this enough to rouze and raiſe up thy heart from ſinking? Remember what was ſaid to *Bartimeus* the blind man ſitting by the way-ſide Mar. 10. 49. at *Jericho*; *be of good comfort, ariſe, he calleth thee.* So chear up thy heavy heart with this ſweet Balſom; lift up thy Hands which hang down, and thy Knees which are weak, and make ſtrait ſteps with thy Feet, even unto the Throne of Grace, *behold he calleth*: q. d. poor Soul! thou that complaineſt thy ſin is great, come hither, and I will eaſe thee of it: Let me bear thy Cares, and thou ſhalt bear my Comfort: Give me thy Sins, and I will give thee my Righteouſneſs. Heavy hearts, whom this Call of Chriſt cannot revive.

4. Thy Sins indeed are great, and very great: and if ever the Holy Ghoſt do but open thy eyes, he will make thee ſee it: but yet they are not ſo great, as that therefore they cannot be forgiven; that is not the voice of the Holy Spirit, but of him who is the Father of Lies: If thy ſins were a thouſand thouſand times greater than they are, and if thou ſhould'ſt add to them the ſins of *Cain* and *Judas*, and all the Reprobates in the World, doubtleſs there would be a great heap, yet lay this huge heap before infinite pardoning Grace, and there will be no compariſon; what ſayeſt thou? that God either cannot, or will not pardon thee? or that never ſuch a ſinner as thy ſelf was pardoned: Oh do not limit the Holy One of *Iſrael*! have no low thoughts of God's love, which Eph. 3. 19. (ſaith the Apoſtle) *paſſeth all underſtanding.* Suppoſe the like ſinner to thy ſelf was never Iſa. 43. 19, 20, 21. pardoned: *Behold ſaith God, I will do a new thing, now it ſhall ſpring forth, ſhall ye not know it? I will make a Way in the Wilderneſs, and Rivers in the Deſart,* ——— *to give Drink to my people, my Choſen: This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.* It is the Iſa. 55. 7. ſame with that promiſe, *he will abundantly pardon*; or, *he will multiply to pardon*, q d. I'll drop Mercy with your Sin, and ſpend all I have, rather than it ſhould be ſaid, my Good is overcome of your Evil.

But how may I know the falſe accuſations of Satan, from the convictions of God's own Spirit? for both tell me, my ſins are great, and very great: I anſwer; When they aſperſe God, and ſo charge the Soul, that withal they reflect on God's Goodneſs, and Mercy, and Love, and the Riches of his Grace, then are they not of the Holy Spirit, but of the Evil Spirit. Oh mark this ſign! if thy ſins are ſo repreſented to thee, as exceeding the greatneſs of God's Mercy, and thou cryeſt with *Cain*, *My iniquity is greater than can be forgiven*; here the Devil opens himſelf. One Mr. *Gurnal* in his Chriſtian Armour. ſweetly obſerves, *The holy Spirit is Chriſt's Spokeſman to commend him to Souls, and to woo ſinners to imbrace the grace of the Goſpel, and can ſuch words drop from his ſacred lips, as ſhould break the match, and ſink Chriſt's eſteem in the thoughts of the creature? you may eaſily know where this is minted; when you hear one commend another for a wiſe, and a good man, and at laſt comes in with a But* —— *that daſheth all; you will think he is no friend to the man, but ſome ſly Enemy, that by ſeeming to commend, deſires to diſgrace the more. Thus when you find God repreſented to you, as Merciful, Gracious, but not to ſuch great ſinners; to have power and ſtrength, but not able to ſave ſuch as you are, you may ſay, Avant Satan, thy ſpeech bewrayeth thee.*

Sect. 4. *Of Satan's Aſſault upon ſenſe of Miſery.*

THE Holy Spirit that convinceth of ſin, in the next place works fear: or ſenſe of miſery. Thus *Paul* trembled, and the Goaler trembled. As when a man ſees danger near and imminent, he naturally fears: ſo when the Spirit preſents a man's danger, death and wrath even at the Door, he begins then to fear, *Ye have not received* (ſaith the Apoſtle) *the ſpirit of Bondage* Rom. 8. 15. *again to fear:* This plainly intimates, that once they had received it: The Spirit purſues Souls whom he purpoſeth for Heaven with ſtrong fears, till proud man falls down before God, crying, and ſaying, *Oh, I am undone! Oh, that I had never been born*! &c. Now in this caſe Satan ſteps in, and either allays theſe fears with worldly comforts, ſome counterfeit calm, or elſe he works further and deeper fears than the Holy Ghoſt himſelf alone intended.

For the firſt; ſometimes he allays theſe Fears with worldly Comforts, or ſome counterfeit Calm. Of this I ſhall ſpeak when I come to that other ſtep of ſeeking for comfort. Satan hath his Comforters, though the Lord knows they are miſerable Comforters all.

For the ſecond; ſometimes he aggravates fears, and to that purpoſe he tells men of God's Eternal Wrath, and of God's Eternal Rejection, and that God will never be merciful, and ſo he lays them lower, and caſts them into a further fear and bondage than the Holy Ghoſt is cauſe of; yea Devils now combine, and ſay as *David*'s Enemies ſaid in his diſtreſs, *What? would theſe Souls eſcape our clutches? Come, let us now take them, for God hath forſaken them; let us now devour them, and ſwallow them up with fear and deſpair:* As God ſays of thoſe Enemies of his Church, *I was but a little diſpleaſed and they helped forward* Zach. 1. 15. *the affliction*: So when the Spirit works fear, in order to converſion, Satan watcheth his opportunity, and puts on that fear to utter deſpair.

It is a queſtion, how Satan can work this fear on the Conſcience, which is uſually attributed to God's Spirit? But the anſwer is given in thus, ——

1. *That Satan cannot immediately wound the* Dr. *T. Goodwin* in his Child of Light. *Conſcience; for as no Creature can ſhed abroad God's love, and cauſe a poor Soul to taſte of the ſweetneſs of it, ſo no creature can make impreſſions of God's wrath upon the Conſcience, but only God himſelf, or the Spirit of God immediately. But* ———

2. *Satan can do it upon the Conſcience mediately, and that in theſe ſeveral reſpects.*

1. *When the Holy Ghoſt hath laſht and whipt the Conſcience, and made it tender, and fetcht off the ſkin, then Satan can fret it more and more, and ſo be ſtill rubbing upon the ſore by his horrid ſuggeſtions, and falſe fears caſt in.*

2. *From renewing the remembrance of thoſe terrors impreſſed by the Spirit, he can amaze the Soul afreſh with fear of worſe.*

3. *He can bring home all the Threatnings that are thundred forth in the Word againſt Hypocrites, and men unregenerate, and diſcharge them all with much violence and noiſe upon the poor doubting Soul.*

4. *He can ſtir up the paſſions of Fear, and Grief, and trembling of Spirit; he is the Prince of the airy part of the little world in man, as well as of that elementary Region in the great World, and ſo can raiſe unnatural ſtorms and vapours that ſhall darken Reaſon, and cauſe ſuch Thunders and Lightnings,*

nings, as ſhall burn all into a black confuſion, ſuch as if Hell and the Soul would preſently come together. And this he doth more than ſimply morally, (i) by bare propounding ſuch objects as ſhall move them (which men only can do) but further alſo phyſically, by ſtirring ſuch humours in the Body which ſuch paſſions do act and ſtir in; and when he hath thus diſtempered and diſordered all in a man, and put a man to ſuch diſpoſitions of fears, then he comes with his ſuggeſtions, and ſpeaks nothing but of wrath and terrors; and then looks as when a man's choler is up, every ſmall thing provokes him; ſo now when fear is excited, every ſuggeſtion, every ſurmiſe, doth ſtrike the Soul through and through with horrid fears: And thus though not immediately, yet through the means of theſe Miſts, and Vapours, and Fogs raiſed, which inviron and darken this Sun, he works upon the Conſcience.

But what means Satan thus to fill the Conſcience with fears? I anſwer, his end is eſpecially double. 1. To bring the Soul to deſpair of Eternal Life. 2. To bring the body to ſome violent temporary death, in both which if he can prevail, then he makes ſure to hurry the whole man into the torments of Hell. We may imagine him to beſpeak the Soul in his horrid helliſh Language. *Wouldſt thou now, vile wretch, turn unto God, hoping to be received to Grace and Mercy? Why aſſure thy ſelf it is too late; are not thy ſins in number numberleſs, and in their quality and nature moſt heinous and outragious? and haſt thou not continued in this thy rebellion a long, a very long time? Hath not Chriſt often called, and yet thou wouldſt not come? Hath he not graciouſly offered and tendered himſelf to thee, but thou ſaidſt, he ſhould not reign over thee? And haſt thou not ſerved me, and obeyed me all the days of thy life? Now therefore the day of Salvation is gone, the acceptable time is paſt, and never, never can be recalled; thou mayſt with* Eſau *ſeek repentance with tears, but thou ſhalt never find it no more than* Eſau *did. Moreover, add to the conſideration of thy ſins the remembrance of God's Juſtice, the terrible curſe of the Law, the fearful torments of Hell prepared for ſinners, amongſt which number thou art one of the chief: Come do not flatter thy ſelf with hope of Mercy, but rather expect thoſe fearful judgments, and endleſs torments which are due unto thee for thy rebellions.* Thus Satan labours to bring a poor ſinner to deep deſpair, and to fill his Conſcience with horror and fear, which if he can accompliſh, he reſts not there, but like a cruel Coward, who can never be quiet till he ſee the death of his Enemy, he then perſwades him to ſeek ſome eaſe of his preſent torments, by imbruing his hands in his own blood, and putting himſelf to ſome violent death: this is ſad, yet ſome are brought to this, the Lord knows, I will inſtance in none but *Cain* and *Judas*, of whom the former deſperately blaſphemed the Mercy of God, and the other deſperately laid violent hands
Mat. 27. 5. on himſelf, *he hanged himſelf, and falling head-*
Acts 1. 18. *long, he burſt aſunder in the midſt, and all his bowels guſhed out.*

Sect. 5. *Of the Duties that concern Souls in this caſe.*

THE Duties, or Defeature, or Soul's Encounter in this caſe, muſt be ſuitable to Satan's Aſſaults: and therefore ——

1. To that of Deſpair, conſider: 1. As to Sin. 2. As to God's Juſtice. 3. As to the Law. 4. As to Hell.

1. As to Sin, conſider; that no ſin, though never ſo great, ſhould be a cauſe to move thee to deſpair. What would Satan perſwade thee, becauſe thou haſt been ſo great and prodigious a ſinner, therefore to deſpair? Retort his argument upon himſelf, and tell him, that very thing by which he would perſwade thee to deſpair, doth much more deter thee from deſpairing; for though thy ſins be great, yet this is the greateſt of all other ſins; other ſins bind thee over to wrath, but this ſin gives fire to the threatning, and ſets the Soul on flame with extreme horrour; other ſins wound the Law, and the Name of God through the ſides of the Law, but this ſin wounds the Goſpel, in that it is not willing to have the wounds healed which former ſins have made; other ſins have wronged God the Father in treſpaſſing againſt him, but this ſin will not let Jeſus Chriſt make ſatisfaction for the wrong that by his ſins are done to the Father; other ſins reflect on the Name, or Power, or Juſtice, or Holineſs of God, but this ſin fights againſt all his lovely Attributes of Goodneſs, Mercy, Love, and Grace, and Satan claps his hands to ſee all the glorious Attributes of God ſerved alike, and diveſted of their Honour; other ſins, though great, are pardonable, if not mixed with this, but the leaſt ſin envenomed by this of deſpair, is wholly unpardonable. Hence we ſay that *Judas* ſinned more, and more diſhonoured God in deſpairing of his Mercies, than in betraying of his Son; and *Cain* more grievouſly offended in ſaying, *My ſin is greater than can be pardoned,* than by murdering his Brother. O tremble at deſpair! for this ſin draws nearer to the ſin of Devils, and is of the complexion of the damned Souls in Hell.

2. As to God's Juſtice, conſider; thou art not to look only on Juſtice, but on Juſtice and Mercy, as meeting together and kiſſing each other. Theſe two are long ſince reconciled, ſo that now God knows how to be juſt, and yet to ſave thy Soul. In that promiſe of God's betrothing himſelf to ſinners, it runs thus, *I will betroth thee unto me in Righteouſneſs, in Judgment, in Loving-kindneſs, and in Mercies;* Hoſ. 2. 19. he will do it in Juſtice and Mercy, he will be righteous and gracious. If Satan object, Can the Lord be juſt, and ſave ſuch a ſinner as thou art? Yes, mayſt thou ſay, God tells me, that he will marry me in righteouſneſs as well as mercy; that is to ſay, he will do it in Chriſt, whoſe great undertaking was to bring Juſtice to kiſs Mercy, that there might not be a diſſenting Attribute of God in his marrying of me. In this caſe, as I would wiſh ſinners have an eye on God's Juſtice to keep them from preſumption, ſo likewiſe to have an eye on God's Mercy to keep them from deſpair; or (which is all one) to think of Chriſt, who hath already paid the price for the pardon of ſin; and therefore as it were againſt Mercy to damn, ſo it were againſt Juſtice to exact the debt of them for whom Chriſt hath paid it, what ſhould we think of that man, who having a debt fully diſcharged by the Surety, ſhould preſs upon the Principal for the payment of the ſame debt again? Surely it were a fearful diſhonour to the righteous Judge of all the World, to conceive, that having received an exact and full ſatisfaction for all thy ſins by the Hearts-blood of his own dear Son, he ſhould ever require them again at thy hands. If thou ſayeſt, but hath Chriſt paid the debt for my ſins? Yes, if thou wilt but accept of Chriſt on his own Terms; come then poor Soul, thou who art toſſed with the waves of deſpair, think of Juſtice interwoven with Mercy; or if Juſtice be it thou

feareſt, think of it as now thy friend in the Lord Jeſus Chriſt, it is Juſtice that acquits thee, if thou but relyeſt on Chriſt, and who then ſhall condemn thee? who then ſhall lay any thing to thy charge?

3. As to the Law, look not upon that exact obedience which the Law requireth, for then Satan will attain his purpoſe, but go out of thy ſelf, *Look upon Jeſus*, and reject thy own righteouſneſs, as altogether imperfect and inſufficient. Alas! Who can exactly live up to the Law? the Law requires of us things that we cannot do; the Law accepts of nothing, but abſolute perfection in all it requires: the Law looks that things ſhould be done in a right manner, out of a right principle, and to a right end; yea, that all ſhould be done in the perfection of degrees, to the utmoſt that is required: Now if Souls pore on this, and look only on this, no wonder if the Devil tempt them either to looſneſs or deſpair; the way is therefore to go out of thy ſelf, and to rely upon the alone righteouſneſs and obedience of Jeſus Chriſt, as being in it ſelf, allſufficient for thy juſtification and Salvation: Thou canſt not perform the Duties of Obedience, which the Law requireth, but Chriſt hath done it, and God himſelf profeſſeth that he is well-pleaſed with him, and as contented with him and his Obedience for thee, as if done by thy ſelf. Surely this is Goſpel, the glad Tidings: O what Courage and Comfort may'ſt thou take at this news.

4. As to Hell, with which the Devil frights thee; meditate that Hell is thy deſert, but Heaven is God's Gift; and though Satan may hold thee over Hell, yet he cannot turn thee into Hell; if the Lord will ſave thee, not all the Devils in Hell can poſſibly damn thee: And is Hell a place to be expected, or rather to be avoided? Tell Satan to his face, that thou wilt not willingly be his companion in Torments, and therefore thou wilt not ſo far gratifie him, nor be ſo cruel to thy ſelf, as to be led by him into that griſly Gulph of Deſpair, which is the very next door to Hell; no, no, thou wilt rather hope and wait on God in a way of contentedneſs to be at his diſpoſal; ſay, *If the Lord will have mercy on me, I ſhall live; or if the Lord will glorifie his Power and Juſtice in condemning me, which I have deſerved, I muſt die, only I will hope and wait; and be contented ſtill to be at the Lord's diſpoſal, and not at Satan's; and therefore avaunt Devils, be gone, I am of* Paul'*s mind, we are troubled on every ſide, but not diſtreſſed; we are perplexed, but not in deſpair.* 2 Cor.4.8.

Obj. One Objection here muſt be removed: The Soul now in fear, or ſenſe of miſery, is adviſed for the avoiding of deſpair, to look on Juſtice as its friend in Chriſt, and to look on Chriſt as having paid the price for the pardon of its ſin, and to rely on the obedience of Chriſt as allſufficient for its ſalvation, and to hope and wait, and to be content to be at God's diſpoſal: Now how ſhould the Soul do thus that is in a ſtate of nature? all theſe are the props and peculiar works of believers, and not of the unregenerate; what can they do to be ſaved? or what can they do to reſiſt Satan in order to converſion? I anſwer.

Anſw. 1. Men, though unregenerate, may yet be in the uſe of means, duties, and Ordinances; and if ever the Spirit comes into the hearts of people, it is uſually this way: Nay, I ſhall ſay more, that beſides the rational acts of meditation, application, *&c.* which are common to men, the Spirit of God doth always in a general, but ſometimes in a ſpecial way draw out thoſe acts, ſo as may be moſt for God's glory, and our good. For example, it is in the powet of nature to go to Church, and to hear the Word; yet that I go at ſuch a time (it may be againſt my own inclination) and that I obſerve the Word, and lay it up, and meditate on it more than others; this is the Spirit's ſpecial influence, by way of gifts, for in all this there may be no grace neither.

2. The men I am ſpeaking to, I do not look upon as wholly unregenerate, nor as yet regenerate, they are juſt as Embryo's in the womb, before they have any perfect ſhape; neither are they as they were, nor as they muſt be, but imperfect Creatures of God's Spirit, that will, if the womb miſcarry not, be children of God. Now in this caſe I ſuppoſe thou may'ſt go further than a meer natural man; as for inſtance, thou may'ſt hope, and if thy hope be not the grace of hope, yet grace may be ſeminally in it, and may firſt appear by it. A Reverend Divine gives us the diſtinction of a gracious hope, and a rational or moral hope, whereby the Soul comes up to a firm aſſent of this Propoſition, *though my caſe is ſad, yet it is not deſperate*: Now although Grace do not always attend or accompany this hope, yet the Spirit of God doth uſe it, as it doth all other preparatory works, to diſpoſe the Soul for Grace: Nay (ſaith my Author) I know not, but that if the Soul follow this moral hope, with a conſtant uſe of all means and ordinances, and in them reſolve to caſt himſelf upon Chriſt, to be ſaved by him in his own way: I ſay, I know not but this hope may be the immediate ground, if not the Vehicle or Chariot of the very firſt act of juſtifying faith, wherefore let this hope produce waiting, and let this hope and waiting in the uſe of means produce endeavours, and reſolutions to believe on Chriſt, and then to look on Juſtice as thy friend in Chriſt, and to look on Chriſt as having paid the price for the pardon of thy ſin, and to rely on the obedience of Chriſt, as all-ſufficient for thy ſalvation. Thus for the defeature of the firſt aſſault.

Ford of the Spirit of Bondage.

2. To that aſſault of ſelf-murder, I almoſt tremble to name it, yet if Satan inject ſuch thoughts, let the poor Soul conſider, this ſin above other ſins is againſt God, and Chriſt, and the Spirit, and thy neighbour, and thy own ſelf.

1. Againſt God, in breaking his pure and perfect Law, *Thou ſhalt not kill.* If it be an horrible crying ſin to kill another, if it ſtain the face of a whole Kingdom with ſuch a bloody brand, that it cannot be razed out, *but by the blood of him that ſhed it*; ſurely it is much more execrable and villainous to kill a man's ſelf, for not only God's Law, but his Majeſty, Crown and Dignity, is ſtruck at by this ſin. Numb.35. 33.

2. Againſt Jeſus Chriſt; for hath he not bought thee with his deareſt Heart-blood? why then ſhould'ſt thou murder another man's ſervant? hath he not invited thee to come in and cloſe with him, and told thee, that the union ſhould be near, as near might be betwixt thy Soul and him: why then ſhould'ſt thou offer violence, maiming, deformity, to his Myſtical Body? If any ſin be a crucifying of Chriſt, this muſt needs be one: Hearken then to the voice of Chriſt from Heaven, *Soul, Soul, why perſecuteſt thou me, I am Jeſus of* Nazareth, *whoſe Image thou defaceſt; and whom thou killeſt.*

3. Againſt the Holy Spirit, whoſe office is to ſanctifie us, to dwell in us, to reveal unto us the mercies of God, the merits of Chriſt, the power of the Word, the ſweetneſs of the Promiſe; to beget in us aſſurance, and hope, and affiance, and

patience and Chriſtian fortitude: But thou that layeſt violent hands on thy ſelf, contrary to all theſe holy operations, thou defileſt thy ſelf with thy own blood, thou ruineſt the houſe and habitation of the Spirit, and thruſts him out of his lodging; thou trampleſt upon the truth of all thoſe glorious diſcoveries of the Spirit of Grace, and for his promiſes of aſſurance, hope, patience, fortitude, thou neglecteſt, and rejecteſt them all. Oh what a ſin is this!

4. Againſt thy Neighbour; for hereby the Church is offended, the Land is defiled, thy friends, kindred, wife, children, parents, are grieved and aſhamed; yea, thy very name, houſe, poſterity, are ſtained and branded; or if all this be little in thy eyes, conſider how the mouths of God's enemies are hereby opened, and the profeſſion of Religion hereby vilified: Is it not uſual for worldings in this caſe to cenſure thy over-much ſtudying of the Scriptures, hearing of the Word, praying and meditating, and other duties, as if they were the cauſes that ſhould bring thee unhappily to this fearful end? and is it a ſmall matter to give occaſion to wicked men to blaſpheme God's truth, or to expoſe that Religion which thou profeſſeſt to their ſlanders and calumniations? Oh far be it from thee! Now the good Lord prevent this! *Let it not be told in* Gath, *nor publiſhed in the ſtreets of* Aſhkelon, *leſt the Daughters of the Philiſtines rejoyce, and of the uncircumciſed triumph.*

5. Againſt thy own ſelf, by making thee guilty of a moſt horrible ſin, and alſo obnoxious to moſt grievous puniſhments for ſin, ſelf-murder is a miſhapen monſter, compounded of many ſins: As 1. Of helliſh pride, which ſuffers thee not to ſtoop under God's afflicting hand. 2. Of impatiency, whereby thou murmureſt and repineſt againſt God's providence. 3. Of deſpair, whereby thou caſteſt away all hope of mercy, and miſerably becomeſt thy own butcher and hang-man: But oh the fearful plagues that follow after this ſin! not only a temporary death, but immediately after death thou ſend'ſt thy ſoul bleeding to the dreadful Tribunal of the ever-living God, the moſt certain and ſure revenger of all bloodſhed; and what follows this but damnation? A ſad buſineſs, to be ſo impatient of the heat of the Sun, as for eaſe to leap into the fire of hell: I will not, I dare not thus judge of them, who through the abundance of melancholy are diſtracted of their wits, or who being terrified with Satan's temptations, do run headlong into this ſin, not knowing what to do; but if thou art in thy right mind, and upon ſetled purpoſe, and willing choice, and ſerious deliberation, ſhalt murder thy ſelf, that thou may'ſt be freed from ſome miſeries, loſſes, or diſgraces which thou wilt not out-live, I profeſs to thee in the Word of Chriſt, thy ſoul is in danger of hell fire; and therefore thou hadſt need to pray, *Lord, lead me not into temptation, but deliver me from evil.*

By this time we may diſcern the difference between the Holy Spirit, and the evil Spirit's workings, both bring into, and keep ſouls under bondage, only the bondage of the Holy Spirit is mitigated by the conjunction of hope, and works towards a deliverance, but the bondage of Satan excludes all hope, or poſſibility in the ſoul's apprehenſion of ever being removed. Again, the bondage or fears of the holy Spirit are deſtinate for converſion, they are not penal only, but medicinal alſo; they are a ſort of God's Rods, by which he brings men within the bonds of the Covenant, and makes them to enquire what they ſhall do to be ſaved; but the bondage, fears, and horrors which Satan ſets home on ſouls, are meerly for deſtruction, they are not medicinal, but only penal.

Obj. Yea, but my ſpirit of bondage is helliſh and deſperate; ſometimes I am apt to blaſpheme the mercy of God, as not able to pardon me, and out of deſperate horror of ſpirit to chuſe ſtrangling, or any thing, that I might be but out of my preſent terrors, and know the worſt of my condition: and is there, or can there be any thing of God's Spirit in ſuch a diſmal bondage as mine is?

Anſw. This is Mr. *Ford's* objection, and I have known it the real objection of many a ſoul; but he anſwers —— *No doubt theſe fearful ſuggeſtions and injections proceed from the Prince of darkneſs* emanative, *they are minted in hell, for they bear his Image and ſuperſcription, but the Spirit of God hath an hand in them divers times* diſpoſitive, *by way of diſpoſal and management; and that the poor ſoul may clearly ſee, in that he hath not utterly left him to himſelf, but hath preſerved him many and many a time from executing thoſe horrid temptations, and gratifying Satan by ſelf-deſtruction.* Come then, and bear up poor ſoul, think with thy ſelf, if the Spirit of God would have given thee over to Satan, why not ſooner? and if he have preſerved thee hitherto, why may he not longer? whiles thou liveſt under means of grace, there is hope; he that is above ground, is in ſight of Heaven: See, and acknowledge the gracious conduct of the holy Spirit hitherto, and do not by too long adventuring to parle with Satan, drive the Holy Ghoſt from thee.

* Ford of the Spirit of Bondage.

Sect. 6. *Of Satan's Aſſaults upon ſorrow for ſin.*

THE next work of the Spirit is *ſorrow for ſin*, it is God's promiſe, *I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh*, that is to ſay, a ſoft heart, a plyable heart, the Spirit of God works on the affections, and melts them into godly ſorrow for ſin, which is all one with *an heart of fleſh* here promiſed.

Ezek. 36. 26.

Now herein Satan counter-works, and either keeps the heart, as long as he can, from mourning for ſin, or if that will not be, then he labours might and main to keep the Conſcience continually upon the wrack: And I ſhall ſpeak to both theſe.

1. Satan is exceedingly induſtrious to keep the heart reſolutely ſtubborn and hard. Well he knows that if once a poor ſoul bruiſed with the burden of ſin, into tears of godly ſorrow, and penitent ſoftneſs, ſhall but fly into the Boſom of Chriſt Jeſus bleeding upon the Croſs, it will deprive him of all right and intereſt unto that Soul for ever, and therefore he labours to keep it as long as he can from mourning for ſin: yea, ſuch a ſtirrer he is againſt true ſorrow, that indeed moſt know not what it means; or if the heart begins to be wrought upon by the Word, he raiſes all poſſible oppoſition againſt its yielding: And oh the loathneſs of Souls to leave Satan's ſervice! Oh the withſtanding of the Word, Miniſtry, motions of the ſpirit, and all other means to lead Souls out of hell into the glorious liberty of the Sons of God! but above all, Oh the hardneſs of mens hearts! Oh the difficulty of Miniſters duty to prick a ſtony heart to the quick, to make a rock to weep and tremble! either muſt God bear his own arm, and put to his own ſtrength, power, and efficacy, or it will never be done.

And if indeed, God's merciful violence ſhall conquer Souls, and they begin to melt kindly under ſin, then Satan labours on the other ſide, that ſuch may be ſwallowed up with over-much ſorrow: Was not this the caſe of the inceſtuous *Corinthian*? No queſtion the ſentence of Excommunication, and his delivering up to Satan, wought deeply upon him, ſo that *Paul* was fain to write in his ſecond Epiſtle, that they ſhould releaſe him of his cenſure, receive him into the Church, and miniſter a word of comfort to him, *leſt he were ſwallowed up with overmuch ſorrow.* 2 Cor.2.7. This is another of Satan's depths; when godly ſorrow is once on foot in an afflicted Soul; very prone it is to feed ſtill on tears: When the flood-gates of the heart are but once opened, it is Satan's deſire that they ſhould run for ever; and in this caſe what ado is there, and what an hard matter is it to be perſwaded of God's mercy, and to apply the Promiſes? Oh how the Devil interpoſes with all his cruel policy, and curſed contradiction! He then objects, and urges to the utmoſt, the hainouſneſs of our ſins, the littleneſs of our ſorrow, together with the great diſproportion betwixt our heinous ſins and little ſorrow, the number of our ſins, and fewneſs of our tears.

Sect. 7. *Of the Duties that concern us in this reſpect.*

THE duties of *wreſtling* muſt ſtill be ſuitable to Satan's aſſaults. So then——

1. To that aſſault of keeping the heart from mourning for ſin. Conſider——

1. Thy heart hath been the fountain whence all thy filthy thoughts, raging paſſions, wicked purpoſes, rotten ſpeeches, rebellious actions have ſprung and iſſued out, then great reaſon haſt thou to make that heart of thine a fountain of godly Sorrow; of penient tears, of mourning and lamenting, of bleeding and bewailing over all thy ſins.

2. If Chriſt Jeſus open a fountain of his own dear warm hearts-blood for ſins and for uncleanneſs; ſurely thou art a curſed wretch, and cruel enemy to thy Soul's comfort, if thou doſt not endeavour to keep open in thy heart a counter-well (as it were) of weeping over him whom thou haſt pierced, and for thoſe ſins which have put the Son of God to death: What? ſhall the precious heart of God's own Son fall aſunder in his breaſt, like drops of water for thy ſins? and ſhall not thy ſinful heart groan and ſigh at all? ſhall it not mourn and melt for the infinite abominations of thy own heart and life?

3. If that Heart of thine be not wounded by the miniſtry of the Word, while it is called to day, it will and muſt hereafter be filled with that horror which would burſt a thouſand hearts to think upon Luke 6.25. it. This is Chriſt's Threat, *Wo be to you that laugh now, for ye ſhall wail and weep!* There is Matt. 22. 13. a weeping of deſpair in Hell; *there ſhall be weeping and gnaſhing of teeth.* Either therefore now make thy heart the ſubject of godly Sorrow, or as ſure as thy heart is in thy body, it will hereafter become the Object upon which the fierce wrath of God, and fierceſt Torments in Hell ſhall be exerciſed and executed with extremity and everlaſtingneſs.

4. In caſe of outward troubles, as loſſes, croſſes, diſgraces, death of Friends, or the like, thou canſt take on extremely; and is not ſin more grievous than any of theſe? If all outward miſeries require one Tear, the leaſt ſin of the Soul may juſtly challenge a whole torrent; if the death of thy Friend, or of thy Son deſerve a ſigh, well may the death of thy ſoul challenge the laſt drop of thy deareſt heart-blood?

5. A truly broken heart gets a title, right, and intereſt to all the purchaſes of Chriſt's paſſion, all the promiſes of life, and all the pleaſures in Heaven; yea, in this way thou ſhalt bring down the great Majeſty of Heaven to dwell in thy heart, as in a Royal Throne, Chair of Eſtate, and Seat of Eternity: *Thus ſaith the high and lofty one, that inhabiteth Eternity, whoſe name is Holy, I dwell in the high and holy place, with him alſo that is of an humble and contrite ſpirit, to revive the ſpirits of the humble, and to revive the hearts of the contrite ones.* Iſa.57.15.

6. God hath appointed eſpecial Soveraign means for the ſoftning of hearts, if thou ſay'ſt what Soveraign means? I anſwer 1. The Word: *Is not my Word like a fire,* (ſaith God) *and like an hammer that breaks the rock in pieces?* Jer.23.29. An hammer it is that breaks, and thus doth the Law break our hearts, by ſhewing us the terrors thereof; a fire it is that melts, and thus doth the Goſpel melt our hearts, by revealing to us the mercy of God in Chriſt; Oh, will a ſoul ſay, *hath the great God of heaven and earth ſent Chriſt into the world for me? hath he left Angels (now Devils) and many thouſands of men to chuſe me?* whoſe heart will not melt that is warmed with the love of God? 2. Prayer; and to that purpoſe we have his wiſhes and promiſes, which we may turn into prayer: O go to God, and put him in remembrance of that which he hath deſired in his Word, *O that this people had ſuch hearts, as wou'd fear me, and keep my Commandments always!* Deut.5.29 Ezek. 11. 19. ſay unto the Lord, it is as eaſie with him to create ſuch an heart in thee, as to wiſh thou hadſt ſuch an heart: put the Lord in mind of his promiſe, *I will take away their ſtony hearts, and I will give them hearts of fleſh*; entreat him for the Lord Jeſus ſake to make good this Word to thee, cry to him, *Come Lord, and break this hard heart of mine, prick it, and launce it, and rather than I periſh, let thy holy Spirit be a ſpirit of bondage to it, that I may be afflicted, and mourn, and weep for my ſins.*

2. To that aſſault of ſwallowing up thy heart with over-much ſorrow, this is more uſual with God's people; many a ſoul hath many a time complained, *No heart ſo hard as mine, my ſins are above ordinary, of a ſcarlet crimſon dye, and my ſorrow is very poor, and ſcant, in no proportion to my great and grievous provocations, and therefore as yet I cannot, dare not, will not meddle with any mercy, apply any promiſe, or be perſwaded that Jeſus Chriſt belongs unto me:* Oh that any ſhould thus wilfully lye upon the rack of terror, and trouble of mind! Oh that any ſhould lay himſelf thus open to Satan's horrible Injections, and cruel temptations! Away, away with all exceptions, pretexts, ſcruples, ſtandings out to receive Jeſus Chriſt: And conſider.——

1. It is not the muchneſs of thy ſorrow, but the truth of thy ſorrow for ſin, as ſin, that God expects. The Devil tells thee of thy great ſin, and little ſorrow, and of the poor proportion betwixt theſe two; and the truth is, if an exact proportion of ſorrow to the inherent nature and demerit of ſin be looked at, there is none ſuch to be found: Alas, what proportion is there betwixt finite and infinite? thy ſorrow is finite, but thy leaſt ſin being againſt an infinite God it is therefore infinite: And ſuppoſe thy ſorrow were infinite as thy ſin, yet according to the tenour of the firſt Covenant it would not be acceptable, becauſe there is no clauſe in the Covenant to give any hope of repentance; look therefore at the truth and ſincerity

of thy ſorrow, for this is the proportion of the Goſpel; Heart-ſorrow is Goſpel-ſorrow: When Act.2.37. the *Jews* were *pricked in their Hearts*, then *Peter* like a good Chyrurgeon, would not keep thoſe bleeding Patients any longer in pain with their wounds open, but preſently he clapt on the healing Act.2.37. Plaiſter of the Goſpel, *believe on the Lord Jeſus*: Weeping Soul, doth thy Heart, when thou art in ſecret weeping for thy ſins, condemn thee? Or doth it clear thee? If thy Heart be falſe, I cannot help thee, no, nor the Goſpel neither, but if thy Heart be ſincere, then be of good comfort, for certainly thou art not far from the Kingdom of Heaven.

2. Jeſus Chriſt calls thee, is not that his voice, Mat.11.28 *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* Wade on a little with me in the unfolding of this ſo comfortable a Call, and be revived. Firſt then here is to be conſidered, who calleth: Secondly, whom he calleth: Thirdly, why he calleth: Every of theſe contains in it Wine of comfort, and Oyl of Grace to glad the Heart, and to chear up the heavy Countenance of the ſorrowful and ſobbing Soul.

1. Conſider who calleth; is it not the Woman's Seed appointed to cruſh and bruiſe the Serpent's Head? Is it not that root of *Jeſſe*, that Son of *David*, that ſweet *Emanuel*, that meek *Meſſias*, that merciful *Jeſus*, that ſole and only Mediator, which in his own perſon hath concluded a peace, and made a full attonement between the Lord and thee? Is it not that Jeſus Chriſt ſhadowed in the Law, foretold by the Prophets, and in the appointed time exhibited? ſurely he it is, and none but he: Thou Mat.1.21. ſayeſt, *thou art a ſinner, a grievous ſinner*, and he tells thee, *his name is Jeſus, for he will ſave his people from their ſins*: Oh! if Souls would believe this, would not this dry up their Tears? Thou ſayeſt, thou ſeeſt him not, but thou haſt his Word, and he is real in what he ſpeaketh; Suppoſe then, that in the Chamber where thou art crying after him, or in the Church where thou art waiting for him, he ſhould appear; ſuppoſe that he whom thou heareſt in his Word ſhould appear, and viſibly appear before thine eyes; opening his Boſom, and Bowels, and Blood before thee, and calling unto thee to this purpoſe, *I entreat thee, and beſeech thee, by all thoſe Tears I have ſhed for thee in the days of my fleſh, by all thoſe bitter Agonies I have ſuffered for thee, by all thoſe tender Bowels which have been rolled together towards thee, come to me, imbrace thou me, and lay thy weary weltring Soul in this bleſſed Boſom of mine*; Who would not come in? Who would not riſe out of the Duſt, and with chearful ſpirit imbrace the motion of his dear Redeemer? why he it is that calleth thee.

2. Conſider whom he calleth: Is it not thoſe who are weary and heavy laden? Is it not thoſe who are tired and over-burthened with the weight of ſin? Chriſt, and all Goſpel-promiſes belong to Luk. 4.18. them that mourn in *Sion*: *The Spirit of the Lord is upon me* (ſaith Chriſt) *becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken hearted.* —— *O thou afflicted, and* Iſa.54.11. *toſſed with Tempeſts, that haſt no comfort, behold I will lay thy Stones with fair Colours, and lay thy Foundations with Saphires*, &c. The ſpiritual excellency of ſuch Soul is declared by a Similitude of a goodly, coſtly, ſtately Structure, which the Iſa.57.15. Lord would build for himſelf. *Thus ſaith the high and lofty One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the high and holy place, with him alſo that is of an humble contrite ſpirit, to revive the Spirits of the humble, and to revive the hearts of the contrite ones*: He that hath Heaven for his Throne, and Earth for his Footſtool, hath yet another Throne on Earth, even in the Hearts of humble contrite ſinners: *They that ſow in tears* Pſal. 126. 5, 6. *ſhall reap in joy; he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his Sheaves with him*: As ſure as Harveſt follows Seed time, will comfort follow mourning, for therefore Chriſt calls, that he may wipe away all Tears from ſuch as weep for ſin: Indeed ſorrow for ſin gives not the Soul an intereſt in Chriſt as any cauſe; in ſtrict ſpeaking there is no other condition in the Covenant of Grace, but only believing in Chriſt; yet becauſe no man will come to a Saviour, but he muſt know what need he hath of a Saviour; therefore we muſt firſt be convinced of ſin, and muſt be ſenſible of ſin; they only will attend to Chriſt's Call, who feel ſin a burthen; as if a man be under an heavy Burthen in ſome dark night, and hears but the noiſe of the feet of one paſſing by, then he cryes out for help; ſo the Soul under the heavy burthen of ſin, is glad to hear of any direction out of the Word of God to come to Chriſt, and therefore Chriſt only calls them who are thus qualified, *Come to me all ye that are weary and heavy laden.*

3. Conſider why, or to what end he calleth; Is it not to take poſſeſſion of Chriſt and all his Graces? Is it not to come to a near, and ſweet, and everlaſting fellowſhip with Chriſt himſelf? Is it not to have his perſon, and to have his priviledges, reſt, and peace, and reconciliation with his Majeſty? If Chriſt ſhould ſay to thee, *Come into the Garden, and there watch and pray with me, ſorrow and ſuffer with me*, wouldſt thou not count it an Honour? what is it then to ſay, *Come, and have reſt; Come, and I will eaſe thee of thy burthen of ſin; Come, and I will ſprinkle thy Conſcience with my blood, that thou ſhalt be able to give an anſwer to all the temptations of Satan; thou ſhalt have thy pardon now, and at the great day of Judgment thy pardon ſhall be ſolemnized by men and Angels.* Ah poor Soul! why weepeſt thou? Is it not time to wipe thine Eyes with *Mary*, and to ſay *Rabboni*? Surely if God gives thee but an Heart to make this real to thy Soul, thou may'ſt depart in peace, and go away, and bleſs thy God, and ſay with the Pſalmiſt, O *now my Soul return* Pſal.116, 7. *unto thy reſt, for the Lord hath dealt very bountifully with thee.*

If yet thou ſay'ſt, when is my ſorrow ſufficient? and when may I receive comfort in due ſeaſon? I anſwer ——

1. When the Soul is weary of its Bonds and Fetters of ſin, as much, or more than of the Fetters of trouble; when the Chains of Corruption are grievous as pangs of Conſciences; when the Soul hates Satan as a Tempter, as much as a Troubler, then is it ripe for comfort; but when the cry is louder, *Oh my ſorrow and oh my grief!* than *oh my ſin!* and *oh my guilt!* When it follows God, and means with, *O give me comfort!* but never with, *Oh give me grace!* this Soul is not ripe for comfort.

2. When the Soul is contented, if God ſee it fit and needful for the Soul to be longer without comfort; when a Soul can pray in ſincerity, *Lord, if my rotten heart be not broken enough, break it more; if my ſearched wounds be not throughly ſearched, lance them, and ſearch them more; if there be any wickedneſs in me, ſearch me Lord, and try me till thou find it out? If I would be proud of thy favour, or if I would turn thy grace into wantonneſs, or get above Ordinances and Duties of Religion, or proudly deſpiſe my Brethren that are lower than I,*

let me faſt longer from comfort; here is a Soul (if any) that is ripe for comfort; but till a man come to this frame, it is a ſign that he is not truly broken, and therefore comfort to ſuch a one would be like raw Meat, that would never digeſt with him, the Lord hath not yet gotten the Maſtery over his Will, and therefore no wonder if he lay more Irons yet upon him.

Sect. 8. *Of Satan's Aſſault for ſeeking for comfort.*

THE Soul ſorrowing for ſin, is now commanded to ſeek for comfort, and to that purpoſe it is the Lord's Meſſage to his Miniſters, *Comfort ye, comfort ye my people, ſpeak ye comfortably to* Jeruſalem, *and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned.* (Iſa. 40. 1.) Satan knowing this, and perceiving the Soul's diſpoſition to enquire after this, coins comforts of his own deviſings, and preſents them to the Soul, q. d. *Come Soul, will nothing ſerve but comfort? Is this thy voice, ſome crums of comfort to a poor languiſhing Soul? O make me to hear joy and gladneſs, that the bones which God hath broken may rejoyce*; why then thou ſhalt have comfort; Lo at the Door ſtands waiting on thee thy old Companions, joyn but with them, and they will drive away theſe dumps and melancholy fits: doſt thou not hear them ſay, *Come on, let us enjoy the good things that are preſent, let us ſpeedily uſe the Creatures as in youth, let us fill our ſelves with coſtly Wines and Ointments; and let no ſhower of the ſpring paſs by us: let us crown our ſelves with Roſe-buds before they be withered, let none of us go without his part of our Voluptuouſneſs, let us leave tokens of joyfulneſs in every place, for this is our portion, and our lot is this.* (Wiſdom 2. 6, 7, 8, 9.) Or if thou ſay'ſt, all theſe are carnal, and thy ſorrow is ſpiritual, and there is no proportion betwixt theſe two; why then (ſaith Satan) go to the Word, and Prayer, and other means, *kindle a fire, and compaſs thy ſelf about with ſparks, and then walk in the light of thy fire, and in the ſparks which thou haſt kindled*: (Jer. 50. 11.) go thy ways to Duties, and reſt in Duties, and never talk more of a principle of Grace or of love to God; fetcht from Chriſt Jeſus, as the ſpring of all. Thus Satan tempts, this is his Method and Malice in this caſe, he plots firſt to allay, and take away the ſmart which God hath made by outward mirth; but if he finds the Soul bleeds ſtill, and will not be ſtanced, but only by the Blood of Chriſt, and that is it which it is buſily enquiring after, then by way of diverſion he bids ſuch pray, and hear, and meditate, and confer, and joy in them, and reſt in them: He cares not where they have comfort, ſo it be on this ſide Jeſus Chriſt; well he knows, that a reaching out of the Soul towards that merciful hand of Chriſt, holden out to help it up, is the next and immediate act, by which a Man is quite and for ever pull'd out of Satan's Power, and put into the Paradiſe of Grace; and therefore here now he beſtirs himſelf, and to the Soul that cryes after eaſe and comfort, he offers comforts of theſe ſeveral ſorts, Carnal and Spiritual, outward Mirths, and reſting on means of Grace.

Sect. 9. *Of the Soul's wreſtling with Satan, as to theſe Aſſaults.*

TO theſe two Aſſaults we muſt uſe ſuitable Repulſes. To the firſt then of wicked Companions, and their Temptations, conſider of theſe particulars.

1. It is not ſo much a Companion, a Friend, a looſe company of men, as the Devil in and by them that tempts thee to carnal comforts. When Chriſt began to ſhew to his Diſciples how that he muſt go into *Jeruſalem*, and ſuffer many things of the Elders, and Chief Prieſts and Scribes; then *Peter* took him aſide, and would needs comfort him, with, *Be it far from thee Lord, this ſhall not be unto thee: But he turned and ſaid unto* Peter, *Get thee behind me Satan, thou art an offence unto me, thou ſavoureſt not the things of God, but thoſe that be of men.* (Mat. 16. 21, 22, 23, 24.) Peter in his diſſwaſion was an Inſtrument of Satan, and ſet on work by Satan, and therefore Chriſt calls him Satan; no leſs are they that bring carnal Comforts to ſpiritual Sores.

2. In ſeeking comfort, it is no way of God to adviſe with carnal and unregenerate friends: Alas they think thou art mad, they know not what trouble for ſin means, why then ſhouldſt thou diſcover thy diſeaſe to ſuch who are no Phyſicians? when God wrought wonderfully from Heaven in the Converſion of *Paul*, it is ſaid, *that he obeyed God immediately, and never conſulted with fleſh and blood.* (Gal. 1. 16.) Thus do thou, Doth God by his Miniſtry convince thee of thy ſinful ways, of becoming a new man, of coming to him for eaſe and refreſhing? give up thy ſelf to this Call immediately, and conſult not with fleſh and blood.

3. There is no ſuitableneſs of what they offer to the healing of thy ſorrowful and ſin-ſick Soul: What idle Companions can quiet thy Conſcience, forgive thy ſin, ſupport thy Spirit, or fill thee with ſpiritual joy? Alas! all their joys are but like the crackling of Thorns under a Pot; *Vanity, vanity of vanities, all is vanity.* —— *I ſaid of laughter, it is mad, and of joy what doth it?* (Eccl. 2. 1, 2.) There is no more agreement betwixt carnal Mirth, and a ſpiritual Sore, than betwixt light and darkneſs. Away then, *depart from the Tents of theſe wicked men, and touch nothing of theirs, leſt thou be conſumed in all their ſin.* (Numb. 16. 26.)

4. It was the Apoſtles advice to them, who upon the prick of the heart enquired for cure, *ſave your ſelves from this crooked Generation.* And this he did very earneſtly, *for with many words did he teſtifie and exhort, ſaying, ſaving your ſelves from them.* (Act. 2. 40.) He inſiſted much on it, and ſeriouſly charged, adjured, entreated them, as knowing it to be a buſineſs of very great importance in what company ſuch young beginners lighted; ſurely this concerns thee as much as him. Oh that when ſuch temptations are abroad, thou wouldſt think as if thou heardſt that queſtion put to thee, *Why ſeek ye the living among the dead?* (Luk. 24. 3.) what living-laſting joys can be found with them that are dead in ſins? Oh ſave thy ſelf from them.

To the ſecond Aſſault of going to Duties, and reſting on Duties for eaſe and comfort, conſider——

1. *This is a ſeeking for righteouſneſs, as it were, by the works of the Law,* not directly, but as it were, it ſets up one thing for another: *being ignorant of the righteouſneſs of God, we eſtabliſh our own righteouſneſs, and are not ſubject to the righteouſneſs of God.* (Rom. 9. 31. Rom. 10. 3.)

2. Duties may pacifie Conſcience for a time, but certainly it will not hold: *Then* Ephraim *ſaw his ſickneſs, and* Judah *ſaw his wound, then went* Ephraim *to the Aſſyrian, and ſent to King* Jareb, *yet could they not heal him, nor cure him of his wound.* (Hoſ. 5. 13.) It is natural to men to reſt in Duties, ſo it was at firſt, *Adam* and all his Poſterity was to be ſaved by doing; *Do this, and live*: And hence all to this day ſeek in like manner to be ſaved by doing; but if this were ſufficient, what need of a Saviour? If we reſt on Duties, or on any thing on this ſide Chriſt, we ſhall find them as weak as the *Aſſyrian*, or as *Jareb*, they cannot heal us, they will not cure us of our Wounds.

3. Duties muſt be uſed; but carnally applauded and glorified in, they will undo Souls. Duties are to Satan as the Ark of God was to the *Philiſtines:* he trembles to ſee a Soul diligent in the uſe of Duties, but when the Creature confides in them and reſts on them, he hath his deſign. This was *Bernard*'s Temptation, when being aſſiſted in Duty, he could ſtroak his own head with *bene feciſti* Bernarde: *O* Bernard*! this was gallantly done, now chear up thy ſelf.* Many a poor Soul would have comfort, and knows not whither to go for it but to Prayer, Hearing, Reading, *&c.* and that done he goes away, and ſtrokes himſelf, *Surely I ſhall do well now, I ſhall be able to wreſtle with Devils:* This is the very way to miſcarry. One ſpeaks it out boldly, but truly; *Many Souls do not only periſh praying and repenting, but they periſh by their praying and repenting, whilſt they carnally truſt, and comfort themſelves in them.* I deſire to be rightly underſtood in this point, ſome becauſe they muſt not relie on Duties, let go their Duties becauſe their comfort ought to be all in Chriſt; therefore they imagine a Chriſt talked of, and not deſired, loved, believed in, or prayed to, will ſolidly comfort: Oh take heed of Satan's deceits either way! What? is thy Soul ſad, and ſeeks to be comforted? go to Chriſt, but go to him in a way of Duty, not reſting on the Duty but only on him; hear a Sermon to bring thee to Chriſt, faſt and pray, and get a full tide of Affections in them to carry thee to the Lord Jeſus Chriſt; in thus doing Satan will vaniſh, and depart from thee, at leaſt *for a ſeaſon,* as he did from Chriſt, *the Captain of thy Soul's Salvation.*

Sect. 10. *Of Satan's Aſſaults upon a ſight of Chriſt.*

Hoſ. 6. 1, 2, 3.

THE Soul now underſtanding that there is no ſolid ſuitable comfort on this ſide Chriſt, begins therefore to look out for Chriſt: *Come* (ſay Converts) *let us return unto the Lord, for he hath broken us, and he will heal us; he hath ſmitten us, and he will bind us up: after two days he will revive us, in the third day he will raiſe us up, and we ſhall live in his ſight; then ſhall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he ſhall come unto us as the rain, as the latter and former rain unto the earth:* Well (ſaith Satan) if it be thus, if nothing but Jeſus Chriſt will ſerve the turn, if a ſight of Chriſt be the next thing looked after, then take a view of Chriſt in his Beauties, Graces, Sweetneſſes; acquaint thy ſelf with the hiſtory of Chriſt from firſt to laſt; learn him in his Natures, Perſon, Incarnation, Offices, Indowments; for his Natures he is God and Man, θεάνθρωπος, *God manifeſted in the fleſh*; for his Perſon, he is the ſecond Perſon in the Trinity, in which Perſon both the natures are united; for his Incarnation, he was *Conceived of the Holy Ghoſt, Born of the Virgin Mary*; for his Office, he is a King, a Prieſt, and a Prophet; and for his Endowments, he received the Spirit without meaſure, in him are hid all the Treaſures of Wiſdom and Knowledge, in which reſpect he is ſaid to be *fairer than all the Children of Men:* Why all this (ſaith Satan) I am willing thou ſhouldſt learn, ſtudy, and gain as much of the ſpeculative, notional knowledge of Chriſt as poſſibly thou canſt; lanch out (if thou wilt) into the deep queſtions and Controverſies of three Perſons in one Nature, and of two Natures in one Perſon; conſult all Schoolmen in their hot Diſputes and new Opinions, there thou may'ſt hear enough of the ſound of his Name: Oh the Temptations of Satan, when he hears ſinners complain! *What? no remedy for a ſin-ſick Soul: is there no Balm in* Gilead, *no Phyſician there?* And when the anſwer is given, no, there is no other name under Heaven, whereby poſſibly thou canſt be ſaved, but only Jeſus Chriſt: *Why then let me ſee Chriſt* (ſaith the Soul) *give me a view of Jeſus, or I dye, I am undone, I periſh everlaſtingly:* Hereupon, ſteps in Satan, ſaying, Come, thou ſhalt have a view of Chriſt, I am no Enemy to a General, Notional, Hiſtorical, Speculative Knowledge of Jeſus Chriſt; only content thy ſelf with Chriſt as an Object of Knowledge, and not of Faith. And thus Satan deals with Souls as we do with Surveyors of Lands, that take an exact compaſs of our Grounds or Lands, of which they ſhall never enjoy a Foot; and many are taken in this Snare: There is much talking of Chriſt, many luxuriate into a Theoretical Knowledge, a meer brain knowledge of Chriſt, that have no right nor title to Chriſt, nor ever look after it, and ſo they miſcarry.

Sect. 11. *Of the Soul's wreſtling with Satan as to this Aſſault.*

TO this Aſſault you muſt uſe theſe Repulſes,——

Iſa. 9. 6.

1. Labour ſo to know Chriſt, as to have your Hearts taken up with the practical admiration of the Glory of Chriſt above all Glories in the World, that is true Knowledge, which ſtirs up Affections in the Heart, and the Effects thereof in your life; and the firſt Affection that is ſtirred up in the Hearts of men at the ſight of Chriſt, it is a wondring and admiring at the Glories, Splendours, and Excellencies that are in Chriſt, *his Name ſhall be called Wonderful:* You have ſeen many Wonders abroad, you have ſeen the Heavens and the Earth, at which you many times wonder; but when God darts light into your Spirits, to cauſe you to ſee the Beauties of Jeſus Chriſt, all other Wonders will ceaſe, and give way to this great wonder: As the Stars, though they be Glorious Creatures in themſelves, yet when the Sun ariſes, all their Glory is eclipſed; ſo though God hath many wonders in the World, yet when the Sun of Righteouſneſs ariſeth, all other Works of God are darkned with the Glory of him. Certainly that Soul knows not God nor Chriſt ſavingly, that knows him not practically as the Wonder of the World, and ſo cries out, *Oh the height, and depth, and breadth, and length of the Glory of God in Jeſus Chriſt.*

Malac. 4. 2.

Phil. 3. 10.

2. Labour ſo to know Chriſt, as to have a practical and experimental knowledge of Chriſt in his Influences, and not meerly a notional. Alas! Chriſt is but a meer Notion, and Imagination to moſt people in the World; how few know Jeſus Chriſt by way of influence, and power, and fellowſhip with him? It is ſaid of them that fear his Name, That *Chriſt the Son of Righteouſneſs will ariſe with healing in his Wings, and they ſhall go forth, and grow up as the Calves of the Stall:* This clears it up, that as the Sun by an influence into the earth doth quicken and enliven the earth, and makes all the Seeds and Roots hidden in the Earth to revive, and put themſelves forth to ſprout and flouriſh; ſo there is an influence going forth from the Son of Righteouſneſs into the Souls of men, to make them of dead to become living, and of barren to become fruitful; and this is called the power of Chriſt, *that I may know him, and the power of his Reſurrection,* (*i*) that I may know Chriſt, and be made partaker of the good things flowing from Chriſt; this is the voice of one that would ſavingly know Chriſt, *Oh that I may know*

him as a Prophet inſtructing me, as a Prieſt ſanctifying me, and as a King reigning ſpiritually in me? Oh that I may know the Power of his Reſurrection in the viviſication of my Soul, in the abolition of my ſin, in the acquiſition of righteouſneſs, and in the reſtoring of me to the aſſured hope of future Glory! The Devil is no great Enemy to an Hiſtorical Knowledge of the Prophetical, Prieſtly, and Kingly Offices of Chriſt, or of the Reſurrection of Chriſt, of which *Paul* ſpeaks Synecdochically; but to the holy Virtue and Power which comes from Chriſt in any of theſe particulars, he is a deadly Enemy: it is your Duty therefore ſo to know Chriſt, as that you may feel the Heavenly influences of whatever you know of Chriſt: For inſtance, it is one part of the cry, *O that I may know Chriſt as a Prophet inſtructing me!* How is that? why Chriſt in his Prophetical Office teacheth the Heart concerning himſelf, which none can do but only Jeſus Chriſt. I will not deny but Men or Angels may preſent Truths, and convince the Underſtanding, but they cannot ſo make known a Truth, as to gain the Heart by it, or to transform the Heart into the very Image of that Truth; only Jeſus Chriſt in the adminiſtration of the Prophetical Office teaches and prevails with the Heart when he comes with Truths. We ſee many People come to Sermons, and there Chriſt is opened clearly and diſtinctly, and thereupon they get ſome notional, ſpeculative Brain-knowledge of Jeſus Chriſt, but they are not changed, their Hearts are not overpowered. At another time the ſame perſons may come to a Sermon, when Chriſt is named only by the By, and then their Hearts are mightily wrought upon, and they go away ſaying, *Verily God is in this Place*; why now Chriſt ſpeaks to the Heart, and before man ſpeaks only to the ear. 2. It is Rom. 6.4. another part of the cry, *Oh that I may know the power of the Reſurrection of Chriſt!* How is that? why there is a Virtue flowing from the Reſurrection of Chriſt from the Grave, to the Reſurrection of the Souls of men from the death of Sin: *as* Eph. 1.19. *Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* And this influence of Chriſt is called, *The exceeding greatneſs of his power:* It is exceeding great power that by the Reſurrection of Chriſt, an holy and gracious change ſhould be wrought in the Souls of men, from death to life, from Bondage to Liberty, from Uncleanneſs to Holineſs, and from the power of Satan unto God. Oh that thus you would labour to know Chriſt in a powerful, practical, and experimental Knowledge.

3. Labour ſo to know Chriſt, as to make him the Object of your Faith, and not meerly as the Object of your Knowledge: Many ſtudy Chriſt, but herein they act only as Students, and not as Believers: Oh be acquainted with this Myſtery of Grace! the very ſetting of Chriſt before the Soul as the full Object of juſtifying Faith, hath a mighty power to draw out Faith upon Jeſus Chriſt; as the ſetting of a Temptation before a Man, hath a power to draw out his corruptions; ſo the ſetting in his Glory and Excellency, in his Active and Paſſive Obedience, in what he is, and what he came into the World for, as an Object of Faith, it hath a mighty power both to draw out Faith where it is, and to cauſe or procure Faith where it is not: Chriſt is not only an Object for you to work upon when you have Faith, but ſuch an Object, as being ſet before the Soul, hath a quickning power to cauſe Faith: It may be your complaint, *Chriſt is a glorious Object indeed, he is the chiefeſt of ten thouſands, but alas, I am dead in ſin, and I want a faculty to ſee him ſavingly in all his Glories.* Why now ſet Chriſt before you as the Object of Faith, and ſooner or later, if you belong to him, you will feel his Influences; he is not only an Object of Faith for the Soul to work upon, when it can ſee, but ſuch an Object, as the very ſetting of it before the Soul, hath a quickning power to work life in the Soul to cauſe the Eye to ſee him, and to cauſe the Heart to make after him, though it were never ſo dead.

4. Labour ſo to know Chriſt, as he is your Righteouſneſs, both to expiate former iniquities, and to yield Obedience to the Law for your Juſtification. This is the Spirit's ſecond Conviction of all whom he purpoſeth for Salvation: Firſt he convinceth them of Sin; and ſecondly he convinceth them of Righteouſneſs; but of what, or whoſe Righteouſneſs? ſurely not of their own. Alas! Souls in this caſe uſually look upon themſelves firſt as ſinners, obnoxious to the Law of God, and the curſe thereof, and therefore never able to expiate Sin. Secondly, as creatures made to a ſupernatural end, and therefore bound to anſwer the whole mind of God in the obedience required at their Hands; now it being diſcovered to them that both theſe are beyond the compaſs of their own Endeavours, there is no other way, but to look to Jeſus Chriſt as their Righteouſneſs, the Spirit therefore convinceth them of Chriſt's Righteouſneſs: And indeed it is Chriſt, and only Chriſt, who firſt expiates former Iniquities, he ſatisfies for ſin, and procures the remiſſion of Sins, *In his blood we have Redemption,* Eph. 1.7. *the forgiveneſs of ſins:* And ſecondly, he fulfils all Righteouſneſs, he performs all the Obedience which juſtly might have been required of us, *For if* Rom.5.10 *when we were Enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.* His death reconciles us, and his life ſaves us; his Paſſive Obedience, and the Actual Obedience which he yielded to the whole Law of God, is that Righteouſneſs whereby we are reconciled and ſaved. Oh, that you would labour to know Chriſt thus, as he is God your Righteouſneſs, and ſo act your Faith on him.

Sect. 12. *Of Satan's Aſſaults upon Deſires after Chriſt.*

THE Holy Ghoſt that hath brought on the Soul thus far, in the next place begins to breed in the Heart ſome deſires after Chriſt, and indeed, how ſhould it be otherwiſe? the frequent Diſcourſes of Chriſt, and of the Mercies of God in Chriſt to poor ſinners are ſo ſuitable and ſavoury, that the Soul begins to taſte ſome ſweeneſs in hearing of them, and this ſweetneſs ſtirs up ſome paſſionate deſires; *Oh that Chriſt were mine! Oh that I had my ſhare in the paſſion and pitrity of the Lord Jeſus Chriſt! Oh I thirſt, I faint, I languiſh, I long for one drop of Mercy; as the Hart panteth after the water-brooks, ſo my Soul panteth after thee, my Lord, and my God: Oh that my poor trembling Soul were now received into the bleſſed bleeding arms of Jeſus Chriſt!*

Satan that hears this, underſtands well enough that now the Soul is not far from the Kingdom of God, it is even upon the quickning; and therefore he plies this ſeaſon, therefore he beſtirs himſelf with all the policy and power of Hell to cauſe it to miſcarry, q. d. *Come my Angels, come Devils, and beſtir your ſelves, it may be theſe deſires are only flaſhy, it may be theſe pantings are nothing but a Pang; have not the deſires of many been like lightning, ſoon in and ſoon out, too violent to hold? or like the wind, which how ſtrongly ſoever it ſeem to* *blow one way at preſent, yet ſoon after is found in the quite contrary point: A man may be drunk with Paſſion and Affection as really as with Wine: and as it is ordinary for a man to make a Bargain when he is in his Cups, which he repents of ſo ſoon as he is ſober again; ſo it is ordinary for ſinners, who make choice of Chriſt and his ways in a Sermon (while their Affections have been elevated above their ordinary pitch by ſome moving Diſcourſe) to repent of all they have done a while after: How many have come from a Sermon with a full gale of deſires, but when the impreſſion of the Word (which heated their Affections) was but once worn off, then they came to themſelves again, and were as far from any ſuch deſires after Chriſt, as ever they were before? Sudden deſires ſeldom ripen into a deliberate choice; raſh and haſty wiſhes do but ſeldom ſettle into a permanent reſolution to renounce ſin and ſelf, and to caſt the Soul wholly on Jeſus Chriſt; Come then, and blow on theſe deſires, blaſt them in the bud, that they never bear Fruit, not come to maturity of Faith.* Thus Satan calls on his Legions, and they arm themſelves againſt the Soul, now panting and breathing after Jeſus Chriſt.

Sect. 13. *Of the Soul's wreſtling with Satan as to this Aſſault.*

THE Duties therefore that now concern you, are theſe.———

1. Content not your ſelves with ſome ſudden pangs of Affection, but labour to preſerve thoſe Impreſſions, which the Spirit at any time makes on your Souls. This is the Caveat of the Apoſtle, *therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip, or run out, as leaking Veſſels.* It may be at preſent your deſires are ſtrong, earneſt, eager, vehement, extream thirſtings, as the parched Earth for refreſhing ſhowers, or as the hunted Hart for the Water-brooks; ſurely this is well, and herein you difference your deſires from lazy, cold, heartleſs, indifferent deſires: But oh take heed now leſt this prove but as the early Dew, none of which is to be ſeen at Noon.

Queſt. But what ſhall I do to preſerve theſe impreſſions?

Anſw. I anſwer: 1. If thou haſt got this heat in a Sermon, or any other publick Ordinances, betake thy ſelf to thy Cloſet, and there labour to take the advantage of thy preſent frame, for the more effectual pouring out of thy Soul to God. Oh beg of God! that now he will not leave thee ſhort of Faith, which begins in deſires, but that he will cheriſh theſe beginnings, and remember his promiſe, Mat. 12. 20. for he hath ſaid, that *he will not quench the ſmoaking flax, nor break the bruiſed reed until he bring forth Judgment unto Victory.* 2. If thou haſt got this heat in prayer, or any other private or ſecret duty, hold out in that duty begun, and joyn therewithal, a waiting on God in the uſe of publick means: The Spouſe that ſought Jeſus Chriſt by night on her Bed, would not reſt there, but now her deſire was up, ſhe would up too, and go Cant. 3.2. to the publick Aſſemblies, *I will riſe now, and go about the City in the ſtreets, and in the broad ways I will ſeek him whom my Soul loveth.* The Soul that would preſerve her deſires, will go from Duty to Duty, from publick to private, and from private to publick, and never faint: *What* (ſaith the Soul) *is Chriſt whom I breath after to be found in publick? why then to thoſe publick Aſſemblies let me* Pſal. 42.1, 2. *go. As the Hart panteth after the water-brooks, ſo my Soul panteth after thee; O God, my ſoul thirſt-* Pſal. 63.1, 2. *eth for God, for the living God; O when ſhall I come and appear before God! —— O God, thou art my God, early will I ſeek thee, my Soul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty Land where no water is, to ſee thy Power, and thy Glory, as I have ſeen thee in the Sanctuary.*

2. Try your deſires by the Touch-ſtone of God's Word, that you may not be baffled out of them, as if they were ſpurious. But what are thoſe ſigns, or marks, by which I may try, and be aſſured that my deſires are right? I anſwer,———

1. Every true deſire is ever joyned with an hearty willingneſs, and unfeigned Reſolution to ſell all for Chriſt, to part with all ſin, to bid adieu for ever to thy darling delight: It is not an ordinary wiſh of natural appetite, like *Balaam's*: we have many that deſire to be happy, but are unwilling to be holy; they would gladly be ſaved, but are loth to be ſanctified: Now if thou deſireſt truly, thou wilt live according, and willingly part with any ſin for Chriſt: *what? is not Chriſt better than ſin,* wilt thou ſay? *O that I may ſin no more!*

2. True deſire is ever quickned and enlivened with a continued and conſcionable uſe of the means, and it draws from them, by little and little, ſpiritual ſtrength and vigour; it is not an idle, ignorant, unexerciſed deſire; it were very vain and abſurd to hear a man talk of his deſire to live, and yet would neither eat, nor drink, nor ſleep, nor exerciſe himſelf: It is as fruitleſs and fooliſh for any one to pretend to a deſire of Grace and Salvation, and yet he will not prize and ply the Word, Prayer, Meditation, Conferences, and all the Means and Ordinances appointed and ſanctified by God; deſires themſelves will quickly vaniſh, if they be not nouriſhed in the uſe of means. Take heed then of living above Ordinances, if thou loveſt thy Soul, or would'ſt have any part in Jeſus Chriſt.

3. True deſire is ever conſtant, and importunately greedy after ſupply and ſatisfaction, it is not begot by the tempeſt of ſome preſent extremity and then quite vaniſhing away, when the ſtorm of Terror and Temptation is over; this is that the Devil looks at, he obſerves how many in a fit could be content to leap out of their Skin to get Heaven, and to keep out of Hell; but after this is over, they cannot away with croſſing their nature, fighting againſt Luſts, wreſtling againſt Satan, labouring for the Righteouſneſs of God, and of Jeſus Chriſt, above all things, and therefore their Wiſhings and Wouldings come to nothing. Come then, and try thy deſire by this mark, which utterly confounds Satan, if thy deſire takes root in a truly humbled Heart, and never determines, nor expires, till thou haſt what thou deſireſt after: If thou cryeſt, *Oh give me Chriſt, or I will never be ſatisfied! my Soul is reſtleſs, and it ſhall be reſtleſs, till I have Chriſt in my Arms, and Hand of Faith*: Surely this is a good ſign, and thou may'ſt build upon it, and at laſt thou ſhalt ſee, he will fulfil the deſire of them that breath thus after him.

Sect. 14. *Of Satan's Aſſaults upon relying on Chriſt.*

THE Holy Spirit that leads on the Soul by ſteps, begins now to work in the Soul a relying on Chriſt; and this is that act of Faith to which Juſtification is uſually promiſed; it is called an affiance, dependance, adherence, reliance; or if there be any word that expreſſeth the act of an humbled Soul, whereby it caſteth and repoſeth it ſelf upon the promiſe of God in Chriſt, for the obtaining remiſſion of ſins, and everlaſting life, that is it which now the Spirit works in the Soul of whom he purpoſeth to ſave. I would have this well underſtood and felt; this is that hinge on which the Doors of Heaven do turn: In this act, the poor Soul inlightned, and affrighted with the ſenſe, and ſight of its ſin, and miſery for ſin, and having a ſight of Chriſt, which breeds in it ſome deſires after Chriſt, it throws it ſelf into Chriſt's Arms, graſping faſt about him, and hiding it ſelf in the clefts of this Rock, crying and ſaying, *my Lord, and my God, O ſave me or I ſink; O hold me faſt, or I periſh for ever.* By this Act we are accepted for Juſt before God, for the Sake and Sufferings of Jeſus Chriſt.

Now when the Devil perceives this, he ſees himſelf gone, and the Soul in ſafety out of his power, only he will not ceaſe to tempt and trouble; and to that purpoſe, if he cannot prevail againſt the *eſſe* of a Chriſtian, he wreſtles againſt the *bene eſſe*; if he cannot keep off the hand of Faith, from laying hold on Chriſt, yet will he trouble the Head and Heart of a Chriſtian with cloudy Vapours, and miſgiving Thoughts. But firſt ſometimes he keeps off the Hand of Faith, darkning the Soul with a deep melancholly, that it cannot ſee and remember the Promiſe; or if it be remembred, yet he ſcares the Soul from off the promiſe, q. d. *What do you meddle with the promiſe, it does not belong unto you, you have ſinned ſo and ſo, and therefore the threatnings and not the promiſe belongs unto you.* Secondly, ſometimes he breeds in the Soul a jealous and ſuſpitious frame, that it will not believe that it doth believe. And hence we hear theſe crys, *Alas! I cannot think that I do really reſt and rely on Chriſt; or if ſometimes I be in ſuch a frame, yet at ſome other times I cleave again to a ſenſual good, more than to a ſpiritual Promiſe, or to an heavenly Chriſt: Oh I do not fully and conſtantly cling unto the bleeding Wounds of Jeſus, I am up and down, I reſt not continually on the freeneſs of his love, and merit of his Paſſion, and truth of his Promiſe, as upon a rock of Eternity; And is this to rely on Jeſus Chriſt?* Oh the depths of Satan! 1. He deſigns to keep the Soul from believing, but if he cannot keep the Edifice of Faith from being built in the Soul, yet he will keep it (if poſſible) from ſtanding ſure: *Simon, Simon,* (ſaith Chriſt) *Satan hath deſired to winnow thee like wheat, but I have prayed for thee that thy Faith fail not.* Luk. 22. 31, 32. The word [*winnow*] ſignifies to ſhake up and down, as with a Fan the Wheat is uſed. Look how he dealt with *Job*, becauſe Satan had no power over his life, he executed his power to the utmoſt upon the comforts of his life: So he deals with the Soul of a Chriſtian, if he have no power over the life of Faith, then he will execute his power to the utmoſt, that the Soul may never come to have the comfortable Senſe of Faith; and when he brings his Rams to batter his comforts, no wonder if the poor Mud-Wall of a Chriſtian ſhakes up and down.

Sect. 15. *Of the Soul's wreſtling with Satan as to this Aſſault.*

FOR the bearing off theſe blows in time of Temptation, let us conſider them apart: And firſt, to that of Satan's endeavouring to ſunder or ſever the Soul from the promiſe, and to keep it off from Faith, do you take this courſe.——

1. Do you gather in promiſes that you may have them at hand: I ſhall inſtance in ſuch as
Rev.22.17 theſe, —*let him that is athirſt come, and whoſoe-*
Mat.11.28 *ver will, let him take of the water of life freely.*
Joh. 7. 37. ——*Come unto me all ye that labour, and are hea-*
Joh.20.31 *vy laden, and I will eaſe you.*——*If any man thirſt,*
Act.16.31. *let him come unto me and drink.*——*Theſe things are written, that ye might believe, and that believing, ye might have life through his Name.*——*Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

2. Take poſſeſſion of the Promiſes, and value them as your own; the Prophet recording a Promiſe in *Iſa.* 54. 17. adds thus, *This is the Heritage of the Servants of the Lord, and their righteouſneſs is of me, ſaith the Lord.* Iſa. 54. 17. If you look into God's Book, and find any promiſe of Chriſt, or of Chriſt your Righteouſneſs, or of Chriſt offering himſelf for your Righteouſneſs, you ſhall make it your own, for it is your Heritage: O lay hold on thoſe promiſes, and ſay, *This is mine, it is a part of my Heritage, and I am to live upon it.*

3. If Satan ſtave you off, ſaying, *Hands off, the Threatnings, and not the Promiſe belongs unto you*; tell Satan again, that when you went on in a way of Sin, he could tell you otherwiſe, viz. *That the Promiſe and not the Threatning belonged to you*; but now it is not with you as it was then, now all ſin is to you as a burthen, and now every promiſe is to you as a world of Gold, *and therefore Satan, didſt thou tell me that the Promiſe did belong to me then? ſurely now, much more: Avoid Satan, for it is written, Come to me, ye that are weary and heavy laden with ſin.*

4. Remember that the ſame Lord Jeſus that invites you, commands you to believe and to rely upon him, and therefore apply the promiſe to your ſelves, *This is the Commandment, that we ſhould* 1 Joh. 3. 23. *believe on the Name of his Son Jeſus Chriſt.* *Luther* was a man that laboured under great Temptations, and being once ſorely tempted, and the tears trickling down his Cheeks, *my Friend* (ſaith he) *came unto me, and ſaid, Oh my Son, why doſt thou mourn! doſt thou not know that God hath commanded thee to believe?* When (ſays *Luther*) I heard that word [*Command*] it prevailed more with my heart than all that was ſaid, or thought on before: So ſay I now unto thee, doth not Satan come in with this Temptation, and tell thee, *The Promiſe belongs not to thee?* Anſwer, Ay, but the Lord hath commanded me to believe; and therefore it is my duty to believe; and becauſe I cannot believe, unleſs I apply the promiſe to my ſelf, therefore I may conclude that the promiſe doth belong unto me. Thus for the firſt temptation.

2. For the other, that your relying on Chriſt is not conſtant: True Faith (ſaith Satan) is ever alike ſtrong and ſtedfaſt; but thy faith is but a wavering, inconſtant, flitting Faith. Conſider——

1. It is a fallacy, and no truth, that Faith in the exerciſe of ſenſe, is ever alike ſtrong and ſtedfaſt. The experience of all Saints can tell you, that Faith hath its flowings and ebbings, full and wane: Sometimes a Chriſtian is on the wing, and then he ſaith, I think if the Devil laid hold on me, yet I could truſt in God for heaven; as *Job* could ſometimes ſay, *If the Lord ſlay me, yet will I truſt* Job 13. 15. *in him*: but we know that was not *Job*'s temper always: ſometimes I think, that if God would take me away in a Maſſacre, I ſhould yield my Blood without a repining word; another time, I ſo doubt my intereſt in Chriſt, that I do not know how I ſhould die upon my bed, unleſs with crying, *Lord take me not away with the wicked.* Pſal. 28. 3. *David* ſometimes would not be afraid of his Soul going out of his Body, if ten thouſand ſwords were ready to cut out a paſſage; *I will not be afraid of ten thouſand* Pſal. 6. 3. *of people, that have ſet themſelves againſt me round about*: at another time he cries, complaining and ſhrieking, *O ſpare me, that I may recover ſtrength* Pſal. 39. *before I go hence, and be no more.* 13. Faith may be ſo interrupted, that the Pulſe of it cannot always

beat alike, and yet while there is life, the pulſe of Faith beats, though ſometimes more faintly and deadly, than at other times.

Collins's Cordial.

2. Faith, that in the exerciſe or ſenſe is not ever alike ſtrong and ſtedfaſt, yet in the Habit or Eſſence is ever true, and truly relies upon Jeſus Chriſt. Senſe in a Chriſtian, may not only have a miſt caſt before its Eyes, but (as ſaith a Modern) may have its Eyes put out. Chriſtians are miſ-judging Creatures, and too ready upon Satan's Temptations to ſuſpect their own happineſs; they may call their Faith preſumption, as well as ſome call their preſumption Faith: the Hypocrite calls his droſs, gold, and his alchymy, ſilver, and the ſuſpecting Chriſtian is as ready on the other hand to call his gold, braſs, and his ſilver, lead: Chriſt may be ſaying in Heaven, concerning ſuch a one, *Thou art ſaved, thou art ſaved*, whilſt he may be crying on Earth, *O I am damned, I am damned*: The Angels may be in Heaven rejoycing over him whom we ſee here mourning over his own Soul for ſin, and will not be comforted; It may be thou ſayeſt, *I do not believe, I do not rely on Jeſus Chriſt*; But let me ask, Could there be ſuch an hungring and thirſting after Chriſt, if thou didſt not believe on Chriſt? Could there be ſuch a care to pleaſe Chriſt, and a fear of offending Chriſt in thy whole life and converſation, if thou didſt not rely upon him for Eternal Life and Salvation? Could there be ſuch a willingneſs in thee to part with all for Chriſt, if thou didſt not rely upon him as thy Portion, and thy All in All? Surely this is impoſſible, content thy ſelf; if thou haſt not the Senſe, yet thou haſt the Habit, and not only the Habit, but the act of Faith alſo in ſome meaſure, at ſome times, though it ſeem very weak.

Sect. 16. *Of Satan's Aſſaults upon Obedience to Chriſt.*

THE laſt act of the Spirit, as to Converſion, is to work in the Soul an Obedience to Chriſt: True Faith cannot be without works; the Soul that truly takes Chriſt as a Saviour, to free him from the miſery of ſin, is willing alſo to take him as a Lord, Husband, and King, to ſerve, love, honour and obey him: And to this purpoſe the Spirit now works in ſuch a one, a willingneſs to ſpend the remainder of his life in endeavouring after mortification of ſin, conqueſts over Corruptions, ſanctification, purity, new obedience, ability to do, or ſuffer, any thing for Jeſus Chriſt; and this is that which we ordinarily intend, by ſaying, *Saving faith to be operative*: That Faith which brings forth nothing of Holineſs, what is it but a dead Faith? *As the body without the ſpirit is dead, ſo faith without works is dead alſo.*

Jam. 2.26.

Satan that obſerves this, begets ſcruples in the Soul, as to that point of working Faith, and either fills the heart with an opinion, that works are unneceſſary, or makes the ſoul conceit, that the Faith it hath, is not a working, but an idle, lazy, fruitleſs and barren Faith. I ſhall ſpeak to both theſe.——

1. In ſome Satan works ſtrongly, that works are not needful, and therefore to what purpoſe ſhould they work? naked Chriſt, and a naked Faith is enough for them: Chriſt as a Prieſt and Saviour is Goſpel-news; let them hear ſuch, and only ſuch Sermons as hold forth free Love, free Juſtification, free Grace, without any mixture of the works of the Law, to what purpoſe (ſay they) is this living Faith, or working Faith, or power of Faith, evidenced in ſtrictneſs of walking? Chriſt hath redeemed us, and Chriſt requires no other condition but only this, *Believe, and be ſaved*; and why then ſhould we vex and torment our ſelves by imbracing mortification, newneſs of life, *&c.*

2. In others (whom I rather mind) Satan ſuggeſts, that their faith is not a working faith, and therefore no true faith: Convinc'd they are, that faith and grace, where ever it is, cannot be idle; faith hath its work, and therefore it is called, *The work of Faith with power*: But alas, they cannot find any thing in their Souls that looks like the powerful work of faith: Satan tells them, that if they do any good it is but from natural or moral Principles, and not from this quickning power of faith, it is not *the obedience of faith*, as the Apoſtle calls it.

2 Theſ. 11.

Rom. 16. 26.

Sect. 17. *Of our wreſtling with Satan as to theſe Aſſaults.*

IN repelling theſe Aſſaults, let us avoid both extreams. And firſt, to that of denying works, Conſider——

1 That a naked faith is no faith, that only is true faith which *worketh by love*. This was the ſaying of *John Huſſe, Where good works appear not without, faith is not within.* There is a natural connexion of faith and works; and therefore of neceſſity both muſt be in the ſame ſubject though both appear not in the ſame court: Faith that imbraceth Chriſt is obediential, and fruitful in all good works; and hence we ſay, that faith hath two notable acts, firſt to apprehend and lay hold on Chriſt; and ſecondly to purifie and cleanſe the Heart: O, let no man ſeparate thoſe things which God hath joyned together; as *Chriſt is made to us righteouſneſs and ſanctification*, ſo they that by faith receive the righteouſneſs of Chriſt, muſt be alſo ſanctified by Chriſt; *whoſoever is in Chriſt, is a new creature.*

Gal. 5. 6.

1 Cor. 1. 30.

2 Cor. 5. 17.

2. That good works are neceſſary by command of God, *for this is the will of God, even your ſanctification.* Hence the Law of God ſtill remaineth as a Rule and Directory; and *Paul* profeſſeth, that *he delighteth in the Law of God in his inward man.* And how often do we read of this Command of God in his Word? *Charge them that are rich in the World——that they do good, that they be rich in good works, ready to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on Eternal Life——For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them.* A multitude of ſuch paſſages may we find in Scripture.

1 Theſ. 4.8.

Rom. 7.22.

1 Tim. 16, 17, 18, 19.

Eph. 2.10.

3. That to hold forth Chriſt only as a Saviour, and not as a Prince, faith, and not works, it is not right and full Goſpel-preaching: *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, muſt be careful to maintain good works; theſe things are good and profitable unto men.* Oh how unfaithful are they in their ſayings that deny that, which *Paul* would have *Titus* to affirm conſtantly? Surely this is true Goſpel-preaching, *He gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works; theſe things ſpeak and exhort.* *Paul* to *Titus*, and *Peter* to the Jews, ſpeak one and the ſame thing, *The God of our Fathers hath raiſed up Jeſus, to be* not only *a Saviour*, but a *Prince*, not only *to give remiſſion of ſins*, but alſo *repentance to Iſrael.* Away, away with that Temptation, that works are unneceſſary.

Titus 3. 8.

Tit. 2. 11, 12, 13, 14, 15.

Act. 5. 30, 31.

2. To

See them at large in *Collins's* Cordials.

2. To that complaint, that the ſoul cannot find the powerful work of faith in it '[*All theſe works of mine* (ſaith the ſoul) *are but natural, or moral; or if I have any faith, it is the idleſt, laziest, looſeſt faith that ever Chriſtian had*] Give me leave to ſum up theſe directions ———

1. Clear up the eyes of thy underſtanding, and judge aright: Some works may be only the effects of natural or moral cauſes, but other works, reſpecting the principles and circumſtances of them, cannot proceed from any but a true faith: For inſtance, *an unfeigned hatred of every falſe way, a doing of duty in pure obedience to the command of God, and in pure reſpect to the glory of God*: Theſe are ſuch effects of faith, as no hypocrite in the world either hath, or can have. An hypocrite may leave the Commiſſion of ſome ſins, or he may hate ſome enormities of life, but he cannot, as *David* did, *hate every falſe way.* An hypocrite may faſt, and pray, and mourn, as the Phariſee, and *Ahab* did, but he cannot do thus meerly out of obedience to God and for the glory of God: Come then, clear up thy eyes, and ſee if there be no more ingredients in thy actions, than what an hypocrite may have.

Pſal. 119. 104.

2. Set thy faith on work, on the powerful works of faith, and ſo put all out of queſtion. As 1. Cauſe thy ſoul every day in ſolemn manner to act that firſt work of faith, of panting, breathing, deſiring after Chriſt, of truſting, reſting, relying on Chriſt for life, and for Salvation. 2. Act that next work of faith, of depending on Chriſt for holineſs and ſanctification: draw virtue out of Chriſt his death for the mortification of thy ſins, *knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*, and draw virtue out of Chriſt his Reſurrection, for a quickning power from the death of ſin to the life of holineſs, that as thou art dead with Chriſt, and buried with Chriſt, ſo thou mayeſt alſo *riſe with Chriſt through the faith of the operation of God who hath alſo raiſed him from the dead.* 3. Be much in prayer, meditation, reading, hearing the Word, *&c* yea, lay out thy gifts, graces, time, ſtrength, riches, intereſt to thy Maſter's uſe; think which way thou mayſt do moſt to promote the Goſpel, to ſave ſouls; as Chriſt bad *Peter*, *When thou art converted, ſtrengthen thy brethren.* Why thus wouldeſt thou do in ſincerity and truth, thou wouldeſt put all out of queſtion, that thy faith were not a dead faith, but a living, working, juſtifying, ſoul-ſaving faith.

Rom. 6. 6.

Coloſ. 2. 12.

Luk. 22. 32.

3. Deſpiſe not the day of ſmall things, the breathings of faith are as much true faith as its full voice, when it ſaith, *My beloved is mine and I am his.*

4. State thy condition, and ſee if thou doſt not find ſuch a temper of ſpirit as faith uſeth to ſuit the ſoul with in ſuch a condition: Faith hath his change of rayments for gracious ſouls; ſometimes it acts the ſoul in joy and rejoycing, ſometimes only in adherence and waiting: Thou ſayſt thou canſt not find in thy ſoul ſuch a perſwaſion of God's love, ſuch an holy rejoycing in God, as the Scripture expreſſeth, to be effects of true faith; why, it may be it is a day of darkneſs in thy ſoul, and therefore examine the other way: Is not thy heart wrought into a fit temper to wait upon him who hides his face from thee, and to ſeek him who ſeems to have forſaken thee, and to cling unto him that ſeems as if he would kill thee? This is true tryal: Firſt, ſtate thy condition, and look for Faiths anſwerable workings to thy condition, as it is ſtated. And thus much of our wreſtling with Satan, as to his Aſſaults in our Youth, or the time of our Converſion, or ſecond Period.

I cannot ſay, but Satan in his time hath many more Aſſaults than I have numbred, or poſſibly can number. As the Spirit's workings are various, ſo are Satan's counter-workings; the Spirit humbles ſome much, and comforts others as much: Some it may be, had a falſe and counterfeit work before a true one, and others were never inlightned until ſavingly; and this variety affords riſe and occaſion for ſeveral temptations: *I was never thus humbled*, ſays one, *nor I thus comforted*, ſays another, *I had ſome workings and inlightnings heretofore*, ſays a third, *and I was deceived then, and I may be ſo now alſo*: *and I had a ſudden violent work indeed*, ſays a fourth, *which came in like a ſpring-tide, but now the tide is fallen, and my firſt love is abated.* Thus every ſeveral way of working lies open to ſeveral exceptions, and hath its ſeveral temptations; but the remedy is, that Souls ſhould look to the main, and for the manner and meaſure of the work in every part and piece of it, to leave it to the good pleaſure of the Spirit, who is a free Agent, and muſt not be limited by our reaſonings. I fear I have been too tedious in this Period, and therefore I ſhall add no more.

CHAP. IV. SECT. I.

Of the Devil's Aſſaults in our manhood or riper years.

THE third Period, wherein Satan aſſaults or combates with us, it is from our manhood or riper years, until our death or dying moment: And in proſecution of this, as of the former; firſt learn we ſome of thoſe depths, or wiles of Satan againſt us; and ſecondly, practiſe we thoſe Duties that concern us in our wreſtling with him in theſe reſpects.

1. For his Aſſaults in this Period, I ſhall reduce them into this method, *viz.* they are either Perſecutions, Temptations, or diabolical Injections: So * one of our Worthies divided his fiery Darts, his Perſecutions are by the World, his Temptations are by the Fleſh, his Injections are only and immediately by himſelf.

* *Satanæ tela, dum certis ea cancellis includere moliebar, viſa ſunt mihi reduci poſſe ad perſecutiones, tentationes, & injectiones diabolicas.* D. Arrowſmith, *Tactica Sacra.*

Sect. 2. *Of Satan's Perſecutions by the World.*

HIS Perſecutions are by the World, ſo Chriſt tells the Church of *Smyrna*, *The Devil ſhall caſt ſome of you into Priſon, that ye may be tryed, and ye ſhall have tribulation ten days*: The Devil ſhould do it; but how ſhould the Devil do it, but by the aid of his Inſtrument the World? He is the God of this World, he rules in the hearts of wicked men, he directs their Thoughts, Wills, and Affections, and ſo he moves them, and carries them to perſecute the Children of God, and to caſt them into Priſon.

Rev. 2.10.

This is ordinary after Converſion; no ſooner is the change wrought, and the man brought truly home to Chriſt, but by this time is he *become the Drunkard's Song, Table-talk to thoſe that ſit in the Gate, Muſick to great men at their Feaſts, a By-word to the Children of Fools, more vile than the Earth.* Now it is that the Seed of the Serpent diſcovers it ſelf, the Devil, and his Angels and his Sons combine to lay a load of lying Imputations, unworthy uſages, and any kind of perſecutions upon his Saints: In this caſe the Wicked are as Preſſers, and the Godly are as Olives and Grapes;

And what can they expect from ſuch men, but to be preſſed and ſqueezed till the blood come out? But why is it that the Wicked ſhould be thus inraged againſt the Godly? have they done them any wrong? do they wiſh them any evil? or would they not be glad to do them good, as to their eternal welfare? No queſtion of all this; but ungodly men are compelled by Satan to do what they do; the old Serpent hates God, and the Holineſs of God, which ſhines in his Saints, with deadly hatred; he knows that he himſelf is caſt out of Heaven, and therefore he envies and vexes at the Salvation of any. And as thus it is with Satan, ſo ungodly men, (that are Satans Tools and Inſtruments whereby he works) have ſucked up the old Serpent's Poyſon, and they ſwell with it, and by it they are enraged againſt all Godlineſs alſo, that as it is ſaid of Tygers, they enter into a rage upon the Scent of fragrant Spices; ſo ungodly men, without any other reaſon are in a rage at the bleſſed ſavour of Godlineſs, whereſoever it is: *An unjuſt man is an abomination to the juſt, and he that is upright in the way, is an abomination to the wicked.* Pro. 29. 27.

I know not any that fear God, but in ſome meaſure or other, they have felt this Aſſault. Bleſſed Mr. *Bolton* could ſay, *If Satan meet with a man, that by the Grace of God is already entred into a ſtate of Regeneracy, then he ſtands like a great red Dragon in the way, and caſts out of his mouth floods of perſecution, vexations and oppoſitions, that ſo he may over-whelm and cruſh him before he come to any growth or ſtrength in Chriſt; and to this end he ſets on foot and fire too, and whets with keen Razors many lewd and prophane Tongues, to ſcoff, diſgrace and diſcourage him in his narrow, but bleſſed paſſage to immortality?* But how do they do it? why either *by reproaches, ſlanders, exprobration of his former life, or by odious names of Hypocrite, Singulariſt, Puritan, a fellow of irregular Conſcience, and ſtirring humour, of a factious and contradictious Spirit, and ſuch like.* Nor is it thus only at firſt entrance, but ever after, for ſo he goes on. *Every faithful Chriſtian knows by good experience, that as he ſhall ſtir in a good cauſe, ſtand againſt the Corruptions of the place where he lives, or diſcharge his Calling with Conſcience and faithfulneſs, that preſently he ſhall have the ſpirit of Prophaneneſs to fly in his face with bruitiſh and implacable malice and inſolency. So true is that of the Apoſtle, at* Antioch, *at* Iconium, *at* Lyſtra, *I endured Perſecutions; yea, and all that will live Godly in Chriſt Jeſus, ſhall ſuffer perſecution.*

Bolton in his diſcourſe of true happineſs.

2 Tim. 3. 11, 12.

Sect. 3. *Of our wreſtling with Satan, as to this Aſſault.*

In repelling theſe Aſſaults, conſider we the kinds of perſecution wherewith Satan aſſaults; it is either in word, or in deed.

1. If it be only in Word, as Taunts, Jeers, Reproaches, then practiſe theſe rules.——

1. Take heed that we be not hindred in our way, or break off our profeſſion of Religion becauſe of reproach; what though there be filth caſt in the way, ſhall we decline our way? though Clouds do ariſe and darken the light of the Sun, does the Sun ceaſe in its courſe becauſe its darkned? No, no, it goes on ſtill, and anon it breaks forth; ſo ſhould we go on and ſay, *I knew this way would be cloudy, I entred into it upon theſe Terms, to be willing to ſuffer reproaches; this is God's ordinary way towards his people, and I expect yet greater trials than theſe.*

2. Conſider, how is God and Chriſt reproached daily? How is the Majeſty, Sovereignty, and Authority of God contemned in the World? how are the dreadful Threatnings of God and the Revelation of God's Wrath ſcorned in the World? this made † *Luther* to ſay, *No man is able to bear ſo much contempt as Chriſt bears daily*; and *Bolton* to ſay, *If any meek ſpirit ſhould ſit but one hour in the Throne of God Almighty, and ſhould look down upon the earth as God doth continually, he undoubtedly in the next hour would ſet all the World on fire, and not ſuffer his Wrath to be pacified or the fire to be quenched; be thou then for ever aſhamed to take on, or to break patience for every trivial provocation.* Oh, what be our names to God's name? or what are the * Reproaches of a Creature, to the Reproaches, Diſhonour and vilifying of God.

† *Luther* in Pſal. 122.

* For my part, I think the Miniſters of the Goſpel would want one of the badges of honour belonging to their office, were they not thus reproachfully uſed. It is part of the ſtate which belongs to the true Miniſters of the Goſpel, to be followed by ſuch black mouthed Lacqueys, who by their virulent ſpeeches are ſo far their friends as to keep them from that curſe, *Wo be unto you when all men ſpeak well of you.* *Stillingfleet* in his *Irenicum.*

3. Conſider the great Mercy of God in concealing the ſecret ſins of our thoughts? there are none ſo innocent, but if God ſhould turn the inſide outwards, and diſcover all the filth and baſeneſs within the heart to the World, certainly it would make them aſhamed of the Society of men. Now if God conceal theſe, well may this quiet our Hearts, when troubled for any reproach: It is a great work of nature to keep the filth of the body, when it is in a man, from being unſavoury to others; ſo it is a great mercy of God to keep the filth of the Soul, though it be unſavoury to God, from that unſavourineſs that it might be to men

4. Conſider what Honour God hath put, and will put upon us, beſides the Honour of Reproach it ſelf: Hath not the Lord been pleaſed to bring us into the honourable eſtate of Sons and Daughters? Hath he not put his Glory upon our Souls, and honour'd us by that near relation we have to Chriſt? Hath he not honour'd us in the Hearts of his Saints, men of precious ſpirits; who know much of God's mind, who are able to judge wherein true excellency conſiſts? when *Doeg* reproached *David* with devouring baſe Words in *Saul*'s Court, yet *David* bleſſed himſelf in this, *But I am like a green Olive Tree in the houſe of my God, Pſal.* 52. 8. q. d. *Doeg* flouriſheth in the Court, and my nam emay be blaſted there, but in the Houſe of my God my name is precious, I am there as a green Olive tree. Beſides what honour hath the Lord provided for us in that other World of Souls? If a man were going to be crowned, and ſome as he goes along contemns him, and vilifies him, what cares he for that? He knows that within a few days he ſhall be honoured by thoſe that now reproach him; if we believe there are ſuch things to come, that we ſhall ſit with Chriſt, and judge the Angels, and judge the Reproachers, why ſhould we be troubled at what they ſay? it will not be long but they ſhall be forced to call us, *The bleſſed of the Lord, and the bleſſings of the whole World:* 'twill not be long but Chriſt will bring forth our Righteouſneſs as the light, and ſet all ſtreight, which ſlanderous Tongues have now made crooked.

5. Make our moan unto God, and lay our caſe before him. Thus when *Rabſhekah* reviled God, and the people of God, *Hezekiah* ſpread the Letter before God and made his moan there: This was the practice of *Job* and *David*. *My friends ſcorn me* (ſaith *Job*) *but mine eyes pour out tears unto God*——*And hold not thy peace, O God of my praiſe* (ſaith *David*) *for the mouth of the wicked, and the mouth of the deceitful are opened againſt me; they have ſpoken againſt me with a lying Tongue, they have compaſſed me about with words of hatred, they are my Adverſaries,* ——— *but I give my ſelf unto Prayer,* q. d. For my part, I go for help to my God; others

Job 16. 20.

Pſal. 109. 1, 2, 3, 4.

others have evil Tongues to help them, and run to this and that witneſs to ſeek help for themſelves, but *I give my ſelf unto Prayer, I cry unto the Lord, and he ſhall ſend from Heaven, and ſave me from the reproach of him that would ſwallow me up. Selah.*

6. Return good for evil, as occaſion and providence offers it ſelf: 1 Cor. 4. 12, 13. *Being reviled we bleſs* (ſaith *Paul) being perſecuted, we ſuffer it, being defamed, we entreat.* Thus if we can pray for our Reproachers, and deſire good for them, and be willing to take notice of any good in them, and be ready to offer any offices of love and reſpect, and kindneſs unto them, and ſo heap coals of fire upon them, there is a great ſign of Grace, and we have made a good progreſs in God's way: It was Chriſt's own Mat. 5. 34, 43 Command to his Apoſtles, *Bleſs them that curſe you; pray for them that deſpitefully uſe you, that ye may be the Children of your Father*: Why, were they not Children before? Yes, but this declares it; now God owns them for his Children: And certainly if we behave our ſelves thus we may have the comfort of this, that our reproaches come to us as to God's people, we are the Children of God.

7. If our perſecutions be in deed, as to impriſonment, loſs of Goods, Exile, or Death, then practice thoſe rules I have elſewhere laid down; *viz.* in *Self-denial*, and *Saints ſufferings.*

Sect. 4. *Of Satan's Temptations by the fleſh.*

SAtan's next Aſſaults we call Temptations which are by the fleſh, our own luſts, or concupiſcence; not but that Satan can tempt us by himſelf, and ſo can we; he can tempt us, and we not joyn with him; and we can tempt our ſelves, and Satan not joyn with us; but moſt times our Temptations are mixt, he and we concur, and make one act of tempting; and herein either Satan begins to us, and we pledge him, or we begin to him, and he joyns with us; when we by diſcontent or other inward motion, expoſe our ſelves to temptation, then we begin to him; but when Satan doth make the offer, by moving the fancy with thoughts within, or by propoſing ſome object without, then doth he begin to us. Theſe ways are 1 Cor. 7. 6. ordinary, and it is but rare that the Devil will not interpoſe. Hence *Paul* ſpeaking to the married, he bids them *not to be long aſunder, but to come together again, leſt Satan tempt them for their incontinency*: Why? was there not fleſh and blood in them, corrupt affections, and natural concupiſcence, enough to diſpoſe them to luſts and to make them incontinent? Yes, but they *wreſtled not againſt fleſh and blood, but againſt Principalities and Powers*: The Devil puts in, even in thoſe very things wherein fleſh and blood doth aſſail us alſo; as we have temptations within, ſo the Devil without ſharpens thoſe Temptations, and gives them points, and makes them taking, and mingles and joyns himſelf with the Temptation.

Sect. 5. *Of Temptations, in reſpect of our natural Diſpoſitions.*

NOW theſe Temptations are infinite, and paſt my recounting; yet that I may reduce them into ſome method, they have either a reſpect to our natural diſpoſitions, or to our outward conditions, or to our ſpiritual Eſtates.

Firſt, Satan hath an Eye to our diſpoſitions, he obſerves to what ſins we are moſt inclined by our nature, temper and bodily conſtitution, and to thoſe he inclines us, thruſting us, as it were down the Hill, where we are apt to run headlong of our own accord: For example, if he find a man ambitiouſly affected, then he covers his Hook with the Bait of Honours; or if he find a man addicted to voluptuouſneſs, then he covers it with the Bait of pleaſures: or if he find a man given to covetouſneſs, then he lays for him a golden Net, or he makes a breach in his Heart with a Golden Bullet.

In this caſe it is the Chriſtian's beſt skill, as ſoon as may be, to obſerve his own nature, temper, and diſpoſition, and to find out what ſin he is moſt prone to; I may call it his boſom ſin, his beloved ſin, his darling pleaſure, his minion delight; certainly this is Satan's ſtrongeſt hold, his Tower of greateſt confidence, and ſecurity: Oh how it ſticks and cleaves to the Soul! Oh what a deal of ado muſt the beſt Saints have with Satan and this ſin, before it be killed!

In ſome this ſin is Worldlineſs, Wantonneſs, Pride, Paſſion, in others it may be Drunkenneſs, Gluttony, Gaming, ſcurril Jeſting, obſtinate Inſatiableneſs in allowed Recreations, or the like. I cannot ſpeak to every of theſe, for ſo would the work ſwell under hand, yet to ſome I dare not but ſpeak, and oh that it may be with fruit and profit, both to others, and my own Soul!

Sect. 6. *Of Satan's Temptation to Worldlineſs.*

SOme Souls the Devil tempts to worldlineſs, he ſees them prone to it, and he ſets it on, and drives it forwards: But how does he that? I anſwer: 1. He ſometimes ſets the very images and Repreſentations of the world's Glory before mens Mat. 4. 8. eyes, and ſo he tempts them: Thus I am ſure he dealt with Chriſt, *he ſhewed him all the Kingdoms of the world, and the glory of them.* (i) He offered the Images ſenſibly and actually, after a wonderful and ſtrange manner, making thoſe images to appear to his Senſes. This is not ordinary, but this, no queſtion, is in Satan's power: If a man by his art can repreſent to the Senſes in a Glaſs, any perſon or thing, by which he that ſees not the thing it ſelf, diſcerneth a notable Image of it; how much more may we think that Satan by his art can repreſent to the Senſe the Images of things not preſent?

2. He ſometimes ſets the very World it ſelf, or the things of the World before mens eyes, and ſo he tempts them. Thus he ſet the Babyloniſh Garment in the Eye of *Achan*, and *Naboth*'s Vineyard in the Eye of *Ahab*, and *Bathſheba* the Wife of *Uriah* in the Eye of *David*; and then according to the Proverb, *He comes to the Sea by the River*, to the Heart by the Eye; and indeed, what poyſon is there almoſt that he doth not convey into our ſouls by this very paſſage? our Eyes are his ſpokes-men to our Hearts; firſt we ſee, and 1 Joh. 2. 16. then we covet and deſire the World, and hereupon covetouſneſs is called by the Apoſtle, *the Luſt of the Eyes.* 3. He ſometimes and moſt uſually works upon the Imagination, Affections, and conſequently upon the Will: And indeed an eaſie thing it is for him to move them all, when they are ſo willing to receive his Suggeſtions, and of themſelves urge the ſoul to yield to his Temptations: 1 Tim. 6. 9, 10. This made the Apoſtle ſay, *They that will be rich, fall into temptations and ſnares,* —— *for the deſire of money is the root of all evil.* Satan ſees before hand, there's a man reſolved that he will be rich, and therefore Satan needs not ſtrive againſt the ſtream, let him but uſe the tide of ſuch a mans will, and he may carry him ſwiftly into a Sea of ſin: *They that will be rich fall* (without pulling, even as the ſtone that deſcends naturally downwards) *into tempations and ſnares.*

Sect. 7. *Of wreſtling with Satan to overcome this ſin.*

NOW if this be thy darling ſin, then wreſtle thus ——

1. Conſider, worldlineſs is extreamly fertil of ill; what frauds, what deceits, what perjuries, what cruelties, what hatreds, what murders, what villanies have been exerciſed for the nouriſhing of this luſt? other ſins have their aggravations, but this is the moſt earthly of all other, and in ſome reſpects the moſt unworthy a man; why, a man hath a ſoul, which is a ſparkle of heaven, and for him to imploy it in no other ſervice but meerly to be an earth-worm, to creep in and upon the ground, this muſt needs be a very great evil.

2. Conſider, worldlineſs is attended with manifold ſorrows: As 1. It is full of cares. 2. It is full of ſnares; *grins are in gold, birdlime in ſilver,* ſaith an Ancient. 3. It is full of labours, men toil all day, and they cannot reſt by night; the fear of loſing pierceth as much as the pain of getting, and there is no end of their travel. 4. It is full of trouble of conſcience, and flaſhes of hell fire: It may be the Devil for a while may conceal Matt. 4. 8. theſe griefs; it is ſaid, that *he ſhewed Chriſt the Kingdoms of the World, and the glory of them;* only *the glory*, he ſhewed the pleaſure but not the puniſhment; he ſhewed the gain, but not the pain: now we knowing this craft, muſt labour in theſe temptations to ſee that which the Devil hides, and to apprehend the fearful after-claps: Oh let us labour to ſee *Jael*'s nail, as well as her milk, the Bees ſting, as well her hony; the Snakes poyſon, as well her beauty and imbraces; the 2 Sam. 2. 26. ſpeech of *Abner* is true of the world, *Knoweſt thou not that it will be bitterneſs in the latter end?* Oh let this be conſidered ſeriouſly.

Luke 12. 15. 3. Conſider, *A man's life ſtands not in the abundance of the things that he poſſeſſeth.* A man's life (*i.*) the good, and happineſs, and comfort of his life, is not in riches, but in God that fills them: And hence we ſay, that the true enjoyment of riches is the portion of God's people, and not of the wicked; they may have them, but they do not truly enjoy them; the Devil encourageth them to crack the nut, but God takes away the kernel, and gives it to them that are godly before them: Is not this the meaning Eccleſ. 2. 26. of the Preacher, *God giveth to a Man good in his ſight, wiſdom and knowledge, and joy, but to the ſinner he giveth travel?* He gives to the godly *wiſdom* to purſue riches, and to go right ways for the attainment of them; he gives them alſo *knowledge* how to improve them, and *joy*, or the comfort of them; but to the ſinner he gives *travel*, to gather, and heap up, but not for his comfort; the wicked dig the mines, they plough the ground, but the Saints enjoy, they only reap and gather: And is not this the meaning of the Apoſtle, 1 Tim. 6. 6. *Godlineſs with contentment is great gain?* Theſe two, *godlineſs and contentment*, make up riches; thou talkeſt of gain, but art thou content? and art thou godly? there is the gain, there lies the happineſs: Pſal. 37. 16. in this ſenſe, *the little that a righteous man hath, is better than the riches of many wicked.* The ſolid comfort of all outward things, is the Saint's peculiar, becauſe of his nearneſs unto God; never tell me of this great man, and the other noble man, for indeed that which men are, they are unto God, their true value is according to the proportion of their nearneſs, not to riches, nor to Princes, nor to the great things of this World, but to God.

2 Tim. 2. 4. 4. Conſider that of the Apoſtle, *No man that warreth intangleth himſelf with the affairs of this life.* Now, what are we but warriours *againſt Principalities, Powers, Rulers of the darkneſs of this world, and ſpiritual wickedneſſes?* How then do we intangle our ſelves with the affairs of this life? It is true, we may uſe the world as if not, but to be intangled with it, is dangerous and pernicious: As rivers that ſlide in the Ocean, touch the Coaſts and ſhore by which they run, but they ſtay not there: ſo muſt our ſouls in their return to heaven, only touch the earth as we paſs along, but not ſtay there for fear of intanglements. *Luther* tells us, that when the Pope ſent ſome Cardinals to him, to intangle him with the promiſe of great wealth and honour, turning himſelf to God, he ſpeedily ſaid, *Se nolle ſic ſatiari ab eo; that God ſhould not put him off with theſe low things.* Oh that all Soldiers under Chriſt's Banner were but of this mind! for then might they ſay, *The ſnare is broken, and we are delivered,* or then might they do, as the ſilly bird which mounts aloft towards heaven, when ſhe ſeeth any danger of being catched, and thereby ſhe fruſtrates the Fowler's hope, *Surſum corda,* lift up your hearts, mount on the wings of faith and love, have your converſations in heaven, be much in meditation of thoſe ſurpaſſing joys, ſo will you fruſtrate Satan's hopes, and eſcape the world's intanglements or ſnares.

5. Conſider the words of the Preacher, *Vanity* Eccleſ. 1. 2. *of vanities, all is vanity:* How? *all is vanity:* yes, *all*, and ſome? I know not any thing in the World, but thou mayſt write *vanity* on it: Bethink thy ſelf, O deluded world (ſaith one) and Dr. *Arrowſmith*'s Chain. write over all thy School doors, *Let not the wiſe man glory in his wiſdom;* and over all thy Court-gates, *Let not the mighty man glory in his might;* Jerem. 9. 23. and over all thy Exchanges and Banks, *Let not the rich man glory in his riches;* Pro. 30. 31 yea, write upon thy Looking-glaſſes that of *Bathſheba, Favour is deceitful, and beauty is vain;* upon thy Mews and Artillery-yards, that of the Pſalmiſt, *God delighteth* Pſal. 147. 10. *not in the ſtrength of an Horſe, he taketh no pleaſure in the legs of a man;* upon thy Taverns, that of *Solomon, Wine is a mocker, ſtrong drink is* Pro. 20. 1. *raging, and whoſoever is deceived thereby is not wiſe;* upon thy Magazines and Wardrobes, that of our Saviour, *Lay not up for your ſelves treaſures on earth,* Mat. 6. 19. *where moth and ruſt doth corrupt; and where thieves break through and ſteal;* upon thy Counting-houſes that of *Habakkuk, Wo to him* Hab. 1. 6. *that increaſeth in that which is not his, how long? and to him that ladeth himſelf with thick clay;* upon thy Banqueting-houſes, that of the Apoſtle, *Meats for the belly and the belly for Meats, but* 1 Cor. 6. 13. *God will deſtroy both it and them.* O the vanity of the World, and all things in it! Will a man hearken to Satan, and give his Soul to the Devil for vanity, emptineſs, nothing at all? God forbid.

6. Conſider the counſel and promiſe of God himſelf, *Let your Converſation be without Covetouſneſs,* Heb. 13. 5. *and be content with ſuch things as you have, for he hath ſaid, I will never, never, never, never, never, leave thee nor forſake thee:* The word in the original is ſo often repeated: and if one promiſe be enough to ſtay thine heart, ſhall not five promiſes in one? But heark again, *To him that overcometh will I grant to ſit with* Rev. 3. 21. *me in my Throne, even as I overcome, and ſit with my Father in his Throne.* One ſerious thought of ſitting in the Throne with Jeſus Chriſt, were enough (through Grace) to wean a Soul from worldly mindedneſs: *He that overcomes ſhall inherit all things, and I will be his God, and he ſhall* Rev. 21. 7.

be my Son. Let the World be as nothing, and thou ſhalt have *all things*: ſit looſe to thy Relations here, and Chriſt will he inſtead of all Relations; Mat.19.29 *Whoſo forſaketh Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.*

7. Act thy faith upon thoſe promiſes, *Heb.* 13. 5. *Revel.* 3. 21. *Revel.* 21. 7. *Mat.* 19. 29. O the fulneſs and freeneſs of theſe precious promiſes! how ſhouldſt thou want, that by the promiſe haſt a command (as I may ſay) of God's own Purſe? Let him that is without God in the World, ſhift and ſhark by his Wits, but do thou live by thy faith in reference to theſe promiſes.

8. Commend thy ſelf to God in Prayer, that he Jude 24. may *keep thee faultleſs before the preſence of his Glory*, Pſal. 119. 36. that he may *incline thine heart unto his Teſtimonies, and not to Covetouſneſs*; that he may prepare thy Soul, and ſpeed his work, and haſten his coming, Cant.8.14. *Make haſt my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*: Rev. 21. 20. *He that teſtifies theſe things, ſaith, ſurely I come quickly, Amen, even ſo come Lord Jeſu.*

9. Look up to Heaven, and grow more and more weary of the World: A man that would always live here, is like a Scullion that loveth to lie among the Pots; in thoſe bleſſed Manſions above thou ſhalt have pure company, and be out of the reach and danger of temptations; there is no Devil in Heaven, they were caſt out long ſince, and we are to fill up their vacant rooms and places: The Devil when he was not fit for Heaven, he was caſt into the World, a fit place for miſery, ſin, and torment; and now this is the Devil's walk, *he compaſſeth the Earth to and fro*: Oh who would be in love with a place of Bondage, with Satan's *Dioceſs!* Oh who in this Pilgrimage, would not often look upwards and heaven-wards, and mind his home?

10. Go before-hand into that World to come, mind thy Eternity, into which thou muſt enter, the Lord knows how ſoon: It is a wonderful thing, that men of reaſon, that are here to day, and in endleſs joy or miſery to morrow, ſhould ever forget, or ſhould not ever remember ſuch unexpreſſible concernments: Come ſhake off thy worldly-mindedneſs, and inſtead thereof get this into thy mind, and dwell upon it, within a few days and nights thy ſoul will either be in Heaven or Hell; and if in Heaven, thou'lt little care for the World then, and why ſhould thy care of it be too exceſſive now? or if in Hell, the World will leave thee for its pleaſure, then only thy ſinful care and minding of it, will vex and torment thee everlaſtingly: O reliſh this, as if now thou wert entring into that other World of Souls! Certainly thou ſtandeſt at the Door, thou art daily dying, and even ſtepping in, there is but a thin Vail of fleſh betwixt thee and that amazing ſight, that eternal Gulf, and ſhall not this wean thee from thy worldlineſs?

11. Think over thy beginning, and thy ending. 1. For thy beginning, it was of nothing: Methinks I am conſidering what and where thou waſt ſome few years ago, what and where thou waſt when thy Father was born, or when he was a Child; if I lay aſide an odd trifle of days, if I take away a ſhort courſe of running time, no man or Woman now living was alive, and then creeping things, though they could but creep, did live, and rejoyce in a comfortable being; and other little Creatures had Wings, and were able to fly readily here, there, and here again, upwards and downwards; and thou (who now goeſt with ſuch a grace, and lookeſt ſo full eyed, and buildeſt ſuch *Babels* in thy imagination) hadſt thou then no kind of being; theſe Churches, theſe Towns, theſe Kingdoms, this heap of Kingdoms, the World, were as now we ſee them, but thou for thy part was not ſo much as heard of, and all becauſe thou waſt not; the very ſame Sun that riſes and ſets did ſhine, now red, now pale upon the World, it ran its days journey, and conſtantly kept its time; ſuch Birds of the ſame colours did ſing, and hop from Branch to Branch, and fly from Tree to Tree, as now they do; Beaſts and Fiſhes in the ſame diverſity of ſhapes followed their ſeveral inſtincts of nature, the Winds blew cold and warm, and warm and cold again; men and women ſuch as thou art, did as thou doſt, and all this while thou waſt not: O wonderful! a little while before yeſterday thou kneweſt not that there was a World, that there were Angels, that there was a God; thou hadſt no knowledge, no being, which is the foundation and ground of Knowledge: O think of this beginning! 2. For thy ending, it will be worſe than nothing, if thou continueſt a worldling ſtill: Methinks I ſee thee lying on thy ſick bed, or on thy deaths bed: Oh how pale and wan thou art! thou hadſt a freſh and youthful colour the other day: Alas how much art thou changed from the gallant man thou waſt? how thy breath labours, how every joynt ſhakes for exceſs of pain, how every Vein trembles, thy Eyes fix conſtantly upon one thing, as if there thou ſaweſt the dreadful ſentence of Eternity: Oh how little now do all thy profits, and incomes of the World pleaſure thee! ſuch rich Purchaſe, the favour of ſuch a Noble Man, ſuch and ſuch a merry meeting, what do they help thee in this Agony? thy Friends are preſent, yet of themſelves they are miſerable Comforters; human power ſtands amazed and cannot help thee, and for thy ſelf, thou art ſo dulled and overclouded with the pangs of death, that thou canſt not raiſe from the fog of thy body one clear thought towards God or Heaven: See, ſee, thou art going, thou ſtandeſt upon the Threſhold, Death looks in at yonder corner, and aims at thy heart, there flew the Arrow, and now here's a change indeed, thy Soul is gone, but it could not be ſeen. *Verily, verily, here is the mind that hath Wiſdom,* to improve this Meditation, ſo as to avoid the Devil's Temptation to worldlineſs, or worldly-mindedneſs.

Sect. 8. *Of Satan's Temptations to Wantonneſs, or fleſhly Luſts.*

IT is *Satan which tempts men for their incontinency*, and incontinency is in the Apoſtle's ſtile, 1 Cor.7.5. 1 Tim. 5. 15. *a turning aſide after Satan*, a neer correſpondency and communion there is betwixt theſe two, the Devil and fleſhly Luſts; and hence as he is called, Mat. 10.1. Eph. 5. 5. *the unclean Spirit*, ſo are they *unclean Luſts*, or uncleanneſs it ſelf in the abſtract, *Rom.* 1. 24. *Epheſ.* 4. 10. 2 *Pet.* 2. 10. Some call theſe Luſts the Devil's Captain, that ſmite at the Soul eſpecially, 1Pet.2.11. *Dearly beloved, I beſeech you as ſtrangers and Pilgrims abſtain from fleſhly Luſts, which war againſt the Soul.*

Queſt. But how doth Satan ſtir up theſe Luſts in men? I anſwer. ——

Anſw. 1. He obſerves the Temperature and Complexion of ſuch and ſuch a man, and if it be ſanguine, he takes the advantage thereof, and accordingly tempts him to luſt, incontinency, and all voluptuous pleaſures of the fleſh. Hence the Apoſtle was much afraid of his body, as probably being 1 Cor. 9. 27. of ſuch a temperature, *I keep under my body and bring it unto ſubjection, leſt that by any means when I have preached unto others, I my ſelf ſhould be a caſt-away.* It is an alluſion to Wreſtlers, who fought for Maſteries, when one did beat the other black and blew about the face; ſo was he fain to wreſtle with his body *to keep under his body*, and *to bring his body* by mortifying of his carnal Luſts *into ſubjection*: He names not his fighting with the World and the Devil, tho' theſe be potent Enemies, but with the *body* only, becauſe they could not eaſily hurt us, if this Domeſtical Enemy, and home-bred Adverſary, did not betray us; luſts lie in the body like fire in the Flint, and any Temptation will draw them out. This Satan marks in the firſt place, that he may ſuitably fit his Temptations to the temperature and diſpoſition of the body.

2. Sometimes he ſets before ſuch a one a taking object; he preſents or holds up a ſight or ſpectacle ſuitable to his Temper. 1 Sam. 11. 2, 3. Thus when *David walked upon the roof of the King's Houſe, he ſaw a Woman waſhing her ſelf, and the woman was very beautiful to look upon, and* David *ſent, and enquired after the woman.* I make no queſtion but Satan had an hand in this: Many a time ſuch a wanton object is caſt into the way by Satan's ſleight, and he needs do no more to overcome a laſcivious mind, if he but ſay, *See yonder is a naked Breaſt, a naked Arm, a naked neck; and if ſuch Signs hang at the Door, you may gueſs what immodeſty is within*: This he knows is taking, and thus he overcomes thouſands of men, by ſtirring up their Luſts even through their Eyes.

3. Satan deals with a man a degree further, he not only preſents ſuch and ſuch an object, but he caſts in and injects the motion, he ſtirs and moves the imagination (ſurely that is the Devil's Room wherein he doth often appear) he works upon the imagination many an impreſſion, and many a ſuggeſtion to this and that baſe Luſt; in this reſpect Rom.7.24 we may all cry out, *O wretched men that we are, who ſhall deliver us from this body of death!* or from theſe carnal Luſts, which are a death to us, or which threaten our ſpiritual death: A man while unblameable in his life, may yet have his imagination like a Cage of unclean Birds, and ſo in his Soul become guilty before God. The Apoſtle 2Pet.2.14. *Peter* ſpeaks of ſome, *who had eyes full of Adultery* (it is in the original, full of the Adultereſs) *and that ceaſed not from ſin*: The meaning is, that imagination ſet their Eyes continually upon the Adultereſs, ſo that they ceaſed not from ſin, even while ſhe was abſent; they might be reſtrained from the actings of ſin, and yet their Hearts burned inwardly with Luſts: and that is the meaning Hoſ. 7. 6. of the Prophet, *They have made ready their Hearts like an Oven*; that as the Oven heated is ready to bake any thing put therein, ſo was the Heart of thoſe wicked men prepared for any kind of naughtineſs, it lay in their Heart and Imagination day and night: O the perpetual conſtant workings of Satan upon the imagination! We ſay of other parts of the Soul (as of the will and mind,) that they are only ſubject to ſin whiles we are awake, but the fancy or imagination, is many times very ſinful in the night-time: How many polluted and wicked Dreams do men fall into at ſuch a time, at which they tremble, and abhor themſelves when once awaked?

4. Satan can do ſomewhat more than inject and ſuggeſt ſuch thoughts, for he can mightily irritate and provoke; he can ſtir up the heart to be willing to give entertainment to ſuch a luſt: *As Satan ſtood up and provoked* David *to number Iſrael*; 1 Chro.21. 1. ſo I believe he ſtood up and provoked *David* to lie with *Bathſheba*; he did not only preſent the object, and move the imagination, but he provoked *David*, he never let him alone but followed him, and ſollicited him to it. It is true he could not force *David* to do evil, the will is never forced by Satan, nor can it be, he uſes no compulſion beyond a moral perſwaſion well ſet on, he hath no imperious efficacy over the will, yet he can ſtrongly ſtir the imagination, and that exceedingly provokes the will, that it gives conſent: And indeed, if the Soul be naturally deſtitute of Grace, it cannot withſtand the ſuggeſtions and provocations of Satan, but anon it yields. And this is the manner of Satan's ſtirring up fleſhly Luſts in the Minds and Spirits of the Sons of men.

Sect. 9. *Of wreſtling with Satan to overcome this ſin.*

IF this be thy darling ſin; if by the conſtitution and grain of thy body, or by ſiniſter Education or otherwiſe, thy mind and heart run much this way, then wreſtle thus.——

1. Avoid all occaſions of Luſts. The Jewiſh Doctors thus charged their Novices, *That by no means they ſhould feed their Eyes with ſtaring on the Generation of Beaſts for fear of provocations.* It is our wiſdom to check the beginning of temptations, to caſt away the very firſt fancy of Luſt with indignation: Surely if we give liberty, and fall to parley and talk with Luſts, they will gain more and more upon us, and then be harder to reſiſt. He walks more evenly that flyeth from temptations, and keeps at a diſtance from that which would enſnare him, than he that ſuffers the Bait to be near him, and at hand. *David's* woful experience may tell what it is to give way to a wandring luſtful Eye; and *Joſeph's* Reſolution may tell what an advantage it is to fly away, and not ſtand a parley with temptations. In this caſe, he wreſtles beſt with the Devil, that turns his back on the temptation: *Fly youthful Luſts*, ſaith *Paul* 2Tim.2.2 to *Timothy*; he calls on him, not only to avoid, nor only to run, but to fly from, or to make all poſt haſte away from them. *Come not near the* Pro. 5. 8 *door of her houſe.* It was the ſpeech of one, who though ſick, yet would not have the temptation come nigh him, ſaying, *Auferte ignem, adhuc enim paleas habeo: Take away the fire, for I have yet chaff within me.*

2. Set a guard on the outward Senſes. *He that looketh on a woman to luſt after her* (ſaith Mat.5.28 Chriſt) *hath committed adultery with her already in his heart.* There are Stories of Heathens, that they would not look upon excellent beauties, leſt they ſhould have been inſnared: *I made a Covenant with my eyes* (ſaith Job) *Why then ſhould I* Job 31. 1. *look upon a Maid?* The Eye muſt be guarded; nor is that all, Take heed alſo of lending thy ears to filthy talk, rotten Speeches, wanton Diſcourſes, ribal'd Songs; it was the Apoſtle's charge, *But for-* Eph.5.3,4. *nication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh Saints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; and let no cor-* Eph.4.29, 30. *rupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers.* Mark here, how filthy ſpeech is called *corrupt*, or rotten communication, like Carrion in a Ditch, which ſhould cauſe all that paſs by to ſtop their Noſes. Oh that

that any ſhould delight to ſpeak or hear ſuch things! what (ſay ſome) may we not jeſt and be merry, without all this ado? But we anſwer, Have you no honeſter mirth than this? will you feed upon that which is Carrion, and corrupt? Will you make merry with that which God condemneth, and threatneth to ſhut you out of his Kingdom for? Have you nothing but filthineſs, and the ſervice of the Devil, and the wrath of God to play with, and to make merry withal? Idle talk is the Devil's Minſtrelſie, and prepareth people to actual Whoredomes, for thoughts and words are but preparatives to deeds. The ſame may we ſay of unchaſt touchings, laſcivious behaviours, luſtful ſmilings, *&c.* why, all theſe muſt be avoided; a ſparkle, if it lye maketh a great fire; a little leaven doth run through the whole lump.

3. Act all thy affections of deſire, and love, and joy, on Jeſus Chriſt: Is not he thy Bridegroom? hath not he married thee to himſelf in holineſs? and wilt thou eſpouſe thy ſelf to the Devil his Enemy, by the meditation of filthy and baſe luſts? Oh what indignity is this to Jeſus Chriſt? if there be any thing of Chriſt in thee, turn the ſtream of thy deſires and luſtings in a ſpiritual manner towards him, it is he is thy Husband, whoſe comelineſs ſhould be always in thy eye, and whoſe beauty ſhould for ever enflame thy heart, whoſe loves ſhould draw out thy affections ſtrongly, and whoſe converſe ſhould fill thy mind and inlarge it altogether; here is one that ſhould lead thee captive, body and Soul. Now for this excellent one to be out-bid by ſo baſe and harlotary love, for Jeſus Chriſt to be caſt off, as if not fair, or worthy enough for a polluted Creature, how ſhould it but be deep in the Heart of God, and of Jeſus Chriſt? Hark how the Apoſtle queſtions, *Know ye not, that your bodies are the members of Chriſt, ſhall I then take the members of Chriſt, and make them the members of an Harlot? God forbid.* 1Cor.6.15

4. Avoid idleneſs, for that is the proper ſoil for theſe filthy weeds to grow in: Fancies of ſinful luſts ſeldom offer themſelves, where the Soul is buſied in ſome innocent or virtuous imployment. A man that diligently follows his particular calling, hath ſomething elſe to mind, but if he gives himſelf up to idleneſs, then *Satan* is buſie with a bait: As a ſtanding Pool, not having any courſe of running, groweth filthy of it ſelf, and full of Toads, and noiſom Vermin, ſo the Heart, that is not taken up in ſome good and honeſt Calling, is a fit place for the Devil wherein to breed, and to ingender Luſts: What was the reaſon why the *Sodomites* grew ſo filthy and unclean, but becauſe having the moſt fruitful and abundant Country in the World, they grew rich, and gave themſelves to nothing elſe but to eaſe and delight? Their nature was no worſe than others, but their idleneſs did ſo corrupt their Hearts, as the Devil had liberty to caſt in, and they had leiſure to put on all monſtrous and unclean deſires.

Cor. 9.27. 5. *Keep under thy body, and bring it into ſubjection*; ſubdue thy fleſh to the obedience and diſcipline of the Spirit of God: My meaning is not to faſten any thing of will-worſhip on thee, ſuch as Scourges, Hair-cloaths, Pilgrimages, Vows of willing Beggery, and perpetual Continency: The keeping under of thy Body, is a buſineſs of another nature, and conſiſts in the mortifying of Luſts, and in the exerciſes of Piety, and yet this I grant, that intemperance and delicacy in meat and drink, is herein forbidden; the more the fewel, the greater is the flame; the body muſt be ſo dieted, as that the nimbleneſs and readineſs requiſite to a ſpiritual Combate may ſtill be maintained: This was *Paul's* care, *leſt that when he had preached to others, he himſelf ſhould have been a Caſt-away:* A Caſt-away; what's that? not *a Reprobate*, as if he were uncertain of his Election, but *reprovable or unapproved.* It is a Metaphor taken from thoſe who proved Maſteries, and hath regard to thoſe times, when there were certain Colleges or Academies (like our Artillery Gardens) for exerciſe of Arms, where the Novices that ſubmitted not themſelves to the rigour of their diſcipline, or were found tardy in their tryals, or of purſie or unweildy bodies, were caſhiered or reproved by their Maſters: in this reſpect *Paul* kept his body under, leſt he ſhould have been reprovable, or unapproved, as thoſe were that poorly and faintly wreſtled, or ran for the prize.

6. Be in the uſe of holy Ordinances. What Ordinances? ——

1. The Word, whether read, or heard, or meditated on. *Paul* calls it, *the Sword of the Spirit:* Eph. 6.17. When Chriſt had his combate with Satan, he made no uſe of his Authority to command him away, but of the Word, *thus it is written.* Meer reaſon was never appointed by God to drive away Satan, but run we to the Word, and that will do it: *I have ſuffered* (ſaith *Luther*) *many great Paſſions, but ſo ſoon as I laid hold on any piece of Scripture, and ſtaid my ſelf upon it, as upon my chief Anchor-hold, ſtraightway my temptations vaniſhed.* Hence we are commanded to ſearch the Scriptures, as men ſearch in Mines for Gold, and the rather becauſe here is all Gold, and no Droſs. The particulars that herein thou art to follow, are theſe. ——

1. Thou muſt have ready the Precept, forbidding that ſin to which thou art prone; what is it, uncleanneſs? urge then theſe Texts, *Avoid Satan, for it is written, thou ſhalt not commit adultery*; and, *Avoid Satan, for it is written, mortifie your members which are upon earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence.* Coloſ. 3.5. Again, *Avoid Satan, for it is written this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication, that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour, not in the luſt of concupiſcence;* —— *for God hath not called us unto uncleanneſs, but unto holineſs.* 1 Theſ. 4.3. 4, 5, 7.

2. Thou muſt have ready the threatning, that if thou yieldeſt, thou indangereſt all. *Eve* was ſtrict enough to mind the Commandment, Gen. 3. 3. *God hath ſaid ye ſhall not eat of it, neither ſhall ye touch it*; but when ſhe came to the commination, where God ſaid, *ye ſhall ſurely die*, ſhe faulters, and hath it thus, *leſt ye die*: Take care therefore of this, to add the commination to the prohibition, not only to ſay, it is written *thou ſhalt not commit adultery*, but withal, *fornicators and adulterers God will judge:* Heb. 13.4. *The works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, of which I tell you before, as I have alſo told you in times paſt, that they which do ſuch things ſhall not inherit the Kingdom of God:* Gal. 5. 19. 11. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate,* —— *ſhall inherit the Kingdom of God.* 1Cor. 6.9, 10. Luſt, as it is inkindled of Hell, ſo it ſhall be there perpetually puniſhed; the Holy Angels will at the laſt day be moſt active againſt ſuch, to bring them to condign puniſhment, 2 *Pet.* 2. 10.

3. Thou muſt have ready the promiſe, both for avoiding, and rewarding. 1. For avoiding

Eccl. 7.26. 1 Theſ. 5. 23, 24.

the temptation, thou haſt theſe promiſes, *Whoſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.*——*And the God of peace ſanctifie you wholly, and I pray God your whole ſpirit, and ſoul, and Body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt; faithful is he that calleth you, who alſo will do it.* 2. For rewarding thee if thou overcomeſt, thou haſt theſe promiſes, *Bleſſed are the pure in heart,* Mat. 5. 8. Rev. 14. 1, 4. *for they ſhall ſee God: And I looked, and lo a Lamb ſtood on the Mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads.*——*Theſe are they which were not defiled with women, for they are Virgins; theſe are they which follow the Lamb, whitherſoever he goeth; theſe were redeemed from among men, being the firſt fruits unto God, and to the Lamb.* O live by faith, and feed on theſe promiſes!

2. Prayer. A man is never overcome by temptation, as long as he can pray againſt it, he may perhaps be more troubled then, but what if he be, let him pray on ſtill, yea pray with perſeverance, and all manner of Prayer, and the end will be, that if he do not give over to pray, Satan muſt and will give over to tempt: But what ſhould I pray for? why, pray that God may purifie thy heart, and ſanctifie it by his holy Spirit; pray that God may give thee ſtrength to overcome Satan in his fiery temptation; tell him, that thy Luſts and Corruptions are too hard for thee, and therefore thou art forced to bring to him this unclean Devil, and either he muſt help thee to caſt him out, or thou ſhalt not prevail: Pray alſo that God may give thee patience to wait upon him, till he ſhall perform thy deſires; how long thou muſt be put to wait, I know not, but if thou dieſt waiting, thou ſhalt be bleſſed; only pray that it may be, and wait with patience till it ſhall be, and God will come in then in his appointed time.

3. Meditation. But on what ſhould I meditate? 1. On God's Preſence, he ſees, knows, underſtands thy Actions, Words, Geſtures, Thoughts within thee, thou would'ſt be aſhamed to be ſeen of men, and is not God of purer Eyes? Oh let thine Heart be on his Eye! 2. On the ſhortneſs of pleaſure, it is but momentany, but the gnawing of thy guilty Conſcience will abide for ever. 3. On thy mortality: Oh let thoughts of thy death be the death of thy Luſts! 1 Pet. 2. 11. *Dearly beloved, I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts.* 4. On Hell fire; fiery ſins will beget fiery torments. I have read a Story of a young Virgin, that being tempted by a young Man to the act of Uncleanneſs, ſhe gave him this anſwer, *If you will grant me one thing* (ſaid ſhe) *I will ſatisfie your demand*; he told her he would; *why then* (ſaid ſhe) *I deſire you would put your finger for a whole hour to burn in this Candle*: O, ſaid the man, that you ask me is unreaſonable: *It is true* (ſaid ſhe) *it is unreaſonable, but you ask a requeſt more unreaſonable, to ſatisfie you in a thing, for which I ſhall not only burn one hour, but for ever and ever in the fire of hell.* The like Story is that of a young man, who every time he felt luſt to ariſe in him, he would run to the fire, and put his finger in the flame, and ſcorch his finger, and then would reaſon with himſelf, and ſay, *O my ſoul, and O my body, if thou canſt not endure a minutes time to hold thy finger in the Fire, how wilt thou endure to all Eternity, to have not only thy finger, but thy whole body in hell flames?* And by this means (as he ſaith of himſelf) he got much ſtrength to mortifie thoſe burning Luſts within him.

4. Looking unto Jeſus in his death. Art thou troubled with a ſpirit of uncleanneſs? go to the Croſs of Chriſt, contemplate his death, conſider ſeriouſly and ſadly his bitter, ſhameful, painful Suffering, and then cry, *O that virtue may come out of this death of Chriſt to mortifie my Luſts?* Certainly there is a conveyance of mortifying virtue flowing into the Soul, in the time of its viewing, eying, contemplating, reflecting, upon Chriſt crucified, *Chriſt lifted up*, and this comes from the ſecret preſence of God, bleſſing this our *looking upon Chriſt*, as the Ordinance by which he hath appointed to make an effectual impreſſion upon the Heart. It may be when all is done, this ſin as to ſome bublings within, will not die or ceaſe in thee altogether, only through the Grace of Chriſt it ſhall not reign, it ſhall not have dominion over thee, Chriſt's death will kill it by degrees, and be thankful for that.

5. The laſt Ordinance I ſhall name, is Marriage, and the due and lawful enjoyment of it. This is a principal end of Marriage, to keep a man chaſte; *It is good for a man not to touch a Virgine; nevertheleſs, to avoid fornication, let every man have his own wife.* 1 Cor. 7. 1, 2. And if this prevail not, ſee whether thou haſt not been guilty of uncleanneſs before Marriage; if ſo, thou muſt truly repent of it, for Marriage, without Repentance, abates not the power of luſt. Be in the practice of all the particulars mentioned before, avoid all occaſions of Luſt, ſet a guard on thy Senſes, for thou may'ſt be drunk with thy own Fountain, if either in Eye, or Ear, or Tongue, or Hand, or out of time, or out of meaſure thou abuſeſt thy ſelf; ſet thy affections of deſire and love, and joy on Jeſus Chriſt, take heed of idleneſs, and idle company, keep under thy body, be in uſe of Holy Ordinances, bring the unclean Devil to Chriſt himſelf to be caſt out, and if the Word, or Prayer will not do it, add faſting to all, and either in ordinary or extraordinary Duties God will be ſeen. And if ever thou dieſt to Luſt in thy Affections, and in thy Converſations, if ever thou getteſt the Victory, and God eaſe thee of thy Vexation, and give thee a chaſt Mind, to thy content and comfort; Oh! remember to be thankful, leſt the temptation come again, and bring ſeven Temptations with it worſe than himſelf.

Sect. 10. *Of Satan's Temptations to Pride.*

SOme men are naturally, and by diſpoſition prone to Pride; not that any one is free, but ſome are more prone than others. Indeed there is a great diſpute, which is the Maſter-ſin in every man? No queſtion (as we have ſaid) in every one is ſome one ſin, which carries one one way, another another way; and this ſin, whatſoever it is, ariſeth from Complexion, Education, Condition, and other cauſes, and occaſions, which often varies, as the temper of our Bodies, and the order of our eſtate doth change: Hence this year it is one ſin, and ſeven years hence (as every ſeventh year there is a ſenſible change in the humour of the body) it is another ſin: But that ſin of all ſins, which runs through all Ages, and through all the race of Mankind, it is Pride; and in this reſpect, this is the Captain ſin, the moſt general and univerſal ſin in all the World: Unbelief may have that name, and be well called our Maſter-ſin, in reſpect of Juſtification; but the chief ſin which is our greateſt moral Vice, and carries continually the greateſt power with it, in reſpect of Sanctification,

tion, it is the ſin of Pride. All other ſins do a kind of homage to Pride, as to their King and Lord: other ſins that we (ſpeaking from feeling) do call our Maſter-ſins, are made uſe of by God to humble his Saints, and to eat out this ſin; and therefore this ſin of Pride is in that reſpect alſo the chiefeſt ſin. As we ſee in Trees, there is a Maſter-root, ſo in original ſin the Maſter-root is pride; and therefore God that reſiſts all other ſins, is ſaid Pſal.138.6. eſpecially to *reſiſt this ſin afar off*, he cannot abide the ſight of it. Now Satan that knows this full well, labours with might and main to provoke all men to this ſin; it was his own ſin, the very ſin that made him of a bleſſed Angel a curſed Devil, and therefore he chiefly labours to derive this ſin to all the ſons of men; and indeed he ſo far prevailed on Gen. 3. 5. our firſt parents, by telling them, *Ye ſhall be as Gods, Gen.* 3. 5. that ever ſince this ſin hath claimed a kind of Regency in the hearts of all; as we are ſinful, ſo we are all proud, all would be flattered into an eſteem of themſelves, *ye ſhall be as gods*, is a temptation to all ſorts of men: Hence we ſay, pride is a weed that grows in every ground, yea, on humility it ſelf. Do we not ſee men pretend to humility for their greater riſe in the world? What ſelf-denial and hardſhip will men and women endure for this very ſin? witneſs, naked breaſts, and naked arms, and naked ſhoulders, we all hold of *Adam in Capite*: Pride was the firſt and great ſin in *Adam*, and ſo it is in all his ſeed; we had this luſt from him, and he had this luſt from the Angels: O the pride of Angels! it gives them their fall, and O the pride of *Adam*! it gave him his fall; and O the pride that is in us! and therefore without repentance we alſo may periſh by this Epidemical ſin.

Sect. 11. *Of our wreſtling with Satan to overcome this ſin in ſome particulars.*

THAT by God's grace we may be able to wreſtle with Satan and this ſin: we may do well to obſerve ſome things in particular, and then deal with it in general.

1. In particular: Pride is either converſant about carnal objects, as pride of beauty, ſtrength, riches, apparel, *&c.* or about ſpiritual objects, as pride of gifts, graces, priviledges. I ſhall ſpeak to both theſe.

1. For the former, as the objects are ſeveral, ſo in reſpect of them ſeverally conſider thus.——

1. For beauty, conſider thy beauty is but ſkin deep; and never was any ſo beautiful, but the flowers of the field, ſuch as the Roſe and Lilly, do in beauty of colours go beyond them: This made Pro.31.30. the wiſe man ſay, *Favour is deceitful, and beauty is vanity, but a woman that feareth the Lord ſhe ſhall be praiſed*; that is the true comelineſs, and beſt beauty, which a picture cannot expreſs. Chryſ. ad pop. Hom. 40.Tom.4. *Art thou fair and beautiful* (ſaith *Chryſoſtome*) *why this is the glory of Daws, and not of men; thou art not fairer than the Peacock, or the Swan, do we not ſee harlots, and effeminate men have a great ſhare in this glory?* Beſides, what loathſome matter lieth hid under this fair ſkin? what filthy excrements are they that iſſue out of the noſe, eyes, and ears, and pores, and other paſſages? if the fountain within were but viewed whence all theſe come, how might this humble thee? I may add this ill of beauty, it is uſed moſt frequently by the Devil for a bait to ſin, it is a ſhining flame to ſet mens hearts on fire with unlawful luſts: But if there were nothing elſe, alas! to what purpoſe art thou proud of a thing ſo mutable, a little ſcratch impaireth it, and a greater wound doth quite deform it; a days ſickneſs doth much abate it, or if it be but of a weeks continuance it doth quite deface it; yea, ſo fading is it, that a little Sunſhine robbeth us of it; or if it be preſerved from the violence of extraordinary accidents, yet time will by little and little ſteal it away: When old age cometh, it ploughs deep furrows in the moſt beautiful viſage, it changeth the colour, and when death comes, the moſt amiable countenance will be ſo deformed, that they who moſt admire it, will then loath it. Oh that thou wouldſt turn the edge of thy affections from this earthly traſh, to ſpiritual and heavenly beauty! Oh that thou wouldeſt mind the beauty of the mind, which conſiſts in virtue and the ſanctifying graces of God's ſpirit! Old age ſhall never make any wrinkles in the face of this, ſickneſs ſhall never hurt this, violence ſhall not deface this, grief and ſorrow ſhall not impair this, death it ſelf ſhall not blemiſh or diſgrace this, but rather it ſhall crown this beauty of grace with the beauty of glory.

2. For ſtrength, conſider this is common to men and beaſts: How vain is it therefore that any ſhould be proud of ſuch baſe vanities? Chryſ.hom. ad Pop.40. Tom. 4. *Art thou ſtrong* (ſaith *Chryſoſtome*) *and art thou therefore proud? why the Lion is hardier than thou, and the Boar is ſtronger than thou; yea, robbers, thieves, ruffians, and thy own Servants excel thee herein, and doſt thou think this is a thing praiſe worthy?* Thou art ſtrong, but can this deliver thee from thoſe innumerable dangers unto which this frail life is daily ſubject? Pſal. 33. 16. *The King is not ſaved by the multitude of an hoſt, neither is the mighty man delivered by his great ſtrength*; it can neither defend thee from the Judgments of God, nor from the aſſaults of the Devil; it can neither deliver thee from ſickneſs nor death. Oh that thou would'ſt *be ſtrong in the Lord, and in the power of his might*! Oh that thou wouldſt Eph.6.10. 11. *put on the whole Armour of God, that thou mightſt be able to ſtand againſt the wiles of the devil!* why, this is ſtrength to purpoſe, hereby thou mightſt be Phil. 4.13. able *to do all things through Chriſt that ſtrengtheneth thee*: Hereby thou mightſt ſtand manfully in the day of battel againſt all the aſſaults of thy ſpiritual enemies; bodily ſtrength without this is little worth: oh! what will become of thee in the day of tryal?

3. For riches, conſider thy riches will not avail in the day of the Lord's fierce wrath; what is a fat portion to a lean ſoul? outward things never mend us, but often worſen us, for a man to be proud of riches, it is as if an horſe ſhould be proud of his trappings; thy riches are but thorns, which unleſs a man hold warily he is ſure to be pricked: Hence are ſo many Epithetes of riches in Scripture, that they may wean our affections from priding in them, Luke 16.9. 1 Tim. 6. 17. Mat. 13. 22. as *the Mammon of unrighteouſneſs, the riches of the world, the deceitfulneſs of riches. Auguſtine* adds, that they are an evil maſter, a tracherous ſervant, fathers of flattery, ſons of grief, a cauſe of fear to thoſe that have them, and a cauſe of ſorrow to thoſe that want them. Oh that men, Chriſtians, Profeſſors of Religion ſhould ever be choaked with theſe thorns, or intangled with theſe ſnares, or eſpecially overtaken with pride, of ſuch ſordid, carnal, worldly things!

4. For apparel, conſider that this was the effect of ſin; had our firſt parents continued in their ſtate of innocency, they had remained glorious in themſelves, but ſin brought ſhame, and this ſhame they would cover by the help of garments: What then is our apparel, but a daily Monitor to call our ſin and ſhame to remembrance? Oh that men ſhould vaunt themſelves in this vanity! As if a thief being adjudged to wear an halter for his

Crimes, ſhould make him one of ſilk, or golden twiſt, and becauſe it glitters ſhould preſently grow proud of that, which indeed ſhould humble him: Why, our apparel is the very ſign of our ſin, and ſhall we convert that which is given us to hide our ſin into ſin it ſelf? before *Adam* ſinned the moſt glorious garment would have been to him but as a Cloud to the Sun; and after *Adam* ſinned (to put him in mind of his ſin and ſhame) God cloathed him not with ſilks or velvets, curiouſly imbroider'd with gold and ſilver, but with beaſts-skins; ſurely this was to humble him, and not to puff him up with pride; this was to mind him of his brutiſh condition, yea of his frailty and mortality, ſeeing the creatures, for his ſake, were already ſubject to death and vanity: Oh that thou would'ſt mind the 1 Tim.2.9. 1 Pet. 3.3. Word, which bids thee *array thy ſelf with ſhame-fac'dneſs and modeſty, not with broider'd hair, or gold, or pearls, or coſtly apparel!* Oh that thou would'ſt conſider thy ſelf a pilgrim upon earth, and and therefore thou ſhouldeſt not go as a Citizen, or Courtier of this world! Oh! that as a Noble-man would be aſhamed to borrow cloaths of a beggar, ſo thou would'ſt rather be aſhamed, than glory in the ornaments which thou borroweſt from inferiour creatures, as from one his fleece, and from another his skin, and from another his feathers, and from another his bones, and from another his entrails, excrements, what not? why alas, beaſts, and birds, and ſilly worms, have the firſt title, and moſt natural intereſt to all thou weareſt, and thou comeſt to it only by conqueſt, violence, and force of arms? Oh that thou would'ſt remember, that thy gay apparel doth not make thee more religious, humble, juſt and temperate; it doth not abate thy pride, but rather increaſeth it; it doth not extinguiſh the heat of luſt, but rather inflames it; it doth not warm thy heart with charity, nor expel the force of Satan's darts, but rather cauſeth thy love to freeze, and lays open thy ſoul to Satan's blows! A vicious man adorned with glorious garments, is like a dead corps ſtuck with flowers, or like the ſtately Temples of *Egypt*, which had the outward Courts, Porches, Walls, and Roofs richly adorned with Gold, and Silver, and curious carving and ingraving, but if a man went into the inmoſt parts, to ſee the Idol which was there worſhipped, inſtead of ſome ſtately Image ſet out according to the reſt of the bravery and pomp, he could find nothing but the baſe picture, or reſemblance of ſome Cat, or Crocodile, or ugly Serpent: Theſe men who load themſelves with coſtly apparel, if this outward glory were but removed, and they more narrowly ſearch'd into the inmoſt Temple of their hearts, inſtead of God's Image ſhining in his Spiritual Graces, we ſhould find perhaps Crocodiles, and Serpents, luſts, and pride, and wantonneſs, and immodeſty, and ſuch like ſins. O that men profeſſing mortification, ſhould ever be thus vain!

2. For the other objects of pride, as they are more ſpiritual, ſo it concerns Chriſtians to be more heedful: A meer natural man is proud of his beauty, ſtrength, riches, apparel, or the like; but a Chriſtian is chiefly prone to be puffed up with higher and more raiſed perfections as being more ſuitable to his Chriſtian calling. Now as theſe objects are ſeveral, ſo in reſpect of them ſeverally conſider thus ———

1. For gifts; conſider, theſe gifts are not thy own, but God's, and not for thy ſelf, but for others edifying, and one day thou muſt make a reckoning for them all: And what, art thou proud of another's bounty given on theſe terms? Suppoſe a man ſhould leave a Cheſt of Money in thy hands, to be diſtributed to others, what folly were it to put it into thy own Inventory? *Bernard* was much troubled with this temptation, when even in preaching, pride would be whiſpered in his ear, *Bene feciſti Bernarde*; *O well done Bernard.* But he was humbled for this in the midſt of his Sermon, being interrupted by Satan, he turned to him, and ſpake theſe words, *Non propter te hoc opus cœptum eſt, non propter te, nec in te finietur: This Sermon was not begun for thee, nor ſhall it end in thee.* Pride is a worm bred in the Roſe, and the more parts men have, the more doth this diſeaſe increaſe: But oh conſider that of the Apoſtle's. *What haſt thou that thou haſt not received?* 1 Cor 4.7. *Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?* *Matthew Paris* relates of a great Scholar, much admired for his learning, that in his Lectures once in the Schools, proving the divine and human nature of Chriſt with great applauſe, he moſt arrogantly ſaid, *That Chriſt was beholden to him for that diſpute, and that he owed (as it were) his Divine Nature to his Learning*; upon which blaſphemy he was immmediately ſtricked with ignorance, and ſuch ſottiſhneſs, that he was afterward taught the Lord's Prayer by a little child: O that men ſhould ever pride themſelves about notions and apprehenſions? Oh that men ſhould forget the account they muſt give and make of every talent! It may be thou haſt a great meaſure of gifts, Oh take heed! for if thou doeſt unprofitably bury them, or abuſe them unto ſin, the greater and more fearful ſhall thy condemnation be: *The Servant that knoweth his Maſter's will, and doth* Luke 12. 47. *it not ſhall be beaten with many ſtripes.*

2. For gaces; conſider, they will not juſtifie, they cannot ſave, why then art thou proud of thy own righteouſneſs? thoſe who have had more to ſhew than thy ſelf, have thrown away all, and gone a begging to Jeſus Chriſt. Read *Paul*'s Inventory, Phil. 3. 4, 5, 6, 7, 8. *though I might have confidence in the fleſh, If any other man thinketh that he hath whereof he might truſt in the fleſh, I more. Circumciſed the eighth day, of the ſtock of Iſrael, of the Tribe of* Benjamin, *an Hebrew of the Hebrews: as touching the Law, a Phariſee: concerning zeal perſecuting the Church: touching the righteouſneſs which is in the Law blameleſs*; and what of all this? Why, all this was nothing, *what things were gain to me, thoſe I counted loſs for Chriſt; yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them as dung that I may win Chriſt, and be found* verſe 9. *in him, not having my own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* I am not againſt graces, and gracious actings, but I am againſt pride in them, or truſting to them: Certainly grace will never thrive this way. One *Gurnal* in his Chriſtian warfare. obſerves, *that ſome have a long time been profeſſors, and yet come but to a little growth in love to God, humility, heavenly-mindedneſs, mortification; and 'tis worth the digging, to ſee what lies at the root of their profeſſion, whether there be not a legal principle that hath too much acted them; did they not think to carry all with God from their duties, ſervices, graces, or gracious actings? Alas this is as ſo much dead earth, which muſt be thrown out, and Goſpel principles be laid in the room thereof.* Methinks I am in this taken with the Author, and therefore hearken to his advice, try but this courſe, and ſee whether the Spring of thy grace will not come on apace. *David* gives an account how he came to ſtand and flouriſh, when ſome that were rich and

mighty, on a ſudden withered, and came to nothing; Pſal. 52. 7, 8. *Lo this is the man that made not God his ſtrength, but truſted in the abundance of his riches; but I am like a green Olive tree in the houſe of God, I truſt in the mercy of God for ever and ever.* Whilſt others truſt in the riches of their righteouſneſs, and ſervices, and make not Chriſt their ſtrength, do thou renounce all, and truſt only in the mercy of God in Chriſt, and then ſhalt thou be like a green Olive tree in the Houſe of God.

3. For priviledges, ſuch as ſpiritual comforts, ſenſe of pardon, maniſeſtations of God's love, *&c.* conſider, theſe were given (if ever they were given) to humble thee and not to make thee proud. It is true, that in the beſt of Saints there remains ſuch dregs of corruption unpurged, that the Devil often makes theſe priviledges an occaſion of pride; and indeed the Lord lets us ſee our proneneſs to this ſin, by the ſhort ſtay he uſually makes when he comes in with any ſuch diſcoveries: A ſhort enterview of Heaven now and then chears up a Chriſtian, who had he but a conſtant ſhine, he would forget himſelf, and grow too wanton: Was not *Paul* in danger of pride from his ſhort rapture? but therefore it was but ſhort, and God gave him a prick in the fleſh to keep him down: if ever comfort abounds, and God dandles thee on the knee of his love, take heed then of this ſin of pride, it is God's meaning by this to chear thee a little, but then to humble thee, and not to puff thee up: As when he gave *Manna* to *Iſrael* in the Wilderneſs, it was not to Deut. 8. 16. ſwell them, but to humble them, *who fed thee in the wilderneſs with Manna which thy fathers knew not, that he might humble thee*: So when God gives out his ſpiritual comforts, his end is, and his meaning is to humble thee; how can that be? why, if not in the gift, yet in the manner of his giving it, thou may'ſt ſee it: If the *Iſraelites* could not ſee any thing in the *Manna* to humble them, for it was not mean food, but delicious food, called *Angels* Pſal. 78. 23. *food*, yet in the manner of diſpenſing it from hand to mouth, in giving them every day their portion, and no more, in keeping the key of their Cupboad (as one ſpeaks) and making them to ſtand to his immediate allowance, in this they might know that his purpoſe was to humble them; thy priviledges are precious and rare things; it may be thou art weak in grace, or thou art in the beginning of a new and Chriſtian courſe, and leſt thou faint in the way, the Lord is pleaſed ſometimes to take thee up in his arms, and to give thee the kiſſes of his mouth, but preſently he lets thee down again, and makes thee feel thy feet in the ordinary way of duties, and his very cheriſhing thee is to humble thee: Doſt thou not ſee thy weakneſs by his carrying of thee in his arms! Weak children are oftner in the mother's lap, than thoſe that are ſtrong, and it is but a while, a very little while, that he thus deals with thee. O then take heed of pride, leſt he ſend thee a prick in the fleſh to let thee blood, or a Devil out of hell to buffet thee ſoundly for thy pride; if he thus dealt with *Paul*, how much more may he thus deal with thee? Oh conſider of this.

Sect. 12. *Of our wreſtling with Satan in general, to overcome this ſin.*

BUT as thus I have dealt with ſome particulars, ſo I would propound ſome general rules, which may differently ſerve for every latitude, meridian, or elevation of pride. As ——

1. Preſs into God's preſence; conſider of God's greatneſs, purity, holineſs, perfection, Majeſty: A ſight of his glory were enough to humble thee, and caſt thee down into a depth of Dragons. To this purpoſe we are called on, *to humble our ſelves in the ſight of God.* Lam. 4. 10. A ſight of God is it that makes the creature ſhrink into nothing: *Now mine eyes ſeeth thee* (ſaith *Job*) *wherefore I abhor my ſelf, and repent in duſt and aſhes*: Job. 42. 6. This made *Eliſha to wrap his face in a mantle*; 1 Kin. 19. 13. this made the Angels cover their faces and feet; this made *the twenty four Elders to caſt their Crowns before the Throne of the Lamb.* Revel. 4. 10. Nothing will more pluck thy plumes of pride, then a ſerious view of the glory of God: as the Stars vaniſh when the Sun appeareth, ſo will our poor candle when the glory of God ariſeth in our thoughts: Come then look on him, and be humbled, that a creature ſo vile (as thou wilt then appear) ſhould ever be proud; Iſai. 6. 5. *Then ſaid I, wo is me, for I am undone, becauſe I am a Man of unclean lips, and I dwell in the midſt of a people of unclean lips, for mine eyes have ſeen the King, the Lord of Hoſts.*

2. Note that ſin eſpecially, which all thy life long hath been of moſt infamy, and dwell upon it: *David* once fell foully into adultery, and therefore he cryed, *My ſin is ever before me*; Pſal. 51. 3. it kept him very low, Pſal. 131. 1, 2. *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exerciſe my ſelf in great matters, or in things too high for me: I am even as a child that is weaned of his mother, my ſoul is even as a weaned child. Paul* was once a *perſecutor, and injurious*, and therefore he crys, 1 Tim. 1. 15. O *I am the leaſt of Saints, and the greateſt of ſinners: This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners of whom I am chief.* Men are proud, becauſe they know not themſelves; when *Agur* had but ſtudied himſelf, he cryes Pro. 30. 2. *Surely I am more bruitiſh than any man, I have not the underſtanding of man.* If we would but examine our ſelves, and call to mind our fouleſt ſins, and moſt irregular practiſes, theſe would be as the Peacocks feet to pull down our plumes. O who could be proud whilſt he were raking in the filth of his moſt noiſome luſts?

3. Obſerve God's Judgments on pride, either on thy ſelf or others. Dan. 5. 21, 22, 23, 25. *Nebuchadnezzar*'s pride *made his heart like the beaſts, ſo that his dwelling was with the wild aſſes, they fed him with graſs like oxen, and his body was wet with the dew of heaven.* And as on him, ſo God's Judgments fell on his Son, for ſo it follows, *And thou his Son,* O Belſhazzar, *haſt not humbled thine heart though thou knoweſt all this, but haſt lifted up thy ſelf againſt the Lord of heaven, and therefore God ſent the writing, MENE, MENE, TEKEL, UPHARSIN*: Are not theſe terrible examples? Job. 37. 22. *With God is terrible Majeſty*, ſaith *Job*: *He ſhall cut off the ſpirit of Princes*, ſaith *David*; Pſal. 76. 12. *he is terrible to the Kings of the earth*; he cuts off their ſpirits that are proud, in Hebrew *he ſlips them off*, as one would ſlip off a flower between his fingers: Matth. 11. 19. And thus he dealt with *Pharaoh, Antiochus, Herod*, and other proud Tyrants. *Attilas* King of the *Hunns* proudly gave out, that the Stars fell before him, and the Earth trembled at his preſence, and he would be the ſcourge of all Nations, but ſhortly after he died by a Flux of Blood, breaking out at his mouth, which choaked him on his wedding day.

4. *Looking unto Jeſus*, and conform to him, yea, by faith draw out the ſpiritual virtue of an humble Chriſt: Chriſt's example, is not only directive, but full of virtue, the very hem of his Garment, believingly touched, would cure this bloody iſſue: Was not this Chriſt's own leſſon? *Learn of me, for I am meek and lowly in heart,*

and ye ſhall find reſt unto your ſouls, q. d. Learn of me, for I am lowly, I am ſent by God the Father into the world, and this is one ſpecial end that I am ſent into the world for, even to hold out unto the world a pattern of humility, I am appointed as a great Ordinance of God the Father to hold forth this, and therefore look on me, and be ye lowly, as I am lowly: Surely good reaſon we ſhould be as he was, lowly, as he was lowly, and humble, as he was humble. When *Rebecca* came to *Iſaac*, and ſhe ſaw him walking in the field, and asked the ſervant who it was, and he ſaid it was his Maſter's Son, preſently *Rebecca* lighted down, and goes on her feet, ſhe would be as he was; he walked, and *Rebecca* would walk too: It is good reaſon that the Spouſe of Chriſt ſhould be lowly as Chriſt; and therefore ſaith Chriſt, Learn of me, look on me, write after me, let the ſame mind be in you, which was in me; Every Chriſtian is united to Jeſus Chriſt, and ſhould be acted by
Phil. 2. 5, the ſame ſpirit that Chriſt is: *Let this mind be in*
6, 7, 8. *you which was alſo in Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf.* Now let this mind be in you. As pride is the reſemblance of the Devil, which brought him to ruin, ſo is humility the reſemblance of Jeſus Chriſt, which brought him to honour. O let this mind be in you, which was in Chriſt! look at him in all the particular acts of his humility, and by faith draw virtue out of all thoſe acts.

5. Let every act of pride be accompanied with a ſubſequent act of humiliation: If thou canſt not prevent this ſin of pride, yet check it ſo ſoon as ever it ariſeth. This was *Hezekiah*'s courſe, after he was ſick, and reſtored to health, he forgot him-
2 Chro. 32. ſelf, *and render'd not again according to the benefit*
24, 25, 26. *done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon* Judah *and* Jeruſalem; *notwithſtanding* Hezekiah *humbled himſelf, for the pride of his heart (both he and the inhabitants of* Jeruſalem*) ſo that the wrath of the Lord came not upon them in the days of* Hezekiah. It is high time to be humbled, and lye low, when thou haſt committed ſuch a ſin, as to provoke God to wrath: *Hear ye, and give ear, be not proud,*
Jer. 13. *for the Lord hath ſpoken.——But if ye will not*
15, 17. Lam. 4. 9, *hear, my ſoul ſhall weep in ſecret places for your*
10. *pride.* If pride go before, humiliation muſt follow after; *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy to heavineſs; humble your ſelves in the ſight of the Lord, and he ſhall lift you up.*

6. Treaſure up ſome holy principles, and keep them freſh and ready in thy thoughts to quell this ſin: when we would ſuppreſs weeds, we uſually ſow the contrary ſeed; ſo have thou at hand, and in mind, ſome contrary ſeed, ſome holy Principles. I ſhall inſtance in theſe two.

1. Pride is the fore-runner of ruine; it is a Proverb as true, as commonly ſpoken, that *pride goes before a fall.* Indeed *Solomon* in his Proverbs gives
Pro. 16. that for one, *pride goeth before deſtruction, and an*
18. *haughty ſpirit before a fall*; and therefore he pourtrayed the proud man to the life, that pictured him ſnatching at a Crown, and falling, with this Motto, *Sic mea fata ſequor.*

2. Humility is the way to glory; this is often inculcated by our Saviour, *He that humbleth himſelf*
Luke 14. 11. *ſhall be exalted*: We are all by nature proud (as
18. 14. we have heard) we ſhould all be exalted; how is it then that we forget this principle? *The way to riſe, is to fall*; God gave us a pattern of it in Jeſus Chriſt: Firſt, *he emptied himſelf, and humbled* Phil. 2. 5,
himſelf to the death of the Croſs, wherefore God 6, 7, 8, 9.
hath highly exalted him, and given him a Name above all Names. I know not any good, but humility is a means to obtain it; am I in trouble? and would I have deliverance? *The Lord heareth* Pſal. 10.
the deſires of the humble: Am I in a place of hon- 17.
our? and do I fear a fall? *A man's pride ſhall* Prov. 29.
bring him low, but honour ſhall uphold the humble 23.
in ſpirit. Though places of advancement be ſlippery, yet the humble ſhall be upheld: Am I diſconſolate? and would I ſee more of God, and of his favour and love? he that is in the loweſt pits, ſees Stars in the day time, *the Lord will revive* Iſa. 57. 15.
the ſpirits of the humble: Would I be advanced not only on earth, but in heaven? *whoſoever ſhall* Matt. 18. 4.
humble himſelf as a little child, the ſame ſhall be greateſt in the Kingdom of heaven.

O think of theſe principles! pride leads to hell, but humility to heaven: It was an anſwer that a Philoſopher gave to one that asked him, what God did in heaven? *Why*, ſaid he, *He is beating down the proud, and lifting up the humble.*

Sect. 13. *Of Satan's Temptations to Paſſion, or Anger.*

OThers are of cholerick diſpoſitions, and ſo prone to paſſion or anger, that they break all Rules, both of Reaſon and Religion; now Satan that obſerves their temper, puts on, to make them more raging, fierce, and furious; Satan ſtill hath a great hand and ſtroke in every ſin, he can eaſily make uſe of our bodies, by commotion of the humours, he can ſtir us up to uncleanneſs, paſſion, revenge, and all other ſenſual luſts: Hence carnal deſires are called *his luſts*, *Joh.* 8. 44. and giving place to anger, is in the Apoſtle's language, *a giving place to the devil*, *Epheſ.* 4. 26, 27. Indeed the Heathen, who underſtood not the operation of the Devil, thought all our conflicts were againſt internal paſſions, but my Text is clear, *We wreſtle not only againſt them, but againſt Principalities, and Powers, and Rulers of the darkneſs of this world, and ſpiritual wickedneſſes in heavenlies.* I ſhall not deny, but ſometimes we begin the temptations, and ſometimes Satan; as *Zanard* ſpeaking of the outward power of the Devil over tempeſts, *Sometimes*, ſaid he, *he may raiſe the matter, at other times the matter being prepared, Satan may adjoyn himſelf and make the tempeſt more impetuous.* And yet for all this, it muſt be granted, there is a juſt, and harmleſs, and holy anger. *Be ye angry, and ſin not*, ſaith the Apo- Epheſ. 4.
ſtle. Thus *Jacob* was angry, *Gen.* 30. 2. and 26.
Moſes was angry, *Numbers* 16. 15. and *Nehemiah* was angry, *Neh.* 5. 9. and *Jeremiah* was angry, *Jer.* 6. 11. and Chriſt himſelf was angry, *Mark* 3. 5. But this paſſion of anger I ſpeak of, it is that which is unjuſt and ſinful, it is anger which gives place to the Devil, it is an anger which miſſes in object, time, meaſure, end, and other circumſtances. Give me leave but a while to inſiſt on theſe, and then you will know what anger is ſinful, and what anger I mean. ———

1. It is ſuch an anger as miſſes in reſpect of the object; holy anger hath a right object, as matters of Reaſon, Religion, the honour and glory of God, and of Jeſus Chriſt; but ſinful anger is either exerciſed about nothing: Thus many are angry, and they know not wherefore; *there's a great deal of cry* (as they ſay) *and but little wool*; or it is exerciſed about every thing. Thus every

trifle, every toy, any thing in the world, that falls out in the leaſt manner againſt their minds, puts many into anger; or it is exerciſed againſt ſome excellency that God hath beſtowed upon others more than themſelves: So *Saul* was angry with *David*, and *Cain* was angry with *Abel*: When Tygers ſmell the fragrancy of ſpices, they are put into a rage or fury (as ſometimes you have heard) ſo many were angry at the graces of God's Spirit which they obſerve in others: Theſe, and ſuch like are the objects about which ſinful anger is converſant.

2. It is ſuch an anger as miſſes in reſpect of time; holy anger is deliberate, ſeaſonable, and ſhort, but the anger which the Devil ſets on, it is 1. Sudden and indeliberate: Thus many men and women have tender ſpirits, or Gun-powder ſpirits, as ſoon as ever the fire comes to them, they are all
Pro. 4.17. in a flame: Againſt this, ſaith *Solomon*, *he that is*
Eccleſ. 7.9. *ſoon angry dealeth fooliſhly*; and *be not haſty in thy ſpirit to be angry, for anger reſteth in the boſom of fools.* From this *haſty anger*, we call the paſſion of anger *haſtineſs*; *ſuch a man is an haſty man, or ſuch a woman is an haſty woman.* Now this is
Pro. 14.29 folly, ſaith the wiſe man; *He that is ſlow to wrath*
Jam. 1.19. *is of great underſtanding, but he that is haſty of ſpirit exalteth folly: Wherefore my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, and ſlow to wrath.* Holy anger is ſlow, wherein it imitates God, but ſinful anger is ſudden. 2. It is unſeaſonable; thus many are angry in the preſence of others, who ſhould not ſee it, or they are angry when they ſee others angry before them. This minds me of the counſel that one gave to a young married coupel, who were both of paſſionate and cholerick ſpirits, that they ſhould be ſure not to be angry together, it cannot be good to add heat to fire; or they are angry when they are about to perform a duty, this is the Devil's ſeaſon; many are angry, either before Sermon, or after Sermon, or, it may be, immediately before or after prayer;
Mat. 5.24. to theſe, ſaith Chriſt, *firſt be reconciled to thy Brother, and then come and offer thy gift.* And of
1 Tim. 2.8. theſe ſaith the Apoſtle, *I will therefore that men pray every where, lifting up holy hands without wrath.* This wrath, at ſuch a time, is an impoyſoning and heavy hindrance, which clogs and clips the Wings of a Prayer, that it can never be able to aſcend up into Heaven; and therefore this anger is very unſeaſonable. 3. Sinful anger is conſtant, it abides too long, the Sun goes down
Eph. 4.26. upon it: when the Apoſtle ſaid, *Be angry, and ſin not*, he adds, *let not the Sun go down upon your wrath, neither give place to the Devil.* A man that retains his anger longer than evening, gives place to the Devil: many can ſay, Shall I give way to mine Enemy? ſhall I yield to him who hath done me ſuch and ſuch wrong? but they little conſider, that in retaining their anger, they give way to the Devil, they yield to the Devil: What? is it not better to yield to your Brother, tho' your inferiour, than to yield to the Devil? Shall men live as if they drank no other Waters but of *Maſſa* and *Meriba*, of the Waters of Strife? as the Church ſaid
Jer. 3. 1. concerning God, *Will he reſerve his anger for ever?* ſo may I ſay of ſuch, will they reſerve their anger for ever? ſurely this anger is ſinful, in reſpect of time.

3. It is ſuch an anger as miſſes in reſpect of meaſure; holy anger keeps within compaſs, but ſo doth not this; nor do I wonder, for amongſt all the affections or paſſions of the mind there is none more like to abound in meaſure, than the paſſion of anger, it is a fiery Paſſion, and fire we know is apt to exceed: How great a Fire will one Sparkle kindle.

4. It is ſuch an anger as miſſes in reſpect of the end; holy anger hath right aims and ends, as the glory of God and good of Souls: but what is the end of this anger? what is it a paſſionate man aims at? If I may anſwer for him, either he aims at this, that he may ſatisfie a peeviſh ſpirit; or he aims at this, that he may bring others under him; or he aims at this, that he may be eſteemed of others as ſome-body in the World; or he aims at this, that he may have his will another time: Theſe are the chief ends of a paſſionate Spirit: But oh it is otherwiſe with a gracious Spirit! ſuch a one may be angry ſometimes, but it is not to ſatisfie himſelf, but to bring things into order; it is not to ſubject others under him, but to bring all under God; it is not to appear ſome-body in the World, but that the Glory of God may more appear; it is not to have his will more at another time, but that God's Will may be done on Earth as it is in Heaven; it is not that he may avenge himſelf, but that he may do good to others, never aiming more at the parties good that he is angry withal, than at that very time when he is moſt angry. Now you may ſee what anger I inveigh againſt, and what anger it is which gives place to the Devil.

Sect. 14. *Of our wreſtling with Satan to overcome this ſin.*

IN reſiſting Satan, and this ſin, do you wreſtle thus.

1. Be you humbled for what hath been paſt; were you but humbled for ſin in general, it would much meeken your Spirits; but were you humbled for this particular ſin, in that your lives formerly have been ſo peeviſh, and pettiſh, and paſſionate; oh the good you might get by this humiliation! is not this the way to mortifie ſin at the Heart-root? as when Weeds are moiſtned at the Root, then is the time to get them up, and not when all is dry: So when the heart is humbled for this ſin at the root, when the Heart is bedewed with Tears of Repentance, and becomes ſoft and fleſhy, which before was ſtony and hard, then will this ſin up, or be mortified with far more eaſe. I lay this humiliation as the foundation of all other helps, many being convinc'd that ſuch or ſuch a thing ought not to be done, they reſolve preſently they will do ſo no more, but they bottom not their reſolution upon humiliation, and ſo all comes to nothing, but as the morning Dew it quickly vaniſheth. O begin here, repent of ſins paſt, of former pettiſhneſs and peeviſhneſs of ſpirit, and upon this foundation we may comfortably hope the building may ſtand, notwithſtanding the Rain, and Floods, and Winds that may beat upon it.

2. Reſolve and renew your Reſolutions and Covenants with God from day to day: it may be you find that naturally you are overcome with Paſſion, and therefore each morning think but thus with your ſelves, *I may meet with occaſions this day to diſquiet my heart. I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night; I ſee I am weak, I have ſometimes promiſed and covenanted with God againſt this ſin, but I have been overcome again and again, I will now therefore in the ſtrength of Chriſt, reſolve that this day whatſoever falls out, I will bear it quietly, and if I be wronged, I will implead it the next day, or the next opportunity, only this day I will retain my quiet of ſpirit.* Why thus would you reſolve, and renew your reſolutions from day to day, who knows but it might gain upon your Hearts to

overcome paſſion? and if a little were but done for the preſent, yet would it not be ſo hard as now it is to overcome it afterwards.

3. Set an high price upon the quietneſs of your Pro. 17.1. ſpirit: *Better is a dry morſel and quietneſs therewith, than an houſe full of ſacrifices with ſtrife.* There is as much difference betwixt quietneſs and ſtrife, as betwixt a ſtormy, dark, tempeſtuous night, and a calm, ſweet, Sun-ſhiny, Summer's 1 Pet. 3.4. day: When the Apoſtle ſpeaks of *the ornament of a meek and quiet ſpirit*, he adds, that *in the ſight of God it is of great price*; other Graces are precious with God, but a meek and quiet ſpirit is in the ſight of God of great price, it is worth a great deal, it is a Jewel of great worth; Kings and Princes and Nobles wear Jewels ſometimes worth thouſands of Pounds; but every meek man and woman that goes up and down, though never ſo poor, yet they wear a Pearl worth a World; thus God eſteems it, and ſo ſhould we alſo. Tell me you that bear croſſes with a quiet and meek Spirit, do you not find a great deal of comfort in this quiet and meek frame? why then ſay, *It ſhall coſt me dear, but I will keep this frame*: If a man ſhould throw Dirt at you, and you had a Golden Ball in your hand, would you throw that away, becauſe he throws Dirt at you? what if others caſt upon you Reproaches and froward Words? they have no other Weapons for themſelves, they ſcarce ever knew in all their lives what the ſweetneſs of a quiet Spirit meant; Oh but you that fear God, and whom God hath adorned with the Graces of his own Spirit, do you prize a quiet Spirit at an high rate, do you ſuffer for it, for there is much good in it.

4. Remove the occaſions of anger; as *Cotys* King of *Thrace*, when one brought him curious Veſſels, but brittle, (I ſuppoſe of Glaſs, or the like) he commended their rare Workmanſhip, yet preſently brake them, leſt (being of an haſty nature) when his Servants by any accident had broken them, he ſhould have been exceſſively angry. When *Saul* caſt a Javelin at *Jonathan* to ſmite him, then *Jonathan* aroſe from the Table, and would eat no meat in *Saul*'s preſence: It is our wiſdom to get out of the Company of ſuch as have offended us, as *Jonathan* did, rather than ſinful anger ſhould break out. Or,———

5. If the occaſion cannot well be removed, then give reaſon leave to interpoſe, and divert. It was good counſel which *Athenodorus* gave to *Auguſtus*, that when the object and occaſions of choler were in his Eye, he ſhould not be moved before he had pronounced over the Letters of the Alphabet: When the mind is diverted, there may be ſome room to deliberate, and therefore in this caſe, divert to ſome other Buſineſs, Company, pleaſant Imployment, thoughts of content; theſe are notable coolers, and very convenient to ſlake this paſſionate fire. As Phyſicians obſerve in bleeding, when a man or woman bleeds very violently at the Noſe, the way to ſtanch the blood is to let them blood in another Vein: So thoſe that are paſſionate, they ſhould labour to turn the channel of their Affections another way. For inſtance, what? do I feel my anger ſtir? let me ſtir up fears, Oh! let me have the fear of the Great God before mine Eyes: or doth my anger ſtir? let me ſtir up ſorrow; Oh! let me grieve for their ſin, whereby they have provoked God more than me: or doth my anger ſtir? let me ſtir up love: I am called on to love mine Enemies, and will not the heat of love take out the heat of anger? the ſhining of the Sun upon a Fire, deadens the Fire; and ſurely the Beams of love in my Heart towards God, and towards his Saints, and towards mine Enemies, ſhould deaden or weaken this fire of paſſion that is ſo ſtrong in me. Thus by a wile (as it were) may'ſt thou ſubdue thy anger, if thou canſt but turn thy Affection another way.

6. If Diverſions will not do it, then ſtand at the Staves end, and reſiſt this ſin at its firſt breaking out. A little thing will quench a great fire when it is new kindled, but if you ſtay a while, then Buckets of water will not do it: Pro. 17.1 *The beginning of ſtrife is as when one letteth out water*, (I may ſay as when one letteth out fire) *therefore leave off contention before it be medled withal.* You are to take as great care of the beginning of anger, as you would be careful to quench a little ſpark of fire that is in the midſt of many Barrels of Gunpowder; and great reaſon, for the fire of contention which begins at a little (if not prevented) riſeth to a great deal. *Camerarius* tells a Story of two Brothers, who walking out in the Evening, and ſeeing the Element full of bright ſpangling Stars; one of them being a Graſier, wiſhed, that he had as many Oxen as there were Stars in the Firmament; then ſaid the other Brother, and if I had a Paſture as big as the World, where would you keep the Oxen? he anſwered, in your Paſture; What, ſaid the other; whether I would or no? Yes, ſaid his Brother; the matter was very light, but it fell out very heavy, for they preſently fell to words, drew one upon another, and killed one another. Do we not ſee many Neighbours fall out about very ſmall matters? and if ſome wiſe man in the beginning did but mediate between them, how eaſily might they be reconciled? otherwiſe the fire kindles to ſuch a flame, that few or none know how to extinguiſh it, or to make them friends.

7. Be convinc'd it is much better to bear wrong, than to be ſinfully angry for wrong: in bearing wrong there is no danger of Satan's hurt, but for the Devil to come and tempt thee by this or that wrong, to be in a pet or angry fit, there lies the danger: It is *Auguſtine*'s expreſſion, when the Fowler hath ſet a net to catch Fowls, then he comes and throws Stones in the Hedges to fright the Birds out: So when the Devil hath ſet his Nets and Temptations to catch poor Souls in, then he ſets others on to do them wrong, that ſo he may take them in his Net: Oh take heed now of Anger! take heed now of the Net that the Devil hath on the other ſide of the Hedge; it is better to ſuffer wrong from another than to ſuffer ſin in thy own Soul.—But how muſt I do if I be injured? I anſwer: 1. Look on God, and conſider all thy wrongs and unworthy uſages are ordered by God, for thy everlaſting good, this very one thought, *that God is the principal Agent*, kept freſh and on foot in thy mind, will be of Sovereign power to cool and beat back any intemperate anger, yea, and make thee ſay to God with *David*, Psal. 39.9. *I was dumb and opened not my mouth, becauſe thou didſt it.* Thus *Joſeph* looked beyond his Brethren's barbarous dealing with him, and ſaid, *The Lord ſent me before you.* Thus *Job* looked beyond the *Caldeans* lawleſs outrages, and ſaid, *The Lord hath taken away.* Thus *David* looked beyond *Shimei*'s dogged rancour, and ſaid, *The Lord hath bidden him to curſe.* Thus Jeſus Chriſt himſelf, bleſſed for ever, looked beyond the Phariſees, Prieſts, Jews, *Judas* and the Souldiers, to his Father's Cup: *This Cup which my Father hath given to me to drink, ſhall I not drink it?* In caſe of injuries, ſay thus in thy ſelf, *This is from God for my good*, as ſometimes old *Eli* ſaid, *It is the Lord, let him do what ſeemeth him good:*

2. Look on man, and make the beſt conſtruction thou canſt of any wrong done by him; if the party that hath wronged thee be a young man, impute it to his raſhneſs, and want of experience; if he be an old man, impute it to his weakneſs, *ſenes bis pueri*, old men are twice Children; he might do thee wrong, and yet mean thee no harm; if he be a good man, impute it to ſome miſtake, for certainly he would not purpoſely do thee an evil; if he be a wicked man impute it to the enmity betwixt the Seed of the Woman, and the Seed of the Serpent; if he do thee harm, ſay, it is no more than thou expectedſt from him. If thus thou wouldſt make the beſt conſtruction of every thing, how mighteſt thou overcome paſſion, and procure to thy ſelf a great deal of peace and patience all thy life long.

Eph. 6.17. 8. *Take unto you the Sword of the Spirit, which is the Word of God*: Satan provokes men that they may be provoked, he would have them yield to anger, and then they yield to him: but that you may wreſtle and prevail, take up your Weapons, have your Sword (which is the Word of God) in your hands and heart: It is the Sword that ſlays corruptions, and ſatanical temptations, as *David* ſaid of *Goliah*'s Sword, *There is none to that*, ſo may we ſay of the Sword of the Spirit, *there is none to it*. If you ask how may I furniſh my ſelf with this weapon? or how may I cut aſunder by this ſword this temptation of anger? I anſwer—— 1Sam.21.9

1. Obſerve the Temptation: Satan uſually comes in with many motions or objections, and ſo puts on to wrath, or makes Apologies for wrath. Now theſe in the firſt place we muſt obſerve.

2. Seek out a ſuitable Word, and with that anſwer him as Chriſt anſwered, ſaying, *Avoid Satan, for thus it is written*. I ſhall inſtance in theſe two, for they are two main points.

Obj. Mat. 5.22. 1. Satan in thee objects, *Yea, hath God ſaid, that whoſoever is angry with his Brother without a cauſe, ſhall be in danger of Judgment: Why, alas! it is but one ſin, and is it not a little one? it may be thou art paſſionate, but thou faileſt only in this; hark but what others ſay of thee, ſuch a man is a very good man, only he is of an haſty ſpirit; or ſuch a woman is a very gracious woman, only ſhe is of an haſty ſpirit: So they ſay, and ſo I ſay, thou mayſt be angry, and godly, haſty, and holy; and therefore ſin on.*

Anſw. Anſwer. How? Angry and Godly? Haſty and Holy? Surely if this anger be ordinary, conſtant, and reigning they are not conſiſtent. Oh what need have I to look to my evidence! the word ſaith, *They that are Chriſt's, have crucified the fleſh with the affections and luſts*: And what are thoſe affections and luſts, but amongſt the reſt, *Hatred, Variance, Emulation, Wrath, Strife*? Now if theſe be not crucified, if theſe be not in ſome good meaſure mortified, how ſhould I be good, or gracious, godly, or holy? This is certain when grace comes into the heart, it works a change, and a new frame of ſpirit; the Word ſaith, *the Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child ſhall lead them*: The meaning is, that furious ſpirits ſhall then become meek, and haſty ſpirits ſhall then become gentle; grace will tame men; thoſe that were in diſpoſition like wild beaſts, and hurtful creatures, ſhall by this powerful work be metamorphoſed and become meek and harmleſs. And doth Satan tell me, I may be gracious and peeviſh? would he flatter me that a conſtant, ordinary, reigning, paſſionate ſpirit, may conſiſt with truth of Grace? Avoid Satan, for it is written, this luſt muſt be mortified, my Lion-like nature muſt become Lamb-like, or I cannot be ſaved.

Gal. 5.24.
ver. 20.
Iſa. 11. 6.

But Satan puts into thee another plea, and tells thee, that *if thou art angry thou art thereto provoked; thou couldſt live quietly enough in thy Family, and amongſt thy Neighbours, if thou wert not provoked, it is their fault that provokes thee, and not thine, that thou art thus angry with them.* Obj.

Anſwer. How? am I angry? and may be angry becauſe I am provoked? what a reaſon is this? I would rather ſay, that God now calls on me for meekneſs, and not for anger: any one can be meek when they are not provoked, (as we ſay, the Devil is good when he is well pleaſed) but if I am provoked, then is the ſeaſon if ever, to exerciſe meekneſs: The Word ſaith, that *a godly man is like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon*: It is the excellency of Grace to work in due ſeaſon, for then is every thing beautiful; and when is the due ſeaſon of meekneſs, but only when I am provoked? or if this be a plea, why might it not be *Moſes* plea as well as mine? The Word ſaith, *They angred him at the waters of ſtrife, they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.* Meek *Moſes* is now angry, and he was provoked unto it, but that will not excuſe him before God; for the Word ſaith, *It went ill with* Moſes *for their ſakes*: God would never be intreated to let him go into the Land of *Canaan* for this very ſin; and therefore avoid Satan, for it is written, if I am provoked, then is the ſeaſon of meekneſs; or if I am provoked to anger, it will go ill with me as it went ill with *Moſes*, and no provocation will be my excuſe.

Anſw.
Pſal. 1. 3.
Pſ.106.33.
ver. 32.

But Satan hath thouſands of pleas, and ten thouſands of ways, either to put thee into paſſion, or to juſtifie thee in it: it is impoſſible for me to inſtance in all, but againſt them all I would have thee lay up, and to make uſe of ſeveral Scriptures, turn them down in thy Book, or learn them by heart (as we ſay) that thou may'ſt ſtill have them in readineſs, they are ſuch as theſe: *Pride, and Arrogancy, and the evil way, and the froward mouth do I hate.*——*They that are of a froward heart are abomination to the Lord, but ſuch as are upright in their way are his delight.*——*Ceaſe from anger, and forſake wrath, fret not thy ſelf in any wiſe to do evil.*——*Ye have heard it was ſaid by them of old time, thou ſhalt not kill, and whoſoever ſhall kill, ſhall be in danger of the Judgment, but I ſay unto you, that whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the Judgment,*——*and whoſoever ſhall ſay thou fool, ſhall be in danger of Hell fire.*——*Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.* Are not theſe Scriptures as ſo many Swords? why, then wield them, and in the uſe of them cut aſunder all temptations of Satan.

Pro. 8.13.
Pro.11.20.
Pſal. 37.8.
Mat. 5.21, 22.
Eph. 4.31, 32.

9. Set before thee the example of Chriſt, till thou find'ſt it to work upon, and to change thy ſpirit. Chriſt's example (if rightly eyed and improved) doth not only work morally, but efficaciouſly, by way of efficiency. It is reported of a Noble Earl *Elſtarius*, that he had ſuch a quiet ſpirit, that all wondred; his Wife and others asked him, how he came to that meek, humble, and quiet frame? To whom he anſwered thus, *When any wrongs me* (ſaid he) *I preſently turn my thoughts to the injuries that Jeſus Chriſt ſuffered, and I never*

leave off ruminating and remembring the injuries of Chriſt, until I find my heart wholly quiet. Mat. 11. 29. *Learn of me* (ſaid Chriſt) *for I am meek.* Chriſtians according to the example of Jeſus Chriſt, ought to be meek ones; indeed, meekneſs is that Evangelical Grace that Chriſtians ought to imitate Jeſus Chriſt in; and therefore, *Learn of me,* ſaith Chriſt, ſet me before you, learn and never ceaſe learning, till of that fulneſs that is in me you receive Grace for Grace, even Meekneſs for Meekneſs.

10. Pray conſtantly in this, as in other like caſes; pray down the ſin of anger, pray for a Spirit of meekneſs, entreat the Lord to quiet and ſweeten thy froward nature, pray alſo for heavenly-mindedneſs, and thou wilt not be diſquieted with worldly troubles: As the upper Region of the Air is not moleſted with Wind, Rain, Hail, *&c.* ſo neither is an heavenly-minded Chriſtian, who is lifted up far above theſe ſublunary things, afflicted with them, or periſh for them: Pray alſo for faith that thou may'ſt roll thy ſelf upon him and his promiſes, who hath ſaid, Rom. 8. 28. *that all things ſhall work together for their good who love God, and are called according to his purpoſe:* Why then ſhouldſt thou be angry, ſeeing God will turn the Injuries of men into Bleſſings and Mercies? 2 Sam. 16. 11, 12. *Let him alone, and let him curſe, it may be the Lord will look on thine affliction, and that the Lord will requite good for his curſing this day:* Pray alſo for love, which is of more force to reſtrain thee from revenge, than any injury to provoke thee to anger, for *love* 1 Cor. 13. 5, 7. *ſuffers long*; yea, *love ſuffers all things*: It will make thee to look upon him with whom thou art angry as a Brother, and therefore to forgive him, as thou wouldſt have God to forgive thee; it will make thee to meditate on the unbounded Mercy of God, whoſe Vertues thou muſt imitate if thou art his Child; he forgives thee, and he forgives thy Enemies their many ſins, and canſt thou not forgive them? thou ſtandeſt in need of infinite mercy for waſhing away thy many foul offences, and wilt thou not let one drop of mercy fall upon thy Brother to forgive him in ſome trifling wrongs? O pray for love and pray for patience, and pray for the aſſiſtance of God's Spirit to mortifie thy anger, and to ſanctifie thy nature, that thou may'ſt be ſerviceable to God's Glory, the good of thy Brethren, and the furtherance of thy own Salvation in Jeſus Chriſt.

Sect. 15. *Of Temptations in reſpect of our outward Conditions.*

Hitherto of Temptations, in reſpect of our natural diſpoſitions; the next have a reſpect to our outward conditions. Now thus we are either in proſperity, or adverſity; if we are in proſperity, then Satan tempts us to thoſe ſins, whereto that ſtate is moſt ſubject, as to forgetfulneſs of God, contempt of our poor Brethren, love of the World, Pride, *&c.* If we are in adverſity, then he tempts us to the uſe of unlawful means for the repairing of our Eſtates, or to diſtruſting in God, or to ſtealing, defrauding, murmuring, repining, what not. I cannot inſiſt on all theſe particulars, for I intend brevity, only I ſhall mention one aſſault in reference to proſperity, and another as to adverſity, and then have done with this Head.

Sect. 16. *Of Satan's aſſaults of contemning our Brethren.*

If we are in proſperity, it is one aſſault of Satan, and it is our common ſin, to contemn our brethren; the very cauſe of the *Corinthians,* who in their Love-feaſts carried it ſo unequally, that *one was hungry,* to wit the poor, and *another was drunken,* to wit the rich; this made the Apoſtle to ask them, *What? have ye not houſes to eat and drink in? or deſpiſe ye the Church of God, and ſhame them that have not?* 1 Cor. 11. 21, 22. in the original, *them that are poor.* The very caſe alſo of the Chriſtian Jews in general, and therefore ſaith *James* in his general Epiſtle to them, *My brethren, have not* Jam. 2. 3, 4. *the faith of our Lord Jeſus Chriſt with reſpect of perſons; for if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile rayment, ye have reſpect to him that weareth the gay cloathing, and ye ſay to him, ſit thou here in a good place, but ye ſay to the poor, ſtand thou there, or ſit under my footſtool: Are ye not partial in your ſelves, and Judges of evil thoughts?* I ſhall not deny, but that there is an holy and warrantable reſpect of perſons in reſpect of their age, calling, gifts, greatneſs, in the world; but when great reverence is ſhewed to the rich, and our poor brethren are under contempt, as if they were unworthy our company and converſe, when we go ſo far as to eſteem the wicked rich, above the godly poor, whence when we ſo debaſe the godly poor, that we conſider them not at all according to their eminency in grace and high ſtation in Chriſtianity; but we paſs by the appearance of God in them, without any mark or notice, ſurely this is a ſin, and this is a temptation of Satan; can it be of any thing that's ought, that a reſpect ſhould be had to a worldly luſtre rather than to a ſpiritual grace? that a Gold-ring ſhould be preferred before a rich faith, doth this ſavour of Chriſtianity? or rather doth it not ſavour of the order of theſe *Principalities, and powers, and rulers, and ſpiritual wickedneſſes,* here in my Text? I believe Devils do thus in oppoſition to God, and his ways; they deſpiſe the poor, and prefer the rich: but Jam. 2. 5. *hearken my beloved Brethren, hath not God choſen the poor of this world, rich in faith and heirs of the Kingdom?* God and the Devil are as contrary as may be; *God hath reſpect to the lowlineſs* Luke 1. 48, 49. *of his hand-maiden, he exalteth them of low degree, he filleth the hungry with good things, and the rich he ſends empty away.* But Satan prefers wicked worldlings, and accordingly tempts others to exalt, advance, and honour them, whilſt the godly poor muſt be neglected, contemned, depreſſed, and it may be perſecuted, becauſe of their outward deſpicableneſs; to this ſin are they moſt prone, that are great and rich and proſper in this world, what care they for the Image of God ſhining in mean Chriſtians? if they be not of their rank, they will ſcarce look on them as men, much leſs as godly, and as *David* calls them, *The excellent of* Pſal. 16. 3. *the earth.*

Sect. 17. *Of our wreſtling with Satan in this reſpect.*

If this be one of Satan's ſtratagems, for the upſetting and upholding of his own Kingdom, then you whom God hath bleſſed with outward eſtates, it concerns you to arm your ſelves againſt this temptation, and to wreſtle thus.——

1. Own them that fear God, be they never ſo poor: Are they not the Glory of God? the Treaſure of God? the Portion of God? the peculiar people of God? and what? are you aſhamed of them who are gracious, becauſe they are outwardly mean? what is this, but to be aſhamed of Chriſt himſelf? He was poor in the world, and he preached the Goſpel to the poor, and he accounts of the poor as his Members, and at the laſt day he will acknowledge that what is done to the

poor, it is all one as if done to himſelf. O then be not aſhamed of them, as you would not have Chriſt to be aſhamed of you at the laſt day; men are willing enough to own their treaſure. I muſt tell you, that the godly poor are the Churches treaſure, and upon that account who would not own them? I remember when *Lawrence* was to ſuffer Martyrdom, the Tyrant that perſecuted him underſtanding him to be a Deacon of the Church, and a diſtributer of the Churches riches, he promiſed to himſelf a double prey, by the apprehenſion of one ſilly ſoul; thereupon he demanded of *Lawrence* where was the ſubſtance of the Church; *Lawrence* craving three days reſpite, he promiſed to declare to him where the treaſure might be had: In the mean time he cauſed a number of poor Chriſtians to be gathered together, when the day of of his anſwer was come, the perſecutor ſtrictly charged him to ſtand to his promiſe; then valiant *Lawrence* ſtretching out his arms over the poor, ſaid, *Theſe are the precious treaſure of the Church, theſe are the treaſure indeed, in whom the faith of Chriſt reigneth, in whom Jeſus Chriſt hath his Manſion place: What more precious Jewels can Chriſt have, than thoſe in whom he hath promiſed to dwell, for ſo it is written, I was hungry, and ye gave me to eat; I was thirſty, and ye gave me to drink,* &c. *And look what ye have done to one of theſe, the ſame ye have done to me.* Indeed, this anſwer vexed the Tyrant, but the poor Martyr ſtood to it, though he died for it a moſt cruel death: O do ye own them who are godly poor, now for ſhame be not you aſhamed of them.

2. Cloſe with them, vouchſafe to be much in Rom. 12. 16. their ſociety: this was the Appſtle's rule, *Mind not high things, but condeſcend to men of low eſtate. Jerome* in his Epiſtle to *Pamachius*, bad him to *equal himſelf to the poor, and now and then to go into the Cells of the needy.* I can eaſily obſerve how the rich aſſociate themſelves with the rich, and many times with the poor or inferiour ſorts of men, but they are with the moſt vile, prophane, and debauched, of all the poor in the Country. In the mean time the godly poor are ſtrangers to them, and ſtrange they muſt be, unleſs they will drink, ſwear, ramble, and applaud them for their kindneſs and hoſpitality to all the rabble with whom they converſe and live. Alas this is not the life of Chriſtians, but of Heathens. I ſhall never forget the common Mr. *H.* of *D.* ſaying of a grave, ancient and godly divine in this Country, who is now with God, *A leg of a Lark* (ſaid he) *is more worth than the whole body of a Kite.* One poor ſoul, be it never ſo poor, if it have but the breathing of God's ſpirit in it, he is of more value than a Village, or a whole Town full of wicked, debauch'd, atheiſtical boon companions, as we uſually call them: God's people (whether poor or no) are the glory of the world, yea the glory of God himſelf; but as for others, God ſpeaks of them as dirt and droſs: *Thou putteſt away all the* Pſal. 119. 119. *wicked of the earth like droſs.* God's people are uſually in Scripture called his portion, *The Lord's portion is his people, Deut.* 32. 9. his pleaſant portion, *They have made my pleaſant portion a deſolate wilderneſs, Jer.* 12. 10. his treaſure, his peculiar treaſure, *Ye ſhall be a peculiar treaſure to me above all people, for all the earth is mine, Exod.* 19. 5. His glory, the Crown of his glory, *Thou ſhalt alſo be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God, Iſai.* 62.3. What is it thus? are poor Saints in ſuch eſteem with God, and he looks upon them as his portion, his pleaſant portion, his treaſure, his peculiar treaſure, his glory, the Crown of his glory? O then how ſhould you bend your ſelves to cloſe with them, and to be much in their ſociety, whoſe very ſociety is indeed the communion of Saints.

3. Delight in men, as thoſe in whom God himſelf delights. *David*, though a King, could ſtoop thus far; I believe he was upon the point of Charity, when he ſpake thus of them, but whom did his charity benefit? not God, but his poor Saints: *O my Soul, thou haſt ſaid unto the Lord, thou art* Pſal. 16. *my Lord, my goodneſs extendeth not unto thee, but* 2, 3. *to the Saints that are in the earth, and to the excellent, in whom is all my delight.* It ſeems the poor Saints were a King's delight; Kings have their delights, and this was all the delights King *David* had, *In them is all my delight.* And no wonder, for herein he conformed to God, the poor Saints are God's delight, it is God's Judgment of men, that the *righteous is more excellent than his neigh-* Prov. 11. *bour.* 26. Hence ſome obſerve, that the Lion and Eagle were not offered in ſacrifice to God, but the poor Lamb and Dove were, great and brave ſpirits of the world, high as the Eagle and lofty as the Lyon, God regards them not, but poor humble ſpirits, that are contemptible in the eyes of the world, thoſe are precious to God, he delights in them as in his own darlings: Why thus do you delight in them, as thoſe in whom God himſelf delights.

4. Do them good, as the beſt and chief objects of charity; it is the Apoſtle's advice, *As we have* Gal. 6.10. *opportunity, let us do good unto all men, but eſpecially unto them who are of the houſhold of Faith.* You ſee there is an *eſpecially* put upon them: Let me tell you of a deal of miſtaken charity amongſt you; you think to do offices of love, or of kindneſs, or of alms, promiſcuouſly to all, is brave, and gets a good report of the Country, and the praiſe of men; and you ſhall never have the praiſe of God for this: If you will do any office of love, kindneſs, alms, or the like, be ſure to ſet an *eſpecially upon the houſhold of Faith*: Theſe are they that repreſent Chriſt, and indeed are the Members of Chriſt, and ſtand in Chriſt's ſtead; ſo he will tell you at the laſt day, *For I was an hungry, and ye* Matt. 15. *gave me meat; I was thirſty, and ye gave me* 35, 36. *drink; I was a ſtranger, and ye took me in; naked, and ye cloathed me; ſick, and ye viſited me; in priſon, and ye came unto me.* —— *In as much as ye have done it unto the leaſt of theſe my brethren, ye have done it unto me.* Mark, thoſe who are Chriſt's Brethren, (which the wicked are not) yea, thoſe who are the leaſt of Chriſt's Brethren, (which the proud high lofty ones are not) why theſe are they whom Chriſt reckons on his own account, ſo that whatſoever you do to them, you do it unto him. Oh that this plea of Chriſt were writ on your doors, that you might better know whom to welcom in, and whom to entertain and do good unto, as you would bid welcom and give entertainment to Chriſt Jeſus himſelf.

Sect 18. *Of the Aſſaults of Satan to the uſe of unlawful means.*

IF we are in adverſity, Satan uſually tempts us to the uſe of unlawful means. Thus when Chriſt had no ordinary means of getting bread, Satan tempts him to provide for himſelf by extraordinary: When *Eſau* came out of the field weary and hungry and almoſt dead for want of meat, then *ſell thy birth-right* (ſaid Satan) and ſo he did: When *Peter* was in great danger in the High Prieſts Hall, then *deny thy Maſter* (ſaid Satan) *forſwear him, and curſe thy ſelf*: When we are in adverſity, and in want, then ſaith Satan, *Thou muſt live, thou*

muſt not put forth thy family to beg, thou muſt utter thy wares, though by lying, ſwearing, exacting, deceiving. Want and neceſſity is the Devil's opportunity to ſet upon us; Fowlers uſually ſet their ſnares for birds in the winter time, when there is
Prov. 30. 8, 9. want of food; and therefore prayed *Agur, Give me neither poverty nor riches:* And why not poverty? *Leſt I be poor, and ſteal, and take the Name of God in vain:* In poverty, temptations are ſtrong to diſtruſt, to ſteal, lye, ſwear, or to uſe ſhifts, and unlawful means. Many a time have I ſeen a poor profeſſor put to ſhift, and whilſt others cenſured I have thought with my ſelf, Oh poor Soul, why ſhould I, or any other cenſure this poor man? Little know we the temptations to which he is ſubject: But to ſuch let me give ſome counſel.

Sect. 19. *Of wreſtling with Satan in this reſpect.*

1. Conſider, that all good things are then beautiful, when they are compaſſed by good means. Hence the godly man conſults ever what is juſt, not what is gainful, or what may be compaſſed by honeſt courſes, not what may be gained by fraud, deceit, cozenage, or the like carnal deal-
Pro. 16. 8. ings: *Better is a little with righteouſneſs, than great Revenues without right.*

2. Conſider, that there is no neceſſity, if ordinary and lawful means fail, to uſe unlawful; when men ſay, *I muſt live, I muſt maintain my family:* Know, it is not abſolutely neceſſary thou ſhouldſt live, but ſo long as God pleaſeth; nay, it is abſolutely neceſſary that thou ſhouldſt rather periſh and not live, than break God's Commandments; if thou dieſt for want of means, thou mayſt go to heaven as *Lazarus*, and exchange a miſerable life with an happy; but if to keep thee from dying, thou loſeſt thy ſoul, this is to leap out of the frying-pan into the fire: Thou hadſt better ſtarve, than through diſtruſt to uſe unlawful means, and ſo offend God: Who would wilfully, upon any pretence, run himſelf into an hot burning oven? O take heed! O for ſhame never plead a need or a neceſſity for hell.

3. Conſider, that whatſoever is got with ill means, is got with God's anger, and the ſplitting ſhipwrack of a good conſcience; an hard bargain!
Pro. 20. 15. This made *Solomon* ſay, *There is Gold, and a multitude of Rubies,* which happily may be got in ſelling or buying by a falſe oath, or lye; *but the lips of truth are a precious Jewel.* The meaning is, that truth and a good conſcience are far more precious than Gold or Rubies. Oh it is pittiful exchange, when with the loſs of our beſt Jewels, we
Matt. 16. 26. gain nothing but dung and droſs: *What is a man profited if he gain the whole world and loſe his Soul? or what ſhall a man give in exchange for his Soul?* O the folly, to ſave the nail of thy finger, with the loſs of thy eyes! to get a little wealth, and to loſe thy God, thy Soul, and a good Conſcience, more worth than worlds. Mr. *Perkins* relates a ſtory of a good man, who being ready to ſtarve, ſtole a Lamb, and being about to eat of it, with his poor Children, and (as his manner was) to crave a bleſſing, he durſt not do it, but fell into a great perplexity of Conſcience, acknowledged his fault to the owner, and promiſed reſtitution, if ever God enabled him. In this caſe, if ever thou repenteſt, thus will thy conſcience ſmite thee, and if thou never repenteſt, thy conſcience will be as a worm gnawing on thee in hell.

4. Labour to live the life of faith; if lawful means fail, as bread in famine, yet mayſt thou feed thy ſelf with faith; Is not this the Pſalmiſt's cure?
Truſt in the Lord, and do good, ſo ſhalt thou dwell Pſal. 37. 3.
in the Land, and verily thou ſhalt be fed: Mark that *verily*, it is all one with, *in truth and ſtableneſs thou ſhalt be fed:* A promiſe well improved, is inſtead of meat and drink to an hungry Soul;
the *Juſt*, in troubleſome times, *ſhall live by faith:* Heb. 2. 4.
Did not *Abraham* thus, when he told his Son *Iſaac*,
as they were going up the Mount, *My ſon, God* Gen. 22. 8.
will provide himſelf a Lamb for a burnt offering? Come, it may be thou art low, and haſt ſcarce bread enough to put into thy mouth, remember, that if God ſpeak the word to weak means, they ſhall work as well as the ſtrong; an hard and dry cruſt of bread, and a very little, ſhall be nouriſhment, both competent and comfortable, never uſe ſhifts, if in any of thy wants thou haſt not lawful
means at hand; *He that believeth, will not make* Iſai. 28. 16.
haſte, ſaith the Prophet: Chriſt in his greateſt neceſſity would not turn ſtones into bread to ſave his life, and wilt thou in far leſs neceſſity, not to ſave thy life, but to increaſe thy wealth, turn ſtones into bread, yea into blood, the blood of poor Saints, as poor as thy ſelf, by thy oppreſſion and extortion? rather call to mind God's promiſe, *Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.* By *every word*, that is by every thing which God appoints, and gives power unto to be our nouriſhment; the Lord would have us live by faith, and to depend on him in the greateſt ſtraits, for he is God all-ſufficient.

Sect. 20. *Of Temptations in reſpect of our ſpiritual eſtates.*

THE next kind of temptations, is in reference to our ſpiritual eſtates: And herein Satan conſiders men either as weak Chriſtians, or as ſtrong; for the former he tempts them to errors, deſpairs, diffidence, blind zeal, *&c.* for the latter, he tempts them to privy pride, ſecret hypocriſie, ſolitary muſings on the temptations of Satan, miſinterpreting of the Lord's doings, turning the grace of God into wantonneſs, diſtractions, and wandrings of heart in holy things, to boaſting, and exalting their ſtrength of grace already received, *&c.* I cannot ennumerate all, much leſs can I inlarge upon all, only I ſhall ſpeak to one aſſault of a weak Chriſtian, and to another of a ſtrong Chriſtian, and paſs by all the reſt.

Sect. 21. *Of Satan's Aſſauls to bring weak Chriſtians to Errors.*

IF Chriſtians are but weak in knowledge, then Iſa. 11. 9.
Satan preſents them with dangerous error, as if Zach. 12. 8.
it were ſome precious glorious truth of God. This Dan. 12. 4.
Satan doth for theſe ends; As 1. To ſeduce the godly, and to draw them into Error: Indeed he cannot ſeduce them to damnable, yet he may ſeduce them to dangerous Errors, and if he can but prevail in that, he counts it worth the while: Or 2. If he cannot ſeduce, yet he will endeavour to unſettle weak Chriſtians in the truth already received, q. d. *If this be not truth, then mayeſt thou queſtion every thing, for truth, which already thou believeſt, and where art thou then?* Or 3. If he cannot unſettle, yet will he labour to ſhake them in the truth received; all have not attained to the ſame meaſure of ſtedfaſtneſs, ſome are but weak, and babes in knowledge, though others are as grown men: Now variety of errors, opinions, and diſputes, are a ſhaking of weak minds, which made
the Apoſtle ſay, *Him that is weak in faith receive* Rom. 14. 1.
ye, but not unto doubtful diſputations. Or 4. If he cannot ſhake them, yet if he can but perplex them and trouble them, he hath his end.

This hath been Satan's great deſign in all ages of the Church of the God, to raiſe up ſome Impoſtors, or notable Seducers to perplex and to trouble the Church of God; he hath no comfort himſelf, and he envies comfort wherever he ſees it: hence he labours if he cannot ſeduce us out of the way, yet to hedge up our way with thorns, to caſt blocks in our way, to diſturb us in our courſe towards heaven. Or, 5. He may yet have a farther end, he preſents error, that if he can do no more, yet he may prejudice the entertainment of further truth. Satan knows full well, that towards the end of the world there will be abundance of truth revealed and made known; *The knowledge of the Lord ſhall be as the waters that cover the ſea*: God hath ſpokon glorious things of the latter days, *every Child ſhall be as David*; and *the knowledge of the Lord ſhall be increaſed*. Now at this time Satan will vent his Errors, he will ſet on foot many dangerous Errors to prejudice the hearts of the people of God in the receiving and entertaining of truths to be revealed: When God is ſowing Wheat, then is Satan buſie to ſow his Tares: when God is diſcovering truths then he is buſie to communicate his errors; the Devil is never more buſie, than when God's work goes beſt on: he hopes in the heat of the Market to vent his own wares, he hopes in the throng to put off one with another, and that men will not ſo carefully obſerve it: at leaſt if men be ſhy to entertain the one, he hopes by this to leſſen the authority, and to prejudice the entertaining of the other. Theſe are Satan's ends, and no wonder if he prevail with weak Chriſtians, that as yet are babes in knowledge, and know not how to reſiſt.

Sect. 22. *Of wreſtling with Satan as to this Aſſault.*

BUT that you may be armed, and able to overcome Satan in this reſpect, obſerve theſe particulars——

1. Be ſure of a right knowledge in the principles, and fundamental truths; theſe are the eſſentials of Chriſtianity, without which no heaven, no ſalvation: nor need the ripeſt Chriſtians contemn this leſſon; for principles are of daily uſe for them, yea, they muſt continually live upon them, as on their bread and drink; the want of this knowledge is the cauſe of much Hereſie and Apoſtaſie in theſe diſmal times, and the not digeſting and improving of this knowledge is the cauſe of much of the hypocriſie, and ſelf deceiving kind of Religiouſneſs that in theſe times have ſo prevailed. Come then, and be well grounded in theſe fundamentals, you have them in every Catechiſm opened to you, and laid before you; and thus you are likeſt to ſtand in a time of trial, and to reſiſt Satan in his fiery darts, and to hold faſt, and to grow up in the knowledge of the ſuperſtructure. It's our miſery, and Satan's advantage, that Chriſtians are ſo earneſt about circumſtantials and neglect the great fundamentals, upon which the eternal being of their precious ſouls depends.

2. Take heed of ſpending, or rather miſ-ſpending your precious time and thoughts in needleſs Controverſies, in doubtful diſputations. Satan hath not prevailed in any thing like to this. This cauſeth ſiding, and vain names: which adminiſters much fuel to the fire of contention, ſo much blown up by evil ſpirits. Oh what ſtrange and ſtrong conteſts have you uſually met with, about Church-governments? what breaches have been among Brethren about matters of Diſcipline? Have they not (like fooliſh children) thrown dirt into one anothers faces, whiles the common enemy hath weakned and inſulted over them all? I am exceedingly taken with thoſe Divines, who decline (as much as they may) theſe needleſs Controverſies. It is ſaid of *Zachary Urſine*, that his enemies troubling him and crying out againſt him that he was a Sacramentarian; he ſo naturally abhorred brawls, and in his Judgment ſo diſliked eccleſiaſtical contentions, that he choſe rather to leave *Uratiſlave* his native place, and to wander whither the Lord ſhould direct him, that he might live in quiet, and preach neceſſary, practical, ſaving truths. None are more apt to fall into Errors, than they that buſie themſelves moſt with unneceſſary, curious, circumſtantial points. In the differences that have been amongſt us about Diſcipline and Eccleſiaſtical Government, it was Mr. *Palmer's* ſaying, *This is the ſatisfying ſtay of my ſoul, that if Diſcipline had been as neceſſary as Doctrine, the All-wiſe, the All-merciful God would not have left the one in the dark, and revealed the other ſo clear*: and hence he adviſed all to avoid doubtful diſputations, he lookt on them as the deſign of Satan upon the Saints, which he deſired to impart unto them, and of which he bad them to beware. Of all the Books I ever read about this, I commend that *Irenicum* lately compoſed by Mr. *Stillingfleet*.

3. Get an humble heart, and a meek ſpirit: God is ſaid to *reveal his ſecrets to babes* (i. e.) to the humble and meek; *The meek will be guide in judgment, and the meek will he teach his way.* God will break his mind to the broken in heart; that is the way to find out any truth in general, and this and that particular point in controverſie: You ſee this in *Ezek.* 43. 10, 11. *Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern; and if they be aſhamed of all that they have done, then ſhew them the form of the houſe and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms therof, and all the Ordinances thereof, and all the Laws thereof.* Oh what contentions have we about the form of Government in the houſe of God? what firing as Enemies upon one another, who are all Souldiers under the ſame Captain, Chriſt. This makes ſome ſadly think that in moſt diſputes and contendings for the truth, men are rather Satans, than Saints to one another; rather tempters to ſin, than helpers of the graces of each other. O that God would give us humble and meek ſpirits. O that we would ſerve one another, bear one with another, and build up one another in holy faith and love. O that we were once aſhamed of our doings, and of our iniquities. Certainly this were the way to find out the truth of God in every Controverſie.

Matth. 12. 25.
Pſal. 25. 9.
Ezek. 43. 10, 11.

In this I highly commend Mr. *Stillingfleet's* ſpirit: his *Weapon ſalve for the Churches wounds* diſcovers it clearly.

4. Walk anſwerable to thoſe manifeſtations you have, walk in conformity to that meaſure of truth you have received; and when God ſees you faithful in a little, then will he reveal more to you; when he ſees you walk up to the light which he hath made known, then will he reveal his whole mind to you, ſo far as is neceſſary for your ſalvation. You have a plain Scripture for this, *Let us therefore as many as be perfect be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. As many as be perfect* (i.e.) as many as are upright or ſincere; or as many as are perfect, as many as are fully inſtructed in the eſſentials of Chriſtianity, and truly ſtrive for Chriſtian perfection; he ſets them who have well profited in the knowledge of Chriſt, againſt the ruder and more

Phil. 1. 13.

more ignorant ſort, and they may yet come to more Verſe 16. knowledge, only with this Caution, *Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing. Let us walk by the ſame rule,* (i. e.) Let us walk by the word of God, which is the rule of faith and life, not croſſing one another in our ways of teaching, or courſe of life.

5. Be much converſant in reading and hearing the good Word of God. This is the way that Jeſus Chriſt directed the quarrelling Jew in, to have ſatisfaction of him and his mind, John 5. 39. *Search the Scriptures* (ſaith he) *for they are they which teſtifie of me.* There is enough in the Sacred Scriptures to ſet us all ſtraight, and to keep us from Errours, eſpecially in all things neceſſary to Salvation.

Object. But here's an Objection; the Scriptures are capable of divers ſenſes, and one holds forth this to be the ſenſe of Scripture, another holds that which is the clean contrary, and therefore how ſhould we know which is the right ſenſe and the very meaning of the Holy Ghoſt?

Anſw. I anſwer: God hath not left us without ſome helps, whereby we may come to the knowledge of the right ſenſe of Scriptures: I ſhall inſtance in theſe ——

1. Look upon the ſcope, the end, the matter, the circumſtances, *viz.* of perſons, place, time, together with the antecedents and conſequents, and by this means it will neither be difficult to refute many Errours: nor to clear many truths.

2. Compare one place with another: It may be in one place the ſenſe is dark, and we do not underſtand it; but if we ll compare that place more dark, with another place more clear, we ſhall then find the ſenſe of both. Thus *James* 2. 21. ſeems dark, but compare this with *Rom.* 4. 2. and it is cleared. *James* ſpeaks of a declarative Juſtification before men, and *Paul* of a Juſtification in the ſight of God.

3. Be ſure that our Expoſitions agree with the analogy of faith. This analogy is the conſtant and perpetual ſenſe of Scripture in the cleareſt places of it; of which ſort are Articles of Faith, the Lord's Prayer, the ten Commandments, whatever is repugnant to theſe, is a falſe Expoſition.

4. Conſult with others, eſpecially with the Comments and Expoſitions of the beſt and moſt Orthodox. But in this take heed of tying your faith to men; be content to take in the light of others, but do not ſhut your own eyes. As there is a publick and authoritative judgment of concord and agreement in Synods, Councils, Aſſemblies; I may call it a Miniſterial judgment, for Councils are not for government, but for unity and communion, and therefore their judgment is a judgment of concord; and as there is a publick and authoritative judgment of direction in the Paſtors and Doctors of the Church, which may be accompanied with a commanding, as an Herald or Purſevant may command in the Princes Name, only this is limited to the ſuperiour direction of the Word of God; ſo there is a judgment of diſcerning what is ſound Doctrine, and this belongs to every Chriſtian ſingly by himſelf, and for himſelf; I may call this a private, rational, ſelf-directive judgment, in the court of every man's Conſcience; 1 Theſſ. 5. 21. of which the Apoſtles ſpeak, *Prove all things, and hold faſt to that which is good.* And, 1 John. 4. 1. *Believe not every ſpirit, but try the ſpirits whether they be of God, yea or no.* Rom. 14. 5. And, *Let every man be fully perſwaded in his own mind.* Certainly every private Chriſtian is to ſearch the Scripture, to examine, prove, try, and judge the mind of God revealed in his word, ſo far as concerns his own faith and practice. So then part not with this, and yet as a means conſult with others, and borrow all the light they can afford you, to guide you and lead you into truth.

5. Mark if your own inward experience will not prove the beſt Commentary unto you. What? do you doubt of the ſenſe of ſuch on ſuch Scriptures, as are indeed practical, and contain in them neceſſary truths? ſurely they that are ſanctified and illuminated by the ſpirit of grace, will find ſomething within, anſwerable to that word without, which will clear up the meaning. Hence we ſay that the Book of *Canticles*, which treats of that ſpiritual and heavenly fellowſhip, which the ſanctified Soul hath with Chriſt, cannot be throughly underſtood in the true life of it, but by thoſe that are ſanctified: Put a carnal man to it, to tell you the ſence of ſuch Texts as hold forth Regeneration, the power of ſaving faith, the nature of godly ſorrow, the ſenſe of God's ſweeteſt mercies in the remiſſion of ſins, in his favourable countenance, in communion with Chriſt, in the teſtimony of his Spirit, as to our adoption, in the whole art of our ſpiritual warfare, containing the wiles and ſubtil methods of Satan in tempting, with the admirable power of grace and ſpiritual wiſdom in making reſiſtance and overcoming: Alas theſe things are riddles unto him; experience and evidence of them in his own heart he hath none, and therefore it is no wonder if he know not the ſenſe of any ſuch Scriptures. But *he that is ſpiritual* 1 Cor. 2. 15, 16. *diſcerneth all things, he hath the mind of Chriſt* writ on his heart, and that work within is his beſt Commentary.

6. Pray over all: Thus *David* did, *Open mine* Pſal. 30. 18 *eyes* (ſaid he) *that I may underſtand the wonderful things of thy Law.* You read and underſtand not, becauſe you do not pray; if you would profit more you muſt pray more; go therefore to him who hath the keys of *David*, and deſire him to open, and reveal his mind to you; deſire him (who is the Lamb) to unclaſp the Book, beg of him to take the Veil from off your Hearts, and the Scales from off your Eyes, that you may underſtand the wonders of the Law, and Myſteries of the Goſpel; you have a promiſe that *you ſhall be all taught of* Joh. 6. 45. *God*; O turn this Promiſe into a Prayer, and deſire him who only can teach, that he will teach you: This was *David*'s way, (*Lead me in thy truth and* Pſal. 25. 4, 5. *teach me, ſhew me thy ways, O Lord teach me thy paths.*)

It may be you will ſay, we have been in the uſe of all theſe means, and yet we find the Scripture is not eaſily underſtood. —— I confeſs it is not in many places, and yet in things neceſſary it is every where plain enough; and where it is not plain enough, if we only uſe our diligence in the uſe of means, though we do miſs the truth, there is no danger; How? no danger? *No* (ſaith *Chillingworth*) *becauſe nothing is neceſſary to be believed, but what is plainly revealed*: For to ſay, that when a place of Scripture, by reaſon of ambiguous terms, lies indifferent between divers ſenſes, whereof one is true, and this other is falſe; that God obliges men under pain of damnation not to miſtake through error and human frailty, is to make God a Tyrant, and to ſay that he requires us certainly to attain that end, for the attaining whereof we have no certain means; which is to ſay, that like *Pharaoh*, he gives no Straw, and requires Brick, that he reaps where he ſows not, that he gathers where he ſtrows not, that he will not be pleaſed with our utmoſt endeavours to pleaſe him, without full, and exact, and never failing performance; that his will is we ſhould do, what he knows we cannot do; that he will not accept of us according to that which we have, but requireth of us what we have not; which whether it can conſiſt with his Goodneſs, Wiſdom, Word, I leave it to honeſt men to judge. Much more might be ſaid to this aſſault of Satan, but through the bleſſing of God this may ſuffice.

Sect. 23. *Of Satan's Aſſaults to bring ſtrong Chriſtians to boaſt and pride themſelves in their own ſtrength.*

IF Christians are ſtrong in Grace, then Satan tempts them to boaſt and pride themſelves in their ſtrength of grace already received. Thus he dealt with *Peter* when he made that Bravado, *Though all ſhould forſake thee, yet would not I.* And (as if this were the great deſign of the Devil in theſe times) thus he hath dealt with thouſands: Not that ſtrong Chriſtians do profeſſedly, ordinarily, or in right mood either boaſt or pride themſelves in their mighty ſtrength; this were not compatible with true Grace, in any meaſure; but in the hour of temptation Satan goes far in prevailing with them; and *Peter* may be an inſtance how far the Saints may yield to the Devil in this very ſin; and indeed it is rare to find a ſtrong Chriſtian that is not at ſome time or other puft up with an over-weening conceit of his own abilities. But this aſſault of Pride I have already ſpoke to: And the general rules of wreſtling with it, may well ſerve to keep down our Spirits from boaſting or priding our ſelves in the ſtrength of Grace already received: Only I ſhall add theſe few Directions more.

Sect. 24. *Of our wreſtling with Satan as to this Aſſault.*

1. COnſider, if thou art conceited of thy ſtrength of Grace, it is the ready way to make thee grow looſe and negligent in thy duty; nay its well if it bring thee not further, even to the deſpiſing of Holy Ordinances, except thou haſt ſome more courtly fare than ordinary: Such a paſs were the *Corinthians* come to, *Now ye are full, now ye are rich, ye reign like Kings without us.* 1 Cor.4.8. One obſerves well, how the Apoſtle lays the accent of theſe words on the Particle *Now*: *Now ye are full*, q. d. I know the time, when if *Paul* had but come to Town, and if news had been ſpread abroad in the City that *Paul* was to preach, you would have flockt to have heard him, and you would have bleſſed God for the ſeaſon, but then you were poor and empty; but *Now ye are full, now ye are rich, now ye reign like Kings without us*: Now ye have got to an higher attainment, *Paul* is a plain fellow now; he may carry his chear to an hungry people if he will; but as for your parts you are well apaid. Thus the Apoſtle ſpeaks by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himſelf and his mean condition, and oh that we had not the like occaſion to ſpeak to ſome, who perſwade themſelves they want nothing more of our help, who extol themſelves above all others as a King in his Kingdom: the worſt we wiſh you, is this; *I would to God ye did reign in deed and truth*, but alas, if once thou art conceited of thy ſtrength, it is to be feared the next news we hear of thee will be ſad, either thou wilt be above Ordinances, or thou wilt grow looſe and negligent in them; we have had woful experience of this

2. Conſider an over-weening conceit of thy own ſtrength of Grace, will make thee too bold and preſumptuous. Mr. *Gurnal* tells us, *The humble Chriſtian, is the wary Chriſtian, he knows his weakneſs, and this makes him afraid.* I have a weak Head (ſaith he) I may ſoon be diſputed into an Errour and Hereſie, and therefore I dare not come where ſuch ſtuff is broached, leſt my weak head ſhould be intoxicated: On the other ſide, the confident man he'll ſip of every Cup, he fears no poiſon, he is ſo eſtabliſh'd in the truth, that the whole team of Hereticks ſhall not draw him aſide. I have a vain light heart, ſaith the humble Soul, I dare not come among wicked debauch'd company, leſt I ſhould at laſt bring the naughty man home with me: but one conceited of the ſtrength of his Grace, dares venture into the Devil's Quartars; as *Peter* into the rout of Chriſt's Enemies, and how he came off you know, there his faith had been ſlain on the place had not Chriſt ſounded a retreat by the ſeaſonable look of love he gave him. It was a bold ſpeech of Mr. *Clapham* and yet a good man (as my Author ſaith) *If* Clapham *die of the Plague, ſay* Clapham *had no Faith*; and this made him boldly go among the infected.

3. Conſider, a conceit of thy ſtrength of Grace will make thee cruel to thy weak Brethren in their infirmities; and ſurely this ſin leaſt becomes a Saint; it is the Apoſtle's counſel, *If a man be overtaken* Gal. 6. 1 *in a fault, ye which are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſs*: But how ſhall a Soul get ſuch a meek Spirit? it follows, *Conſidering thy ſelf, leſt thou alſo be tempted.* Why are men ſo ſharp in their Cenſures, but becauſe they truſt too much to their Grace, as if they could never fall? it was otherwiſe with *Bernard*, how when he heard of any ſcandalous ſin of a Profeſſor, *hodie illi, cras mihi*, would he ſay, *he fell to day, and I may ſtumble to morrow.*

4. Turn the Eye from the fruitleſs and dangerous ſpeculation of thy own worthineſs, and faſten it a while upon thy corruption and infirmities, upon thy many deficiences in Religious Duties, wants and weakneſſes in Prayer, omiſſions of occaſions for the enlarging of the Kingdom of Chriſt, fear of the vain and wretched imputations of Worldlings, and out of this conſideration thou wilt be ſo far from ſelf-conceitedneſs of thy own Gifts and Graces, that thou wilt find much matter, and juſt cauſe, to renew thy repentance, to continue thy humiliation, and to ſtand upon the guard againſt this Spiritual Pride.

5. Conſider the ſtrongeſt Chriſtian hath not his ſtrength in himſelf, but only in Chriſt; *I live, yet* Gal. 2.22 *not I, but Chriſt liveth in me.* As all the Myrrh, and Odours, and Inſtruments of *Heſter*'s Purification, and all her rich and coſtly Apparel, *were given* Eſt. 2. 15, 17. *her out of the King's Houſe, and the Royal Crown was put upon her head by the King's own hand*: So all the purity and perfection, all the Righteouſneſs and Holineſs, all the dignity and excellency of an holy gracious Soul is drawn from Chriſt, he, and only he is the root by whom the Chriſtian is ſuſtained, the ſpring, by whom the Chriſtian is repleniſhed, the Sun, by whom the Chriſtian is enlightned, the Garment, by whom the Chriſtian is clad and covered; whatſoever Goodneſs, Grace, or Excellency is in a Chriſtian, it is Chriſt's, and not his own; and this *Paul* was willing to acknowledge: He was not aſhamed (ſaith one wittily) to let the World know, that Chriſt carried his Purſe for him, *Not that we are ſuffici-* 2 Cor.3.5 *ent of our ſelves to think any thing as of our ſelves,*

but our ſufficiency is of God: Yea, after many years Phi'.3. 13, 14. trading, this holy man ſees nothing he had got, *I count not my ſelf to have apprehended*; he is ſtill preſſing forward, *I preſs towards the mark, for the price of the high calling of God in Jeſus Chriſt.* How then is it, that the ſtrongeſt Chriſtian, be he never ſo ſtrong ſhould have high thoughts, and an arrogant opinion of himſelf? What is this but to rob God of his Glory, and Chriſt of his Grace? May'ſt thou not ſay of every dram of Grace, as the young man of his Hatchet, *Alas Maſter, it was borrowed?* Oh! Why ſhould'ſt thou be lifted up on this account? ſhall the Dunghil boaſt becauſe the Sun ſhines on it? Shall the Chriſtian admire himſelf, becauſe the Son of Righteouſneſs hath ſhined on him? Oh God forbid!

6. Conſider, the ſtronger thou art in Grace, the more humbly and ſubmiſſively ſhould'ſt thou carry thy ſelf; the old rule of *quanto doctior* may well here take place, *quanto ſanctior es, tanto te geras ſubmiſſius?* By how much the more Holy, by ſo much the more lowly. Was not Chriſt, the faireſt of all the Children of men, (Grace being eminently poured into him) an humbled Chriſt? and may we not thence learn, that the higheſt excellency, and the greateſt humility, may conſiſt together? Many think, that to be lowly and humble, would argue too mean and abject a Spirit for a ſtrong Chriſtian; but was ever Spirit ſo truly heroical, and ſo eminently gracious as Chriſt's Spirit? and yet never was ſuch an humble lowly Spirit in this World; men are miſtaken in this thing, for a proud Spirit, is the baſe Spirit, and an humble Spirit, is the raiſed Spirit, Humility is the Grace that puts a Varniſh, Luſtre, Beauty, Glory, on all other Graces; and therefore ſaith the Apo- 1 Pet. 5.5. ſtle to ſtrong Chriſtians, *Be cloathed with humility*; the propriety of the word ſignifies a cloathing or dreſſing with Ribbons, with fine beautiful Ornaments: It is the beautiful Ornament of a Chriſtian, and of all the Graces of a Chriſtian, it puts off Grace, and every action with a Grace, it graceth all Graces whatſoever, and therefore by how much the more holy, by ſo much the more humbly ſhouldſt thou carry thy ſelf.

7. Conſider the ſtrength of the ſtrongeſt Chriſtian grows ſuitable to his ſtrength in humility; if he be humbled, this makes him profitable under afflictions as the Vine under the hand of the Pruner dreſſing it: this makes him capable of the Word of God, as the broken ground is of Seed, and the empty Veſſel is of Water; this makes Chriſt very welcome and aimable in the eye of the Soul the faireſt of ten thouſands; this diſpoſeth man to every Duty, makes the yoke of Chriſt very eaſie, the Soul never thrives more, than when it is humble under the ſtrength which God hath given it; *he fills the hungry with good things*; but on the other ſide, if thy heart begin to ſwell, it is time for God to hold his hand, and turn the Cock, for all that is poured on ſuch a Soul, runs over into ſelf-applauding, and is good for nothing: A proud Heart, and a lofty Mountain, are never fruitful; ſuch a one goes backward, and not forward, he ſpends on the old ſtock, and drives no trade at preſent to bring in more: O the difference betwixt a Chriſtian humble and one grown proud and inſolent! when humble, he prayed in the ſenſe of his own weakneſs to get ſtrength, but when proud, he prays to ſhew his ſtrength, that others may admire him. And O the Juſtice, if *Hezekiah*-like, he once calls in Spectators to ſee his Treaſure, that God takes away his Treaſure. Indeed if God love him, he may well take that away from him, which takes away his Heart from God, and ſo make him humble, that he may become more ſtrong.

Sect. 25. *Of Satan's injections by himſelf.*

SAtan's next aſſaults we call injections, which are only and immediately by himſelf: Theſe uſually are Satan's reſerves; when his other aſſaults prove unſucceſsful, then he opens this Quiver, and ſends a ſhower of theſe Arrows to ſet the Soul on flame, if not of ſin, yet of terrour and horrour: Theſe injections are *terribilia de fide, horribilia de Divinitate*; *terrible things of Faith, and horrible things concerning God.* We may call them Blaſphemies, blaſphemous thoughts, which the Devil throws into the fantaſie, infinitely againſt our wills, and by which he ſets all within on fire; they are ſhot in like thunderbolts, as thick and quick as can be imagined, and they cauſe a trembling, even to Fleſh as well as the Spirit, ſeeing there is neither pleaſure nor profit in them, but a fearful expectation of ſpeedy vengeance. But you may wonder, are ever Chriſtians, Profeſſors, Saints, troubled with ſuch aſſaults as theſe? I anſwer, yes, the moſt holy Hearts are many times moſt haunted with theſe horrours: it was bleſſed *Bolton*'s ſaying, *That ſtrangers to the ways of God, are not much troubled in this kind, or ordinarily vexed with ſuch horrours: Satan makes as much of his in this world as he can poſſibly, knowing that he hath time enough, even Eternity it ſelf, to torment them in the world to come; and therefore he is not wont to weild this terrifying weapon againſt them, ſave only at ſome dead lift or upon ſome ſpecial advantage, as under ſome extraordinary miſery, or in exceſs of melancholy, to drive them thereby to diſtraction, or deſpair, or to hinder converſion, by a diverſion into by-ways: But ſure I am (ſaith he) the ordinary object, and ſpecial aim of Satan's malice in this point, are only thoſe who happily eſcaped out of his clutches, already have, and are fully, and for ever freed from his damning fury and all deadly hurt.* And I know not whether there be any of theſe, which do not leſs or more, at one time or other, ſuffer under this horrour; and yet every one of them thinks himſelf ſingular in this ſuffering, and that it is not uſual for God's Children to have ſuch prodigiouſly foul and fearful thoughts put into their heads which they dare not mention for their abhorred monſtrouſneſs, neither think of at any time without trembling. I remember I was ſometimes told, that in a Lecture ſet up at *London* againſt the Jewiſh Religion, and for the converſion of that people, holy Mr. *Vines* preaching his turn, he argued ſtrongly againſt the Jews in their horrid Blaſphemies of Jeſus Chriſt. In concluſion of his Sermon, he ſeemed to recollect himſelf, ſaying, but to whom preach I? to Jews or Chriſtians? If none be here but Chriſtians to what purpoſe ſhall I refell theſe Jewiſh Blaſphemies? *Ah* (ſaid he) *have Chriſtians no need of ſuch Sermons? are not Chriſtians ſometimes troubled with Satan's injections of this nature againſt the Divinity of Jeſus Chriſt? Alas! for my own part, I know not how to clear my ſelf, but that I tell you, I would kiſs the feet of him that would bring me theſe glad tidings that I ſhould never more be troubled with theſe injections, that Jeſus Chriſt is not the Meſſiah, or that Jeſus Chriſt is not God.* The Congregation being very throng, and hearing this they gave out a groan, as if it had run through the Congregation, and had been the groan only of one man; the Relator being preſent, and affected with it, he told me, he ſuppoſed the meaning of that groan was this, q. d. *If thou that ſpeakeſt, a knowing godly Divine,* *art afraid of theſe Blaſphemies, how much more may we?*

Sect. 26. *Of our wreſtling with Satan as to this Aſſault.*

IN this caſe that we may prevail againſt Satan, let us learn theſe Leſſons. As ———

1. Let us learn (or at leaſt endeavour it) that we may diſtinguiſh Satan's injections, and thoſe temptations bubling up from our own Heart: Certainly there is a difference, if we could but know, betwixt thoſe fire-balls which are thrown in at our Windows by Satan, and thoſe ſparks of corruption which fly (as it were) from our own Heart, and take fire at our own ſinful Hearts. Theſe differences are not agreed on by all, and yet ſome inward, powerful, ſpiritual men, lay them down thus. ———

Gurnal. Arrowſmith.

1. They may be differenc'd by the time when they begin to ſtir. All the while a man is a ſtranger to God, and Chriſt, he is not troubled with ſuch Blaſphemies, or at leaſt he is not ordinarily aſſaulted in this manner; but when once the work of Converſion hath newly paſſed, or is now paſſing upon the man, when he is coming out of Nature to Grace, and declares for Jeſus Chriſt againſt Sin and Satan, then is the time, when ordinarily theſe blaſphemous Suggeſtions begin to make their apparition, and theſe Virmin are ſeen to crawl in the Chriſtian's Boſom, a ſtrong probability, that they do not breed there, but are ſent by Satan, in a way of revenge, for the Soul's revolt from him.

2. They may be differenc'd by the manner how theſe blaſphemies ariſe in Chriſtian's thoughts; Satan's injections are uſually violent and ſudden, they come like lightning flaſhing into the Chriſtian's thoughts, before he hath time to deliberate with himſelf, what he is doing; whereas that luſt, which is the ebullition of our own hearts, is ordinarily gradual in its motion, it moves in a way more ſtill and ſuitable to nature, it inticeth the Soul, and by degrees ſlightly inveigles it into a conſent.

3. They may be differenc'd by the effects; for Satan's injections uſually have a diſmal horrour and conſternation on the Chriſtian's ſpirit, which reacheth often to the diſcompoſure of the body; whereas that luſt which is our own, uſeth to pleaſe us better: We naturally like the conceptions of our own mind, as we naturally love the Children of our own Loins.

I know ſome others approve not of theſe differences, for neither the time, nor their violence, nor their ſuddenneſs, nor their independency (which ſome alſo make a difference) nor their horrour, nor their unnatural conſternation, or terrour, are ſo proper to Satan's injections, as that our luſts may not partake of all theſe accidents: *To ſay that our luſts may not puſh out on a ſudden, or be independent, or that they may not be unnatural or terrible, is hard, ſaith Mr.* Capel. Theſe differences therefore we lay down but as topical and not as demonſtrative: It were happy, if we could be abſolutely reſolved, that all our blaſphemous thoughts were injections of Satan, and not from our luſts; for then we might ſay, they were Satan's ſins not ours, ſo long as we are paſſive, and not active in them: And therefore I ſee no reaſon but we may ſtudy the point, though it be a work too hard for moſt men to find out.

2. Let us beat them back ſo well as we may, let us never conſent, or approve of them, and we are ſafe: This may comfort us, whether they come from Satan, or our ſelves; and upon this ground ſome would not have us perplex our ſelves too much with needleſs Queries, which thoughts be Satan's, and which be ours; for if we reject them, whether they come from him or us, they are not at all imputed to us. The rule runs thus; *That only is ours which we accept and aſſent unto; when I do that I would not, it is no more I that do it, ſaith* Paul; therefore no more is imputed by God, than is ſeen and allowed by us; if it come from Satan it is no ſin of ours at all; if it come from our luſts, ſin it is materially, but not formally, for the guilt is done away in that we do not allow it, but abhor it. *John Climachus* tells a ſtory of one, who being aſſaulted with a ſpirit of Blaſphemy for twenty years, he writ a Letter to a good old man of his ſad condition; the matter being ſifted, and found out that the poor Monk had been long aſſaulted, but during that time, had prayed and faſted, was ſenſible of it, but never conſented to it; the old Saint fell a laughing, and coming to the tempted perſon, whom he found grovelling on the ground, *Come* (ſaid he) *ſtand up, and lay thine hand upon my head*, which when he had done, *thy ſin* (ſaid the old Soldier of Chriſt) *be upon me, for the time paſt, and time to come*; which no ſooner ſaid, but the ſickly tempted man grew healthy and ſtrong, his diſeaſe both chronick and accute, immediately vaniſhed, his mind was ſetled, and Satan avoided: It is the concurrent Judgment of our beſt Divines, that blaſphemous thoughts reſiſted, and not conſented unto, are not our ſins but our croſſes: or ſuppoſe there be any tainture on our parts, yet condemning them in our judgments, and abhorring them with our Hearts, Chriſt's precious blood takes away the venom of all. It was good Divinity, though but ill Poetry, *Tentans non lædit, niſi cum tentatus obedit.*

Rom. 7:20.

Scalæ Paradiſi gradu 23.

3. Let us not diſpute or reaſon the caſe with Satan, but at the very firſt approach bid Satan avoid: Thus Chriſt did, when Satan tempted him to fall down and worſhip him, *Avoid Satan*, ſaith Chriſt: The Devil is an old Sophiſter, of above five thouſand years ſtanding, in the School of hideous temptations, and helliſh polices; and we are but Novices of yeſterday, and but a little acquainted with his *methods*, *devices*, and *depths*; and therefore if we will debate this matter with the Devil, we may be more and more confounded; ſurely it is better to bid Satan avaunt; inſtead of diſputing, there ſhould be loathing, our Hearts within us ſhould riſe at the injection, and throw it away with deteſtation, as Chriſt Jeſus did, and then will Satan depart, as leaſt for a ſeaſon, as he did from Chriſt.

4. During the hour and power of darkneſs, avoid ſolitarineſs and deſart places, there Satan hath the greateſt advantage for all his aſſaults. Is not this the meaning of the Preacher? *Two are better better than one, and wo be to him that is alone, if he fall, he hath none to help him up.* When Chriſt was to be tempted of the Devil, *the ſpirit led him into the Wilderneſs*: And why into the Wilderneſs, but that Satan might have all the advantage againſt him, in reſpect of the place? Indeed, no place is free from Satan's temptations, *Lot* was caught in a Cave, *David* on his Houſe, *Adam* in Paradice: We ſee how buſie Satan is with us in our publick Aſſemblies, yet of all places, none ſo fit for the Devil as ſolitary places; *when he is gone out of a man, he walketh through dry (or ſolitary) places*; and while he is in a man by way of poſſeſſion, he carries him *into the Wilderneſs*, or ſolitary places: When did Satan aſſault *Eve*, but

Eccl. 4. 9.

Mat. 4. 1.

Mat. 12. 43.

Luk. 8. 29.

when ſhe was alone? When did he aſſault *David*, but being alone on his Gallery? When *Lot*'s Daughters, but when they were alone in the Cave? He is a Prince of darkneſs, and therefore paſſeth all his exploits in as much darkneſs, ſecreſie, and ſilence as he can. I might inſtance in * others; but give me leave to ſpeak a little of my own experiences in this kind, much of my time I have ſpent in eminently famous and publick places, but at laſt weary of thoſe hurries, jars, envies, pride, diſcord, and policies of men in Streets and Towns, I reſolved to ſpend the remainder of my time, for the moſt part, in the ſilent Gardens, Fields, and Woods; there ſometimes I was taken with the various tunes of melodious Birds, and occaſionally they have lifted up my Heart in ſpiritual Songs, and Pſalms, and Hymns: But alas, I find theſe places are not freer from temptations, then they that are more publick; Satan hath his temptations of another ſort, and eſpecially his moſt hideous and horrible injections in ſuch places more than publick. And this more reſolves me than all the Arguments that ever I read, of the errour of thoſe Eremites and Votaries of old, who, to free themſelves from Satan's malice, and for more holineſs, voluntarily forſook the ſocieties of men, and lived by themſelves in woods and wilderneſſes; And yet is there no mean betwixt theſe two extreams? is not ſociety good? and is not ſolitarineſs good in their times and ſeaſons? I dare not for a world deny either, and I think he is no Chriſtian that makes not uſe of both: Hence I ſay, that in the very time of the aſſaults, or of Satan's injections, it is good to avoid ſolitarineſs, as of choice; yet if God, by vertue of our calling, ſhall draw or lead us into ſolitary places at ſuch a time, we need not fear, *Jeſus Chriſt was lead of the ſpirit into the wilderneſs, to be tempted of the Devil.* If we are led into a wilderneſs by Divine Providence, and in our calling, and that we run not our ſelves raſhly into a temptation, we may confidently expect a comfortable iſſue out of it. But herein we had need of caution and direction. 1. For caution, beware that in ſolitary places we yield not to roving, ranging thoughts, the time there ſpent muſt not be unprofitably ſpent: Indeed, the heart is a wandring thing, like a Mill ever grinding, ever in a motion, take heed then, watch over it, give it not leave to muſe unprofitably. 2. For direction, carry we our ſelves ſo in ſolitary places, that we may ſay with *Scipio*, we are *never leſs alone, than when we are alone*; or rather with Chriſt, *I am not alone, for the Father is with me.* There is a ſweet liberty (when we are ſolitary) of converſing with God, there may we make our addreſſes to him, and ſharpen our prayers, and meditate on him, and on his word and works: And thus in a wilderneſs we may have ſafety, for as the hills compaſs *Jeruſalem*, ſo doth the Lord compaſs his people, whiles they are in his ſervice.

* *Tactica Sacra* page 8.

Mat. 4. 1.

John 16. 32.

5. We muſt have a care to avoid idleneſs, holy exerciſes, and the duties of our lawful callings ſhould then be our work: For holy exerciſe, I commend conferences with others, to ask counſel, to acquieſce in counſel well given, is a preſent Cure: Prayer alſo is a duty taught us by Chriſt, *Lord ſuffer us not to be led into temptation*, q. d. Lord rebuke Satan, and reſtrain his malice, that either he may not caſt his helliſh wild-fire of blaſphemous thoughts into our minds, or at leaſt that they may be quenched at their firſt entrance, and not inflame our concupiſcence with the leaſt liking of them. And for our particular callings, follow them with all diligence; by this means we ſhall have no leiſure to hearken to Satan, and in them ſeaſonably we ſerve God our Father, as well as in our general callings.

6. If for all this we cannot be rid of theſe ſad injections, be we not therefore over-much grieved, but ſeeing they are Satan's ſins, and not ours, let them paſs as they come, without any great trouble. Some of bold ſpirits tell us, that in this caſe we may deride Satan, not haughtily, but holily, as if we ſhould ſay, *Sir Satan, thou unclean ſpirit, if thou couldſt do me any greater miſchief, I know thou wouldſt do it, but I regard thee not, for I call on God as my helper againſt all thy aſſaults.* The proud Devil cannot endure himſelf to be contemned, and this holy contempt of Satan, hath proved the cure of ſome poor tempted ſouls as * *Gerſon* affirms.

* *Gerſon Tom.* 3. *Col.* 442. *Et part* 4. *Col.* 974.

CHAP. V. SECT. I.

Of the Devil's furious Aſſaults in the End and Period of our Life.

THE fourth and laſt period wherein Satan aſſaults or combats with us, it is in the end and period of our life; and in proſecution of this, firſt we learn ſome of thoſe depths or wiles of Satan againſt us, and then practiſe we thoſe duties that concern us in our wreſtling with him at ſuch a time.

His aſſaults are uſually ſharpeſt then, thus * one tells us, *Amidſt the variety of Satan's methods, he is for the moſt part conſtant in one piece of policy, and that is this, he conceals his greateſt fury, his moſt deſperate aſſault unto the laſt; he reſerves his fierest dart, his deadlieſt poyſon, his ſharpeſt ſting, until he meet us on our Deaths-bed.* Another of our Worthies, agrees with him, *As evil ſpirits are ever buſie and reſtleſs in their aſſaults, ſo their laſt conflicts uſe to be moſt vehement, whether it be for that now the Soul is paſſing out of their reach, or whether it be for that the painful agonies of death yield them more hopes of advantage, ſince the Soul, whiles it is ſtrugling with thoſe laſt pangs, muſt needs have her powers diſtracted in her reſiſtances: Cruelty, where it would prevail, will be ſure to lay moſt load upon the weaker.* I have often wondred, why all the Saints are not then moſt troubled; ſome we ſee paſs out of the world without any moleſtation, but it is not for want of Satan's Will, God hath him in a Chain, and rebukes Satan, and the holy Angels guard the Saints and keep off Devils, otherwiſe I believe not one ſhould paſs out of this world, but Satan would aſſault him with all his fiery darts, yet as he tempts all in life, ſo it is the Lord's pleaſure that in death he ſhould have a liberty to fall on ſome, and them he aſſaults with his fiereſt dart, his deadlieſt poyſon, his ſharpeſt ſting indeed; and of ſome of theſe I ſhall ſpeak.

* *Bolton*'s diſcourſe of happineſs.

Sect. 2. *Of the ſeveral Aſſaults of Satan at our death.*

BUT what are thoſe deadly machinations which the Devil uſeth at this time? Here we are at a ſtand: Alas, we know not the ſecret projects of ſilly men like our ſelves, much leſs can we attain unto the underſtanding of all the infernal plots of ſubtil Devils; ſuch knowledge is too wonderful for us, our clew hath not line enough to fathom theſe depths of Satan, yet (as golden mouth'd *Hall*) *Though we be not able to deſcry thoſe infinite and hidden particularities of diabolical arts, yet our woful experience and obſervation hath*

Biſhop *Hall* of evil Angels.

taught us ſome general heads of theſe miſchievous practices. I cannot ſay I can tell you any of their aſſaults at ſuch a time by my own experience, for I have not yet paſſed thoſe pikes and pangs of death, yet may I bring in the experiences of others, and ſo gueſs at the variety of Satan's aſſaults at the point of death. For inſtance, ſome he moves to an ungrounded confidence in God, others to a diſtruſt, where they have ſure grounds of true belief; ſome he works to a ſpiritual pride, and over-weaning opinion, others to a defectedneſs of ſpirit, ſo that they cry; *Why art thou caſt down, O my Soul?* Into ſome he throws many needleſs ſcruples, affrighting them even from lawful actions; into others he darts preſumptuous thoughts, that nothing ſtartles them, be it never ſo wicked; ſome he ſmooths up in the good opinion of their graces, or gracious diſpoſition; others he beats down with a diſparagement of the true graces planted in them by God's own Spirit; ſome he feeds with a ſweet contentment of their own righteouſneſs and gracious actings, others he endeavours to freeze up with a dulneſs and deadneſs in all their duties; ſome he flatters with an unfallible aſſurance of their happy condition, and of their Election unto glory; others he tempts to a careleſs indifferency, and ſtupid neglect of their future eſtate; ſome he objects againſt, in that the meaſure of their ſorrow and contrition is unſufficient: others he perſwades, that the leaſt velleity of penitent ſorrow, without ſtraining it to any further afflictive degrees of ſorrow for ſin, is ſorrow enough; into ſome he throws flaſhes of hell fire, and preſents death to them as the King of terrors: others he turns into ſtocks and ſtones ſo that they mind neither Death, nor Judgment, nor Heaven, nor Hell, nor any thing of that eternity that is before them. But becauſe I ſpeak only of Believers, and their aſſaults, this I obſerve, that moſt-what he either tempts to preſumption or deſpair, either he puffs up poor ſouls with ſome ungrounded preſumptions of preſent ſifety, and future glory, or he caſts undue and unjuſt fears into the conſciences of them that are moſt tender and weak; and therefore paſſing by all the reſt, I ſhall take notice only of theſe two aſſaults, and give directions how to wreſtle againſt them.

Sect. 3. *Of the Aſſaults of Preſumption.*

1. IF Satan takes this courſe to tempt us to Preſumption, it is uſually on this principle, *that our lives have been holy, that we have walked before God in truth, and with a perfect heart, and have done that which is good in his ſight.* I will not deny but this may be done: *Hezekiah* is not condemned, but commended in this very ſaying; our duties, and graces, and gracious actings, as to the matter of ſanctification, are precious metal, and as they have the Image of Chriſt upon them, and for them we may bleſs the Name of God; but as to the matter of Juſtification, we are to renounce all; and as to the matter of Sanctification, we are to attribute the ſtrength, the power, and the glory of all unto Jeſus Chriſt, and nothing to our ſelves. If either we truſt to them, or reſt on them, or expect ſalvation in them, or by them or pride our ſelves in the exerciſe of them on our dying beds, it is Satan's temptation, and we had need to look to it, and avoid it.

Sect. 4. *Of our wreſtling with Satan in this reſpect.*

WHich that we may, let us obſerve theſe Rules.

1. Conſider, whatſoever good we have done, or howſoever holy we have been, it was not of our ſelves, but of the free gift and grace of God in Chriſt: *What have we that we have not received? and if we have received it, why do we glory, as if we had not received it?* 1 Cor.4.7. It is ſtoried of Mr. *Knox*, that the night before his death, he ſlept ſome hours with great unquietneſs, often ſighing and groaning, whereupon when he awaked, the ſtanders by asked him how he did, and what it was that made him mourn ſo heavily? to whom he anſwered, “In my life time I have been aſſaulted with temptations from Satan, and he hath oft caſt my ſins into my teeth to drive me to deſpair, yet God gave me ſtrength to overcome all his temptations. But now the ſubtle Serpent takes another courſe, and ſeeks to perſwade me, that all my labours in the miniſtry, and the fidelity that I have ſhewed in that ſervice, hath merited heaven and immortality; but bleſſed be God that brought to my mind theſe Scriptures: What haſt thou that thou haſt not received? and not I, but the grace of God in me, *&c.* With which he is gone away aſhamed, and ſhall no more return. And now I am ſure that my battel is at an end, and that without pain of body, or trouble of ſpirit, I ſhall ſhortly change this mortal and miſerable life, with that happy and immortal life that ſhall never have an end. *Oh that thus it may be with us, that God's grace may be all, and we may be nothing*: We are not ſufficient of our ſelves to think any thing as of our ſelves, but all our ſufficiency is of God. 2 Cor.3.5.

2. Reſt not on any thing on this ſide Jeſus Chriſt; neither grace, nor duties, nor holineſs, are to be truſted upon: It is true, we muſt hold them faſt, in point of practice and obedience, but it is our ſin and danger to hold them faſt in reliance and confidence; do them we muſt, but glory in them we muſt not; we may remember on our death beds what we have done, and how holy we have been in obedienee to God, and by the grace of Chriſt; yea, we may go further, and deſire God to remember us concerning them: *Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy:* Neh. 13. 21. *Nehemiah* had done many good offices to the Church of God, and he deſires of God to remember him in reſpect of them; *Think upon me, my God, for good, according to all I have done for this people:* Neh.5.16. yet we are not to boaſt of them, to truſt in them, or to expect a reward for them, it is not *propter* but *ſecundum*, not for all I have done, but according to all I have done: As Chriſt will reward his Saints *according to their works*, ſo *Nehemia* prays, *Lord,* Matth. 16. 17. *think upon me according to all I have done,* as being the beſt witneſſes of my inward righteouſneſs, but not *for what I have done*, as if I ſhould merit heaven by my juſt deſervings. Our Saviour tells us, *When we have done all we can do, that ſtill we muſt ſay, we are but unprofitable ſervants:* Luke 17. 10. How! unprofitable; this title is given to evil ſervants, Caſt ye the unprofitable ſervant into utter darkneſs; and they are all unprofitable, there is none that doth good, no not one. Certainly this ſhews what our merits are, if God ſhould be ſevere: Matth. 29. 30. Rom. 3. 12. *Can a man be profitable unto God? If thou be righteous, what giveſt thou him? or what receiveth he of thy hands?* Job 21 2. 35. 7. Take heed then of reſting on, or truſting to any righteouſneſs or works of thy own, they are no cauſe of heaven, and therefore not to be conſided in.

3. Roll we our ſelves on Chriſt, and Chriſt alone, for life and for ſalvation. *Bellarmine* could ſay, after all his diſputes for relying on works, on

Saints, and Angels, *tutius eſt*, &c. *the ſafeſt way is to rely on Jeſus Chriſt*, Works, Saints, and Angels, may be ſome comfort in their way, and at time of death. I would have an eſpecial eye to Angel protection, of which afterwards; yet I muſt needs ſay, that Faith is not content with the preſence and aſſiſtance of an Angel, except the Lord Jeſus Chriſt be there himſelf. When God promiſed to ſend an Angel with his people to drive out Exod. 33. 4. the Canaanites, *the Iſraelites mourned, and no man put on his ornaments*; they put on blacks, like a loving Wife that would have her Husband: What do you tell her of ſending a truſty ſervant with her? nothing will content her but her Husband: So when our Faith is ſet on work, it makes us but ſick to tell us of an Angel, except we may have Chriſt Jeſus alſo, him or none, he is our righteouſ- Pſal. 57.3. neſs, and he will be ſure to be our ſtrength: *At what time I am afraid* (ſaith *David*) *I will truſt in thee.* Indeed all the Saints are taught the ſame Leſſon, to renounce their own righteouſneſs, and to expect all from the pure mercy of God in Chriſt, which act of faith is ſo pleaſing to God, that ſuch a ſoul ſhall never be aſhamed. A heathen could ſay, when a Bird ſcared by a Hawk flew into his Boſom, *I will not betray thee unto thy enemy, ſeeing thou comeſt for ſanctuary unto me:* How much leſs will God yield up a ſoul unto its enemy, when it takes ſanctuary in his Name, ſaying, Lord, I am troubled with ſuch and ſuch a temptation, but I truſt in thee, I reſt upon thee for life and for ſalvation: O take me into the boſom of thy love for Chriſt's ſake! O caſt me into the arms of thy everlaſting ſtrength! I have no confidence in my ſelf, or any other, into thy hands I commit my cauſe, my life, my ſoul, or whether I live or die, here will I ſtick, and here will I abide for ever. Oh bleſſed Soul, that thus avoids Satan, and rolls it ſelf on Chriſt, and Chriſt alone for its eternal happineſs.

Sect. 5. *Of the Aſſaults of deſpair.*

But Satan (it may be) takes another courſe, if men will not preſume, he endeavours with might and main to drive them to deſpair: this is the Gulph that ſwallows up ſouls, and therefore Satan makes ſure, if he can but prevail in this aſſault; and to that end, he ſets before their eyes all the groſs ſins which ever they commited, and all the judgments which thoſe ſins have deſerved; Theſe he writes (as it were) on the Curtains of their Beds, and endeavours as much as he can to keep their eyes upon them, q. d. *Read here the bloody characters of thy ſcarlet ſin, peruſe the greatneſs, the multitude, the heinouſneſs of thy tranſgreſſions; the word is, that no unclean thing ſhall enter into the Kingdom of God; and canſt thou hope with* Rev. 21. 27. *all thy ſins to paſs through thoſe golden gates? there ſhall in no wiſe enter into them any thing that defileth, neither whatſoever worketh abomination, or maketh a lye; and ſtandeſt not thou guilty of all theſe ſins? What hope then to enter through thoſe gates into the City? Come, deſpair and dye, expect nothing but the wrath of the Judge, and the wages of ſin,* viz *death eternal, both of body and ſoul.*

Thus Satan tempts, he knows that he muſt now or never prevail, for if their Soul once go to heaven, he ſhall never vex nor trouble them any more.

Sect. 6. *Of our wreſtling with Satan as to this laſt Aſſault.*

To this laſt aſſault of deſpair, I have ſpoken before in *Chap.* 3. *Sect.* 5. which in this caſe may be reviewed, yet a few conſiderations I ſhall add here, and then I have done.

1. Conſider, it is as eaſie with God, upon true repentance, to forgive the greateſt ſin as the leaſt, and he is as willing to forgive many, as to pardon one, and his mercy ſhineth more in pardoning great ſinners, than ſmall offenders; as appears in the examples of *Manaſſes, Magdalen, Peter, Paul*, &c. *Moreover, the Law entred, that the offence might* Rom. 5. 20. *abound, but where ſin abounded, grace did much more abound.* O bleſſed Word.

2. Conſider, that Chriſt is the remedy appointed by God the Father to ſave ſinful ſouls; if then Satan tell us we are miſerable ſinners, and muſt deſpair, we may anſwer, *Chriſt came into the world to ſave ſinners, Mat.* 9. 13. *Iſa.* 53. 5. 2 *Cor.* 5. 21. This bleſſed Mrs. *Catherine Stubbs* wreſtled with Satan, as appears in that Dialogue: *How now Satan, what makeſt thou here? art thou come to tempt the Lord's ſervant?* I tell thee (thou hell-hound) thou haſt no part nor portion in me, nor by the grace of God ever ſhall have; I was, now am, and ſhall be the Lord's for ever; yea Satan, I was choſen an elect of Chriſt unto everlaſting Salvation, before the foundation of the world was laid, and therefore thou muſt get thee packing, thou damned dog. But what doſt thou lay to my charge, thou foul Fiend? *Ah that I am a ſinner, and therefore ſhall be damned:* I confeſs indeed that I am a ſinner, and grievous ſinner, both by original ſin and by actual ſin, and that I may thank thee for, and therefore Satan, I bequeath my ſin to thee, from whence it firſt came, and I appeal to the mercy of God in Chriſt Jeſus: *Chriſt came to ſave ſinners* (as he himſelf ſaith) *and not the righteous: Behold the Lamb of God* (ſaith *John*) *that taketh away the ſins of the world; the Blood of Jeſus Chriſt doth cleanſe us from all ſins.* And therefore I conſtantly believe my ſins are waſhed away in the precious Blood of Jeſus Chriſt, and ſhall never be imputed to me any more. But what ſayſt thou now Satan? doſt thou ask me, how I dare come for mercy? I tell thee Satan, I am bold to come unto him through Chriſt, being aſſured and certain of pardon and remiſſion of all my ſins for his Names ſake: For doth not the Lord bid all heavy laden with the burden of ſin, to come unto him, and he will eaſe them? Chriſt's arms were ſpread wide open upon the Croſs to imbrace me, and all penitent ſinners, and therefore I will not fear to preſent my ſelf before his foot-ſtool, in full aſſurance of his mercy for Chriſt his ſake; what more Satan? doſt thou ſay, *It is written, that God will reward every one according to his deſerts?* So it is written again, thou deceitful devil, that Chriſt's righteouſneſs is my righteouſneſs, his works my works, his merits my merits, and his precious blood a full ſatisfaction for my ſins: O but God is a juſt God (thou ſayſt) and therefore in juſtice muſt needs condemn me: I grant Satan that he is a juſt God, and therefore he cannot in Juſtice puniſh me for my ſins, which he hath already puniſhed in his own Son: It is againſt the Law of Juſtice, to puniſh one fault twice; I was, and am a great debtor unto God the Father, but Jeſus Chriſt hath paid the debt for me, and therefore it ſtands not with the Juſtice of God to require it again; and therefore avoid Satan, avoid thou fire-brand of hell, and tempt me no more, for he that is with me is mightier than thou, even the mighty and victorious Lion of the Tribe of *Juda*; who hath bruiſed thy head, and hath promiſed to be with his children to the end of the world; avoid therefore thou daſtard, remove thy ſiege, and yield the field

won, and get thee packing, or I will call upon my grand Captain Jeſus Chriſt, the valiant Michael, who beat thee in heaven, and threw thee down to hell, with all thy helliſh Train and devilliſh crew.— She had ſcarcely pronounced theſe laſt words but ſhe fell ſuddenly into a ſweet ſmiling laughter, ſaying, Now he is gone, now he is gone, do you not ſee him fly like a coward, and run away like a beaten Cock; he hath loſt the field, and I have won the victory, even the garland and crown of Everlaſting life; not by my own power, and ſtrength; but by the power and might of Jeſus Chriſt.

3. Peruſe the evidences which in former times we have gathered and kept for ſuch a time as this: Have not many Saints avoided Satan thus, and got the victory? I ſhall inſtance in that one, recorded in Mr. *Callamy*'s ark, who reports of her thus: “I knew (*ſaith he*) a very godly Woman, who “in her life time had taken a great deal of pains to “compoſe and write down her Evidences for heaven, and who alſo kept a diary of her life, and “wrote down how ſhe ſpent every day; it pleas'd “God to withdraw himſelf from her for a while, “and to let the Devil looſe, who tempted her to “deſpair, told her ſhe was an hypocrite, and formalliſt, and had no true grace in her; ſhe ſent “for me, made her bitter complaint to me, and “ſadly bewail'd her condition; then ſhe told me “(which before I knew not) how ſhe had ſpent “her life, how careful ſhe had been in ſearching “her ways, in obſerving how ſhe ſpent every day; “and how exact in collecting evidences for heaven: The book was ſent for, I read a great part “of it to her, and took much delight and content “in what I read, and it pleaſed God to come to “her with comfort in the reading of it: She ſhewed her ſtaff, and her bracelets, and thereby quenched the fiery darts of the Devil.

4. Improve the comforts and precious promiſes which are more ſuitable to our conditions, I ſhall Luke 22. 31, 32. inſtance in theſe, ——*Behold Satan hath deſired to have you, that he might ſift you as wheat, but I have prayed for thee, that thy faith fail not.*—— Rom. 8. 38, 39. *For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Je-* Heb. 2.14, 15. *ſus our Lord.* ——— *Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them upon the Croſs, and ſo through death hath deſtroyed him that had the power of death, that is the devil, that he might deliver all them which for fear of death were all their life ſubject to* Rom. 16. 20. *bondage.*——*And the God of Peace ſhall bruiſe Satan under your feet ſhortly.*—— Revel. 12. 12. *The devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.* His rage is greateſt when his time is ſhorteſt, even as the darkneſs is greateſt a little before day, but this is a ſign that a calm is at hand; the Devil's grand temptations, are meſſengers of his retiring, as when the ſtrength of an enemy is waſted, he will make one or two furious aſſaults againſt the Caſtle, and then he raiſeth the ſiege: And is not this the voice of Matth. 11. 28. Chriſt, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt?* Sooner muſt God deny himſelf, or diſrobe himſelf of the brighteſt beam of his glory, and of the faireſt flower in his Garland of Majeſty, which is his mercy, before he deny pardon of ſin to the truly penitent: Thou ſayſt thy ſins are as black as hell, as red as blood, as foul as *Sodom*, yet ſaith Chriſt, *Come and welcome.* But above all others, methinks there is one promiſe which is able to put life and freſh vigour in the moſt deſpairing Soul: *Let the wicked forſake* Iſai. 55. 7, 8, 9. *his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon; for my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord: For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* Thus the Lord draws his people to the Fountains of graces, and drives them from deſpair, by a conſideration of his tranſcendent and unlimitted mercies: It ſeems they had reaſoned thus, We have been ſo wretched by rebellions, that there is no returning unto him, there is no hope of pardon: What, ſaith God, will you meaſure my mercy by your mercy? why, there is great odds between my ways and your ways, my thoughts and your thoughts, *i. e.* between my mercy and your conceits of my mercy, as there is diſtance between heaven and earth. O golden promiſes!

5. Pray earneſtly that now the Lord may ſtep in, and help us by the Power of his might. This was the way of the Saints of old, the holy Siſter of *Baſil*, and *Melania*, whom *Hierome* magnifies for their ſanctity, beſought God with great fervency, that thoſe envious ſpirits might not hinder them in their laſt paſſage: And devout *Bernard* to the ſame purpoſe, when he drew near his end, he ſued to his friend for his earneſt prayers, that the heel of his life might be kept ſafe from the Serpent, ſo as he might not find where to fix his ſting: *Arm me for my laſt brunt* (prayed divine *Hall*) *O my God, ſtand by me in my laſt combate, make me faithful to the death, that thou may'ſt give me a Crown of life.* Why thus let us pray in this caſe of deſpair: Remember me, O God, according to the multitude of thy tender compaſſions, and blot my iniquities out of thy remembrance for thy Names ſake, impute not unto me thoſe helliſh thoughts ſuggeſted by Satan, which through thy grace I deteſt unfeignedly, under which I deſire to be humbled, and from which I beg to be delivered: Return, O Lord, cauſe the light of thy countenance to ſhine upon me, refreſh my parched Soul with the ſenſe of thy mercy, diſpel the miſts of this black temptation, rebuke Satan and reſtrain his malice: Thou art the God of peace, tread Satan I beſeech thee under my feet ſhortly, that with a quiet and chearful Spirit I may finiſh my courſe: Oh plead my cauſe againſt the enemy of my Soul, and of thy glory! Lord how long wilt thou look on; reſcue my ſoul from theſe fiery aſſaults of the wicked one, I am ſore troubled, I am bowed down greatly, I walk in heavineſs all the day long, my heart panteth, my ſoul is exceedingly diſquietted with temptations; this thou haſt ſeen, O Lord, keep not ſilence; O be not far off from me, ſtir up thy ſelf, and awake to my Judgment, curb and chain up Satan, that he may moleſt me no longer, and ſtrengthen thy poor ſervant, that through thy might I may conquer and triumph over him: *And my ſoul* Pſal. 55:9, 10. *ſhall rejoyce in the Lord, it ſhall rejoice in his Salvation; all my bones ſhall ſay, Lord, who is like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea the poor and needy from him that ſpoileth him?*

6. *Above all, take the ſhield of Faith in Je-* Eph. 6.16. *ſus Chriſt, wherewith we ſhall be able to quench all the fiery darts of the wicked:* Our Faith will do wonders, if thereby we take Chriſt Jeſus and ſet him againſt the Tempter: we are not ſo weak in the hands of Satan, as Satan is in the hands of Jeſus Chriſt; turn him then over to Jeſus Chriſt, and let Chriſt alone with him: Thus

did the aforeſaid Mrs. *Brettergh*, after a great conflict with Satan; *Satan* (ſaid ſhe) *reaſon not with me, I am but a weak woman, if thou haſt any thing to ſay, ſay it to my Chriſt, he is my Advocate, my Strength, and my Redeemer, and he ſhall plead for me.* It was the ſpeech of *Tulerus*, one that *Luther* prized above all, *Though* (ſaid he) *the Mariners make uſe of their Oars in the time of calm, yet when a ſtorm comes down, the Mariners leave all and fly to their Anchor: So though at other times we may make uſe of reſolutions, vows,* &c. *yet when the ſtorm of temptation comes down, nothing then ſo good as to fly to the Anchor of Faith, or to caſt the Anchor of Faith into the vail*; then Chriſt, and none but Chriſt, *Lord though thou ſlayeſt me, yet will I truſt in thee: And Satan though thou ſlayeſt me, yet will I keep to Jeſus Chriſt.* *I remember a ſtory of one *Chriſtopher Haſs*, a Senator of *Halens* in *Swevia*, who lying on his deaths-bed, one like a Scribe, or Scrivener, appeared to him, who bringing paper, pen and ink, ſat down at the Table, and in this manner ſpake to the ſick man, *O Chriſtopher, number all thy ſins in their order, which ever thou committedſt, for I am ſent of God that I may write them down, and carry them to the tribunal, where thou muſt ſhortly give an accont.* At theſe words, the dying man lifting himſelf up in his bed as well as he could, knowing that now he had to deal with Satan, he anſwered boldly, *If I muſt number my ſins, firſt then write over them the title, and let this be it, The Seed of the Woman ſhall bruiſe the Serpent's Head; and to this title,* (ſaid he) *do thou underwrite all my ſins*: The Devil in his feigned habit, no ſooner heard this anſwer, but preſently he vaniſhed. What, is Satan buſie to work our Souls into deſpair? let us then ſtir up our ſelves to believe, and rowl our Souls upon Jeſus Chriſt, for life and ſalvation, and Satan will avoid.

* Brent. Tom. 5. in Epiſt. dedicat.

Gen. 3. 15.

7. Mind the witneſs of the ſpirit, either in former times, or at this time. Sometimes when Satan is moſt buſie, the Lord ſteps in with his own teſtimony, and ſtops the Lion's mouth, that he can ſay no more: Surely this ſhould be minded. And this minds me of thoſe horrid temptations which my dear and Reverend Brother Mr. *Edward Gee*, had on his deaths-bed: At that time of his laſt ſickneſs I went to viſit him, and I found him as full of ſpiritual raviſhings and heavenly joys as (I thought) his heart could hold, he expreſſed them ſo largely, in a continued Speech for a long time, that I could do nothing all the while but admire, and give God the glory: But about two hours after I had left him, and was gone, Satan began his aſſaults of diffidence and deſpair, thrice he aſſaulted him, and nothing was ſeen or heard by the witneſſes waiting on; but that at the firſt time Maſter *Gee* ſaid, *Away with thee, away with thee, thou Accuſer of the Brethren, God confound thee.* And when Satan aſſaulted him the Second time, he ſaid, *Who is he that condemns? it is God that juſtifies: And I know that God will tread Satan under my feet; he that is in me, is ſtronger than he that is againſt me.* And when Satan aſſaulted him the third time, he ſaid, *Now have we beaten him, I am nothing; but what I am, I am by the grace of God*: Whether at this time, or at another, was a very remarkable temptation, and I ſhall declare it (as it is given in to me) in Mr. Gee's own words: A Miniſter and ſome others being with him, he told them thus—— *I was praying* (ſaid he) *to God my merciful Father in Chriſt Jeſus for the main thing,* viz. *that he would ſtrengthen and perfect, and give me life everlaſting: To which purpoſe I uſed that Scripture in Pſal.* 138. 8. The Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever, forſake not the works of thine own hands.—— *And then* (ſaid he) *the devil came to me, and ſuggeſted thus: Its true, thou prayeſt, and uſeſt Scripture as an argument in prayer, and thou ſayeſt, thou believeſt, but God will give mercy only to them that are true believers: And now what proof or evidence canſt thou give me, that thou art a true believer?* upon this ſaid Mr. Gee, *I was in a moſt woful condition, and it was far worſe with my ſoul than any pangs of death, I was full of horrour, and terrour, ſo that I was ready to tumble off my bed into the grave, yea, into the pit of hell, and I was ready to cry out, Oh damned wretch that I am! And I was the more full of horrour, becauſe I had ſaid ſo much of my aſſurance and joy to them that were about me before: But this temptation laſted but a while: For* 1. *God, my moſt merciful father in Chriſt Jeſus, came in to my Soul with his teſtimony. And* 2. *Chriſt my moſt bleſſed Redeemer came into my ſoul with his teſtimony. And* 3. *The ſpirit my Sanctifier, came into my ſoul with his teſtimony; and they writ their teſtimony in my heart, as if I ſhould write upon paper with a pen and ink, and God, my moſt merciful Father, enabled me to ſay to Satan, thou implacable and irreconcileable enemy of my ſoul, away with thee, away with thee, it's true what thou ſayeſt, that none but true believers can receive any comfort and ſtrength from God: But ſee thou here, I have a threefold teſtimony, that I am a true believer; God my moſt merciful and heavenly Father, Chriſt my moſt bleſſed and dear Saviour, and the Holy Spirit; I have theſe three witneſſes, and therefore away with thee. And now* (ſaid he) *the Devil's mouth was ſtopped, and my ſoul triumphed: ſo that I had a fuller teſtimony of the Spirit after this conflict, and more joy than ever I had in all my life, as I remember; nay I had more joy than I can conceive, or an Angel can expreſs. I tell this* (ſaid he) *for God's glory, and for your good; and I pray you tell it to others, that ſo they may know what malice and ſpight the Devil bears to their Souls, and likewiſe that they may be comforted as I was.* And if the Lord deals thus with any of us, if he come with this ſeal, Oh let us mind it, and make the ſame uſe of it as he did, in repelling Satan, and then we may expect the ſame he had, both victory, and joy, and triumph.

BRITISH MUSEUM 10 NO 1924

Soli Deo Gloria.

MINISTRATION OF, AND COMMUNION WITH ANGELS.

By ISAAC AMBROSE, Miniſter of the Goſpel.

Pſal. XCI. 11, 12.

He ſhall give his Angels charge over thee, to keep thee in all thy ways; they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.

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PROLEGOMENA.

SECT. I.

Of the occaſions of them.

MIniſtration of Angels is a point both Scriptural and Practical: that ſuch a thing is, no Chriſtian doubts that ever I yet heard of; only the manner of Miniſtration may ſeem ſtrange to them who are not throughly acquainted with the ſubject. I perceive by what hath been told me by a precious Friend, that ſuch as have lately diſcuſt of Angels, have met with the cenſure of more curious conjecture, than of evidence in their diſcourſe, reaſon not reaching to the Subject, and Scripture not ſpeaking diſtinctly of it. I deny not but ſome may have met with that cenſure in reſpect of ſome Controverſies about the deputation of Angels; yet in other things not controverted, I verily believe (notwithſtanding all cenſures) they have brought truth a-bed. It is in my mind what *Peter Martyr* ſaith, that to enquire of the Angels accurately and ſubtilly is, *magis ad curioſitatem noſtram, quam ad ſalutem*, and he wiſheth that School-men in their knotty, thorny, and unprofitable diſcourſes had obſerved this, and yet he confeſſeth, it is profitable for us to know how the Angels are deſtined to our miniſtry, for thereby we underſtand God's goodneſs towards us; *And therefore of this* (ſaith he) *the Scripture is not ſilent.* Yea of “ *this* (ſaith “ *Muſculus*) *the Scripture is very full.* Yea *the* “ *the Scripture* (ſaith *Calvin*) *ſtandeth moſt upon* “ *that which makes moſt to our comfort, and con*“*firmation of faith, to wit that the Angels are* “ *Diſtributers and Adminiſtrators of God's bounty* “ *towards us, and therefore the Scripture reciteth,* “ *that they watch for our ſafety,* Pſal 91. 11. Pſal. 34. 7. Gen. 16. 9, &c. Howſoever I approve well of the caution, and it was therefore my reſolution to have altered my method, and every Section, where the difficulty lay, Firſt, to have delivered my own Tenets; Secondly, to have backed them with ſuch Authors as are moſt Orthodox; Thirdly, to have proved them by Scriptures; Fourthly, to have given in Experiences: But the Preſs having received my Papers, went on too faſt for me, and I was prevented, before I was aware. And yet I ſee not but the thing is done, though not ſo diſtinctly in the method as I had purpoſed: if any thing be wanting, it is only the Citation of ſuch Authors as I moſt build upon, and of thoſe Texts of Scripture which they ſo numerouſly cite. I ſhall now therefore lay the foundation, on which I make it my work to ſuperſtruct, and this (ſith I cannot do it otherwiſe) I ſhall pin upon the Front or Porch of the following Fabrick, that all the work that follows may ſeem leſs ſtrange, and become more edifying to the intelligent Reader.

*Pet.Mart. *Claſſ.*1.*Loc. Com.c.* 12. 9, 21.

* *Muſculus* in *Pſal.* 34. v. 7.

* Calv.*Inſtit. l.* 1. *c.* 14. 5. 9.

Sect. 2. *Of the Sayings and Proofs of Dr.* Uſher *Biſhop of* Armagh.

LEſt any thing I write may be thought Novel, I appeal unto others both Godly and Orthodox Divines. And firſt let us hear what one of our Worthies (if not moſt worthy) hath ſaid of the ſeveral kind of Angels Miniſtration. The Offices which Angels perform towards man, are either in this life, or the life to come. In this life the good Offices which the Angels perform towards the Godly, are either as inſtruments to beſtow on them good things, or to keep them from evil things; the good things partly concern the Body, and partly the Soul; for the Body, 1. They are uſed as inſtruments to beſtow things for the preſervation of it, and to bring neceſſary helps to men in their diſtreſs, as to *Elias*, and *Hagar*. 2. They are appointed of God to be as a Guard and Garriſon unto his Children to comfort and defend them walking in their lawful callings, *Pſal.* 34. 7. and 91. 11. 3. They give an happy ſucceſs to them in the good things they go about, *Gen.* 24. 7. 40. *v.* 4. They are appointed as Watchmen over the Saints, that by their preſence they might keep their bodies in ſhamefac'dneſs, holineſs, and purity, 1 *Cor.* 11. 10. And for the Soul, they are, 1. To reveal the will of God to the Saints, and inform them in things which he would have done, *Acts* 10. 5. 2 To ſtir up good motions in their Hearts. 3. To comfort them in ſorrow, as Chriſt was comforted, being diſtreſſed in Soul, *Luke* 22. 43, 44 and as *Paul* was comforted, *Acts* 27 23, 24 4. To rejoyce at the converſion of Saints, *Luke* 15. 10. Again, the evil thing from which the good Angels do keep the Godly do partly concern the body, and partly the Soul: the evils of the body, are either without us, or within us, the evils without us from which we are preſerved by the Miniſtry of Angels, are, 1. From thoſe dangers that one man bringeth upon another. 2. From thoſe they are ſubject unto by reaſon of wild Beaſts. 3. From thoſe they are ſubject unto by reaſon of other creatures without life. 4. They do not only preſerve the bodies of the Saints, but all things are theirs, as their Goods, Wife, Children, and Families: the Evils within us, from which alſo the Angels keep the bodies of Saints are 1. Sickneſs. 2. Famine. 3. Death. And as thus for the body, ſo the Evils of the Soul from which the Angels keep us, are the Evils of ſin, and that two ways. 1. By their continual preſence. 2. By their power. Laſtly, The Offices which the good Angels are to perform towards men after this life. 1. They carry the Souls of the Godly, being ſeparated from the body, with comfort into Heaven, *Luke* 16. 22. 2. They wait upon Chriſt at the day of Judgment to gather all the faithful unto him, and to ſeparate the wicked from among them. *Matth.* 24. 31, 51. and to rejoyce at the ſentence which he ſhall give. This Analyſis we have from the eminently able, and worthy Divine, the Glory of this, and our Neighbour Nation: his character is *Antiquitatis primævæ peritiſſimus, orthodoxæ religionis vindex* ἀναντίῤῥητος, *errorum malleus, in concionando frequens, facundus, præpotens, vitæ inculpatæ exemplar ſpectabile.* And for his Catechiſm, out of which it is taken, it is the ſum and ſubſtance of Chriſtian Religion upon which as a more ſure Foundation we build our Faith, and ground all our hopes.

B. *Uſher* Body of Divinity.

Sect. 3. *Of the Sayings and Proofs of Mr.* Edward Leigh.

A*Nother of our Worthies gives us another Scheme, both of the Miniſtration of Angels, and our Communion with Angels: as thus*; Their Miniſtration,

* A Syſteme, or body of Divinity, by *Ed. Leigh*, Eſq; and M. A. of *Mag.* Hall, *Oxon.*

ſtration, or ſervice in reſpect of the Church and People of God, is —— 1. They are glad for the good which befals the Elect, *Luke* 2. 14. *Luke* 15. 10. 2. They reveal unto them the will of God, *Dan* 8. 9. *Rev.* 1. 11. 3. They keep the Elect from dangers both of Soul and Body, ſo far as is expedient, *Gen.* 19. 16. and 28. 12. and 25. 7. and 32. 1, 2. *Pſal.* 34. 7. and 91. 11. *Numb.* 22. 1 *Kings* 19. 7. 2 *Kings* 6. 16. and 8. 9, 10. 4. They comfort them in diſtreſs, heavineſs, and diſtraction, *Gen.* 20. 17, 18. and 32. 1, 2. *Iſa.* 6. 6. *Luke* 1. 30. and 2. 10. *Matth.* 28. 5. *Acts* 10. 4. and 27. 23, 24. *Judg.* 6. 12 and 13. 10. *Dan.* 10. 12. *Matth.* 1. 20. and 2. 12, 13. 5. They ſuggeſt holy thoughts into their hearts, as the Devil doth evil and unclean thoughts. 6. They carry the Souls of the Elect into Heaven at the end of this life, *Luke* 16. 22. and at the day of Judgment they ſhall gather the Elect from the four Winds, and ſeparate between the Elect and Reprobate, *Mat.* 24. 31. and 13. 27. —— *And as for our Communion with them*, 1. We honour them, and judge them more noble creatures than man; they have greater Wiſdom, Holineſs, and Power, than man hath. 2. We love them becauſe they love us and delight in our good, being ready to help us every where. 3. We ſhould be careful of our carriage becauſe of their preſence, we ſhould not ſin becauſe of the Angels. 4. We ſhould deſire to make them examples of our lives, that we may do God's Will as they do. 5. If Angels ſhould appear viſibly to us, we ſhould honour them as more excellent creature, but ſtill keep within the bounds of civil, or fraternal honour, as to our fellow-ſervants, though above us; and not honour them with Religious Worſhip. The Papiſts ſay, a Religious Worſhip is due unto them, not primary, ſuch as is due unto God, but ſecondary: but we reply, Religious Worſhip is only due to the Creator, as being the command of the Firſt Table; and Civil Worſhip is only due to the Creature as being the command of the Second Table. By conſent of all, Religious Worſhip is that whereby we do ackwowledge God to be the *primum principium*, the *ultimum finem*, & *ſummum bonum*, now is this but one, and we may well ſay, there is a *ſummum bonum ſecundario*; as there is a ſecondarious Religious Worſhip. Again, there is the ſame reaſon of a Religious Worſhip, as there is of a Divine act of Faith, but we cannot ſay that we may with a Divine Faith believe in God primarily: and in Angels ſecondarily, for this were ridiculous.

Conſectaries from Angels. 1. We ſhould imitate the Angels. 2. It ſhews us how much we are beholding to God and Chriſt; no Angels could love us, if it were not for him. God's Angels are our Angels to defend and keep us, God hath committed the care of us to theſe miniſtring Spirits. *This is the Doctrine of Angels, laid down by the Authors, as one of the Fundamentals, and main Grounds of Chriſtian Religion; So then to deny this, it were to deny a Fundamental, which (ſaith the ſame Author) muſt of neceſſity deſtroy Religion.*

Sect. 4. *Of the Sayings and Proofs of Mr.* Sam. Clark.

The Marrow of Divinity by *Sa. Clark.*

A*Nother of our Divines, whoſe Works praiſe him in the Gates, is yet more full.* The Miniſtration of Angels is either in this life, or here after: in this life it relates to mens Bodies and Souls; for Bodies in general, they are ſaid to attend on the Saints, and to miniſter to them, *Heb.* 1. 14. *Matth.* 18. 10. in particular, 1. They are as Stewards to provide for them in their need, 1 *Kings* 19. 5. 2. As Phyſicians to cure their Maladies, *John* 5. 4. 3. As Nurſes to bear up, and keep them from hurt, *Pſal.* 91. 11, 12. 4. As Guides do direct and keep them from wandrings, *Gen.* 24. 7. 32. 1. 5. As Soldiers to guard them, *Pſal.* 34. 7. 2 *King.* 6. 17. 6. As reſcuers and deliverers to pull them out of dangers, *Acts* 5. 19. and 12. 7, 8. *Dan.* 6. 22. —— In reference to their Souls in this life, 1. They are as Prophets or Teachers to inſtruct them, *Dan.* 8. 16, 17. and 9. 22, 23, 24. *Luke* 1. 15, 34, 35. *Acts* 1. 11. 2. They are comforters to them in their fears and perplexities, *Gen.* 21. 17. *Iſa.* 6. 6, 7. *Luke* 22. 23. 3. Coadjutors, to ſtand with them againſt Satan, *Zach.* 3. 1, 2. *Judg.* 9. 4. Fellow-members to rejoyce with them at the converſion of ſinners, *Luke* 50. 10. 5. Tutors to incourage them in Duties, 2 *King.* 1. 15. and to puniſh them for their offences, that they may be brought to repentance, 2 *Sam.* 24. 16. —— Hereafter in the life to come they are, 1. Watchers, to carry their Souls at the ſeparation of them from their Bodies into Heaven, *Luke* 16. 22. 2. As keepers at the laſt day to gather all the Elect together, *Mat.* 24. 31. 3. Fanners, or Fiſhers, to ſeparate the evil from the good, *Mat.* 13. 49. 4. Companions in Heaven, to join with them in praiſing God, *Rev.* 7. 9, 10, 11. *See Dr.* Gouge *on* Heb.

One Objection is raiſed, that God's Children oft fall into inconveniencies, how then are they attended by the Angels?

Anſ. 1. They are preſerved by the Angels from many inconveniencies that they know not of; as we have Devils about us continually, ſo certainly there is a conflict between the good Angels and them about us continually. 2. If at any time we fall into inconveniencies, it's becauſe we are out of our way, and then they have no charge over us, *Pſal.* 19. 11. 3. If we ſuffer in the cuſtody of Angels any inconveniency, it is that we may be tryed, exerciſed, and made better by it; for if they keep us not from ill, they keep us in ill, and deliver us out of it at length, ſo that there is nothing in the World befals God's Children, but they are gainers by it at laſt, whatſoever it is, *Rom.* 8. 28.

This may teach us. 1. Not to grieve theſe good Spirits: if we commit ſins in ſecret where no eye of man ſees us, yet God and the bleſſed Angels ſee us, and grieve when we fall into ſin. 2. To bleſs that God that hath thus honoured us, not only by taking our nature on him, but by giving us his own guard of Angels to attend us. 3. To take an holy ſtate upon us; and to think our ſelves too good to abaſe our ſelves to ſin, to be ſlaves to men, ſeeing we have Angels to attend upon us; we are Kings, and have a mighty guard, therefore we ſhould carry our ſelves anſwerable. 4. Not to deſpiſe the meaneſt Chriſtian, ſeeing Angels deſpiſe not to attend upon them. 5. To imitate the Angels. 1. In rejoycing at the converſion of ſinners as they do, *Luke* 15. 10. 2. In reverencing the Majeſty of God as they do, by covering their Faces, *Iſa.* 6. 2, 25. 3. In ſtanding ready preſt to execute the Will of the Lord as they do, *Pſal.* 103. 20, 21. 4. In executing for manner as they do, *viz.* with chearfulneſs, ſincerity, and without weariſomneſs. *This is a piece of that Marrow of Divinity, collected out of the Works of our moſt judicious, experienced, and* *orthodox Engliſh Divines, with ſome additionals of his own, as the Author confeſſeth.*

Sect. 5. *Of the Sayings and Proofs of Dr.* Manton.

* A Practical Commentary on *Jude* by *Tho. Manton*, D. D.

TO *theſe I ſhall add * another of known parts and piety.* This tutelage of Saints is from their firſt conception in the Womb, till the tranſlation of Body and Soul into Glory: Survey all the paſſages of life from the Womb to the Grave, nay after death, till the Ruſurrection, the Miniſtry of Angels doth not wholly ceaſe: their care beginneth as ſoon as the Child is quickned in the Womb, for then they have another diſtinct charge to look after; and as they are ſervants of Providence, by their help they are born and brought into the World; God's Providence taketh date thence, *Gal.* 1. 15. and they, I ſay, are inſtruments of Providence; they watch over us in infancy and childhood; little ones are committed to their cuſtody, and Babes and Sucklings have their Angels, *Mat.* 18. 10. Jeſus Chriſt was provided for in his Cradle by an Angel, *Matth.* 2. 13. The Devil rampeth about the Elect, whilſt they are yet in their ſwadling cloaths; that expreſſion *Revel.* 12. of the Dragon's ſeeking to devour the man-child as ſoon as he was born, is figurative, but it alludeth to what is true. Again, as we grow up, they rejoyce at our converſion, *Luke* 15. 10. We read of Joy in Heaven over a ſinner that repenteth; you cannot gratifie the Angels more than in your converſion to God; the Devil ſeeks to hinder it as much as he can, but they rejoyce when a brand is pluckt out of the burning, *Zach.* 3. Again, after converſion, they watch over us in duty, and danger, and temptations, in Duties where Satan is moſt buſie to hinder, *Zach.* 3. 1. they are moſt helpful: the Angels are in the aſſemblies of the faithful, 1 *Cor.* 11. 10. ſo in dangers, when *Peter* was in Priſon, God ſendeth him an Angel to bring him out, *Acts* 12. 7. *Ruffinus* ſpeaketh of a young man, a Martyr on the Rack, that had his face wiped by an Angel, and refreſhed by him in the midſt of his pains: nay in caſual dangers, which we cannot foreſee and prevent, *Pſal.* 91. 12. *He ſhall give his Angels charge over thee, that thou daſh not thy foot againſt a ſtone*; ſo in temptations, *Matth.* 4. 11. they miniſtred to Chriſt, when he was tempted by the Devil; they came, to ſhew how God will deal with his people in like caſes. Once more, they are with us to comfort us in death; in the midſt of his agonies the Lord Jeſus was comforted, and refreſhed by an Angel, *Luke* 22. 43. So they are with the faithful, helping and eaſing them in their ſickneſſes. After death they carry our Souls to Heaven, as *Lazarus* was carried into *Abraham*'s boſom, *Luke* 16. 22. though the body had not the honour of a pompous burial, yet the Soul is ſolemnly conveyed by Angels, and gathered up into the communion of the Souls of juſt men made perfect, as Chriſt himſelf alſo aſcended into Heaven in the company of Angels, *Acts* 1. 10. Once more, after death they guard our bodies in the grave, as the Angels guarded Chriſt's Sepulchre, *Matth.* 28. 2, 3, 4. God did ſet his guards, as well as the High Prieſts: their laſt miniſtry and ſervice about the faithful, is to gather up their bodies at the laſt day, *They ſhall gather up the Elect from the four winds*, Matth. 24. 31. and then their Office and charge ceaſeth; *Thus far this Author.*

Sect. 6. *Of the Sayings and Proofs of Biſhop* Hall.

IN *this Doctrine I have the conſent of many others: and to this purpoſe in the Treatiſe it ſelf I have cited* Dyke, Dingley, Laurence, *in whoſe Book* of Communion, and War with Angels (*ſaith Mr.* Baxter *in his* Saints Everlaſting Reſt, Part 2. Chap. 7.) is *taught the true and ſpiritual uſe of this Doctrine. But I leave him and Mr.* Dingley *in their Controverſies; My meaning is only to hold forth poſitive, preſuppoſed, and on both ſides granted, and decided truths. And in that reſpect I ſhall appeal but to one more of our native Practical Divines.* * Biſhop *Hall*, ſpeaking of the imployments, and operations of Angels, ſaith thus; What variety is here of your aſſiſtance? one while ye lead us in our way, as ye did *Iſrael*, Exod. 33. 2. another while ye inſtruct us, as ye did *Daniel*, Dan. 8. 16, 17. one while ye fight for us, as ye did for *Joſhua*, Joſh. 5. 13. another while ye purvey for us, as for *Elias*, 1 Kings 19. 5. one while ye fit us to our holy vocation, as ye did to *Iſaiah*, Iſai. 6. 6, 7. another while ye diſpoſe of the opportunities of our calling for good, as ye did of *Philip*'s to the Eunuch, *Acts* 8. 26. one while ye foretel our danger, as to *Lot*, Gen. 19. 12, 13. another while ye comfort our affliction, as to *Hagar*, Gen. 21. 17. one while ye oppoſe evil projects againſt us, as to *Balaam*, Num. 22. 32. another while ye will be ſtriven with for bleſſing, as with *Jacob*, Hoſ. 12. 4. one while ye reſiſt our offenſive courſes, as to *Moſes*, Exod. 4. 24, 25, 26. another while ye encourage us in our devotions, as ye did *Paul*, and *Silas*, and *Cornelius*, Acts 16. 25. and Acts 10. 3, 4. one while ye deliver from durance, as *Peter*, Acts 12. 7, 8, 9. another while ye preſerve from danger and death, as the three Children, *Dan.* 3. 25. one while ye are ready to reſtrain our preſumption, as the Cherub before the gate of Paradiſe, *Gen.* 3. 24. another while to excite our courage, as to *Elijah*, 2 Kings 1. 15. one while to refreſh, and cheer us in our ſufferings, as to the Apoſtles, *Acts* 5. 19, 20, 21. another while to prevent our ſufferings, as to *Jacob* in the purſuit of *Laban* and *Eſau*, Gen. 31. 34. and Gen. 32. 1. one while ye cure our bodies, as at the Pool of *Betheſda*, Joh. 5. 4. another while ye carry up our ſouls to glory, as ye did to *Lazarus*, Luke 16. 22. It were endleſs to inſtance in all the gracious offices which ye perform.

* The inviſible World diſcovered to ſpiritual eyes, by *I.H.* B. N.

I ſhall need to repeat no more out of him, whom I have ſo often cited in the diſcouſe that follows. But if any be offended, that I have ſo highly eſteemed of this Biſhop, is there any communion with ſuch in name or thing? I ſhall anſwer, 1. I never was offended with the name of Biſhop, nor will any wiſe man, that finds the name ſo frequently uſed in Scriptures, be offended with it. 2. Nor am I offended with the thing, if moderation were uſed, and ſuch an Epiſcopacy erected as Biſhop *Hall*, and Biſhop *Uſher* did propound as ſatisfactory; and ſuch men to manage it as were peaceable, godly, and eminent for grace and gifts; nor do I believe that any Oath taken by me was againſt ſuch an Epiſcopacy. Thus ſome affirm; * it is not againſt moderate Epiſcopacy, but only againſt the exorbitant ſpecies; introducing unavoidably the many miſchiefs which we have ſeen and felt. If all exorbitancies of power were retrenched by the Biſhop, and if thoſe Presbyteries, which no Law hitherto hath forbidden, were reſtored to their primitive rights, I know no reaſon but I might ſubmit both to the name and thing: But from the dominion of

* *Baxt.* Of Church government, *p.* 105.

Prelacy, and from the rigorous impoſition of Ceremonies by it, and from the extirpation of diſſenting brethren, who will not, or dare not conſcientiouſly ſubmit, ſubſcribe, or ſwear unto it, the Lord deliver us. 3. I ever looked upon Biſhop *Hall* as peaceable and moderate. * Mr. *Baxter* cites him on that ſcore. I ſhall prove (*ſaith he*) from the example of reverend Biſhop *Hall*, that moderate men will agree on the foregoing terms, —— Bleſſed be God (*ſaith the Biſhop*) there is no difference in any eſſential matter betwixt the Church of *England* and her Siſters of the Reformation; we accord in every point of Chriſtian Doctrine without the leaſt variation, — the only difference is in the form of outward adminiſtration, wherein we alſo are ſo far agreed, as that we all profeſs this form not to be eſſential to the being of a Church, though much importing the well or better being of it, according to our ſeveral apprehenſions thereof: and that we do all retain a reverend and loving opinion of each other in our own ſeveral ways, not ſeeing any reaſon why ſo poor a diverſity ſhould work any alienation of affection in us one towards another. But with all nothing hinders but that we may come yet cloſer to one another, if both may reſolve to meet in that Primitive Government (whereby it is meet we ſhould both be regulated) univerſally agreed on by all Antiquity, wherein all things were order'd and tranſacted by the conſent of the Preſbytery, moderated by one conſtant Preſident thereof. —— And if in this point (wherein the diſtance is ſo narrow) we could condeſcend to each other, all other circumſtances and appendances of various practices or opinions, might without any difficulty be accorded. But if there muſt be a difference of Judgment in theſe matters of outward Policy, why ſhould not our hearts be ſtill one? why ſhould ſuch a diverſity be of power to endanger the diſſolving of the bond of brotherhood? may we have the grace but to follow the truth in love; we ſhall in theſe ſeveral tracts overtake her happily in the end, and find her embracing of peace, and crowning us with bleſſedneſs. So far Biſhop *Hall*. 4. *Nor was he only peaceable and moderate, but golden-mouth'd and of godly life.* Mr. *Braxter* reckons him amongſt ſome others, that have been excellent inſtruments of the Churches good, and ſo eminent for God's graces and gifts, that their names will be precious whilſt Chriſt hath in *England* a Reformed Church; were there in all *England* but one ſuch man diſſenting from us (ſaith he) as *Hooper*, *Farrar*, *Latimer*, *Cranmer*, *Ridley*, *Jewel*, *Abbot*, *Davenant*, *Uſher*, *Hall*, &c. " *What ſober godly man would not be* " *exceeding ſolicitous for a reconciliation?* for the laſt of theſe, the World well knows he had a double portion of the gifts of the tongue above his brethren; when he lived his lips dropped myrrh, and his pen the oyl of *Calamus, and Cinnamon*, the ſmell whereof hath filled the houſe of God with ſuch a perfume, as this age will never wear out. His works all praiſe him, and amongſt them all, thoſe *of the myſtery of Godlineſs, and of the inviſible World*, he left as a legacy, and ſpecial valediction to the Saints. I cannot but give much to theſe laſt works of his, and eſpecially to that part of the inviſible World, *viz.* " *of God and his* " *Angels.* Some have obſerved that many holy men in their laſt works as they drew nearer to Heaven ſo they became more Spiritual and Heavenly in their work; thus Dr. *Preſton* ended his works with a Treatiſe of the knowledge of the divine Eſſence and Attributes: and Mr. *Bolton* ended his works with a Treatiſe of the four laſt things. Death, Judgment, Hell and Heaven; and this Author ended his works with a Treatiſe of the inviſible world; and not without reaſon, *when our bodily eyes are glutted with the view of the things that are ſeen* (*a proſpect which can afford us nothing but vanity and vexation*) *what can be more meet* (ſaid he) *than to feed our ſpiritual eyes with the light of inviſible glories?* It was his aim in that Work, that the Reader ſhould aſpire with him towards that happineſs which is laid up above, for all thoſe that love the appearance of our Lord Jeſus, and therein I conſpire with him, and Oh that ſuch might be the iſſue of all that make uſe of his excellent piece, or of this ſlender Work of mine.

* *Baxt.* on Church government, *p.* 340. Biſhop *Hall* in his Peace-maker, *p.* 46, 47, 48, 49.

Baxt. ibid p. 4.

Sect. 7. *Of the ſayings and proofs of* Bucanus, Polanus, Dieſt, *&c.*

I Might here bring in many foreign Divines, who in this Doctrine keep harmony with us. You may pleaſe to hear ſome of them ſpeak thus in their own language.

* *Bucanus* in his Analyſis of the Heads, or common places of Chriſtian Religion ſaith thus;

* *Inſtitutiones Theologicæ ſeu locorum Communium Chriſtianæ Religionis ex Dei verbo, & præſtantiſſimorum Theologorum orthodoxo conſenſu expoſitorum Analyſis.* Guil. Bucani, *opera & ſtudio.*

Angeli ſunt præcipue miniſtri electorum, Heb. 1. 14. *& hoc multipliciter; Primum quidem in vita, idque vel dirigendo, vel defendendo, & cuſtodiendo electos juxta illud, Pſal.* 91. 11, 12. *& ab hoſtibus, & omnibus periculis vitam eorum tuendo, Exod.* 33. 2. *Pſal.* 34. 7. *vel pro electis exequendo judicia Dei adverſus hoſtes eccleſiæ, ut colligitur ex Gen.* 19. 10. *&* 2 *Reg.* 19. 35. *Acts* 12. 23. *item ſuggerendo mentibus piorum pias cogitationes, eoſdemque movendo, & ad omne bonum promovendo; nunquam enim angeli boni aliquid ſuggerunt a Lege Dei diverſum, Acts* 10. 4, 5. *Gal.* 1. 8. *&* 3. 19. *Acts* 7. 53. *item eos juvando & conſolando, Luc.* 1. 19. 26. *Acts* 1. 11. 2 *Reg.* 1. 15. *Acts* 27. 23, 24. *Deinde in morte dum adſtant preſto fidelibus in ipſo agone, adeoque ipſorum animas deferunt ad cæleſtem beatitudinem, ut exemplo Lazari liquet, Luc.* 16. 22. *Poſtremo in fine ſæculi, quando colligent oſſa omnium fidelium, ut animis denuo unita reſurgant ad vitam, Matth.* 24. 31. *& ſeparabunt malos de medio juſtorum, & mittent illos in caminum ignis, hos vero introducent in regnum cælorum, Matth.* 13. 41, 42, 43.

† *Polanus* in his *Syntagma Theologiæ Chriſtianæ*, ſaith thus, *Erga homines duplex eſt Angelorum officium, unum beneficia Dei diſpenſare, & miniſtrare iis qui electi ſunt ad vitam æternam, ſicut de illes dicitur, Heb.* 1. 14. *& officium hoc exequuntur multis modis; primum docent electos, & revelant illis voluntatem, judicia, & myſteria, Dei annunciant opera & beneficia ejus, dubios & perturbatos de veritate inſtruunt, ab erroribus atque idololatria abducunt, Gen.* 19. 12, 13. *Dan.* 6. 16, *&c. Dan.* 9. *à verſ.* 21. *uſque ad finem, Luc.* 1 11. 26. *Matth.* 1. 20, 21. *Luc.* 2. 8. *Matth.* 28. 5. *Acts* 1. 11. *Acts* 10. 3. *Apoc.* 1. 1. *& cap. ult.* 16. *Apoc.* 19. 10. *& cap. ult. v.* 8, 9. *Secundo, cuſtodiunt boni Angeli electos contra omnia pericula animæ & corporis, contra Sathanæ, & aliorum hoſtium inſidias, molitiones, conatus, inſultus, quemadmodum dicitur Pſal.* 34. 8. *Pſal.* 91. 11, 12. *Exempla ſunt plurima in Scriptura Sacra, Gen.* 19. *Gen.* 28. 12. *Gen.* 32. 1, 2. *Num.* 22. 22, *& ſequentibus.* 2 *Reg.* 19. 35. *Iſai.* 37. 35, 36. *Pſal.* 18. 17, 18. 2 *Reg.* 6. 16, 17. *Dan.* 3. 25. *& ſequentibus. Dan.* 6. 23. *Dan.* 10. 13. *Acts* 5. 17, 18, 19. *Acts* 12. 7, 8, 9, 10. *Tertio, boni Angeli tum alloquio,*

† *Syntagma Theologiæ Chriſtianæ ab Amando polano a Polanſdorf. l.* 5. *c.* 12.

tum declaratione præſentiæ ſuæ conſolantur conſternatos, afflictos, & anxios; *ſic* Gen. 21. 17, 18. Gen. 32. 1, 2. *Iſai.* 6. 6, 7. *Dan.* 10. 12. *Luc.* 1. 30. *Luc.* 2. 10. *Acts* 10. 4. *Acts* 27. 23, 24. *Quarto, portant Angeli ſancti electorum morientium animas in cœlum, ut videre eſt in exemplo Lazari, Luc* 16. 22. *Quinto, in extremo illo die, & illuſtri adventu Chriſti, cogent electos homines à quatuor ventis, ab extremo terræ uſque ad extremum cœli,* Matth. 24. 31. Marc. 13. 22.——— *Hactenus primum bonorum Angelorum officium erga homines. Alterum eſt judicia Dei exequi in homines. Officium hoc exequuntur boni Angeli duobus modis*; *Primo in hac vita caſtigationis paternæ in electos ſunt miniſtri,* Sam. 24 16, 17.——*Secundo in ultimo die ſegregabunt reprobos ab electis,* Matth. 13. *v.* 41, 42, 43.

* *Henric. a Dieſt* in his *Mellific. Catec.* ſaith thus; *Boni Angeli ſpeciatim piis deſerviunt,* Heb. 1. 14. *tum in vita, eoſdem cuſtodiendo,* Pſal. 34. 7. Pſal. 91. 11, 12. Gen. 28. 12. 15. *defendendo contra homines,* Gen. 19 10. 16 cap. 32. 1. 2 Reg 6. 16, 17. *c.* 19. 34, 35. Dan. 3. 25. *c.* 6. 23. & *diabolos,* Apoc 20. 1, 2, 3. *liberando,* Acts 12. 7. 11. *ſuſtentando,* 1 Reg. 19. 5. & *ſequenes juvando,* Exod. 33. 2. *roborando arg. loc.* Luc. 22 43. *ſic* Dan. 8. 18. *c.* 10. 10, 11, 16. 18, 19. *conſolando,* Iſa. 6. 6, 7. Dan. 10. 12. 2 Reg. 1. 15. Acts 27. 23, 24. Apoc. 5. 5. *caſtigando,* 2 Sam. 24. 15, 16. Luc. 1. 20. *docendo,* Dan. 7. 16, 19, 23. *c.* 8. 15, 16. *c.* 9. 22, *&c. ſuggerendo bona arg. loc.* Acts 1. 11. *c.* 10. 4, 5. *tum in morte, animam deferendo in ſinum Abrahæ,* Luc. 16. 22. *tum in fine ſæculi, excitando (ſc. miniſterialiter)* 1 Theſſ. 4. 16. *colligendo,* Matth. 24. 31. *ſeparando ab impiis & deducendo ad gloriam,* Matth. 13. 30. 39.———

* Hen. a Dieſt S. S. *Theol. Doc. & Prof. Mellificium Catecheticum, part. 2. de bonis angelis.*

Uſus hujus doctrinæ eſt, —— 1. *Ut Dei bonitatem prædicemus, ex* Pſal. 8. 5, 6. Pſal. 91. 11, 12. *& Cuſtodiam ſanctorum Angelorum ab eo peamus,* Pſal. 35. 5, 6. —— 2. *Ut confidamus, in omnibus viis noſtris, & adverſis, tanto ſatellitio tuti,* 2 Reg. 6, 16. Pſal. 34. 8 Pſal. 91. 11, 12. —— 3. *Ut Angelos honoremus, eoſdem imitando,* Matth. 6. 10. *Sancte, & decore coram ipſis, veluti perpetuis actionum noſtrarum teſtibus, incedendo,* 1 Cor. 11. 10. 1 Tim. 5. 21. Exod. 23. 20, 21. *nequaquam vero adorando,* Apoc. 19. 10. *c.* 22. 8, 9. Coloſſ. 2. 18. Matth. 4. 10. Iſa. 42. 8. 1 Joh. 2. 1.

To theſe Authors I might add, *Auretius, Beza, Bucer, Melancthon, Peter Martyr, Pareus*; and above all, learned and godly *Zanchius*, but him I have often cited in the Treatiſe; and what needs more? it is ſure (ſaith Mr. *Byfield* on 1. 1.) that the Angels are always in garriſon for the elect, pitching their tents round about them that fear God; that which *Eliſha* and his man ſaw with bodily eyes, every Believer may be aſſured of by Faith. *And ſeeing now we are thus compaſſed about with ſo great a cloud of witneſſes, let us in God's fear begin, and go on in the diſcovery of this duty,* viz. of the Miniſtration of, and Communion with Angels.

Heb. 12.1.

Miniſtration of, and Communion with ANGELS.

The Firſt Book.

CHAP. I. SECT. I.

HEB. 1. 14.

Are they not all Miniſtring Spirits, ſent forth to miniſter for them, who ſhall be heirs of ſalvation.

The coherence and diviſion of the words.

THE Apoſtle is here making a compariſon betwixt Chriſt and the Angels: as the world is wonderfully inclined to ſuperſtition, ſo it is wont many times to darken the glory of Chriſt, by too much exalting of Angels; good reaſon it is therefore that they ſhould be put into their place; the Angels are excellent, but Chriſt more excellent: the Angels are glorious; but Chriſt more glorious: now the Prelation of Chriſt before the Angels, the Apoſtle proves by ſeveral arguments: as, 1. From the name of Chriſt, he is called *God's Son*; ſo are not the Angels: 2. From the rule and dominion of Chriſt, he is the head and prince, ſo are not the Angels: 3. From the Office and Place of Chriſt; *he ſits at God's right hand* (i. e.) he hath the ſecond place given him after the Father, he is the Father's Lieutenant, or his chief Ambaſſador to exerciſe all power; ſo are not the Angels; and therefore it follows that Chriſt is more excellent and glorious than them all; indeed they are Spirits, and therein they have a title of great excellency given them; but they are *miniſtring Spirits,* and that takes off, and holds them within the compaſs of their degree; if they but miniſter, they muſt needs be inferiour to Chriſt, who is Lord over all; and though it may be objected, that Chriſt is ſometimes called *a miniſter* and *that he came to miniſter,* yet that is not in regard of need, but of good will, the Angels do it of neceſſity, but Chriſt voluntarily: it is natural in the Angels, but only by accident in Jeſus Chriſt; and therefore in all things Chriſt hath the preheminency, yet let not this doctrine paſs without ſome conſolation to the Saints and People of God; be it known to you, that as Angels are miniſtring Spirits, ſo they are ſent forth to miniſter for you; *are they not all miniſtring Spirits, ſent forth to miniſter for them, who ſhall be heirs of ſalvation?*

Ver. 4, 5.

Ver. 6. to ver. 13.

Rom. 15.8

Acts 20. 28.

You ſee I had need to be careful what I ſay of the Angels, leſt that honour which ſhould be given to God and Chriſt, may in any ſort redound to them. This hath been the errour of former ages, and of all errours there is almoſt none more ancient than this. *Paul* himſelf had much to do with ſome, who ſo advanced the Angels, that in a manner they would have brought Chriſt under Coloſſ. 2. 18. ſubjection, *Let no man beguile you of your reward* (ſaith he) *in a voluntary humility, and worſhipping of Angels.* Indeed there ſhines in them ſuch a brightneſs of the Majeſty of God, that there is nothing whereunto we are more eaſily drawn, than with a certain admiration to fall down in worſhipping of them; this very thing *John* in the *Revelation* confeſſeth of himſelf, but he addeth withal, Revel. 19. 10. that he received this anſwer, *ſee thou do it not, for I am thy fellow ſervant, and of thy brethren, that have the teſtimony of Jeſus, worſhip God,* there is no worſhipping of Angels: and yet we muſt not throw away the comfortable doctrine of Angels: I hope before I have done to convince you of a wonderful pledge of Chriſt's love to your perſons in the adminiſtration of Angels, *Are they not all miniſtring Spirits?* &c.

In this Text is a deſcription of Angels, wherein 1. Of their Nature, *Are they not Spirits?* 2. Of their Office, *Are they not miniſtring Spirits?* 3. Of their Conjunction in this Office, *Are they not all miniſtring Spirits?* 4. Of their Commiſſion and execution of this Office ſo undertaken, *Are they not all miniſtring Spirits, ſent forth to miniſter?* 5. Of the Object about which the execution of their Office is moſt converſant, *Are they not all miniſtring Spirits, ſent forth to miniſter for them, who ſhall be Heirs of Salvation.*

Sect. 2. *Of the ſeveral Doctrines deduced from the Words.*

FROM every part I may deduce a ſeveral doctrine; as, 1. That *the Angels are ſpirits.* 2. That *the office of the Angels is to miniſter and ſerve.* 3. That *the higheſt Angel is not exempted from this office.* 4. That *they have their Commiſſion from God and Chriſt, to execute their office of miniſtration.* 5. That *the miniſtring office of the Angels is not for all, but only for heavens Heirs.* On the four firſt I ſhall only give a touch, but on the laſt I ſhall inſiſt, and (if the Lord help) inlarge my diſcourſe to the full of my deſign.

CHAP. II. SECT. I.

Of the firſt Doctrine.

THE *Angels are Spirits:* And ſo is God, and ſo are the Souls of men, but with this difference, God is a Spirit moſt ſimple, without any compoſition at all; the Souls of men are ſpirits conjoyned with fleſh and blood; thus the Philoſopher deſcribes the Soul to be the act of the body: Now betwixt theſe two Spirits are the Angels, who are neither without all compoſition, as God is, nor are they covered with fleſh and blood, as the ſoul of man is. I know it is a queſtion, whether the Angels have bodies? And ——

1. The Peripateticks and Schoolmen are for the negative; *The Angels* (ſay they) *are altogether incorporeal:* And for this opinion are brought in by others theſe very Texts, ‖ *Who maketh his Angels ſpirits,* —— And *are they not all miniſtring ſpirits?*

‖ Pſal. 104. 4.

2. The Platonicks and many of the ancients are on the other ſide: *The Angels have their proper bodies* (ſaith * *Tertullian*) and although inviſible to us, yet viſible to God. † *Auguſtine* is of the ſame mind: And herein (ſaith * *Lombard*) he followed many famous *Authors,* as all the Platonicks, *Origen, Lactantius, Baſil,* with all the writers almoſt of his time: And ſome more modern agree with them herein; all ſpirits have their bodies (ſaith † *Bernard*) as need is, excepting only God himſelf; and the need that the Angels have, he proves from this Text, *Are they not all miniſtring ſpirits? For how can they execute their Miniſtry* (ſaith he) *without a body, eſpecially amongſt them that are in the body? beſides they could not diſcourſe, nor move from place to place, without a body.* Nor ſpeaks he of bodies aſſumed, but of bodies proper and peculiar to themſelves.

* *Tertul. lib. de Carne Chriſti, & contra praxeam,* page 409.
† *Aug. de Trin. lib.* 2. *c.* 7. & *l.* 3. *c.* 1.
* *Vid Zanch. de operibus Dei,* part 1. *l.* 2. *c.* 3.
† *Bernard iv Cantic. Canticorum Serm.* 5.

Methinks a middle betwixt both theſe comes neareſt truth, * *That in compariſon of God they are bodies, but in compariſon of us they are pure and mighty ſpirits.* Certainly the Angels are not ſimply Spirits as God is, who is a ſpirit moſt ſimple, without any compoſition at all; nor are they infinite or immenſe, as God is, but are terminated in their dimenſions, and move from place to place as bodies do. Hence † *Zancby* approves rather of the ancients, than of the Schoolmen, *That Angels are not ſimply and altogether incorporeal, only their bodies* (ſaith he) *are not earthly, nor airy, nor heavenly, as the Stoicks would have them, for all ſuch bodies were created of that* Chaos, *Gen.* 1. 1. *but rather as the Imperial heaven is a corporeal ſubſtance far different from theſe nether heavens viſible to us, ſo the Angels made together with that heaven, are corporeal ſubſtances far purer, and more ſubtil than either earth or air, or fire, or the matter of theſe viſible heavens.* I will not ſay they are of the ſame body, but they may have like bodies to that glorious body of the higheſt heaven, or ſeat of the bleſſed; and ſo in reſpect of us * or of our craſs bodies they may be called pure and mighty ſpirits.

* *Greg. Tom.* 2. *Moral. in Job lib.* 2. *c.* 2.
† *Zanch. ubi ſupra.*
* *Nomine ſpiritus, quando fit Sermo de Creaturus ſpiritualibus, intelligitur aliquid diſtinctum contra carnem & ſanguinem & corpora ſenſibilia.* Luke 24. 39.

CHAP. III.

Of the ſecond Doctrine.

THE office of the Angels is to miniſter and ſerve: It is true, they are called Principalities, Powers, Mights, Thrones, Dominions; ſo the Apoſtle ſpeaks of Chriſt, That *he was ſet at* Eph. 1. 20. 21. *God's right-hand in heavenly places, far above all Principalities, and Powers, and Might and Dominion. And by him were all things created in heaven,* Coloſſ. 1. 16. *whether Thrones, or Dominions, or Principalities, or Powers:* by all which, though we underſtand not divers dignities of Angels, whereby in nature they excel one another, yet we muſt needs underſtand the dignity, excellency, authority, and power, of every one of the Angels.

And yet this hinders not, but that theſe mighty powers are *miniſtring ſpirits;* and therefore in other places of Scripture we find other titles given to them; as ſometimes they are called Watchers, *I ſaw in the Viſions of my head, and behold a Watcher and an Holy One came down from heaven:* Dan. 4. 13. And ſometimes they are called Soldiers, *And ſuddenly there was with the Angel a multitude of heavenly Soldiers* (or of the Heavenly Hoſt) *praiſing God.* Luk. 2. 13. Moſt frequently they are called *Angels,* which is not a name of their nature, but of their office; the word ſignifies *a Meſſenger,* as if they were ever running errands betwixt heaven and earth: So *Jacob dreamed of a Ladder ſet on earth, whoſe top reached to heaven, and behold the Angels of God aſcending, and deſcending on it.* Gen. 28. 12. Now this is clear, that *Watchers, Soldiers, and Meſſengers,* are but Miniſters and ſervants. If it be demanded what is their miniſtry, or ſervice, it is either to God, or to men; Pſal. 103. 20. in reſpect of God, they are ſaid *to do his Commandments, to hearken to the voice of his Word, to* Matth. 18. 10. *behold the face of God, to celebrate the praiſes of God, and of Jeſus Chriſt*; and in reſpect of men, they do them many offices of love and ſervice, which Rev. 5. 12. we ſhall diſcover in the laſt point, for *are they not miniſtring ſpirits ſent forth to miniſter unto them,* I ſay unto them, *who ſhall be heirs of Salvation?*

CHAP. IV.

Of the third Doctrine.

3. THE higheſt Angel is not exempted from this office. Are they not all miniſtring Spirits? It is not one, nor ten, nor a hundred, nor a thouſand, *but all* Angels, and Archangels, Principalities and Powers, Thrones and Dominions, are *all miniſtring ſpirits.* A queſtion there is, 1. Of the order of Angels, and if that be admitted, 2. Act. 17. 33. Whether the chief of that order may be conſidered as miniſtring ſpirits?

For the firſt, *Dionyſius* (I will not ſay the Areopagite) tells of nine orders, becauſe of nine words in Scripture relating to the Angels, as *Seraphims, Cherubims, Thrones, Powers, Hoſts, Dominions, Principalities, Archangels, and Angels*; and at large he deſcribes their ſeveral natures, diſtinctions, properties; as that the firſt three orders are for immediate attendance of the Almighty; and the next three orders, for the general government of the creatures; and the laſt three orders, for the particular good of God's Elect; that the Archangels ſurpaſs the beauty of Angels ten times, Principalities ſurpaſs the Archangels twenty times, Powers ſurpaſs the Principalities forty times, *&c.* How he, or any other, came to this learning, is yet unknown, yet hath this Hierarchy, in theſe ſeveral orders, paſſed for currant through many ages of the Church.

Learned *Mede* in his *Diatribæ* of the Angels, tells of ſeven principal Angels, which miniſter before the Throne of God, and therefore are called Archangels, ſome of whoſe names we have in Scriptures, as *Michael, Gabriel, Raphael*; to this Tobit. 12. 15. purpoſe he cites ſeveral texts: As *I am* Raphael, *one of the ſeven holy Angels, which ſtand and miniſter* Zach. 4. 10 *before the glory of the Holy One.* And *theſe ſeven are the eyes of the Lord, which run to and fro* Rev. 4. 5. *through the whole earth.* And *I ſaw* (ſaith *John*) *ſeven Lamps before the Throne, which are the ſeven* Rev. 5. 6. *Spirits of God*; and *I beheld, and lo in the midſt of the Throne ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the earth.* Rev. 8. 2. And *I ſaw the ſeven Angels which ſtood before God.* And the Archangel *Gabriel*, ſpeaks of himſelf to Luke 1. 19. *Zacharias* in the very ſame language, *I am* Gabriel, *that ſtand in the preſence of God.*

That there is order amongſt the Angels, I do not doubt; God is the God of Order, and as he orders all things below, ſo no queſtion he obſerveth a moſt exact order in the court of Heaven: amongſt us ſome are ſuperiour, and ſome inferiour, ſome greater, and others leſſer; equality hath no place either on earth, or in hell; and in this viſible hea- 1 Cor. 15. 41. ven, *one ſtar* (ſaith the Apoſtle) *differs from another in glory*, how then ſhould we imagine any ataxye or confuſion to be in heaven? Certainly there is a moſt beautiful diſtinction and order amongſt the bleſſed Angels, yet I am apt to think and do believe, that the difference of thoſe glorious ſpirits in heaven, is not in their nature, but in their offices; for as among men there is a parity and equality in reſpect of nature, and the excellency of one above another is but by accident, ſo it is with Angels, they are equally ſpiritual ſubſtances, all equally created good, and pure, and perfect, and their imparity is becauſe of the divers kinds of their offices, wherein they are imployed: Hence * *ſome are ſimply called Angels, ſome Archangels, ſome Principalities, ſome Dominions, &c.*

But, 2. admitting this order and diſtinction of Angels, Whether are not the higheſt Angels miniſtring ſpirits? the Platonicks that firſt divided them into three orders, as ſome above heaven, called *Supercæleſtes*, others in heaven called *Cæleſtes*, and others under heaven called *Subcæleſtes*, do ſuitably give them ſeveral offices: As, 1. They above heaven (I mean this viſible heaven) continually ſtand before God (as they ſay) praiſing, and lauding, and magnifying his Name. 2. They in heaven are there ſeated, to move, and rule, and govern the ſtars. 3. They under heaven, are ſome to rule Kingdoms, others Provinces, others Cities, others particular men. Many Chriſtians that write of the Hierarchy of the Angels, follow theſe opinions. Now by this ſurmiſe the higheſt Angels do not miniſter to the Saints, but only and immediately to God himſelf. But on the contrary, did not *Mi-* Jude 9. *chael* (one of the ſeven) *contend with Satan about the body of Moſes?* And was not *Gabriel, who ſtands before the preſence of God*, ſent to ſpeak to *Zachari-* Luk. 1. 19, 26. *as*, and to *Mary*, and to ſhew the glad tidings of Zach. 4. 10. the Goſpel? And were not thoſe ſeven Archangels Rev. 5. 6. called *ſeven eyes, and the ſeven ſpirits of God ſent forth into all the Earth?* Surely then neither Seraphims, nor Cherubims, nor Thrones, nor Powers, are exempted from this office, they are *all miniſtring Spirits.*

CHAP. V. SECT. I.

Of the fourth Doctrine.

4. T*Hey have their commiſſion from God and Chriſt to execute their office of Miniſtration*; they will not go, unleſs *ſent forth*: as Chriſt would not do the office of Mediator until he was called, *Heb.* 5. 4, 5. ſo neither will the Angels execute their office without a Call: In this reſpect the Angels are ſaid to wait on Chriſt, they ſtand behind him, and receive deputations to their ſeveral offices: *I ſaw by night, and behold a man,*— Zach. 1. 8. *and behind him were there red horſes, ſpeckled and white*, i. e. Miniſtring Spirits, prepared for Judgment and Mercy. When *Zachary* knew not who they were, the man that ſtood among the Myrtle trees, Chriſt (the Captain of the Lord's Hoſt) *an-* Zach. 1. 10 *ſwered and ſaid, Theſe are they whom the Lord hath ſent to walk to and fro through the earth*: The Lord firſt ſends them, and then as Agents and Spies, they give intelligence of all things done in the World; they will not ſtir without a commiſſion, but if he ſend them, they run, they fly. *I ſaw the* 1 King. 22. 19, 20, 21, 22. *Lord ſitting on his Throne* (ſaid *Micaiah*) *and all the hoſt of Heaven ſtanding by him, on his right hand, and on his left; and the Lord ſaid who ſhall perſwade* Ahab, *that he may go up and fall at* Ramoth Gilead? *and one ſaid on this manner, and another ſaid on that manner, and there came forth a Spirit, and ſtood before the Lord, and ſaid, I will*

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* *Ex hac officiorum diverſitate quorum alia aliis ſunt nobiliora, fieri omnino perſuaſum habeo, ut alii vocentur ſimplices angel alii præter hoc Archangeli, alii virtutes alii dominationes. Zanch. de operibus Dei, part.* 1. *l.* 2. *c.* 3.

perſwade him; and the Lord ſaid unto him, wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his Prophets; and he ſaid, Thou ſhalt perſwade him, and prevail alſo, go forth, and do ſo. All this diſcourſe is by way of reſemblance, as it is with Kings and Princes, ſo it is ſaid of God, all his Hoſt (good and bad Angels) ſtand about him, and receive their Commiſſions from him: No ſooner is any deſign agreed on, but he gives out the word of command, *Go forth, and do ſo.* See here the Commiſſion, *Go forth* ſaith God: *Are not they all miniſtring ſpirits, ſent forth,* ſaith the Apoſtle.

Sect. 2. *A tranſition to the laſt Point.*

ON theſe four ſeveral Doctrines I have no mind to inſiſt, and the rather, becauſe they are ſo very ſpeculative, and ſo full of controverſie: For my part I ſhall never forget what *Graſerus* ſaid he had found in his viſiting the ſick, and in his own preparations for well dying; *That moſt of the Controverſies in Divinity were utterly uſeleſs, and did intangle the Conſciences of the ſimple, juſt as the human inventions in Popery formerly did; and therefore he begun with full bent of mind to ſhun or abhor them, and in his publick preaching, to propound only thoſe things which tended to the kindling of true faith in Chriſt, and to the exerciſe of true Godlineſs according to the Word of God, and to the procuring of true conſolation both in life and death:* Nor ſhall I forget what is writ of *Abraham Buchaltzer,* whoſe care in his publick Miniſtry was to avoid thoſe queſtions that do but gender unto ſtrife, and to inſtruct his Auditors how to live well and die well. Some indeed blamed him of cowardize, for that being endowed by God with ſuch excellent abilities, yet he would never enter into the liſts with the Fanatick Adverſaries of thoſe times; but the reaſon was, becauſe he always affected peace, having no delight in wrangling, which cauſed him to ſay to a Friend, *Deſii diſputare, cœpi ſupputare, quoniam illud diſſipationem hoc collectionem ſignificat.* Beſides, he ſaw that the greateſt Antagoniſts to the Churches peace had not ſo much as one ſpark of Grace in them, and that there came no profit, but much hurt to the Church of Chriſt by thoſe continual quarrels amongſt Divines. I will not deny, nay I dare not but acknowledge, that in our Pulpits we may, and muſt (as occaſion is) propound ſuch a ſubject as this of the Angels, and no queſtion but out of it we may draw matter for faith, and life, and comfort; but as to theſe particulars of the Angels, that they are Spirits, Miniſters of ſeveral Orders, and all delegated (as the Lord pleaſeth) to this or that office, they are very abſtruſe points wherein we may wrangle, and do as Boys in ſport, who ſtrive to ſtrike moſt ſparks out of their Flints, but never intend to kindle thereby for uſe: So we may diſpute and jangle about Words, or ſtrive to ſtrike out the moſt ſubtil and fineſt ſpun Notions that we can invent, but alas they will not profit our Souls, nor tend much to practice, which is the life and ſpirit of Religion: upon this I verily believe it is, that we have far leſs written in Gods Word of the nature of Angels than of God himſelf; becauſe the knowledge of God is far more practical, and leſs controverſial, and more neceſſary to Salvation, than the knowledge of Angels or Archangels; only if there be any thing of Angels revealed in Scripture, and moſt worthy of our knowledge (as certainly there is) I take that to be it, which the Schoolmen in all their learning took leaſt notice of, and that is of the miniſtration of Angels, in reference to God's People: *With this one uſe* (ſaith * *Zanchius*) *could the Apoſtle content himſelf, as knowing that in the Doctrine of Angels, this was the moſt principal, and indeed moſt practical,* and therefore on this point I mean to inlarge, and the other points I ſhall leave to others; in the Margent you may ſee to whom. † *Are they not all miniſtring Spirits, ſent forth to miniſter for them, who ſhall be Heirs of Salvation?*

CHAP. VI. SECT. I.

Of the laſt Doctrine.

THE chief point yet remains, *viz.* that *this miniſtring office of the Angels is not for all, but only for Heaven's Heirs:* On this I mean to inſiſt, and to inlarge my diſcourſe; wherein I ſhall 1. Confirm. 2. Apply. 1. For Confirmation, we have Scripture and Reaſon.

Sect. 2. *Scriptures for Angels miniſtration.*

HE *ſhall give his Angels charge over thee, to keep thee in all thy ways; they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* Pſal. 91. 11, 12.

In this Scripture we may obſerve theſe particulars.

1. That the Elect are ſo precious with God, that for their ſakes he gives out Commands.

2. That he commands the Angels (his choice and chief Servants) for the good of his Choſen: *He ſhall give his Angels charge over thee.* It is the uſual way of his Providence, to command the ſtrong in behalf of the weak, and to commend the weak to thoſe that are more ſtrong: Thus it is betwixt Children and Parents, Wives and Husbands, the Sick and Sound, the Saints and Angels; he commands the Angels over Saints, or he commends the Saints unto his Angels.

3. That the end or meaning of the Command, is for the Elects cuſtody, *to keep thee:* They muſt not exerciſe a power or dominion over them, they muſt not exact Adoration or Worſhip from them, as the evil ſpirits do from all their followers: but the command is to preſerve them, defend them, and deliver them, keep them.

4. That the keeping of Saints is limited to their ways; *they ſhall keep thee in all thy ways:* i. e. in all thy neceſſary lawful ways, not in thy ſinful devious wandrings.

5. That the obedience of the Angels to this command, is preciſe, exact, and diligent, *they ſhall bear thee up in their hands,* i. e. they ſhall accompany thee, go before thee, wait upon thee, follow thee, as the ſhadow follows the body, compaſs thee round, lead thee, obſerve thee, and in all ſtraits or neceſſities lend thee an hand.

6. That the iſſue of this obedience is ſafety and ſecurity; *leſt thou daſh thy foot againſt a ſtone.* By this one danger we underſtand by a Synechdoche, all other dangers, q. d. not any hurt, be it never ſo little, ſhall befall the Elect: So far ſhall they be from harm in the head, that it ſhall not reach the foot; indeed neither foot nor head, nor an hair of their head ſhall periſh to their prejudice, *Luke* 21. 18.

The ſum of all is this. As Nurſes and Mothers deal with their Children, ſo muſt the Angels deal with the Children of God, that is, they muſt keep them in their ways, they muſt bear them up in their hands: Children often ſtumble and fall, unleſs they be led and carried in hands and arms; and therefore God hath given his Angels a charge over his Children, to keep them, and carry them as in arms, leſt they daſh their feet againſt the ſtones.

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* *Ideo Apoſtolus contentus fuit hunc unum uſum explicare, quod ſciret hunc eſſe precipuum, dicendo nonne omnes ſunt adminiſtratorii ſpiritus in miniſterium miſſi propter eos qui hæreditatem capiunt ſalutis?* Zanch. *ibid.*

† *De cuſtodia angelorum præſens hic loco locus, quæ ſublimioris ſunt ſpeculationis, otioſis hominibus relinquamus.* Muſculus *in* Pſal. 91. v. 12.

Pſal. 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them:* They that ſometimes are compared to Nurſes and Mothers, are other whiles compared to Souldiers that incamp themſelves about the Saints: Thus when the young Man had his eyes opened at *Eliſha's* prayer, 2 Kings 61. 7. he ſaw, and *behold the Mountain was full of Horſes, and Chariots of fire round about* Eliſha. Many military ſervices are they ever and anon performing for the Saints; they are watchful Centinels, giving a timely alarm to prevent the Enemy: Mat. 2. 13. *Ariſe and take the Babe and his Mother, and flee into Egypt, and be there until I bring thee word, for* Herod *will ſeek the Babe to deſtroy him.* They are faithful Life-guards, preſerving the Saints in Pſal. 91. 10, 11. the midſt of dangers: *There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling, for he ſhall give his Angels charge over thee.* They are ſafe Convoys, bringing the Saints through their Wilderneſs to their heavenly *Canaan*: *Jacob* had Gen. 32. 1, 3. experience hereof, *And* Jacob *went on his way, and the Angels of God met him; and when Jacob ſaw them, he ſaid, this is God's Hoſt, and he called the name of that place* Mahanaim, *i. e.* two Hoſts or Camps, the one before, and the other behind, or the one on one ſide, and the other on the other ſide; or they placed themſelves in ſuch ſort, as to give *Jacob* aſſurance of ſafety every way.

Sect. 3. *Reaſons for Angels miniſtration.*

BUT why ſhould they miniſter for the Saints? the reaſons are: 1. In reſpect of God. 2. In reſpect of them. 3. In reſpect of us.

1. There are ſome reaſons in reſpect of God: As—

1. It is his will and pleaſure that they ſhould ſo miniſter. Thus *Nebuchadnezzar* could acknow- Dan. 4. 35. ledge, *He doth according to his will in the Army of Heaven.* The Lord's will is the rule of all Juſtice, and a moſt perfect Law, whereby he governs the Army of heaven, that is, the Angels: Pſal. 103. 21. Hence they are deſcribed to be *God's miniſters that do his pleaſure,* they enquire no further what is to be done, or why it ſhould be done, but acquieſce in the diſcovery of his will and pleaſure. Indeed all things and actions are reſolved into this firſt Eph. 1. 11. Principle, the good pleaſure of his Will: *He worketh all things after the counſel of his will.* This is the Supreme reaſon.

2. It is his command that they ſhould ſo miniſter; every thing that God wills, he doth not command, he wills ſin to be in the world, but he doth not command it, for then he would be the Author of ſin; but as for Angel miniſtration, he Pſal. 103. 20. wills and commands them to it: *Bleſs the Lord ye his Angels, that excel in ſtrength, that do his Commandments, hearkning to the voice of his Word:* Upon this ground is the Lord very often called, Gen. 32. 2. *the Lord of Hoſts, i. e.* the Lord of Angels, for ſo *Jacob* called the two Armies of Angels, *God's Hoſt,* and the multitude of Angels that praiſed God at Luk. 2. 13. Chriſt's Nativity, are called *a multitude of the heavenly Hoſts.* Look as commanders ſay to their Souldiers, *Go, and they go,* ſo ſaith God to his Angels, *Go, and they go; go and miniſter to my Saints, preſently they miniſter.*

3. It is his goodneſs that they ſhould ſo miniſter. Alas, if the Lord ſhould deal with us according to our demerits, rather Tygers and Dragons ſhould wait upon us, than the Angels: It is more than we can challenge, that any creature after the fall ſhould be ſerviceable unto us, but that all the Hoſt of Heaven ſhould be abaſed to ſo low a work, as to be ſent forth to miniſter for the meaneſt Saint, even for us poor ſinful wretches, duſt and aſhes; Oh! what goodneſs is this? upon this account, of the love, mercy, and goodneſs of God, we read ſo often of the Lord's ſending his Angels to attend his Saints: Thus *Abraham* told his ſervant, *The Lord* Gen. 24. 40. *before whom I walk, will ſend his Angel with thee:* And thus God told *Moſes*, *I will ſend an Angel be-* Exod. 32. 2. *fore thee:* And thus *Daniel* told the King, *My God hath ſent his Angel, and hath ſhut the Lyons* Dan. 6. 22. *mouths, that they have not hurt me.* So gracious is that King of Heaven, that he will ſpare his own Courtiers out of Heaven, and ſend them on errands to his Saints for their preſervation; whence *David* reaſons, *Oh taſte and ſee that the Lord is good!* Oh Pſal. 34. 7, 8. the goodneſs of God.

2. There are other reaſons in reſpect of the Angels. As—

1. It is their duty; not the brighteſt Angel, but is ſubbordinate unto God, and therefore muſt act and move as the Lord appoints. *This is the living* Ezek. 10. 20. *creature that I ſaw under the God of Iſrael, and I knew that they were the Cherubims.* The Cherubims are glorious Angels, of great wiſdom, ſtrength and agility, and yet they are ſubſervient to the Lord, and therefore are ſaid to be *under the God of* Pſal. 103. 21. *Iſrael*: Surely that word of the Pſalmiſt (*They do his pleaſure*) is the very image of true obedience, q. d. they miniſter not at their own pleaſure, but at God's: now what is God's pleaſure but the Saints Pſal. 33. 7. welfare? *He hath pleaſure in the proſperity of his ſervants.* The Angels that know this, ſtand not upon terms with God, all they do is but to hearken Ezek. 11. 22. to the voice of his word, and then they flie? *Then did the Cherubims lift up their wings and the wheels beſides them:* It is a note of * a Divine upon theſe * Greenham in loc. words; *All things are under the God of Iſrael, he hath the prehemminence, he is above wheels, and Angels are under him, at his diſpoſe; if he give out the word, the Cherubims move, lift up their wings and order the wheels:* If he ſay, *go and miniſter beyond Saints,* preſently they go, as it is their duty.

2. It is their delight to attend the Saints. They know that one day they ſhall live together, and ſing together, and rejoice together; they know that the Saints ſhall ſupply the room of the fallen Angels, and when they meet, O the joy that will be betwixt them. In the mean time, it is their deſire and delight to attend their Partners in Heavens joy, for they are acquainted with God's deſign and purpoſe to ſave them; they know what Chriſt hath done and ſuffered for them. *The Myſtery of Godlineſs is ſeen of Angels*; it is ſo ſeen, that they take great delight to behold it, yea, they are raviſhed in the very beholding of it, as at ſome new and ſtrange object, Ἐπιθυμοῦσιν, *they look into it,* ſaith *Pe-* 1 Pet. 1. 12. *ter*, their whole ſpirits are taken up with it, as if it were the bleſſedeſt ſight that ever they could behold, and they that are ſo raviſhed at the work of our Redemption, how ſhould they but with delight attend the Redeemed Ones of Jeſus Chriſt.

3. It is their Honour to wait on the Saints. It is true, in ſome reſpects they are of an higher form, they come neareſt to God of all the creatures in the World, and they have kept their Cloaths of Gold unſtained ſix thouſand years: O the puri-

ty,

John Rose

ty, agility, beauty, glory, ſanctity, and excellency of the Angels! Man in his greateſt honour, advanced to the higheſt pinacle of happineſs, is yet in many things below the Angels; *Thou haſt* Pſal. 8. *made him a little lower than the Angels*, and yet it is no indignity for them to attend the Saints, for herein they are but fellow-workers with God Joh. 5. 17. and Chriſt, *My Father worketh hitherto, and I work.* My Father is beneficent in preſerving Saints: and I work by the ſame power, ſaith Chriſt. At firſt I created, and ſtill I preſerve. Now if God and Chriſt thus work and wait, well may the Angels co-work with them. It was *Paul*'s honour that he wrought together with God; *We* 2 Cor. 6. 1. *then, as workers together with him, beſeech you alſo.* Servants of God (ſuch as men and Angels) cannot but look on it as their glory, to put to their hands in the ſame work with their Sovereign Lord, Mat. 20. 28 the King of Glory: If Chriſt himſelf *came not to be miniſtred unto, but to miniſter*, the Angels may well think it an honour to imitate him, and to miniſter alſo.

3. There are other reaſons in reſpect of Saints. As,

1: It is for their conſolation, a mighty comfort it is, that other creatures ſhould do them ſervice, that heaven, and earth, and all therein ſhould be made for them, and be continued and preſerved for their ſakes, and yet as if all this were not enough, except the Angels alſo were ſubſervient: That Creatures of the higheſt order, of the fineſt make, of the nobleſt ſpirits, who behold the face of God himſelf, and are taken up with the immediate enjoyments of his fulneſs, that they, even they ſhould be deſtined by Chriſt the King of Saints, to miniſter to his Saints: Oh what a comfort is this! Rom. 15. 4. *If whatſoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scriptures might have hope:* Surely this that is written of the Angels, as concerning their office and miniſtration, muſt be full of comfort: Indeed Reprobates and Unbelievers have none of this comfort, alas they are not within the verge of this bleſſed Text, they have nothing to do with this Scripture of Heaven's Heirs, it is *for them*, and only *for them, who ſhall be heirs of Salvation.*

2. It is for their benefit, both of body and ſoul: Some obſerve, that were it not for the Angels, the Devils that are ever ſeeking to devour, would quickly tear all the bodies of the Saints into Atoms. We read, how afore Chriſt's death, the bodies of many were poſſeſſed of Devils, and when they had Mar. 1. 26. *torn them*, by the Command of Chriſt they were diſpoſſeſſed: But after the great work of our Redemption, the Devils were more reſtrained of their Joh. 12. 31. Power, *Now ſhall the Prince of this world be caſt out.* Chriſt ſo bound him in Chains by his holy Angels ſince that time, that now he hath not his liberty as before to hurt the Saints: It is true, that he is ſtill in the World, and rules in the Air, but the good Angels ſo defend our bodies againſt the evil Angels, that they cannot touch an hair to our hurt, and as for our Souls, they are in their ſpecial care; it is not to tell how many are the benefits they adminiſter that way, they teach us Truths, they open God's Will, they reveal the ſecrets and myſteries of Grace, and by theſe means they promote the ſalvation of our Souls: Thus they did ſometimes by dreams in the night, and ſometimes by conference in the day, when they aſſumed bodies; but now ſtill they admoniſh our minds, and in a ſecret unperceivable way, they perſwade us to the reading, hearing, and obeying of God's Word. But of theſe, and the like Soul-ſervices of the Angels, we ſhall inlarge another time.

Sect. 4. *Uſe of Terrour.*

WELL then; *Is the miniſtring office of the* Uſe 1. *Angels not for all, but only for Heaven's Heirs?* What terrour is this to the wicked? Alas they have no Angels to keep them, or take care of them, they are devoid of the preſence and miniſtry of the heavenly Angels; or if they have any inſpection of them, it is but a general inſpection, ſuch as *Hagar* and *Iſhmael* had, who are ſet out in Scripture as the types of thoſe that are rejected of the Lord. And this I take it is the reaſon why Reprobates live, and are not all ſuddenly ſtruck dead, to wit, becauſe the Angels have ſome general charge and care of them, that they may be preſerved to their condition, but they are not properly Guardians of any ſuch men: O woe, Rev. 9. 12. woe, woe to the wicked World, *when one woe is paſt, behold there come two more woes after.* As it was with *Saul*, when God was gone from him, then the Philiſtines made war againſt him, and he was ſore wounded of the Archers, and at laſt he fell on his own Sword and died: So where the Angels of God ſtand aloof of, and will not reſcue, one woe follows after another, there the evil ſpirits keep their rendezvous, the Devil works in them mightily, they are hood-winkt and beſotted and blinded by the God of this World, having no power ſo much as to groan, or to wiſh for deliverance; we may ſay of all Reprobates as it 2 Tim. 2. was ſaid of *Saul, An evil ſpirit is upon them, and* 26. *God is not with them:* They are already taken in the Snare of the Devil, he hath them in a ſtring and leads them captive at his will: and no wonder, for they have not thoſe aids, thoſe contrary whiſperings, they have not the good Angels to conflict with the bad, they have not the ſpirit, a new nature, much leſs the external helps and guards of holy and bleſſed Angels; ah woe to theſe men!

Sect. 5. *Uſe of Incouragement.*

WHAT incouragement is this to the Godly? Uſe 2. though the wicked have not ſuch guards, yet the godly are the proper objects of the Angels miniſtry. —— *Are they not miniſtring ſpirits, ſent forth to miniſter for them?* It is a queſtion that puts all out of queſtion: The wicked indeed are left to the wide world, but God is at charge of giving the Saints Tutors, and Governours, and Guardians; here is a mighty incouragement to the people of God: I know not the condition that any Saint in the world may be in, wherein we cannot find in Scripture ſome encouragement or other drawn from an Angel: Art thou in a journey? ſo was *Abraham*'s ſervant, when *Abraham* told him, *He ſhall ſend his Angel before* Gen. 24 7. 40. *thee, and proſper thy way:* Art thou in Battel, or ready to march againſt the Enemy? ſo was *Iſrael*, when the Lord told *Moſes*, *For mine Angel ſhall go before thee, and bring thee in unto the* Amorites, Ex. 23. 24. *and the* Hittites, *and the* Perizzites, *&c. and I will cut them off*: Art thou in oppreſſion, under the tyranny of wicked men? ſo *Moſes* told *Edom the Iſraelites* were, *Thou knoweſt of all the tra-* Num. 20. 14, 15, 16. *vel that hath befallen us, how our Fathers went down into* Egypt, *and the* Egyptians *vexed us, and our Fathers, and when we cryed unto the Lord, he heard our voice, and ſent an Angel, and hath brought us forth out of* Egypt: Art thou in perſecution for Religion, and forc'd to fly for thy life? ſo was *Elijah*, when *he requeſted for himſelf* 1 King. 19. 4, 5. *that he might die, and ſaid it is enough now, O*

Lord, take away my life for I am no better than my Fathers; and as he lay and ſlept under a Juniper tree, behold an Angel touched him, and ſaid unto him, Ariſe, and eat. Art thou traduced, maligned, cenſured, impriſoned, and condemned to death for Righteouſneſs ſake, or for the truth? ſo was *Daniel*, whom God yet deliverd by an Angel: Dan.6.22. *My God hath ſent his Angel and hath ſhut the Lyons mouths, that they have not hurt me, for as much as before him innocency was found in me:* Acts 12.7. 11. And ſo it was with Peter, *For behold the Angel of the Lord came upon him, and a light ſhined in the priſon, ——— and when* Peter *was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his Angel, and hath delivered me out of the hand of* Herod: Art thou amidſt a People, whom God for ſin hath decreed to deſtruction? ſo was *Lot, whom the Angels haſtned out of* Sodom *leſt he ſhould be conſumed in the iniquity of the City.* But I am ſaved this labour of ſearching any further into Scripture; * a worthy Author hath framed us the variety of their aſſiſtance in this ſame Scheam: *One while they lead us in our way, as they did* Iſrael, *another while they inſtruct us, as they did* Daniel; *one while they fight for us, as they did for* Joſhua, *another while they purvey for us, as they did for* Elijah,; *one while they fit us to our holy vocation, as they did* Iſaiah, *another while they diſpoſe of the opportunities of our calling for good, as they did of* Philip's *to the Eunuch; one while they foretel our danger, as to* Joſeph *and* Mary; *another while they comfort us in our afflictions, as they did Chriſt and his Apoſtles; one while they reſiſt our offenſive courſes, as they did* Moſes, *another while they encourage us in our devotions, as they did* Paul; *one while they deliver us from durance, as they did* Peter: *another while they preſerve us from death, as the three Children; one while they reſtrain our preſumption, as the Cherub before the gate of Paradiſe; another while they excite our courage, as to* Joſhua, Gideon, *and the other Judges; one while they cure our bodies, as at the pool of* Betheſda; *another while they carry up our ſouls to heaven, as they did to* Lazarus. *It were endleſs to inſtance in all the gracious offices which the Angels perform.* And is not here great incouragment to all the Saints? The Children of Princes are not without their guard, no more are God's Children; as they have an heavenly Father, ſo they have an heavenly guard to wait upon them, and to miniſter unto them. O mighty encouragement!

* Biſhop *Hall* in his inviſible World.

Sect. 6. *Uſe of admiration.*

Uſe 3. HOW may this Angel-adminiſtration cauſe the Saints to admire at the kindneſs of the Lord towards them? You darlings of the Almighty, if others regard not, you have cauſe to wonder at this, that the Angels, thoſe created Citizens of glory, ſhould receive you in your ſtraights, march after you in your ways, counſel you in your doubts, defend you in your dangers; in a word, that God ſhould charge all his Elect Angels to ſhew love and reſpect unto you, yea, to ſerve and to miniſter unto you: Stand amazed at this, O ye Saints! The Angels are the moſt glorious creatures in the world, they are the gliſtering Courtiers of heaven, the beautiful companions of Jeſus Chriſt; *Job* calls them *morning ſtars*, in that being newly created they gave glory to the Creator, even as the birds in ſpring begin their notes, and ſing at break of day: and he calls them *Sons of God*, in that he doth uſe them as children, they are very near to him, they do always attend him, and continually ſee his face, they have the priviledges of ſons: *The Morning ſtars ſing together, and the Sons of God ſhout for joy.* Job 38.7. Now that ſuch creatures ſhould wait on ſinful wretches, duſt and aſhes, worms and not men, it is enongh to caſt any man in the world into an amazement or aſtoniſhment. A wonder it is, that any creature, though inferiour, ſhould be ſerviceable to man, that by ſin hath loſt his dominion over the creatures; a wonder it was that the Ravens ſhould miniſter unto *Elijah*, but that all the Hoſt of Heaven ſhould be abaſed (if we may ſpeak after the manner of men) to ſo low a work, that Angels ſhould perform offices of reſpect to the meaneſt Creatures; that an Angel cloathed with light and glory ſhould come to *Zachary*, to *Mary*, and to the Shepherds? What, Angels of God to wait upon thoſe who are the moſt deſpiſed and rejected of men? Stand and wonder at this! *When I conſider the heavens* (ſaith David) *the work of thy fingers, the Moon and the Stars which thou haſt ordained, what is man that thou art mindful of him, and the ſon of man, that thou viſiteſt him? for thou haſt made him a little lower than the Angels.* Pſal. 8. 3, 4, 5. This indeed is applyed to Chriſt, *Heb.* 2. 6, 7, 9, 11. *Who was made a little lower than the Angels, by the ſuffering of death, but now is crowned with glory and honour.* Heb.2.6, 7, 9, 11. Yet (ſaith the Apoſtle) *He that ſanctifieth, and they who are ſanctified are all one, for which cauſe he is not aſhamed to call them brethren.* Chriſt and we are of the ſame nature, which though in ſome reſpect it be lower, yet it is but a little lower than the Angels; nay, in ſome reſpects are we higher than the Angels, for the Angels wait on the Saints, and the Angels are not ſo married to Jeſus Chriſt in a myſtical union, as the Saints and People of God reſtored to his Image are. Admire at this all ye Saints! verily there is ſomewhat in holineſs more than the world ſeeth or knoweth, there is ſome worth, or excellency, or conſanguinity in the Saints to Chriſt, or I cannot think that Chriſt would ſet ſuch a guard upon them as his own Courtiers. The Angels are indeed near in alliance to Chriſt, but the Saints are nearer: The Angels are God's Progeny, the Sons of God, and ſo Chriſt is their Brother, but man is allied nearer to Chriſt than ſo, in that man is of God's Lineage, and Chriſt is of man's Lineage: And hence it is, that the Angels muſt now ſtoop, and bow, and wait, and ſerve, and miniſter to the Saints. Are they not nearer allied than all the Angels? unto which of the Angels ſaid he at any time, *You are my Sons, my Kinſmen, Brethren, Mother, Siſter, Spouſe*? An Angel is conſtantly called a miniſtring Spirit, but is no where read a friend of God, the Son of the Father, the delight of the Son of man, the Temple of the Holy Spirit, wherein the Thrice glorious Trinity takes up his Manſion. Chriſtians admire, here is enough to caſt you into an extaſie: Come view the Saints Pedegree, and tell me what you think of it.

The Saints Pedegree.

Chriſt is to us,
Our Lord, 1 *Cor.* 1. 2.
Our Friend, *Cant.* 5. 16.
Our Fleſh and Blood, *Hebrews* 2. 14.
Our Brother, *Heb.* 2. 17.
Our Father, *Iſai.* 63. 16.
Our Husband, *Rom.* 7. 4.

We are to Chriſt,
- His Servants, *Rom.* 6. 22.
- His Friends, *John* 15. 14.
- His Kinſmen, *Mark* 3. 21.
- His Brethren, *Joh.* 7. 3.
- His Sons, *Gal.* 3. 26.
- His Spouſe, Siſter, Love, Dove, &c. *Cant.* 4. 9.

We are both
- One Vine, *John* 15. 1.
- One Seed, *Gal.* 3. 16.
- One Temple, *Epheſ.* 2. 15.
- One Body, *Rom.* 12. 5.
- One Spirit, 1 *Cor.* 6. 17.
- One Chriſt, 1 *Cor.* 12. 12.

Upon the view of this Line, Genealogy, Pedegree (call it what you pleaſe) methinks (my brethren) we ſhould all cry out, Pſal. 8. 4, 5, 6, 9. *Lord, what is man that thou art mindful of him? for thou haſt made him higher than the Angels, and haſt crowned him with glory and honour, thou haſt made him to have dominion over the works of thy hands, thou haſt put all things under his feet; O Lord, our Lord, how excellent is thy name in all the world?*

Sect. 7. *Uſe of Magnanimity.*

Uſe 4. DO Angels wait on Heavens Heirs? Come then ye holy ones, and take an holy ſtate upon you, think your ſelves too good to abaſe your ſelves to the world, or to ſin, or to be ſlaves of men: Why you are Kings, and have a mighty guard, and therefore you ſhould carry your ſelves anſwerable. Little do the men of this world think of this, or believe this truth; if they ſee a man to have at his heels a long train of earthly followers, in ſilks, ſattins, golden chains, and ſuch like braveries, Oh how are ſuch ſights gazed on? and how are ſuch men uſually ſtiled, *Your Greatneſs, Highneſs, Excellency*? Alas, alas! all is but beggery to the glory of the leaſt of the Saints of God, and of their attendants. I ſee indeed a great deal of gliſter in ſome of theſe earthly State ſolemnities, yet in all their pomps they had need of a fair day, and clear Sun-ſhine, or elſe half their Shew will be loſt: But Angels (the Saints attendants) enlighten the greateſt darkneſs, *Luke* 2. 9. *Acts* 12. 7. *Is not their countenance as lightning, and their rayment white as Snow?* Mat. 28. 3. *Matth.* 28. 3. Oh then! how ſhould this greaten the Spirits of God's people? Why, think of it you whom it moſt concerns; it was an high favour for *Mordicai*, a poor porter, to have *Haman*, the great pompous Peer of the Empire, to be his Attendant, his Lacquey, or his Footman for an hour: How much more honour is it for you poor worms, to have thoſe mighty Peers of heaven, little Royes, Demigods, to wait upon you continually? King *Solomon* in all his Royalty in the midſt of his two hundred Targets, and three hundred Shields of beaten Gold, was not like one of the Lillies of the field, much leſs like a Saint invironed, and incompaſſed with a wall of Angels: Matth. 18. 10. Hence was that ſaying of Chriſt, *Deſpiſe not one of theſe little ones*: and why ſo? Becauſe *in Heaven their Angels do always behold the face of my Father.* The brighteſt Angels that look in the face of God, deſpiſe not to attend upon the meaneſt Saints, and how then ſhould any deſpiſe them whom the Angels honour? How ſhould any think them unworthy of their Company, or Countenance, whom the great Angels think moſt worthy of their Service and Attendance? But eſpecially, how ſhould any preſume to wrong the Saints, or to ruſh into God's Paradiſe, ſuch as every true Chriſtian is, where ſtands the Angels of God with a flaming Sword which turns every way? It's enough (one would think) to affright all the men in the world from offering any violence to any of God's people; But howſoever they carry, let Chriſtians carry as Heavens Heirs, let them *walk worthy of God, who hath called them to his Kingdom and Glory*: 1 Theſ. 2. 12. Let them conſider what Servitors and Miniſters God hath appointed to wait on them, and in the Name of God let them carry themſelves anſwerably, and be holily magnanimous. *Plutarch* tells of *Themiſtocles*, that he accounted it not to ſtand with his ſtate to ſtoop down to take up the Spoils of the Enemy, whom he had ſcattered in flight, but ſays to one of his Followers, *You may, for you are not* Themiſtocles. If others mind the earth and earthly things, as the Swine that follow the Trough, and can look no higher, yet let the Saints, (whom the Angels wait on) walk above the World, and above all things that are here below. Citizens of *Rome* might not accept of any other freedom in any other City; they accounted it a diſhonour to the Freedom of *Rome*, to take Freedom any where in the World beſides: You that are free of the Kingdom of Heaven, and that have the created Citizens of Heaven to be your Life-Guards, Oh do not entangle your ſelves with the things of earth, ſeek not to be free here, as if you had no better portion: Surely if you underſtand your own Priviledges, you are Spiritual Kings and Queens of an otherwiſe Kingdom than this World: You have the Priviledges of a Council, to wit, *God's Teſtimonies*, Pſal. 119. 24. and the Priviledges of a Guard full of ſtate and ſtrength, to wit, *God's Angels*: Oh how ſhould this greaten your Spirits: *Let the Saints be joyful in Glory; let them ſing aloud upon their Beds. Let the high Praiſes of God be in their mouths; and a two-edged Sword in their hands: To execute vengeance upon the Heathen*, at whoſe command is a Legion of Angels. *This honour have all his Saints.* Pſal. 149. 5, 6, 7.

Sect. 8. *Uſe of Exhortation.*

IS the miniſtring Office of the Angels for Heavens Heirs? Then to your Duties of Communion with them. *Uſe* 5. Oh improve this Ordinance! Why, here is an Ordinance of Jeſus Chriſt ſcarce thought on; the Angels miniſter to Saints, and the Saints almoſt, if not altogether, forget their Duties which they owe to God and Chriſt in that reſpect. What (my Brethren) are you ignorant of ſuch an Ordinance? Or do you know it, and yet are you negligent? If you are ſimply ignorant, and that your ignorance is of pure negation, and not of evil diſpoſition, it is then high time to diſcover this myſtery of Godlineſs to you, that you may be in the exerciſe of ſuch Duties yet unknown; or if you know them, and are negligent of them, it is then high time to rouze up your Spirits, and to *ſtir up your pure minds by way of remembrance, that you may be mindful of the words which were ſpoken before by the Holy Prophets, and of the Commandments of the Apoſtles of our Lord and Saviour.* 2 Pet. 3. 1, 2. Howſoever the caſe ſtands with you, I beſeech you hear, learn, practiſe, and make uſe of this preſent Book and Work; it is another meſſage that I have from God, another Ordinance that I would diſcover; therefore *Set your Hearts to all the words that I teſtifie to you this day, for it is not a vain thing, but it is for your Lives.* Deut. 2. 64.

The *Motives* I uſe, ſhall be only theſe,——

1. Angel-miniſtration, and our Communion

with them, is an Ordinance of Jeſus Chriſt; it is an inſtitution of Chriſt, which hath connexed to it ſome kind of Spiritual efficacy to work on Souls. *Amongſt other intervening Mediums* (ſaith one) *there is one great Ordinance, which we have* *Lawrence* of Angels. *not ſo much conſidered of*, viz. *That the good Angels (the Chariots and Horſes) ſhould relieve us, as they did* Eliſha; *nor is their relief only as to outwards, but in relation to our religious walking, and to our inward Man.* Were it not ſad to loſe an Ordinance of Jeſus Chriſt? Or if it be not loſt in reſpect of the living Inſtruments on their parts, yet is it not ſad that we ſhould make no uſe of them? Miniſters are an Ordinance of Chriſt, they are Meſſengers, Interpreters, (even as the Angels, and therefore are called Angels, *Rev.* 1. 20.) their Job 33.23. 2 Cor. 5. 20. Epheſ. 4. 12. office is *to declare unto man his Righteouſneſs*; *to pray men in Chriſts ſtead to be reconciled unto God*; *to gather together the Saints, to be Chriſt's Paranymphs, to deal about the getting of a Wife for the Lamb, to Cater for Heaven, to bring in cuſtom for the Kingdom of God.* Miniſters and Angels are in the very ſame imployment. Now were it not ſad, that the Miniſters of Chriſt ſhould be neglected or deſpiſed? What if you have Miniſters? Is there no uſe to be made of ſuch an Ordinance? The Apoſtle tells you, you cannot have ſaving Knowledge, Regeneration, or Faith, without their uſe: I do not ſpeak what God may do extraordina- Rom. 10.4. rily, but this is God's ordinary way: *How can they belive on him of whom they have not heard? And how can they hear without a Preacher?* I may ſay the ſame of Angels in their way, for they are rational and living Inſtruments, they are Miniſters of God, and they adminiſter to us ſaving Truths: An Luk. 2,10. Angel told that firſt news of the Goſpel, *Behold I bring you good tydings of great joy, which ſhall be to all people.* And ſhall this Ordinance of Chriſt be without any conſideration how we may receive good from it? God forbid.

2. The Angels are an Ordinance ever preſent; ſome other Ordinances may be taken from us: Men may take from us our Bibles, Teachers, Paſtors, or they may Impriſon us where we cannot enjoy them, but they cannot take from us the Holy Act. 5.18, 19, 20. Angels: *When the High-Prieſt, and all that were with him, laid hands on the Apoſtles, and put them in the Common Priſon, then the Angel of the Lord by night opened the Priſon Doors, and brought them forth, and ſaid, Go ſtand and ſpeak in the Temple* Acts 12. 6, 7. *to the People all the words of this Life.* And *when* Peter *was in Priſon, ſleeping between two Soldiers bound with two Chains, and the Keepers before the door kept the Priſon, behold the Angel of the Lord came upon him, and a light ſhined in the Priſon, and he ſmote* Peter *on the ſide, and raiſed him up, ſaying, Ariſe up quickly.* No Priſon is ſo cloſe, no Keepers are ſo vigilant as to keep out Angels: Though we want and may want other Ordinances, yet we have the Angels as an Ordinance to walk up and down with us, whereſoever we are, or witherſoever we go. I cannot but remember that Speech of a great Divine, which at firſt reading Biſhop *Hall* of the inviſible World. exceedingly ſtuck with me: *The good Lord forgive me, for that amongſt my other Offences, I have ſuffered my ſelf ſo much to forget, as his Divine preſence, ſo the preſence of his Holy Angels: It is I confeſs my great ſin that I have filled my eyes with other Objects, and have been ſlack in returning praiſes to my God for the continual aſſiſtance of thoſe bleſſed and beneficent Spirits, which have ever graciouſly attended me without intermiſſion, from the firſt hour of my Conception to this preſent moment, neither ſhall ever, I hope, abſent themſelves from my tutelage and protection till they ſhall have preſented my poor Soul to her Final Glory.* If a good Man of an Holy gracious Spirit was ſo forgetful of them, that he was fain to cry Peccavi, *I confeſs my great ſin, and the good Lord forgive me.* Methinks it ſhould be a prevailing motive to work on us, ſo to converſe with them, and to perform our reſpective Duties to them, as being ever preſent, without intermiſſion they wait on us, how is it that days without number we ſhould forget them, and their Miniſtration?

3. The Angels are an Ordinance improving other Ordinances of Jeſus Chriſt: In this reſpect there is no fear of claſhing with other Ordinances: It is true that the Lord never calls any Aſſembly to two divers Imployments at one and the ſame time, unleſs they be ſubſervient the one to the other. Hence it is, we blame them, who coming into our Congregations when ſome publick Ordinances are in hand, they betake themſelves to their private Devotions, and will not reverently (without more-a-do) compoſe themſelves to join with the Aſſembly in that Ordinance of God which is in hand: We would not have Ordinances claſh, only Angel-miniſtration in Religious Affairs will not hinder, but further our Religious Services; and Angel-miniſtration in civil Affairs will not hinder, but further our civil buſineſs. 1. In Religious Services the Angels are aſſiſtant; it is ſaid, that they ſuggeſt ſuitable, ſeaſonable, and pious thoughts at ſuch a time: *When* Cornelius *was praying, he ſaw an Angel, ſaying unto him, thy Prayers and thy* Act. 10. 4, 5. *Alms are come up for a Memorial before God: And while* Zacharias *was Executing the Prieſts Of-* Luke 1. 8, 9, 10. *fice before God, there appeared unto him an Angel of the Lord on the right ſide of the Altar of Incenſe,* Pſal. 9. *ſaying, thy Prayer is heard.* 2. In Civil Affairs the Angels are aſſiſtant; *They ſhall keep thee in all thy ways*, in thy Vocation, or particular Calling. Now herein is the excellency of ſuch an Ordinance, that it is an Addition and Improvement to all other Ordinances, an argument ſufficient to bind us to our duties in reference to it.

4. Angel-miniſtration, and our communion with them, is an Ordinance in oppoſition to Satan's Temptations, and our communion with them, it were enough to amaze poor Souls to conſider *the Powers and Principalities* that are againſt them; were they but weak, they were leſs conſiderable; but *we wreſtle not againſt fleſh and blood* Epheſ. 1. 12. (ſaith the Apoſtle) but againſt Spirits, yea, *againſt ſpiritual wickedneſſes in heavenly places.* And yet as great as the Power and Policy of Devils are, they are leſs in Power than the Holy Rev. 12. 7, 8. Angels: *There was War in heaven,* Michael *and his Angels fought againſt the Dragon, and the Dragon fought and his Angels, and prevailed not.* ——— Rev. 20. 1, 2. *And I ſaw an Angel come down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thouſand years.* Now here is the incouragement to our Duties; not only God and Chriſt, who is the Author and Finiſher of our Faith, but even ſpiritual ſubſtances of good Angels, proportionable to the other of bad Angels, contend with them, and ſtand moſt valiantly on our ſide.

But what are thoſe Duties of Communion we owe the Angels in this reſpect? I anſwer, 1. In general. 2. In ſpecial.

1. In general: *As is their miniſtration, ſo is our duty of Communion with them.* Now in ſeveral ways do they adminiſter to us, and ſo in ſeveral reſpects do we owe duties to God and them.

There is a proportion (if we can find it out) betwixt their Miniſtration and our duty, and they anſwer one another as in the Glaſs face anſwers face: If they ſerve us, certainly there is ſomething of ſervice that we owe God and them: As the Lord could ſay, *If I be a Father where is mine Honour? And if I be a Maſter, where is my Fear?* So if the Angels ſtand in any ſuch relation towards us, it cannot be, but proportionable or ſuitable duties are to be performed by us. Malach. 1. 6.

2. In ſpecial: *As the kinds of their Miniſtration differ at ſeveral times, ſo are we to obſerve their Miniſtration at theſe times, and to return ſuitable duties.* At the firſt they miniſter in one kind, and anon they miniſter in another kind; as our ſeveral needs are at ſeveral times, ſo are their ſeveral miniſtrations in thoſe times. *Ex. gr.* When I was in my Mothers Womb they miniſtred thus; and when I was born, and yet an Infant, they miniſtred thus; and when I was grown, and come to riper years, they miniſtred thus; and when I die, and go out of the World, they will miniſter thus; and when I ſhall riſe again, and come to Judgment, they will miniſter thus. Now here is my Duty: 1. To conſider their ſeveral Miniſtrations at thoſe ſeveral times. 2. To return ſuitable duties at times ſeaſonable, as I am in their ſeaſon to perform all other duties.

Sect. 9. *Uſe of Direction.*

AND this is that ſpecial uſe which I aimed at, and which I had firſt in my Eye, when I begun this Work; it is an uſe of direction, wherein I ſhall firſt lay down the Office of Angels, and then our Office. Firſt, what they do in their times, and then what we muſt do in our times, in anſwer to them and their Miniſtrations. And O that the Lord would bleſs this work to thee that readeſt! Oh that he, on whoſe Errand I come, would ſpeak himſelf to thy Soul, for he is able to inſtruct, yea, when he teacheth, all are Scholars. *Uſe* 6.

Miniſtration of, and Communion with ANGELS.

The Second Book.

CHAP. I. SECT. I.

Of the time when the Angels firſt begin their Miniſtration.

THE firſt Period wherein the Angels miniſter to Heavens Heirs, it is from their quickning in the Womb till their Birth. Come then, and firſt, ſee the Miniſtration of Angels at this time; and ſecondly, learn, and practiſe we thoſe ſeveral Duties that eſpecially concern the Saints in that reſpect.

1. For the Miniſtration of Angels in that Period, moſt probable it is, that then they begin their Miniſtration. The exact beginning is indeed queſtionable; ſome would have it to begin at the firſt hour of Conception. *They have ever graciouſly attended me* (ſaith one) *without intermiſſion from the firſt hour of my Conception to this preſent moment.* Others at the firſt infuſion of the Soul. *Their care begins* (ſay they) *as ſoon as the Child is quickned in the Womb, for that they have then another diſtinct charge to look after.* Others at the Birth of the Elect; God revealing to the Angels who are ſuch, by requiring their attendance on them then: *From their Birth to the end of their Life* (ſaith * *Zanchius*) *Angels are aſſigned of God to wait on the Elect.* Others at the Baptiſm of Infants: † *Origen* recounting many Opinions, doth mention this; which is very improbable, for then it is in the power of Parents, who ſet the time of Baptiſm, to ſay, when the Angels ſhall begin their office over their Children, but the Elect are precious and dear to God before, as after the Ordinance of Baptiſm. Others at the time of Converſion. Of which two Reaſons are given.

B. *Hall* of the inviſible world. Dr. *Manton* on *Jude.*

* *Zanchius de operibus Dei.* l. 2. c. 25.
† *Origen Tract.* 5. *in Matth.*

See *Dingley* Deput. of Angels.

1. Becauſe the Angels know not the Decrees before that Election be declared in Converſion: But this we deny.

2. Becauſe in the ſtate of Nature a man is under the wrath of God, and is vexed with evil Spirits that hurry him to ſin, and rule in the Children of Diſobedience; but although this cannot be denied, yet God is reſolved that all his Elect ſhall have inviſible ſupports againſt Satan, to preſerve them charily, as choſen Veſſels, againſt the time that he ſhall manifeſt himſelf unto them; and it is ſufficient to Angels, that God wills their attendance, and that hereafter they ſhall diſcern ſome fruit of their attendance. For my part amidſt all theſe differences, I cloſe only with them, who ſay, that the Angels begin the execution of their Charge when the Soul is infuſed: and the Reaſons are ſolid——

1. Becauſe the Child hath then a diſtinct being of his own.

2. Becauſe then it is a perſon conſiſting of Soul and Body.

3. Becauſe Gods' Providence over Soul and Body (of which the Angels are Servants) taketh date thence: *Thou haſt covered me* (ſaith *David*) *in my Mother's Womb*: The Lord in framing our Bodies and creating our Souls in our Mother's Womb, did then cover his tender work with his mighty power from all incoveniences, as with a Shield; and therefore then did the Angels begin their Miniſtration. Pſal. 139. 13.

Sect. 2. *Of the manner of Angel-miniſtration at that time.*

BUT how do the Angels miniſter at ſuch a time? I anſwer, they keep, preſerve, defend, deliver, ſuſtain and ſtrengthen Babes, even in the Womb. I cannot think that they have only one Office at ſuch a time, but that ſometimes they attend them for good, and ſometimes they deliver them from evil. The caſe ſtands thus; in the creation or infuſion of the Soul, (which is all one, for *creando infunditur, & infundendo creatur*) the Angels receive their Commiſſion, as if the Lord ſhould ſay, *Come Bleſſed Angels, here is a Creature that ſhall at laſt fill up the room of ſome fallen Angel, and then it ſhall be like to your ſelves, and you ſhall love it as you love your ſelves, but in the mean time, it is my pleaſure that you ſhould miniſter unto it, and keep it ſafe*: Which is no ſooner ſaid, but they are prompt and ready to do God's will.

We may wonder at this, that the Angels ſhould thus miniſter to man after his Fall, which they never did before. In that Collation betwixt Innocent *Adam*, Second *Adam*, Renewed *Adam*, and Old *Adam*, it is ſaid, that the Angels did neither miniſter unto, nor keep the firſt *Adam*, before the Fall, becauſe he was in no danger, only they loved him: The Angels indeed miniſtred to Chriſt, the Second *Adam*, and loved him, but did not keep him, for he was *Comprehenſor* as well as *Viator*: Chriſt is the Head of Angels, and therefore he is not kept by them: The Angels now miniſter to the renewed *Adam*, yea, they love him, and keep him, and yet this argues not any Prerogative that the Saints have above Chriſt, but rather their weakneſs and wants, that they have need of the Angels to preſerve them, as young Children ſtand in need of Nurſes to wait upon them: But as for Old *Adam* or wicked Reprobates, the Angels neither miniſter to them, nor love them, nor keep them, in reſpect of any ſpecial and particular keeping: It may be the Angels are ſometimes Miniſters of outward things even to the wicked, as the Angels brought down Manna in the Wilderneſs to the bad *Iſraelites*, as well as good; but they have not that particular care of the wicked, as they have of the elect of God; they come not up and down upon the Ladder, Chriſt, to miniſter to them, as they do to the Elect. Now this keeping of the Elect, is not only in this life, but all the while that they are in the Mothers Womb.

Therefore is Manna called Angels food; *Quia Angelorum miniſterio fuerit productum.* Voſſius.

Sect. 3. *Experiences of this Truth.*

OF this, as of all the reſt, I would give in ſome Experiences for further clearing.

1. An ancient Matron having many Children, and having left bearing for the ſpace of twelve years, the Lord then unexpectedly gave her to conceive; ſhe wondred, and apprehending nothing but ill health, purpoſed on ſuch a day to take Phyſick; but the night before (if I miſtake not) ſhe felt the Child ſtir in her Womb, and then ſhe brake out, as *Sarah* did; What! *After I am waxed old, ſhall I bear a Child, my Lord being old alſo?* Hereupon the Phyſick was removed, the Child preſerved, and rightly called *Iſaac*, in imitation of old *Abraham* and *Sarah*, who laughed at the News of the Angel, that they ſhould have a Son in their old age, *Gen.* 17. 17.—18. 12.

Gen. 18. 12.

2. Three Godly Women in the Iſle of *Gernſey*, were condemned to be burnt for their Religion, and though one of them was great with Child, yet found ſhe no favour: As they were all three in the fire, the Belly of the Woman breaking with the vehemency of the flame, the Infant (being a fair Man-child) fell into the fire; which being caught, and carried to the Bailiff, he commanded it to be had back, and thrown into the fire; whereby after it was born, and preſerved by the Angels, it died a Martyr. *Clarke.*

Sect. 4. *Of the Duties that concern us in this reſpect.*

2. THE Duties that concern us in this reſpect, are either Parents Duties, or Childrens——

1. For the Parents.

1. Parents may rejoice at this, that the Holy Angels attend them, and thoſe little Pieces and Pictures of themſelves. You that are Mothers great with Child, are you not ſometimes in trouble, fear, and peril? Be not diſcouraged, for the Angels attend your motions, and all occurrences for the ſafety and preſervation both of you and yours. It is obſerved, that when *Mary* ſaluted *Elizabeth*, *the Babe ſprang in her Womb for joy, and Elizabeth was filled with the Holy Ghoſt.* Some think that this ſpringing of the Babe was by the preſence of an Angel with *John*, otherwiſe that little *Embryo* had been uncapable of ſuch effections and motions, according to the courſe of nature; and immediately it follows, *Elizabeth was filled with the Holy Ghoſt.* A ſerious conſideration of the Angels miniſtring to ſuch *Embryo*'s, may be a bleſſed means to fill you with the comforts of God's Spirit. O rejoice in this! Nor is that all: For——

Luk. 1.41.

2. Parents ought to pray, not to the Angels, but to the God of Angels, for the favour, aſſiſtance, and protection of the Angels, to their Infants. I know ſuch Prayers are not uſual, but is not that a neglect of duty to our Babes? When *David* prayed againſt his Enemies, he could ſay, *Let the Angel of the Lord chaſe them, and let the Angel of the Lord perſecute them*: How much more may we ſay for our tender Infants in the Womb, *Let the Angel of the Lord guard them, and let the Angel of the Lord keep them. Manoah* and his Wife were very careful what to do for the Babe which muſt be born to deliver *Iſrael* out of the *Philiſtines* hands; and therefore after the Angel had appeared to the woman, and told her, *Then* Manoah *entreated the Lord, and ſaid, O my Lord, let the man of God* (or the Angel of God) *which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the Child that ſhall be born: and God hearkned to the voice of* Manoah, *and the Angel of God came again*: Indeed when he came, he would have no burnt Offering offered unto him, but gave direction, *If thou wilt offer a burnt offering, thou muſt offer it unto the Lord.* Angels would not be prayed unto, nor worſhipped, *Rev.* 19. 10. —— 22. 9. But yet in reverence to the Angels, we find here *Manoah* praying and offering unto the Lord, and if he prayed for Angel-direction, how much more may we turn the Promiſes into Prayers for Angel-protection, and miniſtration to theſe poor Infants yet unborn!

Pſal. 35. 5, 6.

Judg. 13. 8, 9.

Ver. 16.

2. For the Children or Parties themſelves, when grown.——

1. Let them know and be acquainted with their Angel-keepers. When *David* conſidered how *he was made in ſecret, and curiouſly wrought in the loweſt parts of the earth, and covered in his mothers womb*, he cryed out, *Marvellous are thy works, and that my ſoul knows right well.* It is not enough to have Angel-keepers, before we are born, but in time we ſhould endeavour to know them: It is ſad to be ignorant ſtill of ſuch a glorious truth; Surely God would have us acquainted with his works, and to bear witneſs of what we know for his Glory.

Pſal. 139. 14.

2. Let them praiſe God for the Angels miniſtring to them in the Womb. *Thou art he* (ſaid *David*) *that took me out of the Womb*; and thou

Pſal. 22.9.

art he that preſerves me in the Womb. The Lord doth many things for us, which at that time when he doth them, we cannot obſerve; it is our duty therefore to look upon them afterwards, that they may furniſh us with matter of Praiſe to God? But why is not Praiſe rendred to the Angels, as well as to God? Becauſe God will not give his Glory to another: Angels muſt have their due, but they muſt not rob God of his Praiſe; whatſoever inſtruments and means the Lord makes uſe of, the ſpiritual eye pierceth through them, and looks on God, and gives him all the Glory. You that hear of this Angel-miniſtration in the Womb, O praiſe the Lord! It is (if you rightly apprehend it) a ſmothered wonder, and ſo glorious a work of God, that he deſerves perpetual praiſe from you for that one work. Pſal. 71.6. *Thou art he that preſerved me in, and took me out of my Mothers Bowels; my praiſe ſhall be continually of thee.*

3. Let them act their Faith, and truſt in God, even becauſe of this: to this end are all the experiences of God's love to his Saints, that they might ſtore up their Faith, and truſt God more. O then among other experiences of God's dealings, make uſe of this, for ſtrengthning of your Faith! Pſal. 71.5, 6. *Thou art my hope O Lord God; thou art my truſt from my youth; by thee have I been holden up from the womb.* As Satan makes aſſault after aſſault againſt Faith, ſo ſhould we raiſe Bulwark after Bulwark, for defence thereof: after we have looked upon other mens Experiences, we ſhould recount our own Experiences of God's care towards us, and make uſe of all God's dealings for our ſtrengthning. Pſal. 22.9, 10. *Thus, Lord, thou didſt for me in my youth, and Childhood and Infancy. Thou diſt make me hope when I was upon my Mothers Breaſt, I was caſt upon thee from the womb, thou art my God from my Mothers Belly; yea in the womb, before I was born, thou didſt cover me, and guard me by the Angels, and therefore how ſhould I but believe? How am I forced to acknowledge that the Lord never leaves me, even when I leaſt perceive his preſence?* Here's mighty encouragement for Faith.

4. Let them love God and his Angels, for this early miniſtration of the Angels. Ancient Love is a Load-ſtone of Love; were it but a little Love, yet long Love might beget Love again. Why, God hath loved us from everlaſting, and the Angels have loved us from our firſt beginning, and therefore how ſhould we but love them again? *David*'s conſideration of God's mercy towards us in the Womb, took up his heart and raviſhed his ſpirit; yea, he was ſo exceedingly taken with it, that he could not off it. Pſal. 139. 16,17,18. *Thine eye did ſee my ſubſtance, yet being unperfect, and in thy Book all my members were written, which in continuance were faſhioned, when as yet there was none of them; how precious are thy thoughts unto me, O God, How great is the ſum of them? If I ſhould count them, they are more in number than ſand: when I awake I am ſtill with thee.* Oh that our ſouls were awaked, and oh that our ſpiritual ſenſes were renewed, that upon a ſerious conſideration of God's love, and of the Angels love to us in the Womb, we might love again and in a holy pang cry out, *How precious are thy thoughts unto me, O God? and how precious are your thoughts unto me, O ye Angels of God?*

CHAP.

CHAP. II. SECT. I.

Of the Miniſtration of Angels in our Infancy and Childhood.

THE Second Period, wherein the Angels miniſter to Heavens Heirs, it is from their birth to their youth, or riper years; this takes up the time of Infancy and Child-hood. And in proſecution of this, Firſt, ſet we the object before us at this time, and Secondly, learn and practiſe we thoſe ſeveral Duties that will naturally flow from ſuch an object.

1. For the Object, *viz.* The Miniſtration of Angels in our Infancy and Childhood. The Scriptures are expreſs: Mat. 18. 10. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* By *little ones*, I do not exclude the Adult, who reſemble little Children in ſome imitable qualities; nor would I exclude little Children, whom our Saviour propounds as a pattern for the imitations of the Adult, *v.* 2, 3, 4, 5, 6. But I would rather take all in, and ſay, that by *little ones* is meant either thoſe who are little in ſtature, as the Child ſet in the midſt of them: or, little in Grace, Parts, Eſteem, as ſome of the Diſciples were; or little in their own eyes, as all the Elect are or muſt be: All theſe have their Angels, and therefore none of theſe muſt be deſpiſed. Mat. 2.13. When Chriſt was but a Babe, *The Angel of the Lord appeared to* Joſeph *in a dream, ſaying, ariſe, and take the young Child and his Mother, and flee into* Egypt, *and be there, until I bring thee word.* And when *Herod* was dead, V. 19, 20. *the Angel appeared again unto* Joſeph, *in* Egypt, *ſaying, ariſe, and take the young Child with his Mother and go into the Land of* Iſrael. Thus was Chriſt provided for in his Cradle by an Angel. When *Hagar* had not wherewithal to feed her Child, Gen. 21. 16, 17, 18, 19. *ſhe caſt the Child under a ſhrub, and ſhe went and ſat her down over againſt him a good way off, ſaying, let me not ſee the death of the Child; and ſhe ſat over againſt him, and lift up her voice and wept, and God heard the voice of the Lad, and when the Angel of the Lord called to* Hagar *out of Heaven and ſaid unto her, What aileth thee* Hagar? *fear not, for God hath heard the voice of the Lad where he is, ariſe, lift up the Lad, and hold him in thine hand, for I will make him a great Nation; and God opened her eyes, ſhe ſaw a Well of water, and ſhe went and filled her bottle with water, and gave the Lad drink.* Here was an Angel calling, comforting, and directing *Hagar* in her Child's behalf: or if *Hagar* and *Iſhmael* were not Elect: when *Jacob* bleſſed the two Sons of *Joſeph*, Gen. 48. 16. he ſaid, *The Angel which redeemed me from all evil, bleſs* (or keep) *the Lads.* Many think this was the great Angel of the Covenant to whom *Jacob* prayed for a bleſſing on *Joſeph*'s Sons, and the rather becauſe he is ſaid to *redeem him from all evil*, which is properly peculiar to Jeſus Chriſt; but others ſay, that this form of prayer was only an interpretative kind of imploration, that God would bleſs, or keep *Joſeph*'s Sons by his Angels: And for that of *Redeeming*] if this was ſpoken of Eternal Redemption, it were indeed peculiar to Chriſt, *but* Jacob (ſaith a late Writer) *Dingly* of Angels. *ſpeaks here of redemption, and deliverances from temporal evils, which is confeſſed to be a main office of Angels.* And *Chryſoſtom, Baſil, Rivius, Mercerius* (as he cites them) quote this very place for the deputation of Angels.

Sect.

Sect. 2. *Of the manner of Angel-miniſtration at that time.*

BUT how do the Angels miniſter to us in our Childhood? I anſwer.——

1. They keep us from evil: were it not ſo, into how many dangers ſhould we fall? Indeed, a wonder it is, that moſt Children are not disfigured, and lamed with bruiſes and fearful miſcarriages, with cutting and burning themſelves, as hundreds and thouſands of opportunities are offered, but that Angels are very diligent to keep them out of harms way: *When Father and Mother forſake me* (ſaith *David*) *then will the Lord take me up:* When Parents are without natural affection, when Nurſes are careleſs, and Children of reſtleſs, ſtirring, and climbing diſpoſitions, then doth the Guardianſhip of Angels eſpecially appear. To this purpoſe is *Chemnitius* cited by the aforeſaid Author, ſaying, *That Infants are obnoxious to ſuch and ſo many dangers, that no anxiety of Parents, or diligence of Servants can ſecure them without the tuition of Angels.* And *Gerſon* obſerves the like, *whence is it* (ſaith he) *that little Children are conſerved from ſo many perils of their infancy, as fire, water, falls, ſuffocation, but by the agency of Angels?*

Pſal. 7.10.

Chemnit. in harm. Evang. Gerſ. Serm. de Angelis.

2. They keep us in health: Some ſay, that much Phyſick ſhould not be adminiſtred to infants, it is not ſafe to be too much tampering with ſuch tender things, and I ſuppoſe there is leſs need, in that Angels themſelves are inſtead of Phyſicians to ſuch weak Patients. It is Mr. *Dike's* ſaying, *Angels help to remove diſeaſes and evils, as the Devil helps to bring them on us:* And to that purpoſe they may have an hand in the uſe of ſuch means as are for our bodily health. Angels are the Rockers (ſaith the ſame Author) of Babes and Sucklings, their inviſible hands are doing for them, when we little think of any ſuch matter. It may be ſome are ſick, and yet recover, and we attribute it to this or that means, when indeed the inſtrument was an heavenly Angel. 'Certainly '(ſaid our divine *Seneca*) there are many thouſand 'events wherein common eyes ſee nothing but na'ture, which yet are effected by the miniſtration 'of Angels: As when ſudden cures were wrought 'at the Pool of *Betheſda*, it might perhaps be at'tributed by many to ſome beneficial conſtellation, 'but we know out of the Evangeliſt, that an An'gel deſcended and moved the water, and made it 'ſanſative: Where we find a probability of ſecond 'cauſes in nature, we are apt to confine our thoughts 'from looking higher, yet even then there are 'many times unſeen hands: How much more when the work is above the power of any ſecondary cauſe? this carries its own evidence without diſpute, that if it be not of nature, it muſt needs be of a higher efficiency, *Ex. g.* Have we ſeen a poor weak Child raiſed up from deadly ſickneſs, when all natural helps have given him up, then have the Angels of God been his ſecret Phyſicians.

Dyke on *Michael* and the Dragon.

Biſhop *Hall* of God and Angels.

2. They teach and tutor us: Some think, that Angels do help little Infants to ſpeak and go, but howſoever they are as Tutors and Schoolmaſters to them. *Zanchy compares them firſt to Nurſes, and then to Schoolmaſters, that they may inſtruct them, admoniſh them, correct them, comfort them, defend them from all evil, and provoke them to all good.* Amidſt all their offices (which are almoſt infinite) this I believe is the Angels care of little Children, that they be *brought up in the nurture and admonition of the Lord.* Heaven is the place, whence many good Angels are fallen, and the good Angels would would have theſe places filled up again with Saints. Hence they take care eſpecially of their ſouls, tacitely revealing to them the myſteries of Grace, not ſo as if the Angels office were to preach the word; that miniſtry is not committed to them, but to the Apoſtles, and others called to it; but 'tis at leaſt the Angels care, that both Children and Adult ſhould be taught in the Church by men appointed and prepared by the Angels: Thus the Angel ſpake to *Philip*, when he was to preach the Goſpel to the Eunuch, ſaying, *Ariſe, and go towards the South:* And another Angel ſpake to *Cornelius*, ſaying, *ſend to* Joppa, *and call for one* Simon Peter, *who ſhall tell thee what thou oughteſt to do.* If the Angels are not our ordinary Preachers, leſt they dazle us (their brightneſs being unſuitable to our weak conditions) yet are they God's Inſtruments, to provide Preachers for us, that by them we may be inſtructed in the Law of God, and Myſteries of the Goſpel. And ſomething more the Angels do, in that they ſuggeſt to Infants Pious Thoughts, and tacitely provoke them to a Pious Life, and draw out of them ſuch gracious holy Words, that the Pſalmiſt ſaying is verified, *Out of the mouth of Babes and Sucklings haſt thou ordained ſtrength.* Thus when the Children cryed in the Temple, *Hoſanna to the Son of* David, and therefore the Prieſts and Scribes were ſore diſpleaſed, Jeſus made their Apology, ſaying, *have ye never read, out of the mouth of Babes and Sucklings haſt thou perfected praiſe?* Certainly thoſe *Hoſanna's* of the Children were above nature, or acquired parts, or Parents Education, and therefore they were taught them by the Angels.

Zanch. de operibus Dei, l. 3. *c.* 14.

Eph. 6. 4.

Act. 8. 20.

Act. 10. 6.

Pſal. 8. 2.

Mat. 21. 16.

Sect. 3. *Experiences of this Truth.*

EXperiences——

1. For keeping us from evil.

An infant being laid in his Bed with ſome Servants, he was near morning found out of the Bed among Wooden and Iron Tools, enough to have killed him, he was taken up cold, yet without any harm, and being laid in the warm bed he revived, and ſo was graciouſly preſerved.

A Child fell into a River of Water, and being carried down the Stream, was at laſt taken up for dead, but after ſome time he revived, and the next day I ſaw him, and telling him that God had given him a new life, the Child wept, I deſired him to remember it, improve it, and to thank God for that mercy all his days.

A Child playing by the ſide of a Pond, fell into it, where it was like to periſh: Near the Pond was an Houſe, where only was one man reading in a Book, but it pleaſed God that he was ſuddenly ſo troubled, though he knew not for what, he could read no longer; whereupon he walked up and down the room, but could not be quiet; then he walked forth, and eſpyed a Straw Hat ſwimming upon the Water, and looking earneſtly, he ſaw the Child riſe to the top of the Water, and ſo catching hold of it, drew it out, and ſaved its life. *White.*

There was a Maid, who lived with her Mother in *Bargamus*, and was in one and the ſame Night by a ſtrange wonder brought into the City of *Venice*; they in the Family where ſhe arrived, were near allied to her, and coming in the Morning into the Chamber where ſhe was, and finding her unexpectedly ſtark naked, without any Linnen, not ſo much as a rag to cover her, gently demanded of her, how ſhe came thither? Where her cloaths were? And what was the cauſe of her coming? The poor Girl being much aſhamed, and mixing her Bluſhes with many Tears, made anſwer to this purpoſe: “This very night (ſaid ſhe) when I “lay betwixt ſleep and awake in bed, I perceived “my Mother, ſteal ſoftly from my ſide, thinking “I had not ſeen her, and ſtripping her ſelf from all “her Linnen, ſhe took from her Cloſet a Box of “Oyntment, which opening, ſhe anointed her ſelf “therewith under the Arm-pits, and ſome other “parts of the Body, which done, ſhe took a Staff, “which ſtood ready in a Corner, which ſhe had no “ſooner beſtrid, but in the inſtant ſhe rid (or rather flew) out of the Window, and I ſaw her “no more; at which being much amazed, and “the Candle ſtill burning by me, I thought in “my ſelf to try a Childiſh Concluſion, and riſing “from my Bed, took down the ſame Box, and anointing my ſelf, as I had before obſerved her, “and making uſe of a Bed-ſtaff in the like manner, “I was ſuddenly brought hither in a moment, “where I was no ſooner entered, but I eſpied my “Mother in the Chamber with a Knife in her hand, “with purpoſe (as I thought) to kill this my young “Nephew (pointing to a Child in the Cradle) but “ſhe was hindred by finding me here, who no “ſooner ſaw me, but ſhe began grievouſly to “threat me, and came near to ſtrike me, in which “fear I began to call upon God to help me, whoſe “name I had no ſooner uttered, but ſhe inſtantly vaniſhed, and I am left here, even as you “found me. Whereupon her Kinſman, the Maſter of the Houſe, writ down, and keeping the Maid ſtill with him, ſent to the Inquiſitor of the place, where the Mother of the Girl, his Kinſwoman, lived in good Reputation, and no way ſuſpected: Before whom ſhe was called and queſtioned, and (as the manner of that Countrey is, upon the like probability and ſuſpicion) put to the mercy of the Tormentor, and at length ſhe confeſſed every particular before mentioned; to which ſhe added, that ſhe had no leſs than fifty ſundry times been tranſported by the Devil, only with a malicious intent to kill that young Child; but ſhe found him always at her arrival ſo guarded (by Angels, and) by the Bleſſings and Prayers of his Devout and Religious Parents, that ſhe had no power over him. *Barthol. Spinæus.*

2. For preſerving of Health and Life.

A Child being begotten and born of Ancient, Sickly and Diſeaſed Parents, was hereditarily infirm, and ſo oppreſſed with Childrens Maladies, that the Phyſician concluded he could not be long-liv'd; whence the Father drawing nigh to his Death, and making his Will, gave him ſuch a Portion, in caſe he ſhould live to the Age of fourteen years: weak he was, and many Sickneſſes he had, and yet ſtill the Lord raiſed him up: and unexpectedly reſtored him to health and ſtrength, that he paſſed over thoſe fourteen years, and yet lives, Oh that it may be to God's Glory, and the Churches Edifying.

At the taking of *Bolton* by Prince *Rupert*, amongſt others then ſlain, there was one *William Iſherwood*, and his Wife, and *Felice* their Daughter, being then but eleven weeks old, lay pitifully crying at the Breaſt of her dead Mother, but it ſo pleaſed God, that an old Woman, the Wife of one *Ralph Helne*, of the ſame Town, aged above ſeventy years, who had not given ſuck above twenty Years before, ſeeing and hearing the Child, compaſſioned, and took it up, and having neither Food for her ſelf, nor for the infant in that common Calamity, to ſtill the Child, ſhe laid it to her Breaſt; and behold the goodneſs of God, who provides for the young Ravens that cry! the Child ſucking, Milk came into her Breaſt, wherewith ſhe nouriſhed it, to the admiration and aſtoniſhment of all Beholders.

Iſenbard an Earl in *Swevia*, had to Wife one *Jermentrudis*, who grievouſly accuſed one of her Neighbours for Adultery, becauſe ſhe had been delivered of ſix Children at a Birth; but it ſo fell out afterward, that her ſelf, (her Husband being abroad in the Fields) was delivered of twelve Children, all Males: She fearing the like infamous puniſhment, that by her inſtigation had been inflicted on the former Woman, commanded the Nurſe to kill eleven of them: The Nurſe going to execute the will of her Lady, was met by her Lord, then returning homewards; he demanded what ſhe carried in her Lap? ſhe anſwered Puppies: He would needs ſee them, and opening her Apron, found the Infants: Whereupon he examined the matter, found out the truth, enjoined the Nurſe to be ſecret, and to put the Children to ſome Nurſe abroad; and when they were ſix years old, he made a Feaſt, apparrelled the young Boys alike, and preſented them to their Mother, ſhe miſdoubting the truth, confeſſed her fault, obtained Pardon, and own'd her Children. *Heylin.*

A Miniſter in the late Rebellion of *Ireland*, flying for his Life to *Dublin*, his Wife and Children followed after him; in their Journey, being very weary, they all agreed when night came, to ſit down together under the Lee of an *Iriſh Mountain*, for it was Froſt and Snow: The Miniſters Wife had a young Child called *John Teate*, hanging upon her Breaſts, which were become dry through her manifold Griefs, and want of ſleep three nights together; the Child cryed and groaned, and for want of nouriſhment, was ready to die: in ſuch ſort, that the ſad Mother, not being able any longer to endure the Groans and Cries of her Babe, aroſe up from the Company (who ſate all together as cloſe as they could, with Children in their Laps, to keep one another warm) purpoſing to leave the Child by himſelf, that ſhe might be freed from thoſe Heart-piercing Sobs and Wailings. And here behold the Lord who hath promiſed to be ſeen of his Servants in time of need, appeared even literally in this Mount; for as ſhe ſtooped down with a bleeding Heart, and Eyes full of Tears, there to leave her little one upon the ground, ſhe ſpied, or rather felt upon the Rock (it being then ſomething dark, only the Snow caſt ſome little light) a Sucking bottle, which ſhe opening, taſted of what was within it, and found it to be full of good Milk, which the *Iriſh* call *Bonny Clabbo*; ſhe put it to her Child's Mouth, with fear leſt he, never having ſucked before out of any Bottle beſides the Breaſt, would not draw it; but he readily ſucked his Belly full, and fell aſleep: The Mother hereat aſtoniſhed, returned unto the Company and ſhewed them what ſhe had found; who much admired at it, how or whence that Bottle could come thither, conſidering that the place was far remote from any Habitation at all, and the Veſſel lay upon the top of the Snow lately fallen; but ſome of them called to mind *Hagar*'s Story, and related it to the reſt, how that *when* Gen. 21. 15,16,17. *ſhe was wandring in the Wilderneſs of* Beerſheba, *the water was ſpent in the Bottle, and ſhe caſt her Child under one of the ſhrubs, and went, and ſat her down a good way off, for ſhe ſaid, let me not ſee the death of the Child, and ſhe lift up her voice and wept; and then God heard the voice of the Lad, and the Angel of God called to* Hagar *out of Heaven, and God opened her eyes, and ſhe ſaw a Well of Water whereat ſhe filled the Bottle,* *and gave the Lad drink.* Theſe things compared and laid together, afforded them matter of thankfulneſs to God, for his Providence, and of more comfort than any Feaſt could have done: From thence they concluded, (as if the Angel had ſpoke to them as well as *Hagar*) that they ſhould not fear, and that God who had ſo wonderfully preſerved the Infant, would in like manner preſerve them all: which accordingly came to paſs; for the next day they came to *Virginia*, where they all found free, unexpected and plentiful refreſhing, *even a Table in the Wilderneſs*; and within two or three days after, they came ſafe to *Dubling*, their deſired Harbour. Dr. *Teate*.

3. For teaching or tutoring of Infants.

A Child being very young, much affected his Ancient and Reverend Father with his reading of the Bible, and with his Queſtions and Anſwers; which drew from the Father theſe very words, that *if the Child but lived, he verily believed he would ſuck in Learning, as a Child doth Milk.* This minds me of what was ſaid of *Origen* (in whom was certainly much of the Angels tutoring) that his Father brought him up from his Childhood moſt ſtudiouſly, in all good literature, but eſpecially in the reading and exerciſe of Holy Scripture, wherein he had ſuch inward and myſtical ſpeculation, that many times he would move queſtions to his Father of the meaning of this place or that place in Scripture; in ſo much, that his Father divers times would uncover his Breaſt, being aſleep, and kiſs it, giving thanks to God, who had made him ſo happy a Father of ſuch an happy Child. This *Origen* being but yet a Child, would needs have ſuffered Martyrdom with his Father *Leonides*, had not his Mother privily in the night ſeaſon conveyed away his Cloaths and his Shirt; whereupon, more for ſhame to be ſeen, than for fear to die, he was conſtrained to remain at home; yet then he wrote a Letter to his Father with theſe very words; *Cave tibi, ne quid propter nos aliud quam Martyrii conſtanter faciendi propoſitum cogites*, Euſebius, *L.* 6. *c.* 3.

In the primitive Perſecutions, we read of one *Romanus*, who firſt being ſcourged with Whips, with knaps of Lead at the end, inſtead of Tears, Sighs, and Groans, he ſung Pſalms all the time of his whipping, and after, his face being buffeted, his Eye-lids torn with Nails, his Cheeks cut with Knives, and his Teeth ſtruck out, that his Pronunciation, at leaſt, might be impaired, whilſt he preached Chriſt, he only ſaid, *I thank thee O Perſecutor, that thou haſt opened to me many mouths, whereby I may preach my Lord and Saviour: Look how many wounds I have, ſo many mouths I have to praiſe my God.* But being reviled, that Chriſt his God was but of yeſterday, and that the Gods of the Gentiles were of great Antiquity; he made a long Oration of the Eternity of Chriſt; which done, he ſaid, *Give me a Child but of ſeven years old, which age is free from Malice and other Vices, wherewith riper age is commonly infected, and you ſhall hear what he will ſay*: His Requeſt was granted, a pretty Boy was called out of the Multitude, and ſet before him: *Tell me, my Babe* (quoth the Martyr) *whether thou thinkeſt it reaſon that we worſhip one Chriſt, and in Chriſt one Father, or elſe that we worſhip infinite Gods? unto whom the Babe anſwered, That certainly whatſoever it be that men affirm to be God, he muſt needs be one, which with one is one and the ſame; and in as much as this one is Chriſt, of neceſſity Chriſt muſt be the true God; for that there be many Gods, we Children cannot believe*: And after this, was the Babe Martyred. *Fox Martyrolog.*

Sect. 4. *Of the Duties that concern us in this reſpect.*

2. FOR the ſeveral Duties that concern us in this reſpect, they are ſuch as theſe.——

1. Let us know our Priviledges which God in Chriſt gives us from our *Birth*: The Angels were appointed our Guardians in the Womb, and they have guarded, preſerved and tutored us in our infancy and Childhood: Many a time were we in great danger of Fire and Water, and Falls, and Suffocations: Many a time have we been in the extremity of ſickneſs, and very near to death: Many a Leſſon have we had taught us, and many a motion and holy thought hath been ſuggeſted to us, and is not all this worthy our notice, knowledge and underſtanding? Did we but ſee little Children of poor men waited on by a Guard of rich, noble, ſtrong and valiant men, would not all admire? But if we knew this to be our own condition, that when we were Babes and Sucklings, and could not diſcern between our right hand and left, that we had then a guard full of ſtate and ſtrength, even of Angels themſelves, would not this fill us with the ſenſe of the goodneſs of God? Certainly it concerns us to know thus much, that we may better know the goodneſs of our God in thus providing for us: *The Angel of the Lord encampeth round about them that fear him*, ſaith *David*; and then, O *come, and taſte, and ſee that the Lord is good.* God would not have his Favours unregarded; for if we know them not, never ſhall we attain to conceive of God himſelf, eſpecially in his goodneſs, love and mercy towards us. But of theſe more particularly in another Section. Pſal. 34. 7, 8.

2. Pauſe a while, and to every particular Miniſtration in our Infancy, ſet we a *Selah*: This was the manner of *David* in his Pſalms; when ſome eſpecial thing worthy attention or obſervation was delivered, he added *Selah*; that by a little ſtop or pauſe of the breath, the matter, worth, or excellency of the thing might be conſidered. Methinks it is ſad, that the Angels ſhould do ſuch excellent Offices for us, as Mothers, Nurſes, Phyſicians, Tutors, and that either we ſhould forget them, or not ſeriouſly conſider and pauſe upon them; in other things of leſſer conſequence, we can ſpeak with delight *olim meminiſſe juvabit*; but are not theſe Paſſages of God's Providence, whereof the Angels are eſpecial Inſtruments (as to keep us from evil, to preſerve us in health, to teach us Gods will in our Infancy or Childhood) of far more excellency, profit, and delight? O then let us ſet a Star at the Margin of ſuch Notes, and whilſt we either read or ſing them, let us ſtop a while, that we may dwell upon them, and ſee the want of them on all ſides; Let us ſay with *Jacob*, when he ſaw the Ladder on which Angels aſcended and deſcended, *Surely the Lord* (or the Angel of the Lord) *was in this place*, (or in this paſſage) *and I knew it not.* Gen. 28. 16.

3. Bleſs we God for this free Love to us in our firſt and ignorant times: Whilſt we were Infants we could neither deſerve nor deſire ſuch a Glorious Guard, and yet even then had the Angels a charge to keep us from evil, to keep us in health, and to be our Tutors: O adore we this free Grace! Say we as the ſweet Singer of *Iſrael*, *O Lord, our Lord, how excellent is thy Name in all the Earth! who haſt ſet thy Glory above the Heavens: Out of the Mouths of Babes and Sucklings haſt thou founded Praiſe.* Very Children themſelves could ſing *Hoſanna* to Chriſt, by the help of Angels, which occaſioned him to cite Pſal. 8. 1, 2.

this Text, *Out of the Mouths of Babes and Sucklings haſt thou perfected Praiſe*: Matth. 12. 16. Moſt rightly is it ſaid, *Out of the Mouths*, becauſe they ſpeak not from their underſtanding; but by the vertue, and miniſtration of the Angels, their tender Tongues were led to ſpeak thoſe words: How much more ſhould we, that are adult, and of capacity to underſtand our duty; I ſay, how much more ſhould we praiſe him by the help of Angels for the help and miniſtration of his Angels? Come, and ſing we an *Hoſanna* to him, ſet we the Crown upon the head of free Love, free Grace: Let us join with Angels to bleſs God for his Angels, and for their Miniſtration in our Infancy and tender years. Is there not cauſe in regard of the freeneſs of his Love? It was beſtowed on man unmerited, undeſired, and placed on him in the Infancy, yea, even in the dark Womb.

4. Live we up to the Mercies we received when we diſcerned little or nothing of them. If any Friend do me a kindneſs unknown to me, I ſhall take it kindly and exceeding kindly, when I know it; and if before, I was unable to requite, yet when I am able, I ſhould think my ſelf ſtrongly ingaged to retaliate: Surely thus it is with the People of God; our Friends, the heavenly Angels waited on us, in our Infancy and Childhood, but we neither ſaw them, nor had them in our thoughts; notwithſtanding they went on in the diſcharge of their Office, and ſometimes they were as Nurſes; otherwhiles as Phyſicians, and otherwhiles as Tutors and Schoolmaſters to us: And now that we know this, now that the light of the knowledge of the Glory of God, and of his Angels ſhines in our hearts, oh how ſhould we live up to theſe mercies? how ſhould we gratifie the Angels, who have been thus to us, and have done all this for us? The Angel that appeared to *Gideon* under an Oak, was for the preſent unknown, *but when he had cauſed fire to riſe up out of the Rock, and to conſume the fleſh, and the unclean Cakes, then* Gideon *perceived that he was an Angel, and ſaid, Alas, O Lord God, for becauſe I have ſeen an Angel of the Lord face to face: Upon this, God was pleaſed to encourage him, ſaying peace be unto thee, fear not, thou ſhalt not die; And then* Gideon *built an Altar there unto the Lord, and threw down the Altar of* Baal, *and cut down the Grove by it; and afterwards became a Judge of* Iſrael *till he died.* Judg. 6. 21, 22, 23, 24. Angels Preſence and Encouragements once diſcovered and made known, are enough through the Bleſſing of God, to work in us a fear of God, and obedience to his Laws.

CHAP. III. SECT. I.

Of the Miniſtration of Angels in our Riper years.

THe next Period wherein the Angels miniſter to Heavens Heirs, it is from their riper years unto their death. And in order to this, we ſhall firſt obſerve their Miniſtration, and ſecondly, our Duties.

1. For their Miniſtration, I ſhall follow the ſame Method as before.

1. That it is ſo, the Scriptures abundantly prove, *Pſal.* 34. 8. *Pſal.* 91 11, 12. *Gen.* 19. 15, 16. 2 *Kings* 6. 16, 17. If I may give inſtances, *Lot* was led out of *Sodom* by an Angel; *Daniel* was taught by an Angel; *Cornelius* was anſwered by an Angel; an Angel appeared to *Joſeph, Mary, Zachary, Peter, Paul,* on ſeveral Errands. Scarce any remarkable thing befel the people of God, but it was accompliſhed by the Miniſtry of Angels. But what needs more? *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation?*

Sect. 2. *Of the kinds of Angel-Miniſtration at that time, as to our Bodies.*

2. FOr the kinds of their Miniſtration, it runs in ſeveral ſtreams; as firſt, to our Bodies: Secondly, to our Souls.

1. For our Bodies.

1. They keep us from evil: So they did in our Infancy, but now they do it with this limitation, *they keep us in all our ways*; (*i. e.*) in all thoſe courſes appointed us by God. The Devil left out that Clauſe in the *Pſal.* when he ſet Jeſus Chriſt on a Pinnacle of the Temple, and tempted him *to caſt himſelf down*; Pſal. 91. 11. he told him the Promiſe, that *the Angels ſhould keep him*, but he omitted the main point, *in all his ways*. Certainly there is ſome ſpecial Treaſure incloſed in this, or the Devil would never have concealed it from our Saviour; then we may *expect Angel-protection, when we are in the ways God hath appointed us*: It was no way for Chriſt to caſt himſelf down headlong from the Pinacle, for the way lay down the ſtairs: If we keep not in our ways, neither will the Angels keep us from external evils: The Prophet that went out of his way, and beyond his bounds appointed him by God, a *Lyon met him by the way, and ſlew him.* 1 King. 13. 14.

Queſt. But do not many external evils befal God's People, even walking in their ways and Courſes appointed them by God? I anſwer,——

Anſw. It cannot be denied, but that ſometimes ſuch things do befal the godly: *Mephiboſheth*, a child of five years old, ſon to a good father, and afterwards a good man himſelf, was lamed by a fall from his flying Nurſe. Satan was permitted by God, to deſtroy the goods, children, and health of *Job*, though by the Spirit of God he was ſtyled *a perfect and an upright man, and one that feared God, and eſchewed evil, and that there was none like him in the earth.* Job 1. 8. & 2. 3. 'The Lord (ſay ſome) can countermand Angelical protection, and give inſtruction to thoſe powers (in ſome caſes) to ſuſpend their attendance and care of us, yet the promiſe is not null, and of none effect: For—— Mr *Dingley* of Angels, and Mr. *Fuller* on Chriſts temptations.

'1. Angelical attendance doth mitigate the evil, ſo that God's people do not utterly miſcarry; they may be *troubled on every ſide, yet not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.* 2 Cor. 4. 8, 9. Angels are not always to keep us from, but ſometimes in troubles; Chriſt could have prayed that many Legions of Angels ſhould have kept him from ſuffering, this he did not, yet the Angels miniſtred unto him in the wilderneſs, and in the garden, where he ſweat drops of blood.

2. 'The promiſe of Angel-protection (as all temporal promiſes) runs with this tacite reſervation and condition, always provided, that God in his infinite wiſdom, for reaſons beſt known to himſelf, do not judge the contrary more conducing to his glory, and our inward good: we know *Job* was afflicted, that he might be tryed; and the Lord doth ſometimes ſuſpend the protection of his Angels, that we may the more depend upon himſelf: As the Nurſe gets behind the Skreen, that the Infant may go into the Mothers arms without crying; if the Angels do not help us, it is that we may call upon God for aid.

2. They keep us in health; ſo they did in our infancy, but the promiſe runs without limitation to every age in our life. *Surely he ſhall deliver thee from the ſnare of the Fowler, and from the noiſom peſtilence*; —— *A thouſand ſhall fall at* Pſal. 91. 3, 7, 11, 16.

thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee: And the reaſon follows, *For he ſhall give his Angels charge over thee*: And the Concluſion is this, *With long life will I ſatisfie him, and ſhew him my Salvation.* It is the opinion of good Divines, that good Angels help to remove diſeaſes, and to conſerve bodily health: and on the contrary, evil Angels are God's inſtruments of inflicting ſore and grievous maladies. *As in the midſt of his agonies the Lord Jeſus* (ſaith * one) *was comforted and refreſhed by an Angel,* Luke 22. 43. *So are the Angels with the faithful, helping and eaſing them in their ſickneſs.*—— *For my own part* (ſaith † another) *I believe that God's works on the world are uſually by Inſtruments, and not immediate, and that good Angels are his inſtruments in conveying his mercies both to ſoul and body, and that evil Angels are inſtruments of inflicting his judgments both corporal and ſpiritual. Hence God is ſaid to ſend his evil Angels among the Iſraelites,* Pſal. 78. 49. *Hence Satan did execution on the Children, cattel, and body of* Job: *So then I judge that Satan is the inſtrument in our ordinary diſeaſes, &c.* And I may add on the ſame grounds, that the Angels are inſtruments in continuing or reſtoring our bodily health. *The Miniſtry of Angels* (ſaith * a third) *is for the promoting of our health, I mean not only of the health of our Soul, but of our bodily health: No queſtion but the devils, who are our Enemies, and continually ſtand about us, would quickly ruſh upon our bodies, and either tear them, or affect them with divers maladies, but that the good Angels do defend us by divine command.* I cannot deny, but that ſometimes God afflicts men by the Miniſtry of his holy and bleſſed Angels, for *Sodom* was deſtroyed by the Angels, and *Senacharib*'s Hoſt was ſlain by the Angels; and *David* ſaw the Angel of the Lord, having a drawn Sword in his hand, and ſtretched out over *Jeruſalem*; and an Angel of the Lord ſmote *Herod*, and he was eaten of worms; but this is not God's ordinary diſpenſation towards his Saints. Surely their ordinary imployments, and wherein they delight, is according to the promiſe, *He ſhall give his Angels charge over thee.*

*Dr. *Manton* on *Jude*.

† *Baxter*'s Saints Reſt.

* *Zanch. de operibus Dei, l.* 3. *c.* 14.

3. They carefully furniſh us with all other neceſſaries for this life. Thus when the *Iſraelites* were in the Wilderneſs, they were provided for by the Angels: *Man did eat of Angels food, he ſent them meat to the full*: or as others tranſlate, *Man did eat the bread of the Mighties, he ſent them meat to ſatiety*: It is all one, for what is the bread of the *Mighties*; but the bread of the Angels which are *mighty ſtrength*? And Manna is called their bread, either becauſe it came from Heaven, the habitations of the Angels, or becauſe it was excellent, ſo as the Angels (if they needed any food) might eat it, or eſpecially (as I think) becauſe God ſent it by the Miniſtry of Angels, they were the purveyors of it for the *Iſraelites*. Thus when *Elijah* went into the Wilderneſs, and lay and ſlept under a Juniper tree, *Behold an Angel touched him, and ſaid unto him, Ariſe and eat; and he looked and behold there was a cake baken on the coals, and a cruſe of water at his head, and he did eat, and drink, and laid him down again. And the Angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe, and eat.* The ſame God that provided for him in the time of drought by the Miniſtry of Ravens, now again fed him by the Miniſtry of Angels. I know theſe proviſions were miraculous, but where no miracles are, the Angels have an hand even in ordinary proviſions: *The Angel of the Lord encampeth round about them that fear him*: And what then? *O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* I know we ſee not the Angels providing for us, but what then? *Abraham*'s ſervant ſaw no Angel going along with him, and yet *Abraham* could ſay, *The Lord God of Heaven, which took me from my Fathers houſe, and from the Land of my kindred, he ſhall ſend his Angel before thee*: The Iſraelites ſaw no Angel going along with them, and yet the Lord could ſay, *I will ſend an Angel before thee, and I will drive out the Canaanite, &c.* For my part I ſee no Angel removing me from place to place, yet I am fully perſwaded, that no Miniſter of Chriſt removes his ſtation, or goes to a People as their Paſtor, but an Angel of God, or the God of Angels doth ſo order it: *This is the office of Angels* (ſaith * *Zanch.*) *by a command of God to ſend the Doctors of the Church to ſuch or ſuch a people*: Accordingly it was an Angel that appeared to *Paul* in a Viſion by night, ſaying, *Come over to* Macedonia *and help us* †. *Euſebius* tells a like ſtory of *Alexander* Biſhop of *Jeruſalem*, that after his agonies, and conſtancy of confeſſion ſhewed in the perſecution of *Severus*, he was admoniſhed by a Viſion in the night ſeaſon to make his Journey up to *Jeruſalem*, and drawing near to the City, * *A Viſion, with plain words was given to certain chief heads of* Jeruſalem *to go out of the gates of the City, and there to receive the Biſhop appointed them by God*: And though Viſion or Revelation, I have none, yet (as the * moſt Reverend Doctor ſaid) *Since I am convinced that the unfelt hands of the Angels are in many occurrences of my life, I have learned ſo much wit and grace as rather to yield them too much, than too little ſtroak in ordering all my concernments for this life.* It is true, their appearings are ceaſed, but not their workings; their converſe is not ſo ſenſible, yet it is as real as ever it was before.

Pſal. 78. 25.

Pſal. 103. 20.

1 King. 19. 5, 6, 7.

Gen. 24. 7. 40.

Exod. 33. 2.

* *Officium igitur Angelorum eſt ad Electos homines Scripturarum imperitos, ex mandato Dei mittere Doctores.* Zanch. *de operibus Dei*, l. 3. c. 14.

† Act. 16. 9.

* *Vox cœlitus maniſeſtiſſime omnibus audientibus facta eſt, dicens, Suſcipite Epiſcopum qui vobis à Deo deſtinatus eſt.* Euſeb. Hiſt. Eccl. l. 6. c. 9.

* Biſhop *Hall* of God and Angels.

Sect. 3. *Of the kinds of Angels-Miniſtration at that time, as to our Souls.*

2. For our Souls.——

1. THe Angels declare to us what is the will and mind of God. Thus *Daniel* being troubled with the Viſions of his head, he went near unto one of the Angels which ſtood by, and asked him the truth and meaning of them, *So he told me* (ſaith *Daniel*) *and made me know the interpretation of the things.* And in another Viſion, when *Daniel* ſought the meaning: *Behold there ſtood before me* (ſaid he) *as the appearance of a man, and I heard a man's voice between the banks of* Ulai, *which called and ſaid,* Gabriel, *Make this man to underſtand the Viſion.——And he ſaid unto me, underſtand O Son of Man.* And at another time, the man *Gabriel*, whom he had ſeen in the Viſion at the beginning, being cauſed to fly ſwiftly, touched him about the time of the evening Oblation, and informed him, and talked with him, and ſaid, O *Daniel, I am now come forth to give thee skill and underſtanding*: Nothing is more uſual in God's Word, than for Angels to inform the Saints what is the will and mind of God; the Conception of Chriſt, and the Birth of Chriſt, and the Death of Chriſt, and the Reſurrection of Chriſt, and the Aſcenſion of Chriſt, and his return to Judgment, were all told by the Angels, only you may look upon theſe as extraordinaries, and apparitions of Angels, and ſuch teachings, or enlightnings of our underſtanding in theſe days you cannot expect. All this I grant, and yet withal I add, that if viſibly they do not teach us, they may do it inviſibly; yea, and I verily believe they do in ordinary, though inviſibly, teach and inſtruct all the people of God.

Dan. 7. 16.

Dan. 8. 15, 16, 17.

Queſt. But how can that be, when they do neither ſpeak to us, nor reaſon with us after the manner of men?

Anſw. I anſwer; They have other ways of ſpeaking, or of reaſoning with us. As——

1. They underſtand us, though we neither ſpeak to them, nor reaſon with them: One of our light in his *child of light walking in darkneſs*, tells us, that evil Angels know much within us, and to that purpoſe they have more advantages than we men have to know one another by. For—— Dr. Good-*win* ibid. Chap. 8.

1. Thoſe ſpirits can diſcern all corporeal actions, and though the ſpecies, in them, and their manner of knowing corporeal things differs from ours, yet they are Analogical with ours.

2. They make it their buſineſs to ſtudy men, it is their trade to go up and down, and conſider men; *Haſt thou not conſidered* (ſays God to Satan) *my ſervant* Job? Job 1. 8.

3. They are, and can be preſent at all our more retired actions; they are with us at bed and board, in all companies, and in all ſolitary places.

4. By what they ſee outwardly of our actions, they may gueſs at our inwards, which are as the principles of them.

5. They have an inſight into the fancy, and the images therein, which follow and imitate the inward thoughts of the mind, as the ſhadow doth the body: In this reſpect they go into a room further than we can go, yea, into a room next to the Privy Chamber, which yet remains faſt lockt up unto them. This laſt goes beyond all the former; and yet (ſaith my Author) all Divines grant, that the Devils may know and diſcern our phantaſms *intuitive*, as we do things which are preſent before us.

6. As they may ſee into the fancy, ſo if God permit, evil Angels may go into the head, and ſee thoſe very images and ſpecies in the fancy, that are for preſent in direct conjunction with the underſtanding, and which is then thinking and muſing of. Indeed, the immediate knowledge of our thoughts, and hearts and underſtandings, is proper only to God; *I the Lord ſearch the heart, I try the reins*; Jer. 17.10. yet *arguitive*, and as they do *tranſire*, and appear in the images of the fancy, and ſo *quaſi in aliis*, and mediately, they may be very far diſcerned, and lookt into by evil Angels, and ſo by diſcerning thoſe very phantaſms, which the underſtanding actually at preſent vieweth, and maketh uſe of, they may then judge what it is, that the mind for the preſent is muſing on, *All this is diſcuſs'd at large concerning the evil Angels.* *Idem Ibidem.*

And if the evil Angels may know thus much of what is within us, do not the good Angels know thus much? The evil Angels have by their ſin loſt much of their knowledge, and therefore are called *darkneſs, and the power of darkneſs*, becauſe they are exceeding dark in themſelves, and in compariſon of the holy Angels, but the good Angels never ſinned, and therefore never were deprived of the leaſt meaſure of knowledge conferred on them. I muſt therefore conclude, that without ſpeaking to them, or reaſoning with them after the manner of men, they underſtand as well, or wherein they do not, God is pleaſed often to diſcover it to them by an eſpecial diſpenſation, of favour and grace: As to the Angel in *Daniel*, was revealed the myſtery of the ſeventy weeks.

2. We may underſtand them, though they never ſpeak to us, or reaſon with us, and ſo we are capable of their teaching: You will ſay, how may we do that? I anſwer——

1. Obſerve we their work upon our fancies, there they are buſie day and Night, to ſet together the images for our underſtanding of them: Look, as a Compoſitor in Printing, takes his letters that lie confuſed afore him, and orders, and ſets them in words and ſentences, to repreſent to the Readers eye what he would have read by him: ſo do the Angels ſet and compoſe the images in our fancies to repreſent to our underſtanding ſuch things as they would have us know; it is good therefore to obſerve their work day and night, for they may work on our fancies in our dreams.

2. Set we our ſelves to think or muſe upon thoſe images ſet together by them. Thus when the Angel *Gabriel* ſaluted *Mary*, it is ſaid, that *ſhe caſt in her mind what manner of ſalutation this ſhould be.* Luk. 1.29. And after the Angels had appeared to the Shepherds, and that all wonder'd at thoſe things which the Shepherds told them, it is ſaid, that *Mary kept all thoſe things, and pondered them in her heart.* Luk. 1.19. Certainly it is our duty, when Angels have been communicating their minds to us, to ponder, and muſe, and meditate, and to caſt in our mind, *wh atmanner of communication this ſhould be.*

3. Try we their work upon our fancies, whether it be agreeable to the Word of God: It were ſad, if we ſhould take that for the ſpeaking of Angels, which is the very voice of Devils: Now though evil ſpirits can transform themſelves into Angels of Light, yet they may be diſcerned, if we'll try their work by the word. The good Angels are diſtinguiſhed from the bad, either by their apparitions, or by their actions; the former I omit, for the latter Poet gives them in thus. *Tho. Heywood* of Angels.

Who ſo will ſift their actions, he ſhall find,
By their ſucceſs, if well or ill inclin'd,
The one from other; for the bleſſed ſtill
Square all their actions to th' Almighty's will,
And to man's profit: ——
The Cacodæmons labour all they can
Againſt God's honour, and the good of man.

Indeed this is the ſure and indubitable character; the good Angels never ſpeak any thing contrary to the Word, or which is all one, the good Angels are Imployed in nothing ſave the Honour of God, and the profit and preſervation of good men; but evil Spirits aim all their enterprizes and endeavours to derogate from God's Worſhip, and to aſſume it to themſelves, and by their flattering deceptions, and oily inſinuations with man, to work the utter ſubverſion both of body and ſoul: It is good therefore to try their works upon our fancies, and if we find it agreeable to God's Word, or if it aim at God's honour and man's profit, we may conclude, *This was the ſpeaking of an Angel of God.*

But methinks I hear ſome object, You tell us of a work of Angels upon our fancies day and night; and indeed in the night we can more eaſily obſerve ſome ſuch like impreſſions, or work upon us in our dreams: But are not theſe things ſpoken againſt? Was not this the way of falſe Prophets, to obſerve their dreams, and by them to delude the People; ſaying, *I have dreamed, I have dreamed, Jer.* 23.25. Jer. 23.25.

I anſwer, ſuch dreams as tend to the leading of men from the holy word of God, to wicked Doctrines or Opinions, which are painted over with the pretence or colour of Revelations and Divine Viſions, when they are indeed the meer deluſions of Satan, transforming himſelf into an Angel of Light, are not to be heeded, but rejected; and ſuch were the dreams of the falſe Prophets tending to Idolatry, againſt whom God ſpake; *If there ariſe among you a Prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder, and the ſign or* Deut. 13. 1, 2, 3.

wonder come to paſs, whereof he ſpake unto thee ſaying, Let us go after other Gods (which thou haſt not known) and let us ſerve them; thou ſhalt not hearken to the words of that Prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoul.

Yet this hinders not, but ſuch dreams as come into us by God's ſpecial, and ſometimes extraordinary work of providence, which muſt needs be directed unto ſome weighty and good end: As we muſt conclude, if we either conſider the firſt mover, which is God, or the inſtruments, which are his holy Angels, ſuch dreams will challenge our very ſerious conſideration, and diligent care to take notice of what they offer unto us, and the neglect or contempt thereof cannot be committed without great impiety; and therefore we have not only a warrant, but an unavoidable and inviolable obligation in point of duty, to take notice of ſuch dreams, and to make uſe of them, according to their importance and purpoſe. *In a dream, in a Viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed, then he openeth the ears of men, and ſealeth their inſtructions.*

Job 33. 15, 16.

But becauſe dreams are of ſeveral ſorts, ſome proceeding only from the conſtitution of the Heavens, or from the diſpoſition of the air, or from precious cogitations, or from the temper of the Body, or from the affection of the mind, or from the procuration of the Devil, and only ſome few the operation of good Angels; it is therefore worthy our pains to know ſome ſuch marks or characters, whereby we may diſtinguiſh theſe laſt, from all others of the former dreams.

Dr. *Warmſtrey.*

A learned Writer, in his Book of *the Baptized Turk*, hath laid down theſe marks of thoſe Dreams procured by Angels.

1. *When they move unto that which is truly and eminently good, or from the contrary evil, and have nothing in them that ſtands oppoſite to the truth or holineſs of the Word of God, or ſound reaſon, nor that addeth any thing to God's Word, as a new way of Righteouſneſs or Salvation.*

2. *When they are of a wiſe, ſober, juſt, and orderly frame and compoſure, without any tincture of lightneſs, gingling, or vanity in them.*

3. *When they come unto us, being in an holy temper and diſpoſition of ſpirit.*

4. *When they leave both an holy, and humble, and alſo a ſtrong and certain impreſſion upon the mind, moving it not upon carnal, but ſpiritual principles and motives; to which we may add, an holy clearneſs and conſolation in the ſpirit, an encreaſe of vigor and readineſs to godly obedience and holineſs.*

5. *When they agree with ſome work that God hath in hand, and have ſomething in them that ſeems to be above humane inventions, and have an excellent agreement in the ſeveral parts thereof, preſenting the ſame or ſeveral things.*

6. *When they come unſought and unexpected; for if any man doth purpoſely ſeek divination by dreams, compoſing himſelf thereunto by ſuperſtitious rites or ceremonies, this were expreſly againſt the Word:* For thus ſaith the Lord of Hoſts, the God of *Iſrael*, let not your Prophets and your Diviners that be in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed —— *But enough of this matter.*

2. The Angels perſwade us to that which is good, they do not only declare to us what is God's will, but they adviſe us to it. This is the ordinary office of bleſſed Angels, to inſtil good motions, to ſuggeſt good thoughts, to admoniſh and perſwade us on all occaſions to that which is good. As Satan is ever compaſſing the earth, ſeeking whom he may devour, here and there laying his ſnares to catch poor ſouls in, tempting and inciting them to all ſorts of ſin, as he eſpies occaſion and opportunity for it; ſo are the good Angels ever and anon ſuggeſting good and pious thoughts; they tacitely admoniſh our minds, and provoke us to good duties of holineſs and obedience: This makes ſome affirm, that *whatſoever the evil Angels can do in evil, the Elect Angels can do in good*: If the Devils can ſuggeſt ſin, ſurely the Angels of God are ſtronger and wiſer than Devils.

But how do the good Angels ſuggeſt good? *Queſt.*

I anſwer: 1. They inſpire, inject, or caſt into our minds ſome holy motions: ſeldom paſſes the day over our heads, but we may feel theſe injections: *Come, this is the way, walk in it, ſtrive to enter in at the ſtrait gate*, &c. *Anſw.*

2. They provoke and ſtir us up with much importunity to this or that duty; *Ho every one that thirſteth, come ye to the waters*, &c. They know well enough our ſluggiſh, dull, and heavy diſpoſitions, our ſpiritual lazineſs, and therefore they add ſtirring, quickning, Soul enlivening expreſſions, or exclamations, *Ho, come ye to the waters*; yea, they double it, or treble it, *come ye to the waters; and come ye, buy and eat; and come ye, buy wine and milk without money, and without price*: They are not willing to give over, till they have made us willing to yield to their motions for our own Salvation.

You may object, Surely this is the genuine work of the Holy Ghoſt, thus to inſpire and provoke us to good: Very true, and yet that hinders not but that the good Angels may be inſtruments, or agents: We ſay, the Holy Ghoſt is the prime Spirit, and yet the Angels are as miniſtring Spirits; the Holy Ghoſt is the Fountain, or head of Water, but the Angels are as Ciſterns and Channels of Water; it is the will of the Holy Ghoſt to imploy the Angels, and to communicate himſelf to us by the Miniſtry of Angels, and therefore the Holy Ghoſt and Angels need not claſh. Indeed motions, inſpirations, and holy ſuggeſtions are ever originally and primarily from the Spirit of Chriſt; and hence it is, that commonly we put them all on that ſcore, we give them all to Chriſt's Spirit; yet I cannot forget the Authors Opinion I cited before, *That Gods Works in the World are uſually by inſtruments, and not immediate; and that good Angels are his inſtruments, in conveying his merits both to ſoul and body.* Another ſpeaks as confidently every whit; *For my part (with the good leave of my Learned and Religious Brethren, be it ſpoken) I doubt not but good Angels ſuggeſt good Counſels, tender holy motions, offer pious thoughts, yea, refreſh the often parched ſpirits of gracious men with inward joy.* —— *Shall the Devil work in the Children of diſobedience?* Epheſ. 2. 2. *Enormouſly diſquiet the affections*, 1 Sam. 16. 15. *Yea, inject wicked thoughts into godly men with ſucceſs*, 1 Chro. 21. 1. *And ſhall the good Angels be excluded from all actings and operations upon the inward ſenſes of man* —— *I can never believe it.*

Eſa. 55. 1, 2, 3.

Baxter's reſt.

Dr. *J. Rutherford's* Sermon upon joy of Angels p. 14.

3. The Angels repel temptations, or prevent occaſions of ſin. This was the meaning of *Michael's* contending with the Devil about the body of *Moſes*: It was the Devil's deſign to diſcover

Moſes his grave, and the Arch-angel was ready to reſiſt him: But why would the Angel reſiſt him? Jude 5.9. To what end was *the diſpute about the body of* Moſes? Why might not the body and burial-place of *Moſes* have been diſcovered to all? Surely the Angel would not have it known, leſt the people ſhould have idolized and worſhiped it in after-times. The Devil loves Idolatry, and of all kinds of Idolatry, the Devil abuſeth the World moſt with Idolatrous reſpects to the Bodies and Relicks of dead Saints. Now the Archangel knew his deſign, and therefore he would by no means have thoſe burial places known. Thus *Aynſworth* Deut.34.6. paraphraſeth on that Text of *Deuteronomy*, *He was buried in a valley of* Moab *over againſt* Beth Peor, *but no man knoweth of his Sepulchre unto this day.* The Angel would have no occaſion of Superſtition or Idolatry thereby: Oh what bleſſed helps have we for preventing of ſin? How buſie are the Angels in our behalf (when we little think of it) to repel temptations, and to prevent occaſions of evil? As our good endeavours 1 Theſ. 2. 18. are often hindred by Satan, *I would have come to you, even I* Paul, *once and again, but Satan hindred us:* So are our evil Actions hindred by the heavenly Angels, elſe were not our protection equal to our danger: A good Angel oppoſed *Balaam* in an evil way; and if an heavenly ſpirit obſtruct the courſe of the evil, and ſtand in the way of a Sorcerer's ſin, how much more ready are thoſe ſpiritual powers to ſtop the ſpiritual miſcarriages of God's deareſt Children?

4. The Angels quicken our dulneſs, encourage our Weakneſs, and comfort us in our ſorrows: All theſe we may read together in one Chapter, Dan.10.10 11, 12. *I was in a dead ſleep* (ſaith *Daniel*) *on my face, and my face toward the ground, and behold an hand touched me, which ſet me upon my knees, and upon the palms of my hands; and he ſaid unto me,* O Daniel, *a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright, for unto thee am I now ſent; and when he had ſpoken this word unto me, I ſtood trembling, then ſaid he* V. 41. *unto me, fear not* Daniel. ——— *And there came* V. 19. *again and touched me, one like the appearance of a man, and he ſtrengthned me, and ſaid,* O *man greatly beloved, fear not, peace be unto thee, be ſtrong, yea be ſtrong; and when he had ſpoken unto me I was ſtrengthned, and ſaid, Let my Lord ſpeak, for thou haſt ſtrengthned me.* In like manner we find an Angel quickning, encouraging and ſtrengthning *Elijah* to his work, 2 *Kings* 1. 3, 15. and *Iſaiah* to his work, *Iſa.* 6. 6, 7. and *Paul* to his work, *Acts* 27. 23, 24. But eſpecially in the Sufferings of his Saints, how uſual was it with God to ſend down his Angels for their Comforters? When Chriſt was in his agony, Luk. 22. 43. *there appeared an Angel to him from Heaven, ſtrengthning him:* When *Peter* was in Priſon, *Behold the Angel of the Lord came upon him, and a light ſhined in the Priſon:* When *Paul* was in his dangerous Act.12.7. Voyage, *There ſtood by him that night the Angel of God, whoſe he was, and whom he ſerved, ſaying,* Fear not *Paul, Acts* 27. 23. In the ſucceeding times of the Church, how frequently did the Angels appear to bleſſed Martyrs for their comfort and encouragement? Thus *Theodorus* ſaw and felt the refreſhing hand of an Angel: Thus *Theophilah, Agnes, Lucia, Cecilia,* and others, ſaw the good Angels as their Comforters, and Protectors of their Chaſtity. And although they do not appear to us now in bodily ſhapes, as in thoſe times, yet the ſame Offices are performed by them in their ſpiritual and myſterious ways; now they quicken our dulneſs, encourage our weakneſs, and comfort us in heavineſs.

Sect. 4. *Whether the Angels contribute any thing to our Converſion.*

BEfore I paſs this, I would propound a Queſtion or two: As ———

1. Whether the Angels contribute any thing to our Converſion? We have heard at large, that Devils do what they can to hinder our Converſion: and are the Angels leſs active to good than they are to evil, I cannot think it? We may be ſure, that as the bad Angels do bad offices, ſo the good Angels are in their way prompt and ready to do all the good offices they can, as to our good; and my reaſon is, their will is conformed to the Will of God, *They do his Commandments, they hearken* Pſal. 103 20. *to the voice of his Words:* Whatſoever God wills they will: Now God wills the Converſion of Sinners; *As I live, I deſire not the death of a ſinner,* Ezek. 33. 11. *but rather that he ſhould repent and live*; and therefore they will it, and as they will it, ſo they reduce that will into ſeveral acts, or elſe it were in vain. But what thoſe acts are, may be another queſtion.

Sect. 5. *Wherein do the Angels contribute, as to our Converſion?*

THE ſeveral acts of Angels as to our Converſion, are ſuch as theſe. ———

1. They inform our Judgments: we have heard before, how they inviſibly teach us, inſtruct us, enlighten us, and herein do they contribute to our Converſion: For what is the firſt work of Converſion, but illumination? As in the firſt Creation, the Firſt-born of God's Works was light, Gen.1.3. *God ſaid, let there be light, and there was light*; ſo in new Creation, the firſt work is light; 2 Cor.4.6. *God who commanded the light to ſhine out of darkneſs, hath ſhined into our Hearts, to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt.* Hence the ſtate of Nature is called darkneſs, and the ſtate of Grace is called light; Eph. 5. 8. *Ye were ſometimes darkneſs, but now are ye light in the Lord*: And 1 Pet.2.9. *he hath called you out of darkneſs into his marvellous light.* Now if in this work the Angels are aſſiſtant, they muſt needs contribute to our Converſion in the firſt work of it, which is illumination.

2. They move our will: This is that we ſaid before, that the good Angels perſwade us to that which is good, they inſtill good motions, they ſuggeſt good thoughts, they provoke us to duties of holineſs and obedience, and eſpecially to this main work of Converſion and Regeneration, well they know, that without this, all is nothing; Joh. 3. 3. *Except a man be born again, he cannot ſee the Kingdom of God*; and their deſires are ſtrong, that the places made void in heaven by the fallen Angels, ſhould be ſupplyed by men and women, and therefore they do what they can to move and perſwade us to a change: I know they cannot efficiently move, or turn the will; we leave to Chriſt and his Spirit the efficacy and bleſſing of all, they only move, and perſwade, and make uſe of arguments to do this or that, but the Holy Spirit makes effectual, and gives the iſſue to what they move. If you ſay, what needs this miniſtration, for Chriſt can move or perſwade without them? I may as well ask what need Miniſters, Preaching, Sacraments? It is enough to ſilence and ſtop our mouths, when we hear theſe are God's ways of Adminiſtration, theſe are God's Ordinances, of which the Angels are a great part, and according

to the good pleaſure of God, they act, and ſtir, and move, and perſwade us to Converſion.

3. They work on our affections, endeavouring to ſettle them, and keep them on right objects: It is true, they cannot turn the ſtream and current of our affections back (God only can turn this *Jordan* back) but they can drive them faſter, and cauſe them to ſwell above their natural Channels; it is the ſpirit of bondage which worketh fear, but when fear is wrought, they can blow it up, and intend it more, as the Spirits inſtruments: Sometimes you have heard how evil Angels could work further and deeper fears than the Holy Ghoſt by himſelf intended, and cannot the good Angels do regularly, what the evil Angels can do irregularly? If the evil Angels cannot only propound ſuch objects as ſhall move us to fear, but alſo can ſtir up ſuch humours in the body, which ſuch a paſſion doth act and ſtir in, *Ex. gr.* If they can electively work upon Melancholly, ſo as to put a man into a timorous and trembling diſpoſition; how much more can the good Angels propound objects, and ſtir up humours, and ſo work on the affections, whether of fear or hope, or ſorrow, or joy, or love, or hatred?

4. They repel temptations: You have heard abundantly how the Soul is haunted with ſeveral temptations; when the work of Converſion is paſſing upon it, then is Satan buſie, by way of revenge, for the Soul's revolt from him: But are not the good Angels as buſie as Satan? and if they reſiſt him, what can all the troops of Hell hurt us? We know the good Angels have as much advantage of their ſtrength over Satan, as they have of their ſtation; how then ſhould that evil one ſtand in the encounter? Or what need we fear in ſo mighty and ſure hands? He that paſſeth with a ſtrong Convoy through a wild and perillous Deſert, ſcorns the danger of wild Beaſts, or Robbers, no leſs than if he were in a ſtrong Tower at home; ſo may we the onſets of the Powers of darkneſs, whilſt we are guarded by the Angels who both defend us, and reſiſt Satan alſo in all his fiery Darts.

5. They joy in the Converſion of ſinners, ſo that Heaven rings with the joy: *Likewiſe I ſay* Luk.15.10 *unto you* (ſaith Chriſt) *there is joy in the preſence of the Angels of God over one ſinner that repenteth*: What manner of joy this is, is unknown to us, and ſo ſhall be untill that time, that Time ſhall be no more; only this we believe for the preſent, that the Converſion of ſinners, is the Jubilation of Angels, and this, I take it, is the plain ſenſe or meaning of Chriſt's words, that when they ſee the ranks and files of lapſed Angels filled up with new recruits, men and women, penitent for ther ſins, this is matter of joy, of extatical joy to the Holy Angels of God.

Sect. 6. *Experiences of this Truth, as to our outward man.*

FOR ſome experiences of this bleſſed truth, in reſpect of our bodies. ——

1. They keep us from evil.

One going ſeaſonably to bed, about midnight he awoke, and could not ſleep; thereupon he awaked his Wife, and talking with her, ſuddenly he eſpied a light in his Chamber, which came through a Box hole; he demanding of her what that light was, ſhe opened her eyes, but could not tell: Anon ſhe aroſe out of Bed, and looking through the Box hole (which by a gracious Providence was that night open, though uſually ſhut) ſhe eſpied a fire kindled on ſome Wood in the Houſe, which quickly would have ſet all on a flame, that no way they could have eſcaped with Life, but they both haſtned out of their Chamber, and coming into the Houſe, they timouſly quenched the fire, and admiring at God's Providence, in each circumſtance, they returned in ſafety to bed, and found that reſt and ſleep after, which before they could not obtain.

The ſame Perſon riding over a deep Water, his Horſe in the midſt of the Stream laid him down under him: Thus Man and Horſe both plunged in; the man with much ado having recovered himſelf and getting through, he rode home wet and cold, which caſt him into a Feaver, yet in time he recovered, and bleſſed that God, who by the Miniſtry of his Angels, delivered him from the danger both of Fire and Water.

The ſame Perſon being at home, a Daughter came to viſit him, who one Evening was very importunate to go more early than ordinarily they uſed to Bed; her importunity ſo far prevailed, that preſently they went to Prayers, and commending themſelves to God for his cuſtody, all in the Family made up the Stairs to ſeveral Lodgings; no ſooner were they dropped aſleep, but preſently a noiſe, like Thunder, awaked them all, he wondred, and asked his Wife if ſhe heard the Thunder; who anſwered, that ſhe being laſt in bed, was ſcarcely aſleep, but could not tell whether it was a clap of Thunder, or a fall of ſome part of the Houſe; and riſing out of bed to go to the Chamber where their Daughter and a Servant Maid lay in two Beds; at the entrance into the Chamber, the Daughter cryed, *Stay Mother, or you endanger your Life, for I believe the Chamber floor, and Chamber adjoyning is fallen down.* By that caution ſhe trembling ſtayed her foot, and drew back to tell her Husband the news; he deſired her to go down ſtairs into the Houſe, light a Candle, and to ſee the matter; but endeavouring to open the door below into the Houſe, the paſſage was ſtopped, with the Floor of the Chambers fallen down, their Daughter, that lay in one of the two Chambers, ſeated over the houſe, cryed, that her Bed crackt, and ſhe was afraid to lye in it; thereupon they adviſed her to haſten out of it, and with the Maid to creep into a corner of the Chamber, which was moſt ſecure. In the mean time, a Cry or Call was made through a Caſement for ſome Neighbours help; by this means a Candle was brought, but no paſſage being poſſible through the doors, the Stanction of a Caſement was cut, and one came in at the Window with his light, then it was ſeen how two Chambers over the houſe were ſuddenly fallen, with all the weight of Wood, and Clay, and furniture above, and that nothing remained unfallen, but a little Room of one Chamber, where the two Beds ſtood, wherein the two Women lay. At firſt view they all ſtood amazed, but recollecting themſelves, the two Women were by a Ladder ſafely brought down from the corner of the fallen Chamber, and being brought into another Chamber, they took their reſt till the Morning. At day light they ſaw their wonderful Preſervations, and viewing the Circumſtances, it appeared: 1. If that Night all had not gone to Bed before their ordinary time, they had been all ſitting in the houſe, which then would have fallen upon them, and have ſlain them all. 2. If his Wife had not then ſtay'd her ſtep, when the Daughter cryed, *Stay Mother*, ſhe had fallen down into the nether room amongſt rubbiſh, and probably had loſt her life. 3. If thoſe two

Beds had not ſtood wherein the two Women lay, when all beſides fell with one craſh, they had both periſhed, eſpecially the Daughter with a Child in her Belly, being yet but an Embrio. In every Circumſtance appeared the Finger of God, and the Promiſe was minded, *He ſhall give his Angels charge over thee, to keep thee in all thy ways, they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

Simon Grinæus, a learned and holy man, coming from *Heidelburgh* to *Spire*, was deſirous to hear a certaine Preacher in that City, who in his Sermon did then let fall ſome erroneous Propoſitions of Popiſh Doctrine, wherewith *Grinæus*, not being a little offended, craved ſpeedy Conference with the Preacher, and laying before him the falſhood and danger of his Doctrines, exhorted him to an abandoning and retractation of thoſe miſopinions; the Preacher gave good words and fair ſemblances to *Grinæus*, deſiring farther and more particular conference with him, each imparted to other their Names and Lodgings, yet inwardly, as being ſtung with that juſt reproof, he reſolved a revenge, by procuring the impriſonment, and (if he might) the Death of ſo ſharp a Cenſurer. *Grinæus* miſdoubting nothing, upon his return to his Lodging, reports the Paſſages of the late Conference to thoſe wh oſate at the Table with him, amongſt whom *Melancthon* being one, he was called out of the room to ſpeak with a ſtranger, newly come into the houſe; going forth accordingly, he finds a grave old man, of a goodly countenance, ſeemly, and richly attired, who in a friendly and grave manner tells him that within one hour there would come to their Inn certain Officers, as from the King of the *Romans* to attach *Grinæus*, and to carry him to Priſon; willing him to charge *Grinæus*, with all poſſible ſpeed, to flee out of *Spires*, and requiring *Melancthon* to ſee that this advantage were not neglected; which ſaid, the old man vaniſhed out of his ſight: Inſtantly *Malancthon* returning to his Companions, recounted unto them the words of this ſtrange Monitor, and haſtened the departure of *Grinæus* accordingly, who had no ſooner boated himſelf on the *Rhine*, than he was eagerly ſought for at his ſaid Lodging. Of this *Melancthon*, in his Commentary on *Daniel* writes, and acknowledges God's fatherly providence in ſending this Angel of his for the reſcue of his Faithful ſervant.

John Spangenberge, Paſtor of *Northenſe*, was no ſooner ſtept out of his houſe, with his Family to go to the Bains, but the houſe fell right down in the place. —— Our own experience at home is able to furniſh us with divers ſuch Inſtances, *If a man by ſome ſtrong inſtinct be warned to change that lodging, which he conſtantly held for ſome years, and finds* his wonted ſleeping place that night cruſhed with the unexpected fall *of an unſuſpected contiguation, to what cauſe can we attribute this, but to our attending Angels?* —— *Or have we been preſerved from mortal dangers which we could not tell how by our providence to have evaded? Our inviſible Guardians have done it.*

Biſhop *Hall* of Angels.

In the true pourtraicture of his Sacred Majeſty *Charles the Second*, it appears, that by God this King Reigns, in that he hath exerciſed thoſe providences over him that are hardly exerciſed over ten thouſands of us: That Star in the Eaſt, at his Highneſs Birth, ſpeaks much this way; the Powers in heaven, that ſo watchfully guarded him through thoſe ſad days, wherein thouſands fell at his right hand, and ten thouſands at his left, aimed at ſome great prize; his Royal life (the care of Angels) muſt not go out privately, and be loſt unprofitably in a corner. —— Oh how the Angels forbad thoſe millions of prophane hands, that would rudely have touched the Lord's Anointed! His eſcape at *Worceſter* was almoſt miraculous: He ſought his way all along five miles from *Worceſter*, then he turned to the leſs frequented ways that could be, until he came to the Borders of *Staffordſhire*, then he removed to an adjoyning Wood, where he, and one only with him, walked ſecurely a while, until they found an Oak for Majeſty, in the hollow of which he lodged himſelf for three days and nights, until my Lord *Wilmot* providing for his Majeſty a ſafe Lodging, and then ſeeking him in the Wood, with much ado found his Sacred Perſon guarded, and (as I may ſay) fed by Angels.

A new Star was diſcovered over St. *James's* at mid-day, ſeeming from heaven to gratulate the Royal Birth, diſplaying its modeſt Beams in ſpight of Sunſhine in the middle of the Air.

Let this Story never be forgotten ΕΙΚΟΝ ΒΑΣΙΛΙΚΗ. By *R. F.*

2. They keep us in, or reſtore us to health.

One going to *London*, inned and lodged all night at the *Maiden-head* in *Cat-Eaten* ſtreet; where the ſame night died a young Wife of the Peſtilence; as another had died before, the ſickneſs and death of the Parties being concealed, he aroſe in the Morning, took ſome repaſt, and went about his occaſions; but at his return in the Afternoon, as he was going into the Inn, a friend called him back and told him the truth; in the midſt of the diſcourſe, he ſaw the Gates ſhut before his eyes, and preſently was written upon them, *Lord have mercy upon us.* This hath minded him of God's Providence and Promiſe, *Surely he ſhall deliver thee from the noyſom Peſtilence, for he ſhall give his Angels charge over thee.*

John Trelille, a poor Cripple in *Cornwal*, that for ſixteen years together was fain to walk upon his hands, by reaſon of the cloſe contraction of the ſinnews of his legs (upon three monitions in his Dream to waſh in a Well, called *Madernes*) was ſuddenly ſo reſtored to his Limbs, that I ſaw him (ſaith my Author) able both to walk, and to get his own maintenance. —— *Marcus Aurelius Antonius*, in his Dream, received the preſcript of a Remedy of his Diſeaſe, which the Phyſicians could not cure; whence came this, but by the ſuggeſtion of Angels? *Have we been raiſed up from deadly ſickneſſes when all natural helps have given us up? God's Angels have been our ſecret Phyſicians.* Biſhop *Hall*.

3. They furniſh us with all neceſſaries for this life.

Mr. *Samuel*, a godly Miniſter in Queen *Maries* days, was convented before Biſhop *Bonner*, who committed him to Priſon, and there chained him up to a Poſt, in ſuch ſort, that ſtanding on tip-toes he was fain to bear up all the weight of his body in that manner, to his intolerable pain; beſides he allowed him but three morſels of bread, and three ſpoonfuls of water a day, ſo that he was extreamly tormented with hunger and thirſt, and had his Body ſo miſerably dried up, that he would fain have drunk his own water, but could not make one drop: But after he had continued in this miſerable caſe three days, he fell aſleep, and one clad all in white ſeemed to ſtand before him, telling him, that from henceforth he ſhould neither hunger nor thirſt any more; which alſo came to paſs, though he was not burnt till many days after, *White's Power of Godlineſs.*

A Doctor of Divinity, of ſingular learning and piety, ſent his Maid to the Market, to get

Proviſion for the following week: But all the money he and his Wife could make, was but five ſhillings; his Wife fell a weeping, and told her Husband, that there was little likelyhood they could live together, and that therefore ſhe would take one or two of her Children with her, and live among her friends, if he could provide for himſelf and the reſt of his Children? Nay dear Wife, ſaid he, we have lived thus long together, let us not now part, let us rely on God's Providence: She in her grief and haſte anſwered, *Well, ſend Providence to Market, and ſee what it will bring home.* It was ſo that day, a Noble-man, who knew this Doctor very well, dining with divers Gentlemen at an Inn, looking out of the Window, ſaw the Doctor's Maid, whom being an ancient ſervant, he knew, and ſent for her up, asking her how her Maſter did; ſhe anſwered, very well, and fell a weeping; he inquiring the cauſe, ſhe told him what ſtraights they were brought to; he wondring, and being troubled at it, called the Inn-keeper, and wiſhed him to give that Maid ten pound, and every one of the Gentlemen gave twenty ſhillings a piece: So the Doctor ſending Providence (of which the Angels are Servants and Inſtruments) to Market, it brought him home fifteen pounds: Doubtleſs it is becauſe we do not truſt, not becauſe God either cannot, or will not give, that makes us ſo often want Mercies; and ſuch Providences would be uſual, if our confidence in God were but ſo. *Idem ibidem.*

There was a certain poor Family, who being in great want, and having little or nothing for the Children in it; when Dinner came, they put them off with play-things, and told them they would ſee if they could get them ſomething for Supper; and when Supper came, they would give them ſome ſmall piece of bread, and ſo get them to bed; and thus they uſed them ſo long, while at laſt the Children would not go to bed, but cryed for Bread: That night it was ſo, the Lord *Faulkland* waking before midnight, could not ſleep, and then it came into his mind that this Family was in great want, inſomuch that he called up ſome of his Servants, and ſent them with a great Loaf and a Cheeſe to the houſe; when they came, they found the Children crying for bread, and the Parents weeping by them, who with a great deal of joy and eagerneſs receiv'd that unexpected Proviſion. Thus the Lord order'd it by his Providence, that they were not only then relieved, but their neceſſities being related to the Lord *Faulkland*, he took care of them for the future. *Idem ibidem.*

Luther hath this Story: A certain Woman, in the time of Famine, having nothing at all for her Children, and her ſelf to eat, being brought to very great extremity, ſhe reſolved upon this courſe; ſhe made her ſelf and all her Children ready, and with a great deal of comfort and confidence ſhe walked to a Spring, not far from her houſe, as ſhe was going, one met her, who asked her whither ſhe was going with her Children: ſhe told him, that all her Proviſion was quite ſpent, and ſhe was going with her Children to ſuch a Fountain cloſe by, being confident, that God that had provided drink for her and her Children, would there provide food for them alſo; and he that heard the young Ravens, and provided for them, would much more take care of her, and her little ones: He that met her wiſhed her to return home, for ſhe ſhould meet with Proviſion that was ready for her there; ſhe returned, and found a conſiderable quantity of meal, which was food for her, and her Children; but whence this Proviſion came ſhe knew not, nor knew the man who told her of it.

Sect. 7. *Experiences of this truth, as to our inward man*

3. FOR ſome Experiences of this bleſſed truth, in reſpect of our Souls.

1. They declare to us God's will; of old they did ſo to *Abraham*, *Lot*, *Moſes*, *Jacob*, *Manoah*, *Gideon*, *David*, *Elijah*, *Eliſha*, *Iſaiah*, *Ezekiel*, *Daniel*, *Zachary*: And in the New Teſtament they did ſo to *Joſeph*, *Mary*, *Zachariah*, the Shepherds, *Mary Magdalen*, *Peter*, *Philip*, *Cornelius*, *Paul*, *John* the Evangeliſt, and to all the Apoſtles. At this time they do not inviſibly declare God's will, nor muſt we truſt to Viſions, or Revelations; yet many times they teach us by Dreams, and many times they coyn Impreſſions on our fancy and imagination whiles we are waking: They can make rare and wonderful compoſitions of what they find in us; ſo that to me, here is the difference between the Converſe of Men and Angels; Men can ſpeak to the underſtanding by the mediation of our external ſenſes, but the Angels go a nearer way to work, and ſpeak firſt of all to the internal ſenſes, making ſuch compoſitions there as the underſtanding preſently takes off, and reads what is written! *Do we not, waking and ſleeping, ſee impreſſions in our fancy, of things that we thought we had forgotten? This is done by the Angels.*

Dingly of Angels.

One being a long while trained up in Ceremonies, Notionals, Fables, unprofitable matter rather than ſound and ſaving knowledge, which is in Faith; at laſt converſing with ſome godly men, and with practical books, he found ſome impreſſions in his fancy of another kind of Divinity, and ſo inclined, that Divinity was rather practical, than ſpeculative; and that ſuch kind of Preaching as was uſually delivered in an affected ſpruceneſs of language, and vain glorious trimneſs of the windy and dead Letter, would never ſave Souls. Theſe impreſſions were more and more fixed in him, and at laſt he was ſatisfied, that many poor illiterate Souls that felt the power of Godlineſs on their own hearts, had more true knowledge of Divinity, than many learned Doctors and Rabbies, that had nothing but Orthodoxy, or a ſwimming knowledge of truth; and that many unlearned ſnatched Heaven, and took it by violence, whiles many learned with their learning periſhed, and went down to Hell; *The efficacy of this light he gives to the ſpirit, but the inſtrumentality of it as working upon the fancy or imagination, he aſcribes to the Angels.*

A godly Woman, falling into great diſſertions, at laſt the Lord in ſecret Prayer came in with abundance of light and comfort; but within a month after, ſhe being to receive the Lord's Supper, all her former fears and troubles returned upon her, inſomuch, as a little before the bread was adminiſtred to her, though ſhe could not ſay that the Devil appeared to her in a bodily ſhape, yet he ſeemed to her as if he did, and told her, that ſhe ſhould not eat; but when the Lord was pleaſed to bring into her mind that paſſage in the *Canticles*, *Eat O my friends*: Notwithſtanding, Satan ſtill continued terrifying of her, and when ſhe had eaten, told her, ſhe ſhould not drink; but the Lord brought that ſecond clauſe of the verſe into her mind, *Drink, yea drink abundantly my beloved*; and ſo ſhe drank alſo, and preſently was filled with ſuch unſpeakable Joys, that ſhe knew not how ſhe got home; which Soul-raviſhing Joys continued for a Fortnight after, and filled her mouth with Songs of praiſe, ſo that ſhe could neither ſleep, nor eat, more than ſhe forced her ſelf to do out of conſcience of duty. *White.*

2. They advice us to that which is good.

The light preſented to one as before, many bleſſed motions came in to begin with the beginning of ſaving practical truths; and this he underſtood was the Doctrine of Regeneration; and therefore if ever he would be happy, he muſt have ſome feeling of that: Many Objections were raiſed, *That the wind bloweth where it liſteth; and we are not ſufficient of our ſelves to think; and it is not of him that willeth, nor of him that runneth,* &c. The Objections are not formally now remembred: But notwithſtanding them, the motions to fall on the work continued afreſh, and finding them daily upon his ſpirit, at laſt he ſubmitted willingly to thoſe inſpirations, and every day ſet ſome time apart to be in the duty; it proved tedious and difficult at firſt, but afterwards ſin appeared very ſinful, and the ſpirit ſet it home on his Soul, and by degrees ſucceſſively, he was led from a ſenſe of miſery, to ſome hope of mercy in Chriſt: and before he had done (though many a day it continued) the holy Spirit infuſed Faith, whereby he cloſed with Jeſus Chriſt, as Saviour, and as Lord, and King, and Husband. This work begun by the Angels, by inſtilling good motions, was the joy
Luke 15. 10. of Angels, when it was perfected: *There is joy in the preſence of the Angels of God over one ſinner that repenteth.*

One, about the time of Reformation of Religion, deſired much of God the guidance and aſſiſtance of an Angel; and from the thirty ſeventh year of his age he had ſenſible manifeſtations of a ſpirit that aſſiſted him, and followed him till his Death. In his Dreams or Viſions, he was ſometimes admoniſhed of this or that Vice, and ſometimes advertiſed of this or that Danger, and ſometimes reſolved of this or that Doubt, or ſometimes perſwaded to this or that duty: Once I heard a Voice from Heaven, ſaying, *I will ſave thy Sovl.* Uſually in the Morning, about the fourth hour, the Angel would have beat at his door to have awaked him, and if he had done any good or evil, he would have manifeſted the approval, or diſapproval of it by ſome ſign: If in company he had ſpoke any unwary words, he was ſure to be advertiſed and reproved for it by a dream in the night following! if he had read any Book that was not good, the Angel would have ſtruck upon the Book, to have cauſed him to have left it, and laid it aſide: Often would the Angel have provoked him to prayer, and almſ-deeds, and other duties. *Bodinus* asking him, whether ever he had ſeen the form of his Angel? He anſwered, that he never ſaw any thing, but only a bright and ſhining light in a round Orb; and once after prayer upon his Bed, that he ſaw a ſweet Boy, in white apparel, of admirable Beauty. *Bodinus de Magorum demonomania.*

3. They repel temptations, or prevent occaſions of ſin.

One having many temptations offered him, eſpecially in his dreams in the night, he obſerved, that at the ſame times ſuch thoughts have come in, that in thoſe very dreams he confidently cryed, *Avoid Satan,* and again, *Avoid Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve;* which he believes were put in by the Angels.

One *Natalius,* that had formerly ſuffered great perſecution for the Cauſe of Chriſt, was ſeduced by *Aſclepiodotus,* and *Theodorus,* two Sectaries, to be the Biſhop of their Sect, promiſing to pay him an hundred and fifty Crowns of ſilver every month, and ſo he joyned himſelf to them; but the Lord in mercy not intending to loſe him that had ſuffered ſo much for his ſake, admoniſhed him by a Viſion to adjoyn himſelf to the true Church again, which the good man for the preſent, blinded with lucre and honour, did not regard as he ought to have done. The night after he was ſcourged by Angels, whereupon, in the morning, putting on Sackcloth, with much weeping and lamentation, he went to the Chriſtian Congregation, praying them, for the tender mercies of Chriſt, that he might be received into their Communion again; which requeſt was accordingly granted unto him. *Clarks general Martyrology.*

Cyprian relates a ſtory of one of his Fellow Miniſters, who in the midſt of his torments began to faint, being greatly afraid of death, and deſired to be releaſed; at which time there appeared to him a young man of admirable beauty, and ſo bright, that man's mortal eye could ſcarce endure to behold him; who angerly ſaid to him, *Pati timetis, exire non vultis, quid faciam vobis? To ſuffer you dare not, to go out you will not, what ſhall I do with you?* Idem. ibid.

4. They quicken, encourage, and comfort us.

A certain Godly Woman riding behind her Husband, who was a Perſecutor of Mr. *Bolton,* as they were riding, it thundred and lightned extraordinarily, ſo that he trembled exceedingly; his Wife with a chearful voice ſaid, *Husband, what ails you? why do you tremble thus?* He anſwered, *Do you not hear how terribly it thunders?* She anſwered, *Yes, I hear it:* And ſaid he, *Do you not tremble alſo?* She anſwered, *No, ſhe was not at all afraid, for ſhe knew it was but the voice of her Father.* He was amazed at her chearſulneſs and anſwer, and began to think with himſelf, *Surely theſe Puritans have ſomething within them, that they are able to bear up in ſuch ſtorms, and that they have peace, and are chearful, while I tremble.* And being not far off, immediately he did ride to Maſter *Bolton,* beſeeching pardon that he had perſecuted him, and deſired that he would tell him what he ſhould do to be ſaved.

Thomas Ward of *Tiſo* in *Warwickſhire,* was all his younger days very looſe and diſſolute, an Enemy to goodneſs, and an hater of good men; but it pleaſed God at laſt to convert him, after a ſtrange and wonderful manner, which was thus: In the morning, as he lay in his Bed, plotting and contriving how to moleſt and perſecute ſome of his godly Neighbours, there appeared a Viſion to him of a City, wherein there were many poor ragged Lambs in the Streets, and a man driving of them, and he heard a voice ſaying to him, *What are theſe?* To which he anſwered, *Sheep:* Then ſaid the Voice again, *Theſe are my Sheep whom thou perſecuteſt.* Preſently after he ſaw another Viſion of a pile of Faggots, and heard a Voice ſaying, *What are theſe?* He anſwered, *Faggots:* Then ſaid the Voice, *As theſe are bound up for the fire, ſo thou deſerveſt to be bound hand and foot, and caſt into everlaſting fire.* He anſwered, *Truth Lord;* yet withal he cryed earneſtly to the Lord for mercy: and preſently after he ſaw another Viſion a Pillar of Braſs, but ſo bright and glorious, that he was not able to look upon it;

then ſaid the Voice, *Be of good comfort, for thou art a choſen Veſſel, which ſhall ſuffer many things for my names ſake.* To which he ſaid, *Lord if it be thy will, let it be now:* And preſently he had a blow given him on his ſide, as with a Dagger, the mark whereof he carried with him to his grave. After this, it pleaſed God to raiſe him up with comfort, and he became an eminent Profeſſor, and was very zealous for the truth. *White.*

A little before the eighth Perſecution began, God by a Viſion revealed it to *Cyprian*, ſaying to him, *Be quiet, and of good comfort, for peace will come, albeit a little ſtay there is for a while, for that ſome remain yet to be proved, and tryed.* Clark.

Theodorus, for ſinging a Pſalm at the removing of the body of *Babilas*, being apprehended, was examined with exquiſite torments, and ſo cruelly excruciated from morning till almoſt noon, that hardly he eſcaped with life, and being afterwards asked by his friends, how he could endure ſuch extream torments, ſaid, That *at firſt he felt ſome pain, but afterwards there ſtood by him a young man, who as he was ſweating with the pain, wiped away his ſweat, and oft-times ſo refreſhed him with cold water, wherewith he was ſo delighted, that when he was let down from the Engine, it grieved him more than before.* Clark.

Whilſt *Auguſtine* was yet a *Manichee*, his Mother *Monica* had a dream, that ſhe was ſtanding upon a woodden rule, and being very ſad, ſaw a glorious young man very joyful, and of a cheerful countenance coming unto her, and that he asked her the cauſe of her ſadneſs, and when ſhe had declared that it was by reaſon of ſorrow that ſhe had for her Son, who was then in the way of deſtruction, he bid her be of good cheer, and wiſhed her to mark and obſerve, and that ſhe ſhould ſee her Son to be with her where ſhe was, and ſo ſhe ſaw her Son ſtanding with her upon the ſame rule. *Auguſt. Confeſſ. l.* 3.

Sect. 8. *Experiences of this Truth, as to Converſion.*

FOR ſome experiences of the Angels contributing to our Converſion. On a time, *Auguſtine* being in great heavineſs, and deep contrition of heart, cryed out, *Oh! what is this? what ſuffer I under the tyranny of ſin? unlearned men take Heaven by violence, and we, with all our Learning, lye groveling in fleſh and blood:* After this he had a great conflict, for all his paſt pleaſures repreſented themſelves before his eyes, ſaying, *What wilt thou depart from us? and ſhall we be no more with thee for ever?* And then a marvelous tempeſt of weeping came upon him, ſo that he caſt himſelf on the ground under a fig-tree, and gave full ſcope to his eyes, which brought forth preſently whole floods of tears; and then, behold he heard a voice, as if it had been of a Boy or Maid ſinging, and ſaying, *tolle & lege, tolle & lege; Take up and read, Take up and read:* Wherefore repreſſing the force of his tears, interpreting, that this Voice came fom Heaven, and was ſpoken by Angels, he took up the Book of *Paul*'s Epiſtles which he had with him, with a purpoſe to read the firſt Chapter that he ſhould find, and opening it, his eyes fixed on theſe words,
Rom. 13. 12,13,14. *The night is ſpent, the day is at hand, let us therefore caſt off the works of darkneſs, and let us put on the Armour of light; let us walk honeſtly, as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envy, but put ye on the Lord Jeſus Chriſt,* &c. And by this means he was converted. *Aug. l.* 8. *Confeſſ.* c. 12.

A woman telling me of her great trouble and grief, and of her long continuance in the pangs of the New Birth, ſhe ſaid, that ſhe heard at laſt a voice: plainly and diſtinctly ſaying to her, as ſhe was bewailing her ſins, *If thou'l forget, I'le forget; If thou'l forget, I'le forget.*

A Man labouring in the pangs of his New Birth, began to deſpair of Salvation, and laſt concluded he ſhould be damned; whereupon, plotting and contriving what was beſt to do, he reſolved to make away himſelf, and not to live any longer: For theſe reaſons; 1. Becauſe he conceived, the longer he lived, the more and great would be his ſin. And, 2. The more would God by his ſin be diſhonoured. And, 3. The more and greater would his torment proportionably to his ſin be in the fire of hell: And even now going to the place where he had appointed the execution and ſelf-murder, there ſuddenly came into his mind (as if a dart of light had been injected) this very word, *Who knows?* on which, pondering and ruminating, he asked himſelf, *Who knows what?* and preſently was thrown in (as he conceived) the end of the Sentence, *Who knows what is God's Decree, or mind concerning me, neither Angels, Devils, nor Men.* On which words pauſing and conſidering a while, he reaſoned thus with himſelf, *If I know not God's mind, it may be I ſhall be ſaved.* Upon this he ſtaid his purpoſe, put on by Satan, and probably prevented by an Angel, and ſo went to prayer, and within three days after he received comfort.

Sect. 9. *Of the Duties that concern us in this reſpect.*

1. IN all dangers let us ſtir up Faith, and exerciſe it on the promiſes of Angel-protection: Art thou a Souldier? *do violence to no man, neither accuſe any falſly, and be content with thy Wages,* march, charge, retreat, do duty according to command, *God ſhall cover thy head in the day of battel,* for thou art *in thy ways*; but if thou invadeſt the Miniſterial Office, preſuming to preach, who never was ſent, look to thy ſelf, thou canſt not without uſurpation pretend to God's keeping, for thou art *out of all thy ways*; Nor do I fear the frowns of any if offended hereat, and reproving me for giving this juſt reproof: I am ſure I am in my calling, *in my ways*; and therefore with comfort and confidence may rely on God, and his Angels protection, only that we abuſe not the promiſe as the Devil did; let us *keep in our ways*, that we may be kept ſafe by the Angels, then only is Angel-protection to be expected, when we are in the ways God hath appointed; that is to ſay, within the compaſs of our general and particular Callings; *they ſhall keep thee in all thy ways*, or in all thy bounds, or in all thy courſes appointed thee by God. Surely we have need to look to our ſelves in all our actions, as in eating, drinking, rideing, ſporting, for even in theſe God hath ſet us our ways: We hear of many ſad diſaſters of God's deareſt ſervants, and we need not wonder, if we but conſider their wandrings: Alas! they keep not within compaſs, they are out of their ways, or otherwiſe they might walk ſafely without any danger. If *Jacob* keep but in his ways, he may ſafely meet with his Brother *Eſau* coming againſt him with four hundred men. Mr. *Dod* would ſay, he cared not where he was, if he could but anſwer theſe two queſtions well: *Wo am I? and what do I here? am I a Child of God? and am I in my way?* If we were careful of theſe things, we might free our ſelves from all other cares: Oh let us look to our ways!

2. In our ſickneſſes, ſores, dangers of Plague or Peſtilence, let us eye the promiſe of Angel-

Pſal. 91.3, 5,6,7,10.

miniſtration; *Surely he ſhall deliver thee, from the noyſom Peſtilence;* ——— *Thou ſhalt not be afraid for the Terrour by night, nor for the Arrow that flieth by day, nor for the Peſtilence that walketh in darkneſs, nor for the Deſtruction that waſteth at noon-day; a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee:* ——— *There ſhall no evil befal thee, neither ſhall any Plague come nigh thy dwelling, for he ſhall give his Angels charge over thee.* Many other Promiſes we have, both to prevent and qualifie, and to remove ſickneſſes, as *Exod.* 15. 26. *Deut.* 7. 15. *Pſal.* 41. 3. *Heb.* 12. 6, 7, 8. *Iſa.* 40. 31. And well may we live by Faith on ſuch promiſes as theſe: But why ſhould the Promiſes of Angel-miniſtration be out of uſe? To what end are theſe Promiſes, if we may not reſt or roll our ſelves upon them as well as others? Should God ſay in our ſickneſſes, *Send to ſuch a Phyſician, and make uſe of him, and you ſhall be cured,* we ſhould ſubmit: And are not theſe Heavenly Phyſicians of more value? And have we not an expreſs Promiſe, that in their Miniſtration we ſhall have health? Oh let us eye theſe Promiſes?

1 Cor. 3. 21.

3. In our outward wants let us have ſome thoughts of Angel-miniſtration, as to ſupplies. It is a wonder how all the Creation is ſerviceable to man, the very Plants and Herbs adminiſter to his Food, the Beaſts of the Field, and Fowls of the Air, are for his ſuſtenance; the Sun and Stars contribute to his being and preſervation; if any piece of the Creation ſhould eſcape his Miniſtry, one would think it ſhould be the mighty and bleſſed Angels; and yet behold an Angel provides Bread for *Elijah*, and water for *Iſhmael*, and all other neceſſaries for God's Children: *The world is yours,* ſaith the Apoſtle; God would never have made this Field (the world) were it not for the Corn (the Godly) growing in it; and as of this Corn the Angels are the Reapers, ſo they have care of it for its nouriſhment and preſervation: Art thou a Saint, and in want? Surely it concerns thee to ſhake off idleneſs, to take the opportunity, and to obſerve Gods Providence in all affairs, and amidſt thoſe ſeveral providences of his ordering, forget not the Miniſtration of the Angels: For my part, if together with the Word, my own experiences may be any incouragement: I do verily think, that rather than thou ſhouldſt die for thirſt, an Angel will open thy eyes to ſee a fountain, out of which thou may'ſt fill thy Bottle with Water, and take and drink.

4. In learning the whole Counſel, Will, and Mind of God, let us turn over thoſe leaves which ſpeak of Angels; theſe are the inviſible attenders of the bleſſed Deity, and without ſome knowledge and apprehenſion of them, we ſhall never attain to conceive of their God and ours, as we ought to do: but in this knowledge let us mind eſpecially their miniſtration to our inward man; herein are many depths, yet are they ſweet, delightful, and moſt profitable truths: They come to our Phantaſms (the ſpecies of ſounds, of ſhapes, or whatſoever elſe, as they are kept and preſerved by the inward ſenſes) and they move them at pleaſure, and put together ſuch conceptions or apprehenſions as are moſt accomodate and fitted for the knowledge of that truth, which they would ſuggeſt to our minds: Is not this worthy our knowledge? Shall the Angels take pains to ſpeak to us, and to acquaint us with the knowledge of ſaving truths, and ſhall not we willingly kearken to them? O let us liſten to what they ſay; and that they may have matter to work upon, and to ſpeak to us about, let us be ever ready and prompt to receive good Images and impreſſions of things into our fancy: It is ſaid, that the Angels cannot put into our fancies what never was there before, as they cannot make a man born blind to dream of colours, and their differences; but they can make many compoſitions and deductions of the Images they find there, to the ſaying of what they will; and therefore let us hear all the good we can, and take heed of receiving ill impreſſions by our ears, or eyes, or any other way: If any one tell us an ill ſtory once, the Devil will tell it us a thouſand times; it is a great happineſs to this purpoſe not to know ill: And on the other ſide, if we ſee or hear good objects, and that our memories (which are as treaſures of all we ſee or hear) be ſtuffed and filled with many ſuch good things, then may we comfortably hope, that the Angels will make uſe of all thoſe Images to converſe with us, and tell us over and over what is the will and mind of God.

5. In the many motions, inſpirations, and holy ſuggeſtions to this or that good, let us ſtop a while, and ſeriouſly conſider whence theſe come, certainly if they are of good, and tend to good, they come either from the Spirit of God, or from his holy and bleſſed Angels. I confeſs the efficacious power on the heart, belongs only to the Spirit of God; It is the Holy Ghoſt that over-rules, and melts, and new-moulds us, that ſo perſwades us to charm, and turn, and captivate our Souls; yet the Angels are Ordinances, means and helps of God's own appointment; they are miniſtring Spirits ſent from God to counſel and perſwade us to this and that duty: And whether the good motions inſtilled proceed from the holy Spirit, or from theſe miniſtring Spirits, it is good for us to liſten, and hearken to theſe movings, workings, hints, intimations. Methinks we ſhould hearken to the advice of a friend, how much more to God and his Angels? Oh how ſad is it for any Soul by ſin to counterwork the actings of Angels, and breathings of the Spirit! that the Angels ſhould knock at our hearts, and that the Spirit ſhould put in the hand by the hole of the Door, and yet that neither ſhould be yielded unto, but both reſiſted; this muſt needs grieve the Holy Ghoſt, and grieve the Holy Angels that would perſwade us, and ſeal us up unto the day of Redemption.

6. In the occaſions of evil, or temptations to this or that ſin, obſerve we the ſtops and lets which often are made by the holy and bleſſed Angels: we little think how buſie the Angels are for our good; the Devil, we know, is like a roaring Lyon, and the day paſſeth not over our Heads, wherein he offers not this or that temptation to inſnare our Souls: And are not the good Angels at counter-work? Do not they as often pull us back? Or do not they at leaſt very often hedge and block up our ways, by withſtanding the occaſions of many a ſin? O then ſay as *Jacob* did, *Surely the Angels of the Lord were in the preventing of this temptation, and I knew it not.* It were enough to ſtrike us into a dread, and to break forth into praiſes of God, if in the overcoming of any temptation, we had ſome thoughts of the protection and miniſtration of Angels: *Surely,* ſhould we ſay, *the Lord and his Angels have helped and relieved us, or Satan had prevailed, and we had been quite foiled.*

7. In our deadneſs, fears, ſorrows, afflictions, let us remember the words of *Eliſha* to his Servant, *Fear not, for they that be with us, are more*

than they that are againſt us. Seldom did the Angels appear to any, but this was their language, 2 King. 6. 16. *Fear not*; As *Fear not*, Daniel; and, *Fear not*, Zacharias; and, *Fear not*, Mary; and, *Fear not*, *Shepherds*; and, *Fear not* Paul; Dan.10.12 Luk. 1.13. Luk. 1. 30. Luk. 2.10. Act.27.24 it is one of their prime offices, *to ſtrengthen the weak hands, to confirm the feeble knees, and to ſay to them that are of a fearful heart, be ſtrong, fear not: Behold your God will come with vengeance, even God with a recompence, he will come and ſave you.* Iſa. 35.34. 1 Sam.22. 23. When *David* ſaid to *Abiathar*, that may we imagine the Angels ſay to us, *Fear not ye Sons and Daughters of the Almighty, we are your Protectors, Strengthners, Comforters; and with us, and by us, you ſhall be in ſafeguard.* O the many quicknings, encouragings, comfortings, that the Saints have by the miniſtration of Angels! Biſhop *Hall ibid. ut ſupra.* *Next to my God, and my Saviour* (ſaith one) *I ſhall ever place my greateſt comfort and confidence in the Angels of God, neither hath earth nor heaven any creature-comforters like unto theſe; there is none like them, or to be compared with them.*

8. At all times and ſeaſons, let us think and carry our ſelves, as in the preſence of God, and ſight of his Angels. If I may inſtance in ſome times: As, 1. In time of temptation, let us think of it then. *Seneca* gave *Lucilius* this counſel, *Whatever he was doing, that he ſhould imagine ſome of the Roman Worthies did behold him, and then he would do nothing diſhonourable.* Surely, if the eye of God, and of his Angels were ever in our eye, this would be a Superſedeas, and counter-poyſon againſt all ſin: Tell me, how dare you ſin in their preſence, or do that in their view, which you would not dare to do in the ſight and preſence of ſome earthly man? 1 Tim. 5. 21. *I charge you before God, and our Lord Jeſus Chriſt, and the Elect Angels*, ſaith *Paul*, q. d. Conſider God's Preſence, and Chriſt's Preſence; or if they work but little with you, Conſider the Preſence of the Elect Angels: Surely, the nearer things come to the manner of our preſence, the more they will affect us; and therefore conſider, that the Angels are preſent with us, in the very room where we are acting our very wickedneſs, *I bluſh to think* (ſaid the Author above cited) *how often I have done that whereof the Angels were aſhamed for me; I abhor my ſelf to recount their juſt diſlikes, and do willingly profeſs how unworthy I am of ſuch friends, if I be not hereafter jealous of their juſt offence.*

2. In time of publick ſervice, and publick duty, think on it then: *For this cauſe* (ſaith the Apoſtle) 1 Cor. 11. 10. *ought the woman to have power over her head* (that is to ſay, to be modeſtly veiled) *becauſe of the Angels.* Exod. 31. Elect Angels are exact and careful obſervers, and eye-witneſſes of our behaviour and deportment in the publick Ordinances. To this end were the Curtains of the Tabernacle pictured full of Cherubims, to ſignifie, that about our ſolemn meetings, whole Troops of Angels take notice of our carriage: Surely, if this were conſidered, we ſhould be very ſerious in God's Worſhip; yea, how ſpiritual and heavenly ſhould we be, if our hearts were but fixed on theſe glorious Angels? Biſhop *Hall. Ibid.* *O ye bleſſed Spirits* (ſaid a Saint) *ye are ever by me, ever with me, ever about me, but eſpecially in God's houſe I do as good as ſee you, for I know you to be there, I reverence your glorious perſons, I bleſs God for you, I walk awfully, becauſe I am ever in your eyes; I walk confidently, becauſe I am ever in your hands.* My brethren, we are even now at this time of publick meeting, amidſt watchful and waking Overſeers; we are lookt and lookt through in all our ways, as if Heaven were all eyes round about us: Oh then with what fear and trembling, with what Reverence and Devotion ſhould we ſtand, or wait here before God, and his holy Angels?

9. In reference both to others and our ſelves, let us learn to imitate Angels. ———

1. For others, let us imitate thus; they are as our Guardians, Phyſicians, Purveyors, Tutors, Inſtructors, Souldiers, Quickners, Incouragers, Comforters; ſo let us in our ſeveral ſtations and places aſpire to Angelical work; if the Angels guard us, let us be as Guardians of one another; if they ſtudy our health, let us wiſh health, and endeavour it as we may one for another; if they purvey for us, let us relieve the neceſſity of the Saints; if they tutor us, let us acquaint one another with the myſteries of Grace; if they inſtruct us, and perſwade us to our duties, let us conſider one another, to provoke unto love, and to good works: *Exhort one another daily, while it is called to day*: If they fight for us, and take part with us againſt the evil Angels, let us take part with the Saints againſt the oppreſſions and violence of all wicked men; if they quicken, incourage and comfort us, let us quicken the ſlothful, confirm the weak, and comfort the feeble minded. Surely the way to have Angels reward, or to ſee the face of God, is to do the work of Angels. Oh let us improve this piece of the Creation to our uſe, as well as all the reſt!

2. For our ſelves, let us imitate thus: 1. Reverence the Majeſty of God as they do, *Iſa.* 6. 2. 2. Stand ready preſt to execute the will of God, as they do, *Pſal.* 103. 20. 3. Let us ſtudy holineſs, as they do; they are of a moſt holy nature, and therefore are they called *holy Angels.* Mat. 15. 31 Luk. 20. 36 So be we holy, even as they are holy. It is but equal, that we who expect to be like the Angels in glory ἰσάγγελοι, ſhould be like them in grace: Many would ſtrive to be like them for gifts and parts, but not for holineſs, which yet is the ſpecial thing propounded to our imitation: When we ſay, *Thy will be done in earth, as it is in heaven*; no queſtion, this principally is intended, that we ſhould lead here Angelical lives; that is, in Heaven they are ever doing God's will, there is no ſin there, ſo we ſhould keep harmony with the Angels of Heaven, and do his will here.

10. To conclude, in all our duties, as in reference to the Angels, Heb. 12. 2. let us *look unto Jeſus, the Author and Finiſher of our Faith*: They are as the means and inſtruments of our good, but he is the Author and Finiſher, and all the efficacy flows from him. Hence it is that we muſt chiefly apply Pſa. 146. 3. our ſelves to him, *Truſt not in Man, no, nor in Princes*, ſaith the Pſalmiſt: So may I go on, truſt not in Princes, no, nor in Angels, nor Archangels abſolutely, but ſtill in ſubordination unto Jeſus Chriſt. This uſe the Pſalmiſt teacheth us of Angel-protection; Pſa. 34. 7, 8. *the Angel of the Lord encampeth round about them that fear him*: And what then? *O taſte, and ſee that the Lord is good; bleſſed is the man that truſteth in him*; not in them, but *in him*: our chief confidence muſt be in none that is on this ſide God. When God promiſed *Moſes* that an Angel ſhould go before *Iſrael*, and yet withal threatned the ſubduction of his own preſence (*I will ſend an Angel before thee, but I will not go up in the midſt of thee.*) Exod. 33. 2, 3. No marvel if *Moſes* were no leſs troubled, than if they had been left deſtitute and without a guard; and that he ceaſed not his importunity, till he had won the gracious ingagement of the Almighty for his preſence in that whole expedition: V. 15. *If thy preſence*

go not with us, carry us not up hence: For what is the greateſt Angel in Heaven without his maker? O then let us eye God, and eye Jeſus Chriſt in all, above all, and beyond all Angel-miniſtration. It was a ſweet ſaying of one we mentioned before, *Bleſſed be God for the Angels, as the Author of them and their protection; and bleſſed be the Angels under God, as the means uſed by him, for our protection, and other bleſſings*: Let the Angels have their due, but let God in Chriſt, be our All in All; for as *by him* the Angels were created, Coloſ. 1. 16, 17. ſo were they created *for him*; *and he is before all things, and by him all things conſiſt.*

CHAP. IV. SECT. I.

Of the Miniſtration of Angels at our Death.

THUS far have we obſerved the Angels Miniſtration, even until death; And yet they have not done, for no ſooner Death ſeizeth on the Elect, but they miniſter to them, and in ſome reſpects continue their Miniſtration till the Reſurrection-day. In order to this, we ſhall firſt obſerve their Miniſtration, and ſecondly, our Duties.

1. For their Miniſtration, that known place is Luk. 16.22 moſt obvious: *And it came to paſs, that the Beggar died, and was carried by the Angels into A-*Jude 9. Dr. *Manton* on Jude. *braham's boſom.* And we read of Michael *the Archangel, contending with the Devil about the body of* Moſes. Whence ſome obſerve, *that Angels have a care not only of the Souls, but of the Bodies; yea, even of the dead bodies of the Saints.*

Sect. 2. *Of the manner of Angel-Miniſtration at that time.*

FOR the manner of their Miniſtration, it relates both to bodies and ſouls.

1. For the bodies of the Faithful.——

1. In the very Agony of Death they help and eaſe them: Thus was Chriſt refreſhed in the midſt of his *Agony by an Angel.* In like manner are they ſerviceable to the Saints; for if ordinary Phyſicians have their Electuaries, how much more can the Angels miniſter Cordials in their way?

2. After Death they guard the bodies of the Saints: The Devil would have abuſed the dead body of *Moſes*, but *Michael* the Archangel contended with him, and reſcued the body out of his hands: Satan's malice is without end, and therefore hath he ſtirred his inſtruments to abuſe the dead bodies of many Martyrs; he loves not that duſt wherein the Holy Spirit dwelleth, but the Angels take care of every duſt, ſo that not one ſhall be loſt at the general day: Suppoſe them ſcattered up and down the world, yet are they but thrown and ſown in the earth, that they may ſpring out again to a glorious incorruption; and in the mean time the Angels are a Guard, and have a regard to them in their ſleep, till the morning of their Reſurrection day.

2. For the Souls of the Faithful.————

1. The Angels, in the very Article and point of death, are vigilant over them, and oft-times inſpire the parting Souls with a ſpirit of Divination, or Conſolation, ſurpaſſing all humane knowledge. Thus *Gregory* could ſay, that *ſometimes* Greg. Dia. l. 4. c. 20. *Souls before their departure, came to the knowledge of things by Revelation, and ſometimes by heavenly inſpiration they penetrate with their ſpiritual eyes the very ſecrets of Heaven it ſelf.* Do we not ſee by experience, that when the Soul is drawing into a ſeparate condition, it is in a great part delivered from bodily operations, and from the buſineſs of the outward ſenſes, and from the commerce with external and worldly matters, which puts it as it were into a kind of Sabbath, or ſtate of reſt? Now the more quiet the Soul is, and the more ſequeſted from earthly and outward things, the more apt it is to enjoy the benefit of internal light, and the better fitted for Spiritual Commerce with God himſelf, or with his Angels, which (ſaith one) Dr. *Warmſtry* in bap. Turk. may alſo lead us to underſtand ſomething towards a reaſon, why men drawing near their departure, are obſerved to be diſpoſed to Preſage and Propheſie, to be full of comfort, as if heaven entred into them, before they could enter into Heaven.

2. The Angels ſtand ready to receive Souls ſeparate from their bodies, into their imbraces. *Macarius*, a Learned Monk, could ſay, that immediately after death, the Quires of Angels received the Souls of Saints into their own ſide, into the pure world, and ſo brought them unto the Lord: Wicked men, when they die, ſhall have a black guard of Angels to receive them, and to hale them down to hell; but the Godly ſhall have a white guard, the ſame Angels that were ſaid before *to bear them up in their hands*, will then receive them into their Arms, and fall upon them with hugs, and kiſſes and imbraces.

3. Angels convey Souls in their hands, or on their wings, through the Air and middle Region, up into Heaven: We cannot go from earth to heaven, but we muſt needs paſs through the Devil's Territories, or through the air (for ſo is Satan cal- Epheſ. 2.2. led, *The Prince of the power of the Air*; that is to ſay, of the Airy Dominion, or Princedom) thither were Devils, with Satan their Prince, exil'd from heaven: whence the *Jews* have a Tradition, *That all the ſpace betwixt the Earth and the Firmament, is full of Troops of evil ſpirits: And it is the opinion of all Doctors* (ſaith *Hierome*) *that De-* Hierom. in Epheſ. 6. *vils have their manſions and reſidence in that ſpace between the heaven and earth.* And although ſome againſt this alledge thoſe Texts, *For if God ſpa-* 2 Pet. 2. 4. *red not the Angels which ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto Judgment.*—— *And the Angels which kept not their firſt eſtate,* Jude 6. *but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the Judgment of the great day*: Yet Learned *Mede* hath expounded the firſt Text thus, *That he caſt them down to hellward, or to this lower Orb, there to be reſerved for chains of darkneſs at the day of Judgment*: And the latter Text thus, *That the evil Spirits which fell into this lower Region, were there to be reſerved, as in a Priſon, for everlaſting chains of darkneſs at the judgment day.* This is the Valley of the ſhadow of death, through which the Souls of Saints are to go to heaven; and becauſe of the dangerous voyage, the Angels ſcour and clear the paſſage for them; they go with them, and fight for them, and with ſpeed and triumph at laſt convey them to their Father's houſe. Oh in what pomp and triumph did *Lazarus's* Soul ride on the wings of Angels! Never was *Dives* ſo honour'd in his life, as was *Lazarus* at his death; he might ride in ſome Chariot drawn with Horſes, but *Lazarus* was, and the Souls of all believers ſhall be drawn at their deaths in Fiery Chariots; they ſhall be carried and conveyed to heaven by the Angels of God.

4. The Angels welcom the Souls of Saints, in this Heavenly Progreſs, to their Heavenly *Canaan*:

They are not only Porters to carry Souls, but they are Porters alſo to receive Souls, they ſtand ready at Heavens Gates, to ſet open the doors, and to bid them enter into their Maſter's Joy. In that Viſion which *John* had of the great City, the holy Jeruſalem, *he ſaw twelve Gates, and at the Gates twelve Angels*: Our Engliſh Annotations ſay, that *theſe Angels are as Porters to receive men into Heaven*: Howſoever *Adam* was kept out of Paradiſe by the Cherubims, yet Cherubims, and Seraphims, and all the Hoſt of Heaven, are ready to receive the Saints into this glorious City: Oh what a joy will be in Heaven at the firſt admiſſion of theſe Souls! what claſping, cloſing, kiſſing, imbracing, will be at this entrance betwixt Saints and Angels? *Welcome, ſay the Angels; and welcome ſay Arch-Angels*; yea, the Principalities triumph, and Powers rejoyce, and Virtues ſhine, and Thrones glitter, and Cherubims give light, and Seraphims burn in love at the Soul's arrival; what Congratulations are thoſe amongſt the Angels, that now the worſt of their ſervice is paſt, that now the poor Souls they had in charge, are by their good help eſcaped, and freed from all the miſeries of the World, and ſnares of the Devil, and pains of Hell, and are now *entred through the Gates into the City*, where they and their charge ſhall live together, and love together, and ſing together *Jehovah*'s praiſe? Never had the Saints ſuch welcome in this world, as at this day they have, or ſhall have by the Angels of God into the Kingdom of God.

Revel. 21. 12.

Revel. 22. 14.

5. The Angels preſent the Souls of Saints before Chriſt in his Throne, and there immediately they receive their ſentence. This muſt needs follow, the Angels cannot leave their charge, till they bring them to him, who gave them the charge of them; away therefore they fly to the Lamb in his Throne, and covering their faces with their wings, there they preſent with chearfulneſs of ſpirit his redeemed ones, *q. d.* 'Glorious King of Saints, hither we bring theſe Souls, which thou gaveſt us in charge to keep, their duſts are indeed returned to earth as they were, but their Spirits muſt needs return to God who gave them; come, take them into thy boſom, and glory, they are ſpirits, yea ſpirits ſublimated (as being born again of water, and of the ſpirit) and therefore aſſimilated to thy ſelf; they are pure ſparks, now freed and ſevered from their duſt and aſhes, and therefore they fly up, or they come up hither on our wings, unto thee the great Spirit, that element of Spirits; Oh that they may find union and coalition with thee! Oh that they may be with thee where thou art, and that they may for ever behold the glory which thou haſt given them! To whom anſwer is given, as from the Throne, welcome, dear Souls, into this glorious Kingdom of mine, this is that inheritance I prepared for you before the foundation of the World: Why, you are they whom I created in my own Image, after my own Likeneſs; you are my Off-ſpring, created immediately by my hand, and in my Image, as to your very ſubſtance. It is true, I made all the World, and ſomething I made out of nothing, as the Chaos was made, but my Image other Creatures did not bear; you only are ſpiritual ſubſtances; and vital-lights; you only have thoſe luminous ſubſtances, or ſubſtantial lights, from the gift of your Creation, which is a degree above the Angels, for they have not any light genial and inherent to their Eſſence, but are only Mirrours of the increated light: And though a taint came upon you by reaſon of ſin, ſo that this Image wherein you were created, was exceedingly marred, yet by a work of Grace I renewed this Image; and thereupon, that original affinity to me, the God of Spirits, is not only reſtored, but endeared. And now this is my ſentence, *Well done good and faithful ſervants, you have been faithful over a few things, I will make you Ruler over many things, enter you into the joy of your Lord.*

Eccleſ. 12. 7.

6. The Angels now begin to joyn in Conſort with the Souls of Saints, and to ſing thoſe Hallelujahs that never ſhall have end. *And round about the Throne were four Beaſts, full of eyes before and behind —— and they reſt not day and night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come: And when theſe Beaſts give glory and honour, and thanks to him that ſits on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that ſits on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy ſake they are, and were created. —— And I heard the voice of many Angels round about the Throne; and the Beaſts, and the Elders, and the number of the Angels was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. —— After this I beheld, and lo a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lamb cloathed with white Robes, and Palms in their hands, and cryed with a loud voice, ſaying, ſalvation to our God which ſitteth upon the Throne, and unto the Lamb; and all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God, for ever and ever, Amen.* Lo here, all God's Saints of the Old and New Teſtament, called *twenty four Elders*, comprehended under the twelve Patriarchs, and twelve Apoſtles, and all the Miniſters of Chriſt called *four Beaſts*, or *living weights*, comprehended under the four Evangeliſts; and all the Angels of heaven, an innumerable company of Angels, all joyning in one conſort; Oh what joys are here? what harmonies are theſe? what warbling of Saints and Angels; If *Francis* (as *Bonaventure* ſtories it) hearing but one Angel play upon an Harp, was ſo tranſported with the melody that he thought himſelf in another world; how are the Souls of Saints tranſported, who no ſooner arrive into glory, but they hear more than twelve Legions of Angels, accompanied with a numberleſs number of glorious Saints, all ſinging at once, *Hallelujah; Holy, holy, holy, Lord God Almighty, praiſe, and honour, and glory, and power be unto God, and Chriſt, and the Spirit of Chriſt, for ever and ever?*

Revel. 4. 8, 9, 10, 11.

Revel. 5. 11, 12.

Revel. 7. 9, 10, 11, 12.

Heb. 12. 21.

Sect. 3. *Of the Experiences of this truth.*

I ſhall add ſome experiences of this bleſſed truth.

1. THEY help us and eaſe us in the pangs of death.

Mr. *Hawks* being intreated of his friends, that in the midſt of the flame, wherein he muſt die, he would ſhew them ſome token, if he could, that the fire was not ſo intolerable, but a man might therein keep his mind quiet and patient; this he aſſented to and promiſed, that if the rage of the pain were tolerable, he would lift up his hands above his head, before he gave up the Ghoſt; At the ſtake, he mildly and patiently addreſſed himſelf to the fire, and after his fervent prayers made to God, fire was put to him; in it he continued long, and when his ſpeech was taken away by the flame, his skin drawn altogether, and his fingers conſumed with the fire, ſo that all men thought he had been dead; he being mindful of his promiſe, ſuddenly lift up his hands burning of a light fire, and with great joy clapped them three times together, whereupon there was ſuch ſhouting amongſt the people, eſpecially by thoſe that knew the meaning of it, as the like had ſcarce been heard; and ſo the bleſſed Martyr, preſently ſinking down into the fire, gave up his ſpirit unto God. *Fox Martyr.*

Mr. *James Bainham*, being at ſtake to be burnt, in the midſt of the flames which had half conſumed his arms and his legs, he ſpake theſe words: *O ye Papiſts, behold ye look for miracles, and here now you may ſee a miracle, for in this fire I feel no more pain, than if I were in a bed of Down*; *yea, it is to me as a bed of Roſes. Idem ibid.*

There was in *Mechlin* one *Andrew Thiſſen*, who had three ſons, whom he carefully brought up in the knowledge of the truth, two of them were condemned to the fire, and one of them feeling the violence of the flame, ſaid, O *what a ſmall pain is this, compared with the glory to come!* and ſo committing their ſpirits into the hands of God, they finiſhed their Race.

Henry Voes and *John Eſch*, being brought to the ſtake, for their teſtimony to the Proteſtant Religion, when the fire was kindled at their feet, one one of them ſaid, *Methinks you do ſtrow Roſes under my feet*; and preſently after they quietly ſlept in the Lord.

William Cowper, being ready to die, ſaid; *Now my Soul be glad, for at all parts of this Priſon the Lord hath ſet to his Pioneers to looſe thee*; *head, feet, milt, and liver, are faſt, failing, yea, the middle ſtrength of the whole body, the ſtomach is weakned long ago, ariſe, make ready, ſhake off thy fetters, mount up from the body, and go thy way.*

2. They inſpire our ſouls with divination, or comfort.

A Child of a Chriſtian Gentlewoman was ſo given to prayer from its infancy, that before it could well ſpeak, it would uſe to get alone, and go to prayer; and as it grew, it was more frequent in prayer; at laſt, when the child was but five years old, and whipping of his top, on a ſudden he flung away his ſcourge, ſtick, and top, and ran to his Mother, and with great joy ſaid unto her: *Mother, I go to God, will you go with me*? ſhe anſwered, *My dear Child, how doſt thou know thou ſhalt go to God*? He anſwered, *God hath told me ſo, for I love God, and God loves me: Mother will you go with me*? She anſwered, *Dear Child, I muſt go when God pleaſeth*; *but why wilt thou not ſtay with me*? The Child anſwered, *I will not ſtay, I muſt go to God*: And the Child did live about a month after, but never cared for play more, and then fell ſick, always ſpeaking, that he muſt go to God, and died in that ſickneſs. *White.*

Charles Bridgeman propheſied his departure, and how ſtrange a propheſie! not only that he muſt die, but fore-telling the very day: *On the Lord's day* (ſaid he) *look to me*; neither was that a word of courſe, which appeared by his often repetion, every day asking, till the day came indeed, *What is Sunday come*? At laſt the lookt-for day came on, and no ſooner had the ſun beautifi'd that morning, but he fell into a trance: What (think you) meant his bleſſed ſoul, whilſt the body it ſelf uſed ſuch an action? his eyes were fixed, his face chearful, his lips ſmiling, his hands and arms claſping in a bow, as if he would have received ſome bleſſed Angel, that there was at hand to receive his ſoul; but he comes to himſelf, and tells them about him; *how he ſaw the ſweeteſt boy that ever eyes beheld, and bids them be of good chear, for he muſt preſently go with him*: One ſtanding near, as now ſuſpecting the time of his diſſolution, bids him ſay, *Lord into thy hands I commend my ſpirit*: Yes, ſaid he, *Lord into thy hands I commend my ſpirit, which is thy due, for why thou haſt redeemed it*, O *Lord my God moſt true.* And preſently after he died.

Biſhop *Hall* of God and his Angels.

If a man, without all obſervation of phyſical Criticiſmes ſhall receive and give intelligence, many days before, what day or hour ſhall be his laſt, to what cauſe can we attribute theſe but to our attending Angels?

A gentlewoman, lying on her death-bed, Mr. *Dod* was ſent for to her, who ſpake of heaven, and to fit her for that glory, ſhe told him, that ſhe felt the comforts of God, and that ſhe could as hardly at that time forbear ſinging, as formerly in child-bearing ſhe could forbear crying, and ſhortly after ſhe died. *Clark Mart.*

Mr. *Holland*, the day before his death, calling for a Bible, continued his meditations and expoſitions on the eighth to the *Romans*, for the ſpace of two hours, but on the ſudden he ſaid; O *ſtay your reading, what brightneſs is this I ſee?* and they ſaid, it is the Sunſhine: Nay, (ſaith he) *it is my Saviours ſhine, now farewel world, welcome heaven, the day-ſtar from on high hath viſited my heart*; *I doubt not but you all ſee that light, but I feel a light within me, that none of you all can know*: And then turning himſelf to the Miniſter who preached his Funeral Sermon, he ſaid; *Sir, I deſire you would preach my Funeral Sermon, for this night I die, and ſpeak this from me, that God deals familiarly with man*; *I feel his mercy, I ſee his Majeſty, whether in the body or out of the body, I cannot tell, God he knoweth, but I ſee things that are unutterable.* And being thus raviſhed in his ſpirit, he roamed towards heaven with a chearful look, and ſoft ſweet voice, but what he ſaid was not underſtood; at laſt raiſing himſelf on his Bed, as *Jacob* did upon his ſtaff, he ended his bleſſed life with theſe bleſſed words: *O thou fiery Chariot, that cameſt down to fetch up* Elijah, *carry me to my happy hold*; *and all you bleſſed Angels that attend the ſoul of* Lazarus, *to bring it to heaven, bear me, O bear me into the boſom of my beſt beloved*, Amen. Amen. *Come Lord Jeſus, come quickly*; and ſo he fell aſleep. *Leigh.*

Miſtreſs *Drake*, a woman of great temptations, and deſertions, at laſt growing ſickly, and free from her deſertions, ſhe became inceſſant in her diſcourſes of heaven and of the things of God. The Lords day before her death, ſhe called all her children together, and with many admonitions and zealous inſtructions, and heavenly diſcourſes, ſhe ſpent much time that day with them; the *Tueſday* following Mr. *Dod* came, and ſpent ſome time in heavenly diſcourſes, and then went to prayer; and ſuddenly as prayer was done, ſhe brake forth in a wonderful manner in theſe expreſſions: *Oh, ho, ho, what's this? what's this? what's this? I am undone, undone, undone, I cannot endure it: O, O, O, let me be gone, let me be gone, I muſt be gone, I cannot tarry; Oh what ſhall I do? Loe, loe, the Angels are come, they wait, and ſtay for me: O dear Mother, why hold you me? I muſt be gone; O he is come, he is come, he is come; now you have it, you have it, you have it,* (meaning that now they had the iſſue and fruits of all their prayers) *why hold you me? let me be gone, my work is done: O call, call, call! where is my Crown, fetch me my Crown, bring me my white Robes, quickly, quickly, quickly; why run ye not? the Angels ſtay: O it overcomes, overcomes, overcomes me: what ſhall I do? what ſhall I do? what ſhall I do?* with innumerable ſuch ſwift expreſſions as could not be remembred; and withal ſhe heaved up ſtill all the time with fixed eyes towards the houſe-top, as though ſhe had ſeen ſome Viſion, and would have flown away from them all. *Idem.*

Robert Milner, on his deaths-bed, was ſo filled with joy for many days together, that he could not hold, but proclaimed the ſweetneſs and goodneſs of God from day to day, he profeſt his *joys were* unutterable; he *carried*, as if he had been in Heaven afore-hand, only once talking with ſome Chriſtians about him, he cryed out, *Oh I have loſt it!* But preſently he added, *Oh I have it again, it is come; it is come!* At laſt, drawing near his end, he ſent for the Relator as formerly, and deſired his prayers; and whilſt he was in duty, commending his Soul unto God, he ſuddenly rouzed and ſtirred up his body, crying and ſaying aloud with much vehemency, *The Lord, the Lord, merciful and gracious, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſions and ſins*: And in the very act and heat of his proclaiming the Name and Goodneſs, and Sweetneſs, and Mercy of God, he bowed the head, and gave up the Ghoſt.

Lord *Henry Otto*, being ſentenced to death for Religion, he told the Miniſter waiting on him, *I was troubled, but now I feel a wonderful refreſhing in my heart*; adding, with his hands lift up to Heaven, *I give thee thanks, O merciful Father, who haſt been pleaſed to fill me with ſo much comfort; O now I fear death no longer, I will die with joy.* As he was going to the Scaffold, he ſaid to the Miniſter, *I am ſure that Chriſt Jeſus will meet my Soul with his Angels, that he may bring it to an Everlaſting Marriage, where I ſhall drink of a new Cup, a Cup of Joy for ever.* Upon the Scaffold, lifting up his eyes to Heaven, he ſaid: *Behold I ſee the heavens open,* pointing with his hand to the place, where others alſo obſerved a certain brightneſs which dazled their eyes. —— And ſo he received the ſtroak of the Sword. *Clark's Mart.* in *Bohemia.* —— In like manner, *Bandicon* being on the Scaffold with his Father, fixing his eyes upon Heaven, ſaid to his Father: *Behold I ſee the heavens open and millions of Angels ready to receive us: Father let us rejoyce and be glad, for the joys of heaven are opened to us.* Idem, *in his perſecution of the Church in the Low-Countries.*

3. They ſtand ready to receive us into their imbraces, and convey us through the Air into Heaven.

Romula being trained up by *Redempta*, fell into a Palſie, that ſhe was fain to keep her bed; but the ſickneſs of her body being ſanctified, and tending to her Souls health, on a certain night ſhe haſtily called for *Redempta*, ſaying, *Come Mother, Come Mother*, who ſtraitways, with her other Diſciple, roſe up; and as they were about midnight by her Beds-ſide, ſuddenly there came a light from Heaven which filled all the Room, and then they heard a noiſe, as it were, of many that came in; the door being ſhaken, and thruſt open, as though there had been a great preſs of People: ſtraight after that light followed a wonderful pleaſant ſmell, which did greatly comfort their trembling hearts. *Romula* perceiving that they could not endure that abundance of Light, with ſweet words comforted *Redempta*, that ſtood trembling by her Beds-ſide, ſaying, *Be not afraid Mother, for I ſhall not die at this time.* And when ſhe had often repeated thoſe words, by little and little the light vaniſhed away, but yet the ſweet ſmell remained ſtill: Upon the fourth night after ſhe called again for *Redempta*, who coming in with her other Diſciple, as formerly, ſuddenly they heard two Quires ſinging before the Door without, the one as the voices of men, that began the Pſalms, and the other of women that anſwered; and whiles thoſe heavenly Funerals were in celebrating before the Door, the holy Soul departed this life, and was carried in that manner up into Heaven; and the higher theſe two Quires did aſcend, the leſs did they hear that Celeſtial Muſick, until at length they heard no more: And then alſo that ſweet and odoriferous ſmell vaniſhed away. *Greg. Dialog. l.* 4.

Fructuoſus, Biſhop of *Tarracona* in *Spain*, with his two Deacons, *Augurius* and *Eulogius*, ſuffered Martyrdom; the cauſe of their puniſhment, was for profeſſing of Chriſt's Name; their Judge and Condemner was *Emilianus*, their Death was by Fire, into which they were all caſt, with their Arms bound behind them; but their Bands and Manacles being looſed by the Fire, they lifted up their hands to Heaven, praiſing the Living God, to the great admiration of them that ſtood by; praying alſo, that the Element which ſeemed to fly from them, might work his full force upon them, and ſpeedily diſpatch them, which was after their requeſt obtained. In the mean ſpace, as they were in the fire, there was a certain Soldier in the houſe of *Emilianus*, who did ſee the Heavens above to open, and theſe foreſaid Martyrs to enter into the ſame; which Soldier likewiſe ſhewed the ſight the ſame time unto the Daughter of *Emilianus* the Preſident, who beholding the ſame ſight with the Soldier, was a preſent witneſs of the bleſſedneſs of them whom her cruel Father had condemned. *Fox Acts and Monuments.* 1. *Vol.*

Philip de Mornay, L. of *Pleſſis Marly*, lying on his Deaths bed, in the midſt of his prayers was heard to ſay, *I fly, I fly to Heaven; the Angels of Heaven are carrying me into the boſom of my Saviour.* *Clark's* life of *Philip de Mornay.*

Mrs. *Stubs* on her Deaths bed, ſpeaking to them that were by, ſhe ſaid; ‘Oh would God you ſaw but what I ſee; for behold I ſee infinite millions of moſt glorious Angels ſtand about me with fiery Chariots ready to defend me: Theſe holy Angels, theſe miniſtring Spirits, are appointed of God to carry my Soul into the Kingdom of Heaven, where I ſhall behold the Lord face to face, and ſhall ſee him, not with other, but with theſe ſame eyes. Life and Death of Mrs. *Kath. Stubs.*

4. They welcome us into Heaven, and preſent us before Chriſt in his Throne.

Helmont in his Viſion of the Soul, tells, that in the year 1610. after a long wearineſs of Contemplation, that he might acquire ſome gradual knowledge of his own mind, fallen by chance into a calm ſleep, and rapt beyond the limits of reaſon, he ſeemed to be in an Hall ſufficiently obſcure; on his left hand was a Table, and on it a fair large Viol, wherein was a ſmall quantity of Liquor, and a Voice from that Liquor ſpake unto him, *Wilt thou have honour and riches?* At this unwonted Voice he became ſurprized with extreme amazement; and by and by, on his right hand, appeared a chink in the Wall, through which a light invaded his eyes with unwonted ſplendor, which made him wholly forgetful of the Liquor, Voice, and former Counſel. Preſently he awakened, but his ancient intenſe deſire of knowing the nature of his Soul, in which he had panted unceſſantly for thirteen years together, conſtantly remained with him. At length, amidſt the anxious afflictions of various fortunes, when yet he hoped a Sabbath of tranquility, he had in a Viſion the ſight of his Soul: *it was a tranſcendent light, in the figure of a man, whoſe whole was homogeneous, actively diſcerning a ſubſtance Spiritual, Chriſtalline, and lucent by its own native ſplendor.* And then it was revealed to him, that this light was the ſame which he had a glimpſe of before: If the demand be, what becomes of this Light after its ſeparation from the body? Dr. *Charleton*, who tranſlated that Book of *Helmont*, gave it in this Poſie; *Lumen de Lumine*; *Light of Light, and Light to Light.* The Angels of light take theſe luminous ſubſtances, or ſubſtantial lights, and preſent them before that uncreated Light, the Lord of Glory; What the eſtate of this life is, and what it will be, is ſung by Mr. *Moor*, in his præ-exiſtency of the Soul.

Like to a light, faſt lockt in Lanthorn dark,
Whereby by night our weary ſteps we guide
In ſlabby ſtreets, and dirty channels mark,
Some weaker Rays through the black top do
glide,
And fluſher ſtreams perhaps from horny ſide:
But when we've paſt the peril of the way,
Arriv'd at home, and laid that caſe aſide,
The naked light how clearly doth it ray,
And ſpread its joyful beams as bright as Summers day?
Even ſo the Soul in this contracted ſtate,
Confin'd to theſe ſtrait inſtruments of ſenſe,
More dull and narrowly doth operate;
At this hole heats, the ſight may ray from
thence,
Here taſts, there ſmells; but when ſhe's gone
from thence,
Like naked Lamp ſhe is one ſhining ſphere,
And round about has perfect cognizance:
What e're in her Horizon doth appear,
She is one Orb of Senſe, all eye, all airy ear.
So nothing now in death is to be dread
Of him that wakes to truth and righteouſneſs,
The Corps lye here, the Soul aloft is fled,
Unto the fount of perfect happineſs;
As earth returns to earth, this light no leſs
Returns to him that gave it, where it is
Preſented by the Angels with exceſs
Of ſtrange melodious muſick, joy, and bliſs,
Oh then how doth that Great Light this Light
greet and kiſs!

5. They joy in ſweet harmony of praiſes that never ſhall have end.

A certain man, call *Servulus*, drawing near his end, called for all ſuch ſtrangers as lodged in his houſe, deſiring them to ſing Hymns with him; and as he was ſinging, all on a ſudden he cryed out aloud, ſaying, *Do you not hear the great and wonderful Muſick which is in Heaven?* and even in that inſtant his Soul departed this mortal life. All that were preſent felt a moſt pleaſant and fragrant ſmall, whereby they argued the verity of his ſaying; and that he and Angels were then in conſort ſinging Hallelujahs together in Heaven. *Gregor. Dialog. l.* 4.

Another called *Guthlake*, drawing near his end, told *Berteline* his Scholar, *the time is come, my dear Son, wherein I muſt paſs to Chriſt*: and lifting up his hands and eyes to Heaven, he yielded up his Soul; when at the very inſtant *Berteline* ſaw, as it were a Fiery Tower reaching from Heaven down to the Earth, the brightneſs whereof was ſo wonderful, that the pale Sun might envy ſo great a luſtre, whilſt the Angels themſelves were heard to ſing melodious Tunes of Joy. *Felix.*

Sect. 4. *Of the Duties that concern us in this reſpect.*

2. FOR the ſeveral Duties that concern us in this reſpect. ——

1. Weigh not the pains, or pangs of Death, as if they were intollerable; but tather pitch we the Anchor of our hope on the firm ground of the Word of God, who hath promiſed *in our weakneſs to perfect his ſtrength* —— *and not to ſuffer us to be tempted above that we are able to bear,* —— *and to give his Angels a charge to bear us up in their hands.* If the Lord lay one hand upon us, he puts another hand under us; yea, he chargeth his Angels to bear us up in their hands, and to allay our pains; it proves ſo to many, that the very thoughts of death more pains than the pangs of death; howſoever it may comfort us that the Angels ſtand by us, who either will help us in, or help us through thoſe pangs of Death, that we be not ſwallowed up by them.

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2. Take we no care of our bodies after death, ſave only to commit them to the Earth. Methinks the Angels might take off that carking care which many have: what if thy body be uſed as the *Iriſh* Papiſts uſed the bodies of dead Proteſtants, who caſt ſome into ditches, and left others to be devoured of ravenous Beaſts; yea, and digged up others that had been formerly buried, and then left them as dung on the face of the Earth; yet the Angels ſee and take care that every part, and piece, and member of thy body ſhall be preſerved and kept ſafe unto that day of our Lord; the Earth in her Womb, or the Sea in her Gulphs, or Beaſts in their Bellies, or whatever is the Grave of the Bodies of Saints, they are but as Gods cloſe Cheſts, to keep in them a part of the Lord's own Treaſure; and when theſe Cheſts ſhall be opened (as they ſhall be in that great day of the Reſurrection of Saints) then ſhall thoſe bodies be brought out again by the holy Angels; and then ſhall they be as good, nay, better than ever they were before; *for our vile body ſhall be made like the glorious body of our Lord and Saviour, according to the working whereby he is able even to ſubdue all things unto himſelf.*

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3. The nearer we draw to our end, let us draw nearer to God and his holy Angels. This is done by having a ſpecial care of our Souls, and by doing thoſe duties that we owe both to God and his Angels. I liſt not to enter into Controverſies; I deny that any Worſhip is

to

Biſhop *Hall* of God and his Angels.

to be given them, or that we ought to pray to them; yet (as the Contemplative Biſhop ſaid) *this devotion we do gladly profeſs to owe to good Angels, that though we do not pray unto them, yet we do pray to God for the favour of their aſſiſtance and protection, and we do praiſe God for the protection and miniſtration that we have from them. And yet further, we come ſhort of our duties to theſe bleſſed ſpirits, if we entertain not in our hearts an high and venerable conceit of their wonderful Majeſty, Glory, and Greatneſs, and an awful acknowledgment, and reverential awe of their glorious preſence; an holy joy, and confident aſſurance of their vigilant care; and laſtly, a fear to do ought that might cauſe them to turn away their faces in diſlike from us. All theſe diſpoſitions are copulative; for certainly, if we have conceived ſo high an Opinion of their Excellency as we ought, we cannot but be bold upon their mutual intereſt, and be afraid to diſpleaſe them by our heinous and abominable ſins.* The man that is going out of the World, and within a ſtep or two of death, ſhould methinks be very fearful of neglecting the Angels, or of grieving the Angels: Why alas, if they watch not over him now, if now they inſpire not the Soul with bleſſed motions, and pious thoughts; if now they fail of their office, when there is more need of it then ever was, or ever will be; oh what will a poor ſoul do? Come, think me of this e're it be too late; yea, the nearer we draw to our end, the more tender let us be of our care and to reſpect theſe bleſſed Spirits; and who can tell, but as in the very Agony Chriſt was comforted by an Angel, ſo theſe miniſtring Spirits may at ſuch a time miniſter comfort and conſolation to our Souls? We have ſeen an Heaven of Joy entring into ſome, before they entred into the Joy of Heaven.

4. Make to our ſelves friends of the Angels, that when we die, they may receive us into everlaſting habitations. Thus Chriſt adviſed us in reſpect of riches, make uſe of them by your beneficence to the poor, that they may pray for you, and make your advantage of being rewarded by God: this is the meaning of, *make to your ſelves friends of the Mammon of unrighteouſneſs.* Luk. 16. 9. And if worldly Riches, that either in getting, uſing, or keeping, do adminiſter matter of ſin, (and therefore are called *unrighteous Mammon*) may be ſo improved, how much more may we improve the Angels, and gain by the Angels, if we make them our friends? But how ſhould we make them our friends? I anſwer: 1. Let us reſemble them in their purity, piety, innocency. Suitableneſs of ſpirit and life, will breed friendſhip: if we are but pure in our meaſure as they are pure, they will delight to befriend us here, and to lay a foundation for a far more familiar acquaintance in Heaven hereafter. 2. Let us apply our ſelves to them, as deſirous and willing of their friendſhip: let us converſe with them as friends, aſſenting to what they ſay, and making up holy concluſions with them, and replies, which they will find ways to underſtand. O the bleſſed motions that they make continually to our Souls! Is it not their joy to gain us, and to win upon us? and to that purpoſe are they not ſuggeſting this and that good thought to ſave our Souls? O then let us anſwer them in their motions, and receive whatever they adminiſter!

5. Though we go through the Valley of the ſhadow of death, let us fear no evil, for the Angels will be with us. It is natural for us to fear death; and indeed, as it is the deſtruction of the creature, and parts Body and Soul; as it leads the Body through a dark, dirty way, the Grave; and as it leads the Soul through the Devil's Territories, the Air, it is no wonder if Nature ſtartle, and be afraid of it. But the Chriſtian hath many conſiderations to allay his fear, and to chear up his ſpirit: As, 1. Death is but the ſeparation of Soul and Body; it is not the annihilation of Soul and Body, but a fair ſhaking hands between two parting friends: it is as if the Wife ſhould take leave of her Husband to go ſee her Father; to whom the Husband ſays, that he will follow after her, and be with her in the morning: *Farewel my dear*, ſays the Soul, *I muſt go to my Father*; and *farewel my dear*, ſays the Body, *I will come after thee, and be with thee in the Morning of the Reſurrection.* It is true, they cannot part without many a tear, and kiſs; but what needs fear? *the morning comes as well as the night.* 2. The Bodies paſſage through the Grave, though dark and diſmal, yet it is ſafe and ſecure, and fit for reſt and ſleep: *He ſhall enter into peace, they ſhall reſt in their Beds*: Iſa. 57. 2. When a righteous man dies, or his body is buried, he is but gone to bed; and therefore we call thoſe places where the dead are laid up and buried, *Dormitories, or ſleeping places*; they ſleep for a time; but they ſhall awake, and riſe up again at the laſt day. 3. The Souls paſſage through the Air, though full of Devils, yet it is accompanied with a ſafe Convoy: there is a white Regiment of glorious Angels that will bring the Souls of Saints through all perils *to Mount Sion, to the City of the Living God, to the Heavenly Jeruſalem, and to an innumerable company of Angels, to the General Aſſembly and Church of the firſt-born which are written in Heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant.* Heb. 12. 22, 23, 24. Now can the Wife fear an Enemy, when the Husband hath ſent a puiſſant Army to convey her ſafely to himſelf? How then ſhould we fear the way, or fear Death, or Devils, when the Angels (who are ſtronger than all Enemies) have a charge to conduct us to the Bridegroom of our Souls? and they will not, cannot fail of what they have in charge: they are the Army of Heaven, the Saints own Guard, the Officers and Souldiers of the Lord of Hoſts; and therefore they will be ſure to perform their truſt, we need not fear it.

6. Let us prepare and make ready for that glorious welcome which the Angels will give us into Glory: would you know how to prepare? 1. Procure their joy by your Converſion: *There is joy in the preſence of the Angels of God, over one ſinner that repenteth.* Luk. 15. 10. The Converſion of a ſinner is the Gratulation of Angels; and if they joy at your Repentance, how much more will they joy to ſee you in Heaven with them? 2. Procure their love by the ſtrictneſs and holineſs of your lives; live like Angels; bring Soul and Body as near as may be, into a ſpiritual frame; this is the way of Friends to procure welcomes here on earth, if they will but maintain a familiarity, and ſympathy, and nearneſs, and likeneſs to one another in mind and manners: O thus do you, and then you may expect Angels welcome into that City of Glory.

7. Wait upon God with incouragement, that one day the Angels will preſent us to Chriſt in his Throne without ſpot and blameleſs. It is now our complaints, *Oh the ſin whereof we are guilty! and oh wretched men that we are, who ſhall deliver us from this body of death!* but the

day is coming when we ſhall be freed from theſe complaints. As Chriſt's Miniſters have a charge, and when they have done their work they will preſent us to Jeſus Chriſt, 2 *Cor.* 11. 2. and as Chriſt himſelf hath a charge, and when he hath done his work, he will preſent us to himſelf, *Judg.* 24. and to his Father, *Coloſ.* 1. 22. ſo the holy Angels have a charge alſo, and when they have done their work, they will preſent us to Jeſus Chriſt; 2Cor.11.2 how? even as Miniſters do, *That I may preſent* Eph.5.27. *you as a chaſte Virgin to Chriſt*; or as Chriſt himſelf doth, *that he might preſent to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh*: So will the Angels do, *Even preſent us faultleſs before the preſence of his Glory with exceeding joy.* Let us preſs on to Perfection even upon theſe hopes, that howſoever it is with us now, Luk.20.36 ſurely we ſhall be faultleſs, we ſhall be *equal unto the Angels*, equal in grace, and equal in glory; for to that end will they preſent us to Chriſt in his Throne, and accordingly will Chriſt pronounce his ſentence, *Enter you into the joy of your Lord.*

8. Praiſe we God for his Mercy of Angel-miniſtration from firſt to laſt. This we muſt do in Heaven, only begin we this Tune and Ditty while we are on earth; and if we cannot do it as we would, let us call in Angels to join with us in bleſſing, praiſing and admiring God: This was Pſal. 148. 1, 2. *David*'s wont, *Praiſe ye the Lord, praiſe ye the Lord from the Heavens, praiſe ye him in the heights; praiſe ye him all his Angels; praiſe ye him all his Hoſts.* The Angels deſire no better imployment than ſuch as this; they love to ſing the Tune of the Goſpel moſt; and therefore ſtir we up them, and ſtir we up our ſelves with them to be much in praiſes of our God. Surely he deſerves a thouſand thouſand Hallelujahs, and that we ſhould bleſs him upon a thouſand ſtringed Inſtruments: Here is fewel enough, the Lord kindle a great fire in every one of our hearts, to inflame them with the love of ſuch a God as this is. It was the laſt ſpeech of dying *Chryſoſtom*, *Glory be to God from all creatures*: And if I ſhould die this hour, I could wiſh my Soul in no better temper: *Bleſs the Lord O my Soul, and all that is* Pſal.103.1 20,21,22. *within me bleſs his holy Name.* ——— *Bleſs the Lord, ye his Angels that excel in ſtrength, that do his Commandments, hearkning unto the voice of his Word. Bleſs the Lord, all ye his Hoſts, ye Miniſters of his that do his pleaſure. Bleſs the Lord all his works, in all places of his dominion. Bleſs the Lord O my Soul.*

CHAP. V. SECT. I.

Of the Miniſtration of Angels at our Reſurrection.

THE laſt period wherein the Angels miniſter to Saints, it is from the Reſurrection to the glorification of their Souls and Bodies in Heaven. In this laſt, as in all the former, I ſhall obſerve, 1. Their Miniſtration. 2. Our Duties.

1. For their Miniſtration, we may conſult theſe Texts. ——

Mat.24.31 *And he ſhall ſend his Angels with the great ſound of a Trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.*

1 Theſ. 4. 16. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trump of God.*

Matth.13. 41, 49. *The ſon of man ſhall ſend forth his Angels, and they ſhall gather out of the Kingdoms all things that offend, and them which do iniquity* ——— *So ſhall it be at the end of the World, the Angels ſhall come forth, and ſever the wicked from among the juſt.*

Alſo I ſay unto you, whoſoever ſhall confeſs me Lul *before men, him ſhall the Son of man alſo confeſs be-* Re *fore the Angels of God.* —— *And I will not blot his name out of the book of life, but I will confeſs his name before my Father and before his Angels.*

Sect. 2. *Of the kind of Angel-miniſtration at that time.*

FOR the kinds of their miniſtration at this time. ————

1. The Angels will ſummon all the Saints to appear before Jeſus Chriſt, in his Judgment Seat. This is done by the ſound of a trumpet, *And he* In *ſhall ſend his Angels with the great ſound of a* Loc *trumpet,* —— *The Lord himſelf ſhall deſcend from* unt. *heaven with a ſhout, with the voice of the Arch-* l. 5 *angel, and with the trump of God.* Sec What this trumpet is, I have diſcuſt elſewhere; and I take it to be metaphorical, *viz.* a ſound formed in the air like the ſound of a trumpet; and for the Archangel, it is not ſo limited to one, but that all the Archangels, and all the Angels of God are thereby underſtood. O the day, when all the Angels ſhall be ſent of Chriſt to bid all the world to appear before him! This is that voice on which *Jerome* ſo often meditated, *whether I eat, or drink, or whatſoever I do, methinks I always hear that voice of the trumpet ſounding in mine ears, Ariſe ye dead, and come to judgment.* This is that voice of which *Chryſoſtom* ſaid, *O the terrible trumpet, that all Elements ſhall obey! it ſhall ſhake the world, rend the rocks, break the mountains, diſſolve the bonds of death, burſt down the gates of hell, and unite all ſpirits to their own bodies.* This voice ſhall take from death all her ſpoils, and cauſe her to reſtore again all that ſhe hath taken away from the World. In this miniſtration the Saints may rejoice; be it never ſo terrible to the wicked, it is nothing to them but an awaking out of ſleep; as if the Angels ſhould ſhout and ſay, *awake and ſing ye that dwell in the duſt; for lo, the winter is paſt, the rain is over and gone, the time of the ſinging of birds is come; ariſe, ariſe ye Saints, and come away.*

2. The Angels will gather all the Saints together to the Judgment ſeat of Chriſt. In this are involved theſe particulars.

1. That the Angels will collect the duſt of all the bodies of the Saints. This all the Schoolmen hold, * *the collection of the duſts of the bleſſed* * Aq. *is by the miniſtry of the bleſſed Angels.* ſup. q They can move, and remove bodies as they pleaſe. art. As craſs rand. and inferiour bodies are in order govern'd by thoſe d. 43. that are ſuperiour, and more ſubtil; Kelli ſo are all bodies ruled and diſpoſed of by Spirits indowed with 3.p. life. q. 6. † *Auguſtine* goeth further, and ſays, dub. that *irrational ſpirits are governed by rational, and rati-* † Au *onal creatures that tranſgreſs, are governed by rati-* Trin. *onal creatures that are juſt.* *Gregory joins with * Gr him ſaying, *inviſible creatures do give motion and* dial. *ſenſe to carnal bodies which are viſible: and ſo no-* c. 5. *thing is diſpoſed of in this viſible world, but by another creature which is inviſible.* Hence *Aquinas* † concludes, *that in all things which corporal-* † Aq *ly are done of God, he is pleaſed to uſe the miniſtry* ſup. *of Angels, and that therefore the gathering of the* a. 3. *duſt, and the reparation of the bodies of all the Saints, is only by the miniſtry of the Angels at the Reſurrection day.* Come Chriſtians! keep faith and a good Conſcience; though men prevail over

your bodies to kill them, and ſo ſcatter the aſhes of them all the world over, let never any uncomfortable damp of ſlaviſh fear vex your bleſſed hearts, be not you afraid of evil tidings or of deſtruction when it cometh; for the Angels have a care of every piece and part, and particularly of your bodies; not one hair of your heads, not one atome of the ſubſtance of thoſe bodies you bear about you ſhall be left in the grave, or in any part of the world, but it ſhall be gathered by Angels and brought together into one heap or lump.

2. That the Angels will form and faſhion, and organize thoſe duſts ſo brought together, into perfect, compleat and ſolid bodies; this alſo is affirmed by Schoolmen: *whatſoever appertains to the tranſmutation of bodies as to the condenſation of ſome parts, God is pleaſed therein to uſe the miniſtry of Angels.* Indeed the animation or enlivening of the Body by the infuſion of the Soul, is (as they ſay) immediately of God, without any operation of Angels; for as the Soul was immediately created of God, ſo muſt the Soul be again united to the body by the immediate hand of God himſelf, yet the collection, preparation, and reparation of our bodies are done by Angels. O the power of Angels! This eye ſhall be put to this head, and this hand to this arm, and this arm to this body, and ſo every part to part, and member to member by the miniſtration of Angels: What need we care if all theſe be eaten of Worms, of Serpents, or other Creatures, yea of Canibals, or Savage men? Certainly they muſt all be reſtored again; I ſhall not want this eye, this hand, this finger, this joint, this nail on my fingers end at the Reſurrection
ek. 37. 2, 3, 7, 9. day. *The hand of the Lord was upon me* (ſaid Ezekiel) *and carried me out in the ſpirit of the Lord, and ſet me down in the midſt of the Valley, which was full of bones, and he cauſed me to paſs by them round about, and behold there were very many in the open Valley, and lo they were very dry. And he ſaid unto me, ſon of man, can theſe bones live? And I anſwered, O Lord God thou knoweſt.*—— Then the Lord bad him Propheſie, and as he propheſied *there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone; and then the ſinnews of the fleſh came upon them, and the skin covered them above, but there was no breath in them,* and then the Lord bad him Propheſie unto the Wind, *Come from the four Winds, O breath, and breath upon theſe ſlain that they may live.* Why thus will it be at the Reſurrection-day; the Angels Miniſtry will be like the Prophets Prophecy; they will give a ſhout, and collect the Bones, and then put them together, bone to his bone, and then cover them with ſinnews, and fleſh, and skin; only the breath or Soul muſt be infuſed immediately by God himſelf, and then ſhall the Saints live, and ſtand upon their feet, as an exceeding great Army.

3. That the Angels will bring the Saints thus raiſed, organized, and quickned to Chriſt's Judgment Seat. The Apoſtle ſpeaks home to this,
Theſſ. 4. , 17. *The dead in Chriſt ſhall riſe firſt, and then we which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air.* A willing welcome force is here upon the Saints to transfer them, or carry them into the Air, where Chriſt is in his Throne: Now how ſhall this be done? Why *they ſhall be caught up,* ſaith the Apoſtle: By whom? Some think by the Clouds, as if the Clouds ſhould firſt deſcend, and then enwrap the Saints, and ſo ſerve as Chariots to carry them up to Chriſt in the air; but I would rather think by Angels; as if the Apoſtle ſhould ſay, *all the Saints at the laſt day, both thoſe raiſed, and thoſe changed, ſhall be caught up by the holy Angels into the Clouds to meet the Lord in the Air:* And is not this agreeable to the words of Chriſt, *that Angels ſhall gather together his Elect?* Whither together? But to the Clouds, or to that place in the Air where they ſhall meet the Lord. Matth. 24. 31. O the bleſſed miniſtry of indeared Angels! They that before carried up *Lazarus*'s Soul into *Abraham*'s boſom, muſt now carry up *Lazarus*'s Soul and Body, yea all the Souls and Bodies of all the Saints into the Air, where ſhall be the bleſſedeſt meeting that ever was; there ſhall Chriſt meet with his Saints, and never part again; indeed here ſometimes we meet, and anon we part; now he comes, and gives us the kiſſes of his mouth, but ere while he is gone, and we cry after him, *O where is he whom my Soul loveth, I charge you O Daughters of* Jeruſalem, *if you find my beloved, that you tell him that I am ſick of love;* but when the Angels ſhall bring us together at this day, we ſhall never part more; *for we ſhall meet the Lord in the Air, and ſo ſhall we be for ever with the Lord.* 1 Theſſ. 4. 17.

4. The Angels will ſeparate the good and bad, the Sheep and Goats. *They ſhall gather out of the Kingdom all things that offend, and them which do Iniquity* —— *They ſhall ſever the wicked from amongſt the juſt.* Matth. 13. 41, 49. This ſeparation is ſometimes given to Chriſt, *he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats, and he ſhall ſet his Sheep on the right hand, but the Goats on the left.* Matth. 25. 32, 33. Chriſt ſhall do it originally, but the Angels miniſterially, derivatively, and by way of execution; Chriſt commands it, and the Angels accompliſh it. O the joy, and O the horrour of this particular; I, horrour to the wicked, but O what joy will it be to the Saints to meet together, and to ſee all the wicked in the World thruſt out of their Society; they were before Thorns in their ſides, and pricks in their eyes; many a tear did they coſt the Saints to ſee their wickedneſs, *Rivers of tears run down mine eyes, becauſe they keep not thy Laws;* Pſal. 119. 136. many a heart-grieving, heart-vexing thought hath pierc'd the Saints to know their ſinfulneſs; *juſt* Lot *was vexed with the filthy Converſation of the wicked.* 2 Pet. 2. 7, 8. Ah poor man, it was an Hell to him to dwell with Sodomites, *for that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous Soul from day to day with their unlawful deeds.* Well, but now they ſhall never grieve them, trouble them, vex them any more; the Angels will not only deliver juſt *Lot* out of his ill neighbourhood for a time, but they will free all the righteous from all the unrighteous in the World for ever and ever: Not one *Sodomite,* nor one impenitent ſinner ſhall ſtand with Chriſt's Sheep on his bleſſed right-hand; never more ſhall the Saints cry out, and ſay, *woe is us, that we are conſtrained to dwell with Meſech, and to have our Habitations amongſt the Tents of Kedar;* Pſal. 120. 5, 6. but rather ſhall they go on with the Pſalmiſt, and ſay as in the next verſe, *our Souls have long dwelt with them that hate peace, and holineſs, but now we ſhall never dwell with them any more.* This will be the Angels work at the laſt day, they will gather out of the Kingdoms all things that offend, all ſcandalous wretches, and vile perſons, all froward hearts, and privy ſlanderers; all that have high looks, and proud hearts, all that *David* ſaid he would throw out of his houſe, and from the City of the Lord, will they alſo throw out of the Kingdom of God, and of Jeſus Chriſt, that they moleſt not Chriſt's Sheep any longer.

4. The Angels will be ſpectators, admirers, witneſſes, approvers of the myſtery of godlineſs in the ſentence of Chriſt on his Saints. This piece or part of Chriſt's Mediation in abſolving Saints, is amongſt the reſt of thoſe great Myſteries of 1 Tim. 3. 16. godlineſs *ſeen of Angels.* Seen? How ſeen? it is not a bare light, but ſuch a ſight as aſtoniſheth the underſtanding, and takes up the heart of bleſ- 1 Pet. 1. 12. ſed Angels, *which things the Angels deſire to look into*; their whole ſpirits are taken up with it, they cannot look off it, but ſtand, and view, and admire, and leap for joy to ſee the paſſages; they are rapt up above themſelves, to hear the bleſſed ſentence coming out of Chriſt his Mouth, *Come ye bleſſed of my Father*; nor is that all, but as they ſee, ſo they witneſs, and approve the acts Luk. 12.8. and paſſages of Chriſt in rewarding Saints, *I will* John 15. 14. *confeſs them* (ſaith Chriſt) *before the Angels of God*; that is, at the laſt day I will take them for Mal. 3.17. mine, I will confeſs them to belong to me, I will Pſal.135.4. pronounce on them the ſentence of Abſolution, I Levit. 26. 1, 12. will do to them as if a King ſhould come in com- em. 1. pany, and chuſe out one, and ſalute him familiarly, and call him by his name, and take him by Matth. 8. 12. the hand, and confeſs him before all to be his Matth. 13. 47. friend; ſo will I confeſs the Saints to be *my Friends, my Jewels, my peculiar Treaſure, my Temple, and* Can. 8.13. *Tabernacle, where I place my name, the dearly be-* Iſai. 5. 1. *loved of my ſoul, children of the Kingdom, yea the* Can.4.11. *Kingdom of Heaven it ſelf*; or if more honour can John 17. 21. be given them, I will confeſs them to be *my Garden, my Vineyard, my Spouſe, my ſecond ſelf, one with me, as I and my Father are one*: And be ye witneſſes of this my Sentence, O ye Angels! I would have you to take notice of it, to ſee it, behold it, hear it, admire at it, and to witneſs with what equity and proportion I deal with Saints, they confeſſed me before men, I confeſs them before Angels; they are not aſhamed of me, nor of my name before Kings and Princes, and therefore now I am not aſhamed of them, nor of their name; ſo far am I *from blotting their name out of the* Revel.3.5. *Book of Life*, that now *I confeſs their name before my Father, and before his Angels!* Witneſs it O ye Angels, yea and approve of it, conſent to my ſentence, acknowledge my goodneſs, juſtice, mercy in ſaving theſe Souls, by ſaying *Amen*, and bidding them welcome into Heaven, and then you have done with your Miniſtration.

At this laſt paſſage the Angels receive that augmentation of joy, of which ſome Divines have written. *Hall* and *Andrews*, Stars of great magnitude in this Orb of the Engliſh Church, have both ſuppoſed, that *Angels themſelves ſhall receive an augmentation of happineſs at the day of the laſt Judgment, when they ſhall be freed from all their charge, and imployments.* As reſt is they end of all motion, ſo the perfection of bleſſedneſs conſiſts in reſt, and therefore the Angels being now diſcharged of that charge which they took at the beginning, they have no more to do, but in one Quire to join with the Saints, and everlaſtingly to ſing *Hallelujah, and again Hallelujah, and Amen Hallelujah.*

Sect. 3. *Of the Duties that concern us in this reſpect.*

1. FOR the Duties that concern us in this reſpect.

1. Meditate as if you heard the Angels ſounding their Trumpets, and ſaying, *Come out of your Graves, and appear before Jeſus Chriſt your Judge.* Surely theſe miniſtring Spirits, theſe eſpecial Meſſengers, theſe New-Covenant-officers that now wait on us, and as tender Nurſes will ere long lay us aſleep in the bed of the grave, will in the morning of the Reſurrection awake us out of ſleep, and ſay to us as the Angels to *John*, *Come up hither.* Rev. 4. 1. And is not this worthy our Morning thoughts, or Evening thoughts, or Mid-night thoughts? When we are awake in the night, and compaſs'd with darkneſs, and all is quiet, and ſtill, ſuppoſe then we heard the ſound of Angels, ſhouting in the Air; *Now Souls come to your Sentence, either of eternal weal, or eternal woe*: Methinks this meditation ſhould work, and make every one of us ſay, *Lord if it were thus, what would become of my Soul? in what caſe were I? in what condition were I, if the Angel now ſounded? was my repentance ſuch when I went to bed, as that now I dare look the Judge in the face? was my faith ſo active, or is it now ſo ſtrong, that I can with confidence go to Chriſt, and ſay, ſpeak Lord, ſpeak out the doom, that thou intendeſt to paſs upon my Soul, for I truſt in thee*; if ſo, it is well; the Lord keeps us continually in ſuch a prepared frame; but if it be otherwiſe, O let us think of it, and prepare for it; let us not put off repentance from day to day, but, let the inſtant or preſent moment be the time of turning from all ſin to God, and let us become now, even now, as we would wiſh to be then, *when the Lord himſelf ſhall deſcend from* 1 The 16. *Heaven, with a ſhout, with the voice of the Archangel, and with the trump of God.* It were a bleſſed meditation that would work us into ſuch a frame; now the Lord came in, and both ſet us at it, and appear to us in it.

2. Chear up ye Saints, *ariſe, ſhine, for your* Iſai.60.1, 8. *light is coming and the glory of the Lord will riſe upon you; who are theſe that fly as a cloud, and as the doves of their windows?* No ſooner are the ſummons given, but all the Saints *ſhall be gathered* Matth.24. 31. *together from the four winds, from the one end of Heaven to another.* Oh what a ſight will it be to ſee the Eaſtern Saints, and Weſtern Saints, and Northern Saints, and Southern Saints, flying on the wings of Angels, to Chriſt on his Throne! Why here is matter of joy: If our evidences are but clear, if we are but aſſured that he that is our Judge, hath ſhed his blood for us, and given himſelf for us, I wonder that we are not more ſpiritually chearful. Come, though the World ſcatter us, perſecute us, drives us to holes and hills, yet we ſhall meet together at the great Marriage-ſupper of the Lamb, and there will be joy indeed; the very fore-thoughts of this ſhould methinks fill our hearts with joys unſpeakable, and full of glory; *let us be glad, and rejoice, for the marriage* Revel. 19. 7, 9. *of the Lamb is come, and his Wife hath made her ſelf ready.* ——— *Write, bleſſed are they which are called unto the Marriage-Supper of the Lamb, theſe are the true ſayings of God.* Bleſſed ſayings! in which, if we open the eye of Faith, we may ſee matter of trueſt joy, and ſpiritual raviſhment: we are all invited if we are but Saints, to the Marriage-Supper of the Lamb, *Come and gather your* Verſe 17. *ſelves together unto the Supper of the great God*: if you ſay, how ſhould we come, that muſt die, and lie buried in Graves, till we rot, and return to our firſt Principles? I anſwer, theſe Remora's will not, cannot hinder; for our very duſts ſhall be carefully gathered by the hands of Angels; and when they are gathered and brought together, they ſhall be put into form and faſhion, far better, and perfecter than now they are, by the miniſtration of Angels; and when they are formed, and faſhioned, and revived, and ſpiritualized, we ſhall be caught up by the Angels into the Cloud to

meet the Lord in the Air, thus far will the Angels miniſter to us, and therefore, what ſhould hinder but that we muſt all meet him, and feaſt with him? And if ſo, how merry ſhould we be in the mean time, who are admitted, and invited to this gracious and glorious Feaſt? Away, away, all horrours of guiltineſs, falſe fears, ſlaviſh terrours, damps, and droopings! Chriſtians! we muſt part, and for a time lie and ſleep in ſolitude and rottenneſs, but we ſhall meet again; there will be ſuch a Congregation of Saints at the laſt day, as never was ſince the Worlds Creation, and as we hope to be a part of that general Aſſembly, and Church of the firſt-born which are written in Heaven, *let us now rejoice in the Lord, and again rejoice.*

3. Comply with the Angels in ſeparating your ſelves from the Society of the wicked. I know the atth. 13. command, *let both grow together until the harveſt*; the Angels do not, nor muſt they ſeparate the Wheat and Tares before the laſt day, but then will God ſay to his Reapers, *gather ye together firſt the Tares, and bind them in bundles to burn them, but gather the Wheat into my Barn.* Come then, and do you now on your part that which the Angels will do on their part at the laſt day. You will ſay, What would I have you Separatiſts? I anſwer, not in Opinions, or Heterodox Doctrines, but in Converſation; my meaning is, I would not have you *to run with the World into the ſame exceſs of* Pet.4.4. *Riot*; *If any man that is called a brother be a Fornicator*, Cor. 5. *or Covetous, or an Idolater, or Railer, or* , 11. *a Drunkard, or Extortioner, I would have you with ſuch an one not to keep company, no, not to eat.* And yet that I be not miſtaken, ſome kind of Society, or Familiarity, I allow with all; there is a ſociety, more common and cold, and general, as in trading, bargaining, buying, ſelling &c. And this Chriſtians muſt needs exerciſe with the men of this World, except they will go out of the World: But there is a Society more ſpecial, dear, and intimate, and in this reſpect *I have written to you* Cor.5.9. (ſaith the Apoſtle) *not to keep company with Fornicators*; (*i. e.*) not to have any ordinary, voluntarily, friendly, dear, and intimate ſociety with them. Alas! who in his right wits would run upon a man, whom he ſees hath the Plague-ſore running upon him? And what Chriſtian in his right mind ſpiritually, having any fear of God in his heart, life in his Soul, or tenderneſs in his Conſcience, would delightfully thruſt himſelf into the company of wicked men? It was writ of Jeſus b. 7.26. Chriſt, that he was *holy, harmleſs, undefiled, and ſeparate from ſinners.* And ſuch a ſeparatiſt was l. 26. 5. *David, I have not ſat with vain perſons, neither will I go in with diſſemblers; I have hated the Congregation of evil doers, and will not ſit with the wicked.* And indeed to think of the Angels work at the laſt day, it were enough to make us comply, and to prepare for ſuch a work all the days of our life. Oh what ſhould we do with them in our hearts, and deareſt thoughts, who ſhall have no better Companions hereafter than Devils and the damned!

4. Confeſs Chriſt before men, that he may confeſs you the laſt day before the Angels of God; you may think you are in proſperity, and flouriſh, you fear not Martyrdom, there is not the leaſt occaſion of the Confeſſion of Chriſt, his Truth, and Goſpel unto death, or danger, as the word imports: And therefore this laſt advice is not ſeaſonable. But I anſwer. 1. We ſee the boldneſs of our common Adverſaries, Errour on all hands grows inſolent, and proud, and daring; ſo that now God calls to us from Heaven. '*Who is on* '*my ſide? who?* 2. We know not how ſoon oc'caſion may be both for Confeſſion and Martyr'dom; *One obſerves, that uſually before any 'great Perſecution befel the Church, the holy men 'of thoſe times obſerved, that there was ſome great 'decay of Zeal, and of the power of godlineſs, or 'ſome mutual Contentions and Quarrels amongſt 'People of God: Or ſome ſuch ſin or other that 'provoked God againſt them; and then as the 'Shepherd ſets his Dog upon the Sheep, when 'they go aſtray, to bring them in; ſo God lets 'looſe wicked Perſecutors upon his own Children, 'to bring them in unto himſelf. And he applies 'this to our ſelves. † *It's true* (ſaith he) *through* '*Gods mercy, we yet enjoy the Goſpel of Peace, and* '*the Peace of the Goſpel, but how ſhort a time it may* '*continue no man knows.* —— *This we know, that* '*Schiſms, Hereſies, and Blaſphemies never abound*'*ed more in the Church of* England *than at this day,* '*that the ſpirit of diviſion never raged more, that* '*prophaneneſs never more outfaced the glorious Sun*'*ſhine of the Goſpel, than at this day, and ſurely* '*theſe are the Forerunners of Judgment.* O then let us learn this Leſſon, as we would have comfort at the laſt day! Come what will come, let us confeſs him before men; let no Creature make us to deny the Lord Jeſus Chriſt; if his truth call for it, let us ſtand it out againſt all his Enemies, yea even againſt the Gates of Hell, and Devil and all. And then we may comfortably hope, that when Chriſt ſhall come in the Clouds with his mighty Angels, he will confeſs us, and pronounce a bleſſed Sentence upon us before God, Angels and Men, *Amen, even ſo be it. Amen, and Amen.*

* *Clark*'s General Martyrdom.

† Epiſtle before Martyrdom of the Church of *England.*

A Poem of Du Bartas, *in the firſt day of the week.*

O Sacred Tutors of the Saints! You guard
Of God's Elect, you Purſuivants prepar'd
To execute the Counſels of the Higheſt,
You Heavenly Courtiers, to your King the nigheſt,
God's glorious Heralds, Heavens ſwift Harbingers
'Twixt Heaven and Earth, you true Interpreters;
I could be well content, and take delight
To follow further your Celeſtial flight,
But that I fear to faint. —— Here then
An end.

SOLI DEO GLORIA.

AN APPENDIX,

Containing ſome Objections, and Anſwers.

anch.de atione c. 14.

IT is *Zanchius*'s ſaying, * *Doctrina de officiis agnelorum, deque illorum miniſterio ultiſſima eſt:* Pity it is then that ſuch a point of Religion ſhould be buried in Oblivion, and be made no uſe of. I cannot ſay that in this whole Treatiſe there is not the leaſt errour, *for we know but in part, and we propheſie but in part,* yet this I can ſay, that I have not purpoſely, wilfully, or heartily erred, *Errare poſſum, hæreticus non ero.* It may be, though I deliver nothing but truth, I cannot

1 Cor. 13. 9.

not ſatisfie all, and therefore I have deſired ſome of my Godly and learned Brethren to object what they can; and wherein they are not ſatisfied, to put in their exceptions againſt any part or piece in this Treatiſe. And one hath done me that honour to ſend me his Objections: It may pleaſe God [illegible] that by this means truth may ſhine clearer, and therefore I ſhall here by way of Appendix lay down his Objections, and my Anſwers, and ſo refer both to the Reader, deſiring God's Bleſſing may be on all.

The Objections of a dear Friend anſwered.

Object. IN Chap. 6. Sect. 3. 2d Reaſon in reſpect of Angels, you cite 1 *Tim.* 3. 16. *Seen of Angels* (i. e.) in my eye Jeſus Chriſt was ſeen of Angels, teſtified unto by their viſible appearances, and ſervices to him at his Nativity, in his Paſſion, at his Reſurrection, and his Aſcenſion; and not the myſtery of Chriſt and Godlineſs ſo properly referred to in this place.

Anſw. *Aretius* tells us on that Text (give me leave to bring in all the Authors in their own Language) * *Id quidem verum eſt ſecundum hiſtoriam, nam in nativitate, jejunio, paſſione, reſurrectione, aſcenſione ſemper adſunt angeli ſpectatores; ſed mihi videtur de majori quadam viſione loqui, qua ſc. contra angelorum opinionem, Chriſtus mirabili ratione duas naturas univit in una perſona, quod nec homines, nec angeli ſatis explicare poſſunt, & ob id ſummo ſtupore viderunt, & viderunt id in nativitate, totaque Chriſti hiſtoria, plenius tamen in aſcenſione ſtupendium myſterium Chriſtum hominem ad dextram Dei Patris, aſcendere, —— hæc myſteria ſunt,* —— And is not this the Scope of the Text? Is not this a main part of the great myſtery of Godlineſs, that he who is the true Cod, manifeſted in the fleſh, was ſeen of Angels?

* *Aret. in* 1 Tim. 3. 16.

Object. In the ſecond Reaſon in reſpect of the Saints, upon *Joh.* 12. 31. you ſay, *Chriſt hath bound the Devil by his Angels*: Bound the Devils are, but by what Chains we know not, it may be by the good Angels miniſtry, but can we ſay peremptorily it is ſo?

Learned *Zanchius* ſaith thus, * *Per angelos bonos nunc detinentur dæmones, ne mala hominibus inferant, ut vere dixerit Chriſtus,* nunc princeps mundi ejicietur foras. —— *Et ubique in ſcripturis legimus cacodæmones ſemper fuiſſe vinctos ab Angelis bonis, ſi quando narratur inter ipſos pugnatum fuiſſe; ut in* Daniel, *& in* Apocalyp. *legitur,* & Thobi. 8. 3. *dicitur Angelus* Thobiæ *demonem vinculis conſtrinxiſſe.*

* *Zanch. de Creatione, l.* 3. *c.* 14. & *c.* 18.

Object. In Sect. 4. you ſay, *the good Angels by their general charge ſave wicked men alive*; it may ſeem ſtrange, unleſs it were any where ſaid, that God uſed them to this purpoſe; who do they ſave them from? Not from God's ſtroke; and is it from the Devils? They do him ſervice; and however God's reſtraint on the Devils from any ſuch Cruelty may be ſufficient.

Anſw. How? Angels ſave the wicked from God's ſtroke; No, but from the Devils; nor croſſeth this God's reſtraint, but rather ſubſerves it; that Devils would kill, ſee 1 *Pet.* 5. 8. *obambulat ut leo, quærens quem devoraret. Leo ſanguine delectatur, ita diabolus non contentus eſt fortunis & honoribus hominem exuiſſe, ſanguinem ipſum appetit*: And thus God permitting it, he dealt with *Job's Servants and Children.* Hence *Zanchy* tells us * *cum diaboli hoſtes noſtri ſint capitales, & nos circumſtent, niſi Angeli boni ex mandato Dei, & pro ſuo erga nos amore, nos adverſus illos tuerentur, diaboli irruerent in nos.*

Aret. *in loc.*

Job 1. 17, 19.

* Zanch. *ibid. l.* 3. *c.* 14.

Object. In Sect. 5. Nothing is ſaid by you, but what you quote Biſhop *Hall* to have ſaid the ſame; yet all thoſe inſtances are of what God did extraordinarily by his Angels: They were all Miracles, or next door to them. And though we may thus far take comfort from what God did by Angels to them of old, that he will do for his Servants what is good for them in the like caſes; yet whether he will do it this way, *viz.* by an Angel, we cannot ſay, unleſs the Angel appear as ſenſibly for us, as he did for them; whether had the Saints of God failed or no, if they had looked at their deliverances, to be wrought by the miniſtry of Angels, unleſs by ſpecial ſenſible manifeſtations it had been made known unto them.

Anſw. This Objection hath in it the ſubſtance of moſt that follows, and therefore give me leave to inlarge. 1. In that you grant I ſay nothing, but what Biſhop *Hall* hath ſaid before me, this clears me of the imputation of Novelty; all that knew him could not but know that he was free from curioſity, or inordinate deſires of novelty in matters of Religion. 2. But all his inſtances (you ſay) are of what God did extraordinarily by his Angels; they were all Miracles or next door to them: And another joins with you, ſaying *That ſeveral of the Texts brought for the proofs of particulars, are from the Apparition of Angels to particular perſons, which was extraordinary, and cannot prove that ſuch a miniſtration of them is now ordinary.* That the Angels can work Miracles, unleſs as God's inſtruments, I deny, nor are any of the inſtances of that nature, as if any miracle were done by them of their own natural power; indeed they do *miranda*, but not *miracula*: They do ſuch things as you call next door to Miracles, or wonderful things. * *Poſſunt naturali virtute in res corporeas quicquid corporibus à natura contingere poteſt, non tamen miracula efficere, niſi quatenus Deus illorum miniſterio in edendis miraculis uti ſolet.* But (ſay you) if they were not miracles, yet were they extraordinary. It is true, in reſpect of us we judge them ſo, becauſe they are above our ordinary actings; but not in reſpect of them; *Nam quicquid Angelus ſua propria facit virtute, illud fit ex ordine, & non ſupra ordinem totius naturæ creatæ*; it is ordinary with them to work above our power, or the power of any other Creature; and hereby we may know, when ſuch or ſuch events run in our wonted natural courſe, and when the Angels, or Spirits are actors in them. *The manner of their operations* (ſaith a judicious one) *and the occaſions and effects of them ſhall ſoon deſcry them to a judicious eye.* But thoſe Scriptures ſpeak (as it is objected) of the Apparition of Angels, which was extraordinary, and prove not that ſuch a miniſtration of them is now ordinary. You may call (if you pleaſe) the Apparitions of Angels extraordinary, but not their workings; or if extraordinary in reſpect of us, and our power, yet not in reſpect of them and their power. I perceive throughout your Objections, you are much on their extraordinaries; and that ſuch things as we affirm now they do, are not to be aſcribed (as you ſay) ordinarily to their miniſtry; I ſhall therefore in a few words inſiſt on their ordinary power.

* Bucan. *loc. com. de Angelis.*

Zanch. *ibid l.* 3. *c.* 18.

B. *Hall* on Angels.

In Scripture they are called *mighty*, 2 Theſſ. 1. 7. *ſtrong*, Rev. 5. 2. and *to excel in ſtrength*, Pſal. 103. 20. and this their power they exercite and put forth, either immediately by themſelves, or mediately by natural agents, as they are moved by them; firſt for their immediate workings, they can ordinarily *interficere, & loco movere; unus Angelus totum fere Sennacharibi exercitum interfecerit, & reliquos in fugam verterit; &* Petrum *& reliquos Apoſtolos è carcere eduxerit ; &* Philippum *è loco in locum tranſtulerit. Immediate hæc, & alia ſimilia ab Angelis facta ſunt, & fieri poſſunt.* Secondly, for their mediate power, they can ordinarily *generare hominem, aut aliud animal; non per ſe generatio enim fit à ſimili ſpecie; at vero poſſunt in animali uno vim gignendi excitare, & in altero vim concipiendi, & ea ſimul ut coëant, efficere; atque ita per hæc animalia à ſe mota; & ad generationem præparata, animal aliud generare.* But that which is more to our purpoſe; their ordinary power towards men, either refers to their bodies or to their ſenſes external and internal :Or to their ſoul. Firſt their bodies, they have the ſame power on them, as on other Animals. Secondly, for their external ſenſes they can eaſily affect them, *Ut cum oculos Sodomitarum perſtrinxerant, ut non potuerint oſtium domus Lothi cernere; ita oculos Syrorum; & excitarunt ſtrepitum in eorum aſtris; & hujuſmodi alia permulta extant exempla*; and for the internal ſenſes they can eaſily move them; *Conſtat è ſcripturis, Angelos ſæpe apparuiſſe patribus in ſomnis, & multa illis oſtendiſſe & reveliſſe ; ſic* Matth. 2. *Apparuit Angelus in ſomnis ipſi Joſepho,* &c. Thirdly, for their Souls; *ſuo modo in noſtras tum mentes, tum voluntates agere dicantur; dicitur ſuo modo, quia non poſſunt angeli mentem ipſam illuſtrare, aut voluntatem efficaciter flectere, quod eſt Spiritus Sancti proprium, ſed tanquam Spiritus Sancti inſtrumenta, excitare verbi auditi phantaſmata, veritatem menti proponere, & eam commonefacere, ut ei aſſentiatur, & ad bonum aliquod voluntatem noſtram, inſtar conſiliariorum, ſuadendo, & interne quaſi loquendo & agendo, modo ſpirituali inſtigare. Sic* Heb. 1. 14. *dicit eos eſſe* adminiſtratorios Spiritus in miniſterium miſſos, *&c. Quibus obſecro actionibus ſalutem nobis adminiſtrant? Num tantum externis, quæ corpora duntaxat concernant? Annon potius actionibus, quæ in ipſas quoque mentes noſtras penetrent. Et* David *ait,* Qui facit Angelos ſuos ſpiritus, & miniſtros ſuos flammam ignis: *ſi ſicut flamma ignis; flammæ duplex eſt actio, una illuminare, altera calefacere, & accendere; annon igitur Propheta indicat Angelorum ergo nos actiones, & intellectu illuminando, & in voluntate ad amorem Dei accendenda verſari? Neque enim ratione corporum noſtrorum, ſed animorum potius iſtis nominibus appellantur.* Here is a Scheam of their ordinary power, given in by the Learned. And when we read of theſe, or of any ſuch things in the Scripture, ſurely thoſe Scriptures prove that ſuch things were done then by Angels, ordinarily, as on their part: And that now they may be done in ordinary as well as then. Will you ſay, they were done then, but not now; Or what was done then, is not now to our purpoſe, or for our preſent learning? The Apoſtle ſaith otherwiſe, *Now all theſe things happened unto them for Enſamples; and they are written for our Admonition, upon whom the ends of the World are come;* —— *for whatſoever things are written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* On this Text, ſaith * *Zanchius, hæc etiam omnia quæ de officiis Angelorum in ſcripturis traduntur, ad noſtram maxime pertineant conſolationem.* It is worthily queſtioned by * Mr. *Mede, Are his inſignia in the Goſpel leſs worthy of Angels attendance than thoſe of the Law? Or have the Angels, ſince the nature of man, Jeſus Chriſt our Lord, became their head and King gotten an exemption from this ſervice? Surely not;* to the ſame purpoſe ſaith the Author above cited, *were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Goſpel deſtitute of ſo glorious a retinue? Is the nature of man made worſe, ſince the Incarnation of the Son of God, or have Angels purchaſed an exemption from their miniſtry, ſince Chriſt became our Brother in the fleſh? We have little reaſon to think ſo*; my Text ſaith, *are they not all miniſtring Spirits?* Truly they *are*, as well as *were*; and ſo they will be to the end of the World. Indeed now are not ſuch Apparitions, as formerly were. * *In V. T. pueri erant, ideo externis apparitionibus Angelorum egebant ad ſui conſolationem.* Beſides a greater meaſure of the Spirits being now given, God would have us now converſe with the Spirit, and theſe Spirits in a more viſible way; and beſides we have Faith now inabling us to converſe with the Angels in a way more ſpiritual: Which made Mr. *Byfield* ſay, * *It is ſure that the Angels are always in Garriſon for the Elect, pitching their Tents round about them that fear God; that which* Eliſha *and his man ſaw with bodily eyes, every believer may be aſſured of by Faith. Their appearings are ceaſed?* ſaith † Mr. *Lawrence? but not their workings, though their Converſe be not ſo ſenſible, yet it is as real.* —— *This remains a ſure truth that they are of mighty uſe to us, and the things communicated to our inward man, is ordinarily the Adminiſtration of Angels.*

Gen.19.1.
2King. 6. 18.
2King.7.6.
ſal. 104.4
ıcan. *loc. m. de angelis.*
Zanch. *angelis.*
3. *c.* 18.
or.10.
n.15.4.
nch. *ib. pra.*
ede in
Reve-
of
s
e.
*Zanch *ib. l.* 3. *c.* 21.
* *Byf.* on 1Pet.1.5.
† *Lawr.* on Angels, p. 19. & 49.

3. You grant, that we may thus far take comfort what God did by Angels to them of old, that he will do for his Servants what is good for them in the like caſes, yet whether he will do it in this way, *viz.* by an Angel, we cannot ſay, unleſs the Angel appears as ſenſibly for us as he did for them.] And are you not in this too much led by ſenſe? *Faith is the evidence of things not ſeen,* and not of things viſible. If God do ſuch, or the like things for his Servants good, either he doth it immediately or mediately; *for my part* (ſaith Mr *Baxter*) *I believe, that Gods works on the World, are uſually by inſtruments, and not immediate; and that good Angels are his inſtruments in conveying his mercies, both to Soul and Body*; but will you not believe, except you ſee the print of the Nails? *Nimium profecto ſumus Thomiſtæ.* Joh. 20. *niſi videro, niſi digitum immiſero, niſi obverſetur ſenſibus, ut palpem, & amplexibus teneam; at quia non vides animam tuam, aut alterius, dubitabis te eſſe animatum? Aut quia turbantem non conſpexerunt Angelum aquam Betheſdæ, negarent Judæi piſcinam motam fuiſſe vel turbatum?* Suppoſe a good work done (though no miracle neither) above the power of a man, or any viſible ſecondary cauſe, there is * one can tell you, that *this carries its own evidence without diſpute, that if it be not* (as we ſay) *of nature, it muſt needs be of an higher efficiency, of Angels.* * And another ſaith as much, that *thoſe inſtances uſually alledged in the old and new Teſtament, are patterns and preſidents, by which we may know what to expect; their tutelage then was more viſible, and ſenſible, becauſe the Church newly planted, needed to be confirmed, but God would have us live by Faith, and expect all our ſupports in a more ſpiritual way; though we have not viſible Apparitions, yet we have real experiments of this ſuccour: The evil Angels appear not, yet we doubt not of the hurt done by them.* Oh how ſad is it that we ſhould believe the evil Angels hurt us, though they appear not ſenſibly againſt us; and yet we will not believe the goood Angels help us, without ſenſible, or viſible Apparitions thereof.

In Saints reſt. part 2. c. 7.
Dr. Prideaux *de ſcala viſibilium ad inviſibilia.*
*B. *Hall* of Angels.
* Dr. *Manton* on *Jude* V. 9.

4. You ask, whether had the Saints of God failed or no; if they had looked at their Deliverances to be wrought by the miniſtry of Angels, unleſs by ſome ſenſible manifeſtation it had been made known unto them? I anſwer no, they had not failed; but rather if they had been ſo ſpiritual, and had believed as we do, they would have had more in them of the Goſpel ſpirit, *Bleſſed are they that* Joh. 20.29 *have not ſeen, and yet have believed.*

Object. In Sect 8. 2d Motive. *The Angels are an Ordinance ever preſent*; the proofs make out this, that no place can ſhut us ſo in, but God can ſend his Angels in unto us; but that they are with us unleſs ſpecially ſent, thoſe places in the *Acts* ſeem not to prove; they came in extraordinarily, and were owned to do it, becauſe ſeen to do it.

Anſw. You ſay, the Proofs make out, that no place can ſhut us ſo in, but God can ſend his Angels in unto us, which is enough to prove, that *men may take from us our Bibles, Teachers, Paſtors, or they may impriſon us where we cannot enjoy them, but they cannot take from us the Holy Angels.* But you ſay, they are not with us, unleſs eſpecially ſent, and we ſuppoſe them ſent: But (ſay you) when ſent to the Apoſtles, they came in extraordinarily, and were owned to do it, becauſe ſeen to do it; that they came in extarordinarily, was not from their preſence, or miſſion, but (if any thing was extraordinary) it was from the Apparition, Fulgor, and Light that ſhined in the Priſon, and from their opening the Priſon doors, and bringing them forth, and ſpeaking audibly, *Go*, &c. *Ariſe up quickly*, &c. And from theſe manifeſtations the Angels are owned; but if there had been none of theſe Apparitions, would you have denied Angel-preſence? Cannot the Angels be with us, but they muſt ſenſibly appear to us? Such an opinion is a ſtep to Sadduciſm. And there-(† Zanch. *ut ſupra l.* 3. *c.* 17. * B. *Hall*. ib.)fore our worthies ſay otherwiſe; † *Angeli quorum curam ex Dei mandato gerunt, eos nunquam penitus omnive officii genere deſerunt.* And O *ye bleſſed Spirits* (ſaith * another) *ye are ever by me, ever with me, ever about me; I do as good as ſee you, for I know you to be here, I reverence your glorious perſons, I bleſs God for you, I walk awfully, becauſe I am ever in your eyes, I walk confidently becauſe I am ever in your hands.* If you alledge that of *Acts* 12. 10. That when the Iron gate was opened, and one ſtreet paſſed, *the Angel forthwith departed from* Peter; ano-(*Dingley* of Angels.)ther anſwers, 'That the departing of the Angel, 'was only his diſappearing, or laying down that 'bodily ſhape that was aſſumed; ſo Chriſt is ſaid to 'leave, and not to leave the World; we affirm 'therefore that good Angels are our conſtant Aſſo'ciates till Death; though their influence may (Pſal. 91. 11) 'be ſuſpended, yet their preſence is continued, and 'they never throughout our life do utterly and to'tally forſake us; they are charged to be with us, and 'to keep us in all our ways. As a ſhadow follow'eth the body without leaving it, or lagging be'hind, ſo do the Angels accompany Believers in all 'their walks and ways.

Object. In Motive 3. *That they improve other Ordinances.* 1. *In Religious Services.* [The inſtances ſtill are extraordinary: *Acts* 10. *Luke* 1. they came on peculiar meſſages, and ſuch as ſeldom any now receive; to ſay that ſuch a ſeaſonable, ſuitable thought in Prayer was put in by an Angel, becauſe God viſibly ſent an Angel upon ſuch extraordinary occaſions to *Peter* and *Zachary* when they were at Prayer, is not ſo eaſie to me.

Anſw. Here you ſtrain my words; I do not deliver it as my own opinion, but as the opinion of others, ſaying, *it is ſaid, that they ſuggeſt ſuitable, ſeaſonable, and pious thoughts at ſuch a time.* So *Mendoza in Reg.* 1. *vol.* 1. c. 2. §. 244. *p.* And for thoſe Texts in *Acts* 10. *Luke* 1. they were not urged to prove the extraordinary part (as you call it) of their Apparitions, Occaſions, &c. but to prove their ordinary Miniſtrations in quicking, cheering, ſuggeſting pious thoughts at ſuch a time; if you would but remember that one paſſage cited before, That *all thoſe inſtances of the Old and new Teſtament are patterns and preſidents by which we may know what to expect*, you would no more oppoſe extraordinaries to ordinaries; I hope theſe are comparable; *although we have not the like viſible Apparitions, yet we may have the like real experiments of Angel-miniſtration; although now they do not appear in bodily ſhapes, yet the ſame offices are by them ſpiritually and myſteriouſly performed to us.* And on this ſcore are thoſe Texts cited by me, and (as my guides) by thoſe eminently learned and godly Divines, *Uſher, Clark, Manton, Hall, Bucanus, Polanus, Dieſt*, and others; as you may ſee in the *Prolegomena.*

Object. In Motive 4. *We fight againſt Principalities and Powers*; that is ſaid, but not ſaid by the help of Principalities and Powers of another kind; that of *Revel.* 12. 7. refers no doubt to ſome remarkable diſpenſation in the Church; and for *Revel.* 20. 1, 2. is not that Angel that ſeals up the Devil in the bottomleſs pit, Jeſus Chriſt?

We fight againſt Principalities and Powers by the help of God, and yet the Angels may inſtrumentally help us. Surely good Angels contend with the evil Angels, and ſtand moſt valiantly on our ſide; the Combat is not only between men and Devils, but between Angels and Angels, *Dan.* 10. 13. *Jude* 9. Michael *oppoſed Satan about the body of* Moſes, *ſo do the Angels ſtill oppoſe the Kingdom of darkneſs about the bodies and ſouls of the Saints, whilſt they live, and after death*, ſaith * *Trap.* That (* *Trap* in his Decad. of Angels. † Zanch. *lib.* 3.) of *Revel.* 12. 7, 8. you ſay, refers to ſome remarkable diſpenſation in the Church, which is enough for me: but † *Zanch.* adds, in *Apoc.* 12. *Legimus Michaelem pugnaſſe cum dracone, tempe pro defenſione Eccleſiæ, & ſingulorum piorum, adverſus omnes diaboli inſidias atque injurias.* ——— And for *Revel.* 20. 1, 2. ſome underſtand it of Jeſus Chriſt; others of *Conſtantine*, but others according to the letter, of an Angel. I avoid Controverſies; (* Rivius *de præſidio Angel. p.* 723. † *Dyke.* Michael and the Dragon.) and to our purpoſe the other Texts are ſufficient; when Satan beſiegeth us, *vim habet oppugnantis Angelus*, ſaith * *Rivius. The Angels ward off his blows, and help us againſt him both in ſoul and body*, ſaith † *Dyke.*

Object. In *lib.* 2. c. 1. §. 3. The inſtance about the woman that was prevented taking Phyſick, what was there of an Angel in that? ſhe by the good Providence of God quickned that night. —— Can we ſay the Angels kept the Child in the ſecond inſtance? natural cauſes wrought, the fire burned the mothers belly, the child came out in the fire, was ſoon catcht out by the ſtanders by: God did thus far preſerve it, but whether *mediante Angelo*, or no, who can ſay? And beſides the Doctrine is touching the Angels ordinary miniſtration about birth and infancy; theſe experiences are of what was done extraordinarily.

Anſw. Your Objection is both againſt ordinary and extraordinary Providences, as done by Angels; if ordinary, then nature, if extraordinary, then God (ſay you) preſerves immediately. You object in another place, as if I ſhould admit of no Providence but Angels; but here it ſeems you admit of no providence by Angels. I deſire we may both underſtand aright. The Learned informs us, that the keeping of Angels is nothing elſe but a certain execution of Divine Providence concerning

† Zanch. l. 3. c. 17.

*Dr. Manton on Jude.

† Mr. Pemble in his Providence of God.

Heb. 1. 4.

Pſal. 103. 20, 21.

Pſal. 104. 4.

Pſal. 91. 11.

Pſal. 35. 5.

2 Kings 19. 35.

Iſa. 37. 36.

ing us; † *Notandum eſt angelorum cuſtodiam nihil aliud eſſe quam certam quandam divinæ Providentiæ executionem*; hence are the Angels called * *ſervants of Providence, and inſtruments of Providence*: † Mr. *Pemble* tells us, 'That Providence is divided into mediate and immediate; immediate is when God by himſelf, without the miniſtry of the creatures, doth preſerve and govern things: ſo he governs immediately, and preſerves the firſt and univerſal cauſes of things. Mediate Providence is when God governeth creatures by creatures, as by means and inſtruments; for God uſeth the miniſtry of ſecond cauſes, both natural and voluntary, either men or Angels, which are the moſt excellent inſtruments of Providence in governing the World, as appeareth by places of Scripture, in which their miniſtry is ſet forth, both generally and eſpecially. 1. Generally, *Heb.* 1. 4. *Being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they.* verſ. 14. *Are they not all miniſtring Spirits*, &c. Pſal. 103. 20. *Bleſs the Lord, ye his Angels that excel in ſtrength, ye that do his Commandments*, &c. verſ. 21. *Bleſs the Lord all ye his hoſts, ye Miniſters of his*, &c. Pſal. 104. 4. *Who make his Angels Spirits, his Miniſters a flaming fire.* 2. Specially about the good and elect, *Pſal.* 91. 11. *For he ſhall give his Angels charge over thee*, &c. and about the wicked, *Pſal.* 35. 5. *Let them be as chaff before the wind, and let the Angels of the Lord chaſe them.* 2 Kings 19. 35. *And it came to paſs that night that the Angel of the Lord*, &c. Iſa. 37. 36. *Then the Angel of the Lord went forth*, &c. of this mediate Providence two things eſpecially are to be noted. Firſt, God uſeth means not neceſſarily for want of power in himſelf, but of his own free will, in the abundance of his goodneſs. Secondly, Providence excludes not, but includes means, which if we neglect (unleſs God hath revealed that he will not uſe them) unconſcionably, we tempt him. Thus far Mr. *Pemble*. To apply it; you grant a ſpecial and more than ordinary Providence in the preſervation of thoſe children mentioned in the Objection; and if God's works of particular Providence in this World are mediate, as *Pemble*, and uſually mediate as *Baxter*, whether, or to whom can we refer their preſervations, but to the miniſtration of Angels? The Doctrine (you ſay) is touching the Angels ordinary miniſtration, and ſuch was this, in reſpect of the Angels, the miniſtry was ordinary: it is ordinary with them, though it may ſeem extraordinary to us.

Object. In Sect. 4. *Pſal.* 139. 14, 16. *Pſal.* 71. 6. *Pſal.* 22. 9. *Pſal.* 139. 16, 17, 18. The Texts ſeem to refer the whole Work to God's immediate hand. If theſe Scriptures gave any hint of Angels in the Work of Infants preſervations, I could better ſobjoyn, *And how precious are your thoughts unto me, O ye Angels of God*!

Matth. 18. 10.

Anſw. It is true, the Scriptures alledged, refer the whole work of Preſervation in the Womb, and in our Infancy to God, but not to God's immediate hand. If God's immediate hand did all to Infants, why are the Angels called their Angels? what need of Angel-miniſtration as to them? If you ſay there is no need, ſith God if he pleaſe can eaſily guard them without Angels; I anſwer, the need is not (as Mr. *Pemble* tells you) by reaſon of any defect in God to ſupply his want of power, but further to inlarge and demonſtrate his goodneſs. God could do it of himſelf, but having ordained ſuch ranks of creatures, he makes all to ſerve for his own bleſſed and glorious ends. 'Tis all one to me whether in his acts of Providence of this nature, he expreſs the Angels, yea or no; for if uſually he works by them, it is as much as if he had named them.

Object. In Chap. 2: Sect. 1. *Matth.* 18. 10. that the Angels refer to the children in ſtature, I queſtion. 1. Becauſe theſe are not apt to be deſpiſed, moſt pity and love little ones. 2. It is not certain the child was an elect child that ſtood there in the midſt, and then good Angels have not a charge. 3. Chriſt ſpeaks indefinitely of theſe little ones there meant *their Angels*, that is, the Angels of all theſe there ſpoken of; now do the Angels look to every child that is born in its infancy and childhood? The inſtances of Chriſt's Angel, *Hagars*, &c. all extraordinary, and the Angels were ſeen and heard in this miniſtration, and therefore herein juſtly acknowledged, but it is not ſo with us.

Zanch. *ut ſupra. l.* 3. *c.* 18.

† Muſculu *in loc.*

Mar. 10. 13.

2 King. 23 10.

Muſculus *ibid.*

Anſw. By *little ones*, you ſee I do not excuſe the adult, nor would I exclude little children, whom our Saviour propounds as a pattern for the imitation of the adult, *v.* 2, 3, 4, 5, 6. but I would rather take all in. Thus Dr. *Prideaux*, and *Perkins*, and *Zanchy*, *Cum enim* Matth. 18. *Chriſtus dicit de infantibus*, angeli eorum ſemper vident faciem patris, *quid aliud inuere voluit quam ſingulis pueris, ac proinde etiam adultis, certos angelos, tanquam pædagogos & rectores traditos, & conſtitutos eſſe.* Alſo *Muſculus* on the place ſaith thus. † *Qui ſunt iſti puſilli? quidem exponunt de puſillis non ætate; ſed æſtimatione; quidam vero de puſillis ætate; nihil prohibet de utriſque intelligere; licet ex eo, quod non ſimplicitur dicit*, unum ex puſillis, *ſed addit*, iſtis, *Poſſit videri dictum de ætate puſillis, qualis erat puellus, quem advocatum ſtatuerat in medium diſcipulorum.* But you reaſon it thus; it cannot be underſtood of ſuch. 1. *Becauſe ſuch are not apt to be deſpiſed, moſt pity, and love little ones.* On the contrary, in *Mark* 10. 13. you may find *the Diſciples rebuking thoſe that brought Children to Chriſt.* Whence ſome obſerve, that Satan bears a peculiar ill will to children, he hath an evil eye upon them, indeavouring by all means to keep them from Chriſt, and to hinder their Salvation; and this Satan doth many ways. 1. Through the indulgence of Parents, ſuffering them to have their own wills. 2. Through evil education, poyſoning their tender years. 3. Sometimes under a pretext of Religion, thus of old he inſtigated not only the Heathen, but even God's own People to offer up their children to ſacrifice *to Moloch, unto Devils.* 4. By keeping them from Ordinances, thus he inſtigated the Diſciples here to repel theſe infants from coming near to Chriſt, and of late times he hath inſtigated the *Anabaptiſts* to take up this quarrel, to prohibit the baptiſm of Infants: And is not this to deſpiſe little ones? moſt pity and love them, but you ſee all do not ſo. 2. You reaſon again, *it is not certain that the child was an elect child that ſtood here in the midſt, and then the good Angels have not a charge.* *Muſculus* on the place, argues that Child to be a Believer, and therefore Elect; his words are thus, *Talem fuiſſe, qui in fide Chriſti aliquid potuerit inſtituti, argumento eſſe poterit, quod Evangelica commemorat advocatum eſſe, & conſtitutum a Chriſto in medium Apoſtolorum. —— & quia res geſta eſt in ædibus Petri Capernaum, in quibus Chriſtus aliquoties imo ſæpenumero comparuit & miraculoſe etiam ſocrum Petri excitavit, credibile eſt hunc puerum in fide Chriſti, inſtitutum fuiſſe nonnihil, quantum per ætatem licuerit.* But, Thirdly, you reaſon again, *Chriſt ſpeaks indefinitely of theſe little ones, Their Angels* (i. e.) *the Angels of all theſe there ſpoken of; now do the Angels look to every child that is born in its infancy and childhood?* No; if they are not Elect, the good Angels have no charge of them. Chriſt ſpeaks not of all children elect and reprobate, but of *theſe little ones, addit iſtis*, pointing to ſuch like as this little one was, *whom he ſet in the midſt of them. Ita & hic puellus, & omnes Chriſtianorum Infantes ad Chriſtum pertinentes, deque numero fidelium exiſtentes*, &c. The inſtances of Chriſt and *Hagar*, which you call extraordinary, is anſwered before.

Muſculus *ibid.*

Object. In Sect. 2. God keeps children wonderfully, but whether by Angels, or by his own hand, I cannot ſay, for Scripture doth not ſay it: it is as eaſie for God to do it without them, as by them; —— for health a poor child may recover: but as God doth not bleſs the Phyſick man gives, ſo he may not uſe other Phyſicians, but do it himſelf. That inſtance of the Angel at the Pool, Dr. *Hammond* makes an Angel there a meſſenger, and the remedy natural, *&c.* but if done by an Angel, this was extraordinary, and in a viſible way, and known to be done by an Angel.

Anſw. I hope you will ſay, God hath the ſame care to keep children, as the adult; and the Scripture ſaith, *he ſhall give his Angels charge over thee, to keep thee in all thy ways*, if yet you will ſay, it is as eaſie for God to do it without them, as by them; is not this to be wiſe above meaſure? by the ſame reaſon you may ſay, what need of Magiſtrares or Miniſters in State, or Church? what need of any ſecondary means for our Temporal, or Spiritual good? it is no contradiction that God will watch over us by his own Providence, and that he will have his Angels to attend us; this takes not away from his care, but hereby he declares, and conveys his care and love unto us. *Quanquam per ſeipſum omnia poteſt Deus, nec propter præſtantiſſimam virtutem, atque infinitam potentiam ulla prorſus ad agendum inſtrumento indiget, tamen ita ſanctiſſime ejus voluntati viſum eſt (cujus ſunt rationes, conſiliaque occulta nobis) ut ad miniſterium ſuum atque ad officienda ea quæ ipſe vult, rebus à ſeconditis uteretur.* —— For health, you ſay a poor child may recover, though God may not uſe other Phyſicians, whether Men or Angels, but do it himſelf. I queſtion not what God may do, for he may do what he will; but whether he uſually works immediately, or by inſtruments, you have heard before. That inſtance of the Angels at the Pool, you ſay Dr. *Hammond* interprets was done by a meſſenger, and by natural means, but all the Expoſitors that ever I read before him, ſay it was done by an Angel, and I believe you are of the ſame mind. As for your Objection of extraordinary, it is now become ſo ordinary, that I need ſay no more to it.

Pſal. 91. 11.

Rivius *de præſid. Angel. p.* 709.

Object. In Sect. 2. The inſtances in *Acts* 8. 20. and 10. 16. are particular ſtill, and extraordinary, in *Matth.* 21. 16. Thoſe *Hoſanna's* becauſe above nature, or acquired parts, or Parents Education, doth it therefore follow, that certainly they were taught them by the Angels? is this *ſufficiens enumeratio partium*? was the Spirit that ſeized upon *Saul* in *Naioth* an Angel, or done by the inſtrumentality of an Angel?

Anſw. The inſtances which you put off upon the account of particular and extraordinary, I ſhall henceforth put off with ſilence, for I would not too much tautologize, *Crambe recocta mors eſt.* Thoſe *Hoſanna's* of the children, becauſe above nature or acquired parts, or Parents Education, muſt needs be extraordinary as to us; and if ſo, either they muſt be done by God, or his Spirit immediately, and that you have heard is not God's uſual way; or immediately by ſome inſtrument or other; and what good inſtruments can you think of to coyn good impreſſions on our fancy and imagination but the Angels of God? As for the Spirit that ſeized upon *Saul* in *Naioth*, either it was the evil ſpirit, *the evil ſpirit from God came upon* Saul *and he propheſied in the midſt of the houſe*; or it was the good Spirit, by which he was rapt, as one bereft of his ſenſes for that time; and if ſo, I know not but an Angel might be inſtrumental in it, yet all is put upon the ſcore of the Spirit, becauſe the inſpiration was from him. Oh why ſhould we make theſe claſh? though the Angels miniſter in theſe particulars, yet we leave unto God the all in all; as 1. The Commiſſion. 2. The Inſpiration. 3. The Benediction; the Angels are Ciſterns, but not Fountains; we aſcribe nothing to them to derogate from God, or Chriſt, or from the Spirit of Chriſt.

1 Sa 10.

In Sect. 3. The children preſerved, ſtill the ſame doubt recurrs, whether mediately, or immediately. —— The inſtance of the weakly child, and the child nurſed at *Bolton*, is aſcribed in the very relation to God and his goodneſs; no mention of Angels in them. ——— The ſame may be ſaid of the other inſtances for teaching children. —— And indeed the ſame may be ſaid (to ſave a labour) of moſt of thoſe Inſtances in the following Chapter, Sect. 6, 7, 8.

For Gods work of this nature, whether mediate or immediate, I have anſwered before, and ſhall ſpeak to it more fully anon. But from the Inſtances, wherein the relation aſcribes all to God, and no mention of Angels, I perceive no experience is pertinent with you, unleſs an Angel be expreſly and particularly mentioned. Our Worthies are of another Judgment. *Zanchius* ſpeaking of the Churches deliverance, and of their enemies ruine by Angels, brings in 1 *Kin.* 19. 2 *Kin.* 1. *Gen.* 19. 2 *Kin.* 19. and concludes, *Innumera hujus exempla non ſolum in Scripturis leguntur, verum etiam hac etate quotidie inveniuntur.* —— *Sunt enim Angeli miniſti Dei in omnibus ipſius judiciis patefaciendis, & executioni mandandis, quanquam à nobis illi non videantur, ſed tantummodo homines quorum opera illi utuntur.* And our * Divine *Seneca* tells us no leſs; *The trade we have with good Spirits is not now driven by the eye, but is like to themſelves ſpiritual; yet not ſo, but that even in bodily occaſions we have many times inſenſible helps from them in ſuch manner, as that by the effects we can boldly ſay, here hath been an Angel, though we ſaw him not*: and he gives Inſtance in one *John Trelille*, a poor Cripple, who upon three monitions in his dream, to waſh in the Well of *Maderne* in *Cornwal*, was ſuddenly reſtored to his limbs. The like inſtance he gives of *John Spangenberge*, Paſtor of *Northenſe*, who no ſooner was ſtept out of his houſe with his Family to go to the *Bains*, than the houſe fell right down in the place; and he concludes, *our own experience at home is able to furniſh us with divers ſuch Inſtances; how many have we known that have fallen from very high Towers, and into deep pits, paſt the natural poſſibility of hope, who yet have been preſerved not from death only, but from hurt! whence could theſe things be, but by the ſecret aid of thoſe inviſible helpers? It were eaſie to fill volumes with particulars of theſe kinds.* What needs more? you ſee his inſtances have in them no mention of Angels, and though you may object with him, as you do againſt me, yet in every ſuch Inſtance, enough to fill Volumes, he can boldly ſay, *here hath been an Angel, though we ſaw him not.*

Zan *ſupra* c. 1

* Biſ *Hall* God his A

But ſuppoſe in ſome of my Inſtances I may miſs it, and that no Angel either appears in them or was in them, yet that ſaying of his exceedingly ſticks with me, and may in good meaſure excuſe me. *Since I am convinc'd that their unfelt hands are in many occurrences of my life, I have learnt ſo much wit and grace, as rather to yield them too much, than too little ſtroke in ordering all my concernments.* You may ſuppoſe I yield them too much, and I may ſuppoſe others yield them too little; but if the Queſtion be whether is more faulty? let this moderate man (as he is called) be our Moderator, and you ſee he will eaſily and quickly determine the Queſtion betwixt us.

dem ibid.

Object. In Chap. 3. Sect. 2. and 3. That good Angels are God's inſtruments, in conveying his mercies both to Soul and Body: and that the Holy Ghoſt, uſeth the Angels in the work of moving and quickning the heart; Mr. *Baxter* and Dr. *Rutherford* may believe it, and another not believe it, but that he doth all immediately; and how can he be diſproved?

Anſw. On this hinge hangs the weight of the whole controverſie; for if God or the Spirit do all immediately, then away with Angel-miniſtration, no need of them in any ſuch reſpect. It ſeems *Baxter's* or *Rutherford's* authority, (and I may add the Authority of [all the afore-cited) are of no ſtreſs without further proof, and therefore I ſhall lay down a few arguments.———

For their miniſtration in general to the Elect.—

1. If God hath his Angels, Meſſengers, Miniſtring Spirits, then doth not God all immediately to his Saints: But God hath his Angels, Meſſenger, Miniſtring Spirits. *Ergo.*

The ſequel of the Major is proved, becauſe therefore they are called Angels, Meſſengers, Miniſtring Spirits, from their very Office of being ſent from God to his Elect: * *Quæris nomen hujus naturæ? Spiritus eſt; quæris Officium? Angelus eſt.* What are Angels but good Spirits ſent forth by God to miniſter † for the good of the Elect? *Heb.* 1. 14. *Pſal.* 104. 4 The Minor is granted by all but Sadduces, or Hereticks, whom the Scriptures condemn.

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2. If God uſually ſends forth his Angels to miniſter to his Saints, then doth not God all immediately, and make no ſuch uſe of them; but God uſualy ſends forth his Angels to miniſter to his Saints. *Ergo.*

The Sequel of the Major is clear; and the Minor is proved by all thoſe Texts, *Pſal.* 91. 11, 12. *Pſal.* 34. 7. *Heb.* 1. 14. with the reſt cited throughout the Treatiſe.

3. If the Angels actually have miniſtred, and do miniſter to the Saints at God's own appointment, then doth not God all immediately without his Angels as inſtruments: but the Angels actually have miniſtred, and do miniſter to the Saints at God's own appointment. *Ergo.*

The Major is clear. The Minor, for what hath been, is confirmed by all the Scripture Texts already alledged; and for what is, you grant the ſtory of *Grinæus* (and ſuch like) comes home, and is appoſite, and you think none will deny, but that an Angel may appear *now as heretofore*, and when he doth ſo appear, it is to be acknowledged to miniſter.

For their miniſtration in ſpecial to our Souls.

1. What the Angels can do to our Souls for our ſpiritual good, they do, and they will do; but they can communicate themſelves to our ſpirits, and our inward man for our good. *Ergo.*

The Propoſition is clear, for elſe they ſhould not obey God, or love us with all their might; which is contrary to the Word; for their obedience to God, *they do his Commandments, hearkning to the voice of his Word*, Pſal. 103. 20. And for their love unto us, they rejoyced when the World was creating as a dwelling place for us, *Job* 38 7. And when Chriſt came to reſtore us, *Luke* 2. 13. And at the converſion of us, *Luke* 15. 7. And hence we may argue, what they can do for us, certainly they will do. The Minor is cleared above, that they can know our minds, and neceſſities in a great meaſure: they can by the mediation of our fancies and inward ſenſes ſpeak to us; they can propound truth to our minds, and perſwade us to aſſent; and as counſellors they can perſwade our wills to this and that good; and all this in ordinary.

2. If the Angels are Co-workers with God in inlightning the mind, then doth not God all immediately without them as inſtruments for our Souls health: but the Angels are co-workers with God in inlightning the mind. *Ergo.*

The Major is evident. The aſſumption cleared thus by *Zanchy*, *Ad intellectum quod attinet, duo in ejus illuminatione, qua veritatem rerum preſertim divinarum percipiat, ſpectanda ſunt; unum eſt mentis ipſius illuſtratio ad veritatem percipiendam; alterum veritatis ipſius oblatio ac patefactio, utrumque fit per lumen non Angelicum, ſed divinum, ac Spiritus Sancti, ut paſſim Scripturæ docent: Ab Angelis vero tanquam ab inſtrumentis & cooperatoribus Spiritus Sancti internis eſſe haud impie dici poteſt; qui exitatis verbi auditi phantaſmatibus in hominibus, tum veritatem mente proponant, tum mentum ut in veritatem propoſitam intueatur, eique aſſentiatur, commonefaciant, illuſtrent, atque confortent. Simili explico, ut oculus coloratum quiddam videat, duo ad hoc requiruntur; unum, ut res colorata oculo proponatur videnda; alterum ut oculos ad videndum illuſtretur; utrumque fit per lumen ſolis; lumine enim & oculos ſimul illuminatur, ad videndum diſponitur, atque afficitur; & res colorata oculo objicitur, videndaque proponitur; quod itaque oculus videat, totum hoc, quod externas attinet cauſas, debetur proprie actioni ſolis, qui ſuo lamine utrumque præſtitit, cæterum, fac ut cujus oculus lumine ſolis illuſtrandus eſt, is dormiat & occluſos habet oculos; aliquis vero accedat, & eum à ſomno ad lucem percipiendam, coloreſque viſendos excitet; is certe dicetur cooperator ſolis ad illius viri oculum illuſtrandum, coloreſque patefaciendos, fuiſſe; nam is etiam ad oculi illuſtrationem, eoque ad rei coloratæ manifeſtationem nonnihil egit, non diſſimili modo ſe habere Deum & Angelum in actione, qua mens noſtra ad veritatem percipiendam illuminatur, probabiliter dici poteſt. Propria, & vere efficiens cauſa Deus ipſe eſt, ſuo Spiritu, ſuoque divino lumini Cooperator fuerit Angelus: hujus enim opera, uti dignatur Deus, certe potens ad veritatem menti intus proponendam; & ad mentem ut ſuos oculos oblatæ veritati, & propoſito lumini aperiat, excitandam.*—— *Ut Deus externo utitur miniſterio hominum ad mentes electorum illuminandas, & ad veritatem illis patefaciendam, ac perſuadendam; ſic etiam interne & inviſibiliter utitur eandem ad rem miniſterio Angelorum, ita ut ipſi ſuam habeant actionem in mentes electorum, cum a Deo illuminatur.*

Zanch. de Creatione, l. 3. c. 14.

3. If the Angels are in their way co-workers with God in moving the will, then doth not God all immediately. But they are in their way co-workers with God in moving the will. *Ergo.*

The Major, or Sequel is clear, The Minor is proved *ſuo modo*, for God and the Angels move the will diverſly: *Solus Deus proprie agit in voluntates noſtras, eaſque movet & flectit quo vult; Angeli vero ut cooperatores, & qui hortentur po-*

Idem ibid.

tius externis rationibus, quam qui flectent internis actionibus; now that thus they move the will, is proved from the evil Angels, who are inſtigating us to evil; and by their inſtigations ſometimes prevailing with our wills to imbrace evil; therefore the good Angels do the like to provoke us to good, for their power is greater and their Love is higher than the others malice.] And was not this mentioned by Dr. *Rutherford*? *Shall the Devil work in the Children of diſobedience*? Epheſ. 2. 2. *Enormouſly diſquiet the affections*, 1 Sam. 16. 15. *Yea, inject wicked thoughts into godly men with ſucceſs*, 1 Chron. 21. 1. *And ſhall the good Angels be excluded from all actings, and operations upon the inward ſenſes of man? Tell me, if any man can tell me, with what ſhadow of truth can the Angels of God be thus excluded?* You ſee his Poſitions were not without reaſon.] And in your Friends Paper is given this for granted, *That the Angels may be imployed by God in ſome ſtrange deliverances, in recovering of health, in ſuggeſting good motions*, &c. It is high time therefore to theſe diſputes to put an end.

Only one thing more, which may ſtop the mouths of all gainſayers. I cited Mr. *Baxter*, ſaying, *God's Works on the World are uſually by inſtruments, and not immediate; and good Angels are his inſtruments in conveying his mercies both to Soul and Body.* Now if this be a truth, *viz. If it be God's ordinary way of Providence to give us our mercies by the Miniſtry of Angels*, then I hope every inſtance in my Treatiſe may paſs for truth, and every Objection made by you againſt the ſame will eaſily vaniſh, and at once. And that this Poſition might be clearly held out, I thought it a point of Prudenee to write in a few lines to Mr. *Baxter* for his Proofs. His Anſwer to my Letter I ſhall here annex as the cloſe of all, and then I have done.

Reverend Brother,

I Received yours, and with it your Appendix, and ſome ſheets of your Book; and am glad you have illuſtrated, and taught men to improve the Doctrine of *The Miniſtration of Angels*. Aud I am ſorry that neceſſity forceth me to fail your expectation, and tell you that unavoidable avocations prohibit me to give you thoſe proofs of my aſſertion which you deſire. In this haſte I may only take notice of the ſtate of the controverſie, and give you but a touch upon thoſe Reaſons that occur at preſent for my opinion, and a word of the conſequence and uſe.

1. I ſuppoſe I may ſay that our Brethren are agreed with us in all theſe following Propoſitions. 1. The objective extent of miniſtry of Angels is to the benefit of Souls and Bodies; this you have proved, and they deny not. 2. The Scripture more frequently mentioneth their Miniſtrations for the bodies, than immediately for, or on the Souls of men. 3. How they have acceſs unto the Soul, or nobler faculties; whether Spirits intuitively behold Spirits, and immediately operate on them, and converſe with them, as animated Bodies behold and operate on each other; and what meaſure of power Angels have on Souls, are queſtions that we are all unwilling to determine, and take it to be our duty in modeſty to profeſs our ignorance of, as of things unrevealed; however in ſome things we may humbly venture upon ſome conjectures. And we all diſclaim and nauſeate the preſumption of the School-men, that fill their Writings with ſo many confident aſſertions and copious Diſputations, about uncertain, or unprofitable points, concerning the nature and miniſtry of Angels. Much more do we all deteſt the preſumption, pride, and vanity of the ancient Hereticks, and the Enthuſiaſts, and Phanaticks of latter times, that pretend to a ſpecial acquaintance with the orders, and operations of Angels, beyond what is revealed, and glory in this as the excelleny of their Religion, or ſeveral Sects. 4. The miniſtry of Angels is eminently and chiefly for the Elect and Church, *for all things are theirs.* 5. Yet doth their miniſtry extend to others; when mercies are to be conveyed to them, or God to have ſpecial Honour by them: God hath not limited this miniſtration to the Elect, as he hath not limited mercy in the general to them: ſuch common mercy as he vouchſafeth others, he may ſometime give them by the Miniſtry of Angels, eſpecially when it tendeth to the benefit of the Church. 6. There is an extraordiary Minſtration of Angels in caſes of extraordinary Revelations, Viſions, Dreams, Deliverances, Preſervations, and of other wonders, which all Chiſtians do acknowledge. 7. As to his proximity to the objects and effects, God doth all his works immediately, *immediatione & virtutis & ſuppoſiti*, he is *intimior intimo noſtro*, nearer us than we are to our ſelves: no creature interpoſeth between his eſſence and us, ſo as to cauſe or prove a diſtance; and if God make uſe of millions of inſtruments and means; he is yet nevertheleſs the only prime cauſe; and doth as much to it himſelf, as if he had uſed no inſtrument at all; there is no more of God in an effect produced without means, than in an effect produced by means; nor is there leſs of God becauſe he maketh uſe of inſtruments; but it is certain that (though God in the ſenſe aforeſaid doth all immediately) yet as *immediate* ſignifieth without any ſecond cauſe, ſo he doth not all immediately. 8. It is therefore no diminution to the honour of God, that he uſeth the Miniſtry of Angels in the collation of any of his favours to mankind: had it been a diſhonour to God to *produce any thing* out of himſelf, or to *act by any thing*, or to *reveal* himſelf *in any thing*, he had never made the World, which he made to his glory, and not to his diſhonour; he hath never the leſs, becauſe he *giveth*; nor doth ever the leſs himſelf, becauſe he uſeth his creatures in the work: it is his glory to be a communicative good. 9. We muſt be careful that we give not to Angels or any creature any part of the ſervice or honour proper to the Creator, though we acknowledge all that to be in them, and by them which is ſo indeed. 10. We muſt not direct our Prayers unto Angels, as being uncertain when and how far they are preſent, and having no order for it from our common Lord; and it being a thing that might eaſily draw us to Idolatry, which Angels are greater enemies to than we, abhorring more to rob their Maker. 11. It is a dangerous arrogancy to effect a viſible Communion with Angels here on earth; or to deſire it as the higheſt attainment of Religion, to have extraordinary converſe with them; ſeeing our Communion with God himſelf that is our happineſs; and that converſe with Angels is beſt for us, which moſt promoteth our fruition of God, and God knoweth better than we what that is; and therefore as he hath appointed his Angels an ordinary miniſtration for us, in order to our ſalvation and preſervation thereunto; ſo it is a dangerous tempting of God for us to ſeek to put them out of their way, or to pray, or to look for ſuch unuſual appearances or works, as we have no promiſe for, nor full acquaintance with, nor skill to underſtand or uſe aright. We know not eaſily good ſpirits from bad, and we might ſo eaſily be ſeduced by creatures ſo terrible and ſo ſtrange to us, that it is a very great mercy, that God hath committed us rather to the teaching of man, and guideth us to our end by means more ſuitable to our natures, and uſeth the appearances of Angels but rarely on ſome extraordinary occaſion; ſo that what Chriſt ſaid of riſing from the dead, we may ſay of Angels, *he would not be perſwaded by them, that will not hear* Moſes *and the Prophets.* 12. As it is a very hard thing to receive mercy by the hand of any creature, and not to adhere too much to that crearure, and ſuffer our hearts to be ſtopt, or diverted, or alienated from God, and the more uſeful and excellent the inſtrument is, the ſtronger is our temptation, and the greater is our danger; ſo the more we are convinced of the Miniſtry and uſefulneſs of the Angels to our welfare, the more are we in danger of too much aſcribing to them, or adhering to them, and minding of them more than God: And therefore we muſt carefully watch againſt this temptation, and take heed leſt our hearts take up in theſe our fellow-ſervants, by whom they ſhould be raiſed and drawn to God. And yet as we muſt not caſt away our mercies for fear of over-valuing them, nor reject Magiſtrates or Miniſters, or Parents, for fear of Idolizing them; ſo neither muſt we by ſuch fears be drawn from our acknowledgment of the ſervice of Angels, nor deny the mercy of their Miniſtration, to avoid the abuſe of it. In all this I ſuppoſe, we are all agreed, and the point that remaineth unreſolved, is but this, *Whether it be Gods ordinary way to give us our mercies by the Miniſtry of Angels?* not whether *rarely*

ly he do ſo, nor whether *rarely he do otherwiſe*; but what is the way of *his ordinary Providence*. And here ſtill profeſs my Judgment to be for the affirmative: and that among others, for theſe reaſons following.

1. If Sciptures make known to us, that it is the very ſtated office of the Angels, to be miniſtring Spirits for the heirs of Salvation, and that about their daily ordinary concernments; then it is Gods ordinary way of Providence, to give us even our ordinary mercies by their means. But the Antecedent is true, *Ergo* ſo is the Conſequent. Were it but ſome unuſual thing with the Angels to be ſent out of their way upon ſuch terreſtrial errands: or were it uſual with them to do only things unuſual or wonderful for us, then I confeſs we could not infer our concluſion from their ſervice; but when it is their very ſtated Offices not only to do wonders for us, but to ſerve us in our ordinary concernments, the Conſequence is plain. And therefore I find nothing incumbent on me now, but to prove the Antecedent, which is done by theſe plain expreſſions of the Scriptures. 1. Such as declare Mat.28.22 Joh.12,3. Eph.1.20, 21, 22. them to be *the ſtated Servants of Chriſt, as Mediator and head of the Church*, for the promoting of his work of Salvation for his body; as theſe ſet together, *Matth.* 28. 18. *All power is given to me in Heaven and Earth*, John 13. 3. Epheſ. 1. 20, 21, 22. *And ſet him at his right hand in the Celeſtials, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this World, but alſo in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the Church.* 2. Such as particularly deſcribe Heb. 1. 14. their office and work, as *Heb.* 1. 14. *Are they not all miniſtring Spirits, ſent forth to miniſter for them who ſhall be heirs of Salvation?* Conſider here, 1. That this is the very Office. 2. It is about our ordinary concernments. 3. It is expreſſed generally, without limiting to any one thing or way; and 4. It is *all the* Pſal. 13. 20 *Angels*, that are put into this office: that theſe Angels are *great in ſtrength*, Pſal. 103. 20. one of them able to do more than a thouſand men, and that they are Heb. 12. 22 *innumerable*, Pſal. 68. 17. Heb. 12. 22. incomparably more than all men in the World; and then I think it will paſs doubt that it is their *ordinary work* to miniſter to us in our *ordinary concernments*. So *Matth.* Mat. 18. 10 18. 10. *I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* This can ſignifie no leſs, than that *every Chriſtian*, even the weakeſt, hath one or more Angels deputed by God to take a ſpecial care of him (though the ſame Angels may alſo take care of others) and the appropriation can never properly be meant of ſome rare unuſual act performed for them, yea, for ſome very few of them, but muſt needs mean a ſtated ſervice. Pſal. 34. 6, 7. So *Pſal.* 34. 6, 7. *This poor man cried, and the Lord heard him, and ſaved him out of all his troubles: the Angel of the Lord encampeth round about them that fear him, and delivereth him.* Here is deſcribed a ſtated Charge or Office *about all them that fear the Lord, for deliverance out of all their troubles*, which amounts to the adminiſtration of their *ordinary ſuccours*. So Pſal. 91. 11 12. *Pſal.* 91. 11, 12. *For he ſhall give his Angels charge over thee to keep thee in all thy ways: They ſhall bear thee up in their hand, leſt thou daſh thy foot againſt a ſtone.* What can be ſpoken plainer to ſignifie *a ſtated office* for conſtant miniſtration, even to our *ordinary* preſervation in every ſtep we tread! and therefore they are called *his Angels* and *his Miniſters*, Pſal. Pſal. 104. 4 Pſal. 103. 20, 21. 104. 4. So *Pſal.* 103. 20, 21. *Ye his Angels, which excel in ſtrength, that do his Commandments, hearkning to the voice of his Word.* —— *And ye his Hoſts,* Rev. 12. 7. *ye Miniſters of his that do his pleaſure.* So *Revel.* 12. 7. *Michael and his Angels* are made the Army that fight againſt *the Devil and his Angels*. And if they were not attendant and imployed *ordinarily* in the buſineſs of our Salvation, how could the Converſion of every ſinner be the matter of their *joy in Heaven*? Luke Luk. 15. 10 1 Cor. 11. 10 15. 10. This is inſerted by their *conſtant preſence* in the Church Aſſemblies, obliging us to reverend decency. 1 *Cor.* 11. 10. And therefore they are deſcri- 1 Pet. 1. 12 Eph. 3. 10. 1 Tim. 5. 21 bed as imployed *with us, as looking into the ſame myſtery*, 1 Pet. 1. 12. and as knowing *God's manifold Wiſdom by the Church*. Epheſ. 3. 10. And therefore *Paul*'s dreadful charge (Oh that all Biſhops and Miniſters of the Goſpel would read it waking!) in 1 Tim. 5. 21. to *Timothy*, not to *prejudge*, or *prefer one before another, nor do any thing by partiality*, or according to his own inclination, is laid upon him, *as before God, and the Lord Jeſus Chriſt, and the Elect Angels*; intimating their preſence, and intereſt in our Church-affairs. The Angel of the Lord that defendeth the Church, doth *perſecute and chaſe the wicked enemies*, Pſal. 35. 5, 6. they *convey departed* Pſal. 35. 5. 6. *ſouls to bleſſedneſs*, which is an ordinary *work*, Luke Luk. 16. 22 16. 22. *they are the Reapers* that at the laſt ſhall *bundle up the Tares for burning*, and *ſhall ſever the wick-* Mat. 13. 39 40. *ed from among the juſt*, Matth. 13. 39, 40. *and ſhall* Mat. 24. 31 *gather the Elect from the four winds, from one end of* Heb. 12. 22 *Heaven to the other*, Matth. 24. 31. And they are Luk. 10. 40. part of the *Society*, to which we *are brought* by Chriſt, *Heb.* 12. 22. and to whom we ſhall be *made equal*, *Luke* 20. 30. I ſhall not mention the extraordinary miniſtrations, as their promulgating of the Law, *Acts* 7. 53. *Heb.* 22. Their ſhewing *John* his Revelations, *Rev.* 1. 2. And teaching *Daniel* underſtanding, *Dan.* 8. 16, 17. and 9. 21, 22, 23. Their miniſtring to Chriſt, *Mat.* 4. 11. And ſtrengthning him, *Luke* 22. 43. with abundance more ſuch inſtances; it being my buſineſs only to prove their Miniſtration in our ordinary concernments, which the fore-cited Texts do evidently prove. And how many points are currently received among us, that have not a quarte ſo much Scripture evidence as this hath? Did not greater buſineſs call me off, ——I ſhould ſtay to improve ſome other Argument. As ——

2. From the contrary imployment of the malignant ſpirits.

3. From the ſuitableneſs of our ſuppoſition to all Gods workings, who hath choſen to glorifie his Wiſdom by doing things by ſuitable inſtruments, and concatenated means; and to glorifie his goodneſs by taking his Creatures into the work and honour of doing good, in ſubordination to him; he could have enlightened and enlivened us without the Sun, but he would not. He calleth his *Miniſters co-workers with Chriſt*, no marvel then if his *Angels* have ſuch honour.

Theſe, and other Arguments I muſt pretermit, and in the concluſion firſt lay down ſome excellent Conſequents of this Doctrine; and ſecondly defend it againſt the accuſations of the contrary.

1. The Doctrine of *Angels Miniſtration* acquainteth us with much of the frame of thoſe admirable means by which the providence of God doth work in the governing of the world, and to the glorifying of his name. If this be unknown, we ſhall be ſtrange to the wonderful appearances of God's wiſdom, and goodneſs, and power, which will be much obſcured by hiding ſo excellent a part of the effects. As in a Watch, or any excellent Engine, to know the parts in themſelves is nothing, unleſs we know them in their reſpects to other parts, and their place, and uſe, and Office in the frame; So is it in this glorious part of the frame of Creation and Providence; to ſay the Angels are excellent Creatures, and made to glorifie their Creator, is but to expreſs their nature and their common end, and not their ſpecial office and work, as they reſpect the whole Society; and the ſingle ſtrings will make no melody, but as they are tuned and touch'd in harmony.

2. This Doctrine of *Angels Miniſtration* acquainteth us with much of the unity of the whole Family in Heaven and Earth: when all the parts are ſo harmoniouſly connexed in their reſpects and uſe. And it declareth the excellency of holy love, and humility, and obedience, which theſe noble Spirits exerciſe in their condeſcenſion to the meaneſt Chriſtian at the command of God; and reproveth us that are ſo ſcant in love, humility, and obedience, as to be backward to the ſervice and benefit of each other.

3. It ſerves to take off the inordinate deſires of viſible and extraordinary converſe with Angels; when it is underſtood that they are appointed to be ordinarily, and inviſibly ſerviceable to us, in a more ſafe and ſuitable way.

4. It very much helps our faith in the point of the immortality of the Soul, and the life to come; when we underſtand, that there is a World of ſuch nobler ſpirits imployed about us, and therefore that we are not Creatures ſo contemptible, as to be uncapable of another

ther life: And that we ſhall be made like Angels, and have their Communion in Glory, when we have ſuch Communion with them in the ſtate of grace.

5. It ſhews the glory of our Redeemer, who as head of the Church doth uſe the ordinary ſervice of ſuch noble Spirits for the welfare of his body.

6. It is ſome relief to our weak and diſtant lapſed natures, that as we have a Mediator between us and the Father, ſo there are (though not Mediators, yet) a glorified World of bleſſed Spirits, poſſeſſors already of the happineſs we ſeek, and helpers to our Salvation; ſo that in our Meditations of the World to come, we may have ſome more low familiar thoughts that are neceſſary to our weakneſs, and are not amazed and deterred by looking only at the infinitely diſtant Majeſty of God; and who knoweth not how great an encouragement *familiarity* is? And how much familiarity is aſſiſted by *proximity*.

Objection 1. *But it will draw down the mind from God.*

Anſwer. Chriſts humane nature alſo, and Miniſters, and all Creatures may be ſo abuſed; but of themſelves they are *helps* to lead us to *God*.

Object. 2. *This Doctrine will introduce the worſhipping of Angels, and praying to them.*

Anſw. We muſt not forbear declaring the *excellency of Angels*, nor their confeſſed *extraordinary Miniſtry* for fear of ſuch abuſe; therefore neither their *ordinary Miniſtration*: nor muſt we deny the *ordinary* uſe of the *Sun*, leſt men *Idolize* it, nor of *Miniſters* of the Goſpel that further our Salvation, leſt men ſhould worſhip them with that which is not their due. The Holy Ghoſt hath expreſly warned us, *that no man beguile us of our reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind, and not holding the head*, &c. Coloſſ. 2. 18, 19. and ſo hath cautioned us againſt this abuſe: And we muſt not deny a great truth in Chriſtianity, for fear of giving occaſion to Popiſh Conſequents and miſuſe of it.

Coloſſ. 2. 18. 19.

Object. 3. *It will fill the World again with a multitude of curious, vain enquiries about Angels, which the Schools abound in.*

Anſw. We muſt not ſhut our eyes againſt plain truths, leſt wanton wits ſhould trouble the World with ſtarting other Queſtions about unrevealed things: Vain Queſtions are no where ſo *perillous*, as concerning God himſelf: And yet no knowledge is ſo neceſſary, as the knowledge of him.

Pardon, Dear Brother, that in haſte I can give you but this ſhort undigeſted Script, inſtead of what you deſire of me, I reſt,

Your unworthy
London Novemb. 29. Fellow Servant,
1661. *Richard Baxter.*

Reverend Sir,

I *Have peruſed your conſiderations of the* Miniſtry of Angels, *thoſe* πνεύματα λειτουργικά *as the Apoſtle calls them. I remember* Theophilact *ſpeaking of this point calls it,* πολλὴ περὶ ἡμᾶς τοῦ Θεοῦ κηδεμονία the exceeding goodneſs, and care of God; *and chargeth us,* μὴ ἀμελεῖν τῆς τοιαύτης διακονίας, not to be forgetful of ſuch a glorious ſervice, *which we have for our good from theſe bleſſed Angels. In the acknowledgment of this truth (their bleſſed miniſtration for the good of Gods elect) I find the concurrence of all; in the exemplification of it fully and particularly few or none; in the depravation and proſtituting of it to Idolatrous purpoſes more than many.* Bleſſed be God, *who hath given you, as to this point, his Spirit; and that light, and underſtanding, and an excellent wiſdom is found in you, as was ſaid of* Daniel; *in as much that in this Tract we find theſe bleſſed Spirits, their ſervice, without diminution of their glory; their rule and power, with ſubordination to the* Father *of* Spirits; *their* Miniſtry *to man, without reluntancy and diſdain; their reſpect and uſe from Saints without ſuperſtitious adoration, and indeed the whole conſideration of them, ſo far as falls within the knowledge of men, pithily, plainly, powerfully, pathetically, practically, ſet before us. When the Apoſtle* Paul *was wrapp'd up into the third heaven, he heard and ſaw glorious things, but they were* ἄῤῥητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, *they were unſpeakable; but he that giveth wiſdom to the wiſe, and knowledge to them that know underſtanding, hath not only revealed theſe deep and ſecret things, but given you utterance and power to expreſs them. Sir, it was ever eſteemed a ſacred thing amongſt the* Jews, *as is noted by* Paulus Fagius, *to preſerve the memory of any of their Rabbies, who had done ſome remarkable ſervice for their Law, with this reſolution,* Let their name be bleſſed; *if the Church in which we live, do not the like for this, and the reſt of your Divine Diſcourſes, yet you have a God in whom you truſt, that will one day acknowledge it, and theſe very Angels themſelves ſhall teſtifie your ample ſervice done to them as inſtruments under the great* Jehovah, *and Lord of Hoſts. Let me only wiſh you, that you ſmoother not this light, nor vail ſuch an advantage in confining it to the darkneſs of private uſe; if any Perſon do diſguſt, yet underſtanding Perſons will ſay of this, and your other labours, as* Alphonſus *King of* Arragon *ſaid of ſome learned Perſons,* he mihi dapes, hi convivæ. *The Lord ſanctifie this, and all other helps to our edification and building up in Chriſt,* till we come to the heavenly *Jeruſalem*, and the innumerable company of Angels, to the general Aſſembly, and the Church of the firſt-born.

Preſton Octob. 8. *Yours,*
1661. W. Cole.

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Chap. 5. Sect. 1. *Of the Miniſtration of Angels at our Reſurrection,* p. 804.
Sect. 2. *Of the kinds of Angel-Miniſtration at that time,* ibid.
Sect. 3. *Of the Duties that concern us in this reſpect,* p. 806.

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